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Critical History Education: A Case-study of Design, Learning, and Identity in a High School History Class

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Ava Jackson

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Abstract

Critical pedagogies offer a particular orientation towards education that understands the process of learning as inherently political. These frameworks demand explicit political attention by teachers to support student development of practices needed to create a liberatory world. Recent work evidences the positive impact critical pedagogies have on students academically, civically, and developmentally. Many educators are interested in implementing critical pedagogy; however, the recent public backlash against enacting critical pedagogies, particularly in History classes, raises questions around if and how these frameworks impact students' disciplinary learning specifically, and what generative teaching and learning processes look like at the intersections of critical pedagogies and disciplinary education. We need more research analyzing the design of critical history classrooms to understand how these approaches to teaching impact history learning and identity development over time.

My dissertation is a year-long ethnography of a high school U.S. history class in which a teacher implemented a critical pedagogy. Drawing on cultural-historical activity theoretical (CHAT) frameworks, I ask 1) what kinds of practices and ways of being were designed for and encouraged in this setting? 2) what did these practices and ways of being open up or mean for students' learning and thinking as a collective? 3) what did they open up or mean for individual student learning and thinking over time, within and beyond the setting? Through close analysis of jottings, fieldnotes, video recordings, and interviews, I argue that the teacher's pedagogy, characterized by a commitment to co-thinking, created the conditions for students' development of relational, critical social analytic, and history knowledge-building practices. When students engaged in these practices, they experienced participatory shifts towards collective relationality and complex & imaginative historical thinking. Students also developed new racial/ethnic

identity conceptions and what I conceptualize as an *agency of legitimacy* that extended beyond the classroom context. This dissertation offers essential insights on the pedagogical dispositions and relational attunement necessary for implementing critical pedagogies that support expansive forms of disciplinary learning. Furthermore, I contribute to theorizing the role of knowledge-building practices in mediating subject-object and subject-subject relations in the context of history learning.

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I. Acknowledgements

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III. Introduction

Education should be a life-changing, revolutionary act; revolutionary as in a significant change in how one understands their lived experiences and thinking processes, and in a sociopolitical sense, as in learning new ways for seeing and being in the world that lead to more humane and just worlds. Of course, not everyone would agree with this statement. I write this dissertation during a national conversation (or maybe more accurately, a political haranguing) on how growing movements of "woke" teachings of United States (U.S.) history are brainwashing a generation of Americans into being a-patriotic and self-hating (Chavez, 2010). This conversation started in public media and is now taking place in local and state governments and courts by outlawing any teaching of "critical race theory" in grades k-12 and public universities (Calvan, 2021). A student could write a whole dissertation on this weaponization of critical race theory and the ideas this term currently represents in public discourse versus the actual frameworks it purports by practicing scholars; this is not my goal. Instead, I introduce this context to demonstrate a core point argued in critical education theories often contested or resisted in research: education is political.

I find some of this current anti-critical race theory discourse refreshing. Many advocates have abandoned stances that claim a-politicalness and objectivity and instead argue the need for an educational politic of patriotic indoctrination through historical erasure—a point we have always known but has rarely ever been so blatantly acknowledged. I realize I am entering this work during a moment in which powerful grassroots activism and political education have started to normalize the acknowledgment of (some) of the oppressive history of the U.S., sparking an immediate and intense backlash from those in power to fight culturally, politically, and legally against this growing normalization. The radical acts of teaching and learning

happening within and outside of schools inspire me as a researcher. I read about educators wanting to learn about these histories to truly offer their students the knowledge and skillsets necessary to be positive change-makers in the world (Smith III, 2017). I have also read and experienced through my participation in social media like Twitter, Instagram, and TikTok the determination of young people to teach themselves these histories and give themselves the political education never offered in their schools or contexts (Compte & Klug, 2021; Vitikainen, Buzzell, de Regt, & Timmermans, 2020). The growing demand for creating these critical education spaces gives me hope that a better, more liberatory future is possible. These demands also clarify the urgent need for research on designing learning experiences that support these revolutionary means and ends. My dissertation intervenes here.

These radical forms of teaching and learning are forms of critical pedagogies. Critical pedagogies have a long, diverse, and nuanced history of theorizing, application, and research. As a theoretical field, critical pedagogy theories have informed the design of popular educational frameworks such as ethnic studies (Banks, 2012), culturally relevant pedagogy (Ladson-Billings, 2014), culturally sustaining pedagogy (Alim & Paris, 2017), and hip-hop pedagogy (Petchauer, 2009). Although critical pedagogies are varied and adopted in conceptually and locally unique ways, they are all grounded in the value of understanding education as a political act for liberation that "take[s] young people beyond the world they are familiar with and makes clear how classroom knowledge, values, desires, and social relations are always implicated in power" (Giroux, 2013, p. 6).

Substantial research has explored the educational efficacy of critical pedagogies. Broadly, I group this work into three significant strands of research: research on the civic and political engagement of students (Rubin, 2012), research on the development of positive self-conception

and cultural relevance for marginalized students (Givens, Nasir, Ross, & McKinney de Royston, 2016), and research on academic improvement in participation and assessment (Sleeter, 2011). Across all three areas, researchers have evidenced the significant and positive impact critical pedagogies have on all students academically, civically, and developmentally. Some of this work offers detailed profiles of particular activities as examples of success (Lee, 2001), while others have applied large-scale quantitative reviews to illustrate positive differences in aggregate test scores and assessments (Dee & Penner, 2017). As a learning scientist, I wonder: how do these positive outcomes come to be? What were the particular educational designs and pedagogy used to support these powerful learning and developmental outcomes, and what do these learning and developmental processes look like now and over time, particularly within a disciplinary subject such as history?

My dissertation is a year-long ethnography of a suburban high school U.S. history class in which a teacher implemented a critical pedagogy. From October 2018 to November 2019, I partnered with history teacher Mr. Nottingham[1] to observe his 11th grade 9th period U.S. history class. First introduced to Mr. Nottingham through my outstanding advisor, it did not take long to understand why she believed he would be a good research partner for this project. Mr. Nottingham is what I consider to be an ideal model of a critical pedagogue—let me explain. I will be the first to acknowledge that I am biased; through this dissertation project, I have had the immense pleasure of calling Mr. Nottingham a friend. Our conversations went beyond the (or his) classroom, often discussing our families, weekend plans, or personal struggles. But this is not why I consider him an ideal critical pedagogue. Mr. Nottingham has been extensively acknowledged and awarded for his teaching. While preserving his anonymity, I can say Mr.

[1] I use pseudonyms for all participants and proper nouns to ensure anonymity.

Nottingham has won several teaching and mentorship awards at the school, local, and state levels while never compromising his political and ethical values. Instead, one could argue that it is because of his authentic expression of political and ethical values that he has garnered such accreditation and respect. Mr. Nottingham is an earnest advocate of education as a political endeavor that requires an ethic of love, community, and justice. However, most of all, he is an educator who never fails to acknowledge that there is more to learn.

From the moment I met him, Mr. Nottingham presented humble disbelief in his teaching prowess, not because of an artificial humility but because he knows that he always has more to learn, develop, and explore. As the world changes, so should education; as education changes, so should teaching. Mr. Nottingham embodies this belief, which made working with him on this project a true intellectual joy. He partnered with me because he was deeply interested in the "how" of critical education, so much so, it has inspired him to pursue his doctorate in education. I saw this commitment to education in his teaching practice. Mr. Nottingham's classroom was a space I wish I could have had as an 11th grader. Even though I majored in history with a concentration in the United States/North America, each day I visited his class felt like another day I got to participate in a learning community committed to a kind of inquiry that went beyond an end-of-a-year test by inspiring an intellectual curiosity about the world we live in. Mr. Nottingham's ability to create meaningful learning communities is why I wanted to work with him. I am honored he saw value in working with me too.

I share this personal reflection on Mr. Nottingham to offer context for how his class became the focal point of this dissertation. To me, Mr. Nottingham modeled many, if not all, the ideal characteristics we would all want to incorporate in our critical pedagogies. The fact he was also a U.S. history teacher was just a cherry on top; as I'll explain later in my positionality

statement, history, as a discipline, has always been a significant part of how I think about the potential of education as an institution for liberation. Everything we are is because of our histories; everything we plan to be is determined by what histories we remember. A significant aspect of critical pedagogies emphasizes historical interrogation and reflection, but this does not mean any history class inherently embodies a critical pedagogy. So, what is the relationship between history and critical pedagogies? In what ways does critical pedagogy influence historical thinking as experienced by students? Mr. Nottingham also shared these questions, offering his own experiences recognizing qualitative differences in student participation before enrolling in his class and after. Together, we wanted to understand how his teaching shaped these shifts in participation, how students themselves experienced these shifts, and the long-term impact these shifts have on student educational and political trajectories.

Three days a week, I visited Mr. Nottingham's 9th period U.S. history class to understand what history teaching and learning looked like when using a critical pedagogy. In Chapter VII, I offer a detailed explanation of my conceptions of learning and identity development as informed by Cultural-Historical Activity Theories (CHAT). Briefly, I define learning as shifting forms of participation and thinking within activity, which is also shifting and expanding as participants grow in their participation (Rogoff, 2003). Shifts in participation are shaped by an individual's and collective's use of artifacts (for this project, artifacts include practices and habits of mind) to achieve, expand, and create new goals. I also define identity development as the new roles and self-conceptions individuals take on through their shifting participation in new and expansive activities (Roth, Tobin, Elmesky, Carambo, McKnight, & Beers, 2004; Nasir, 2011). By primarily taking a sociocultural perspective, I examine students' multiple social identities through the ways they both embody and discursively conceptualize their identities as situated

within particular and changing contexts. Over the school year, I collected field observations, video recordings, surveys, student work, and interviews to answer the following research questions:

1. What kinds of practices and ways of being were designed for and encouraged in this setting?
2. What did this open up or mean for students' learning and thinking over time, within and beyond the setting, as a collective?
3. What did these practices and ways of being open up or mean for individual student learning and thinking over time, within and beyond the setting?

This dissertation presents a case study of how one teacher's approach to critical pedagogy provided the conditions for an experience of history education that inspired relationally collective, conceptually complex, and radically imaginative forms of learning. I argue that Mr. Nottingham designed learning conditions for the emergence of three knowledge-building practices: relational, critical social analytic (CSA)[2], and history. As students engaged these three knowledge-building practices, collective theorizing and ethical interrogation opportunities were privileged in classroom discourse and activity. As a case study, my goal is not to make any generalizable or universal claims of history learning in critical pedagogies; quite the contrary. Instead, through the detailed analysis of vignettes and video transcripts, I hope to demonstrate how the particular nuances of one teacher's critical pedagogy directly mediated student engagement in history as active knowledge producers rather than consumers. Furthermore, this engagement inspired students to develop an intellectual and participatory agency for making a change that has profound implications for the kind of historians, citizens, and humans we want, or perhaps need, to be in the world.

[2] CSA is the process of interrogating the values and impact of sociopolitical systems and re-imagining these systems to create new ways of being (Freire, 1970; Giroux, 2013).

This dissertation takes on a chapter-based model, organized in the following ways:

Chapter II offers an extended definition of critical pedagogies. As the foundational education framework of this dissertation, offering a historical account of the formation and practice of critical pedagogies will help contextualize this research project's primary questions and motivations.

Chapter III provides a brief literature review on critical pedagogy and history education research. Specifically, I offer an overview of findings aggregated from past and current work looking at the role of learning and identity development in critical disciplinary education: expansive approaches to disciplinary learning**,** the microgenetic development of CSA practices, shifts in identity within critical pedagogies, and CSA practices within history education.

Chapter IV describes the primary theoretical framework motivating this project: CHAT. In this chapter, I contextualize this framework and demonstrate how this framing informed my definition of learning and identity development in this project.

Chapter V transitions into a description of the focal context of the dissertation. As a case study of a single High School U.S. history class, I believe it is crucial to describe both the individual class and teacher and the larger school and town. This information will help readers account for the unique environment of this dissertation as tied to emergent findings and implications.

Chapter VI explains the main research questions guiding the dissertation. I offer a brief motivation for each research question as tied to the larger objectives of the project.

Chapter VII provides a detailed outline of the methodology and methods I engaged in for this project. First, I describe my enactment of ethnography as my primary methodology while acknowledging secondary influences of social design experiments for guiding my research

partnership with Mr. Nottingham. I then outline three conceptual frameworks that informed the unit of analysis of this project: expansive learning, form-function shifts, and practice-linked identities. After defining my unit of analysis, I transition to my methods, overviewing my data collection process and naming the different data sources I collected, how I collected them, and why. I then outline my data analysis process, highlighting the analytic frameworks that guided my approach (micro-ethnographic, interactional, and discourse analysis) and the extensive timeline of data analysis.

Chapter VIII is a narration of my positionality in this project. I describe the most central aspects of my identities as a researcher, student, and person in the world that informed my data collection and analysis.

Chapter IX is the first findings chapter of the dissertation. In this chapter, I answer the research question: what kinds of practices and ways of being were designed for and encouraged in this setting? First, I overview the primary knowledge-building practices designed in this class: history, critical social analytic, and relational practices. Then I explore the pedagogical conditions that fostered these knowledge-building practices, outlining three primary characteristics of Mr. Nottingham's teaching: authentic & collaborative questioning, explanatory narration, and conceptual & axiological apprenticeship.

Chapter X is the second findings chapter, answering the following research question: what did this open up or mean for students' learning and thinking over time, within and beyond the setting, as a collective? This chapter describes two forms of learning supported when all three knowledge-building practices were engaged in class: *students inviting and refining collaborative relational configurations* and *the evolving engagement in critical complex historical thinking*. I explore these learning processes' evolving form and function over the school year, offering three

cases from different points to demonstrate how new forms of relationality and thinking impacted student historical and political learning.

Chapter XI is the final findings chapter. After overviewing the collective forms of learning supported in the class, in this chapter, I answer the question: what did these practices and ways of being open up or mean for individual student learning and thinking over time, within and beyond the setting? I narrate how Bolaji's experience engaging with the emergent learning process supported new conceptualizations of racial/ethnic identity and the development of an *agency of legitimacy* within and beyond the class context.

Chapter XII is the epilogue of the dissertation. In this concluding chapter, I offer significant theoretical, methodological, and pedagogical implications this research offers to the larger community. I end with emergent questions and next steps for this research.

For new and experienced teachers who want to incorporate critical pedagogies, this dissertation offers a model of the relational, disciplinary, and political interrogation and clarity needed to successfully implement these frameworks. Ultimately, this research presents findings that offer researchers and educators essential insights into the powerful, valued forms of historical thinking and identity navigation that can be achieved through the careful design, implementation, and study of critical pedagogy.

IV. Critical Pedagogy

Critical pedagogies are a particular orientation towards teaching and learning that understands the process of learning as inherently political (Giroux, 2013). These frameworks demand explicit political attention by teachers to support student development of practices needed to create a liberatory world (Freire, 1998). Critical pedagogies stem from various theoretical texts and traditions by multiple theorists whose philosophical perspectives challenge the need for education in an oppressive world. Despite their diversity, critical pedagogies share values grounded in learning, education, praxis, historicity, and imagination. In this dissertation, I primarily use Paulo Freire's theories as a basis for understanding the theoretical and historical tenets of critical pedagogy.

It is difficult to provide a concise definition of Freire's critical pedagogy, as he developed his theory over many years through books, articles, talks, and political work with various communities. Despite the ever-evolving nature of Freire's conceptualizations of critical pedagogy, he consistently critiqued dominant capitalist systems of education as forms of "banking" because of their process of depositing information into the minds of students (Freire, 1970). Freire argued instead that true learning requires:

> a creative act that involves a critical comprehension of reality. The knowledge of earlier knowledge, gained by the learners as a result of analyzing praxis in its social context, opens to them the possibility of new knowledge. The new knowledge, going far beyond the limits of the earlier knowledge, reveals the reason for being behind the facts, thus demythologizing the false interpretations of these same facts (1998, p. 24).

This is the essence of critical pedagogy; interrogating one's reality to delineate reality's historical and political origins to work towards building new worlds grounded in liberation and justice.

Critical pedagogy's active and interactional quality emphasizes Freire's argument around learning as a process— an ongoing engagement, interrogation, and reflection on concrete reality. He names this process as praxis in some works, a practice of reflection and action as dialogically intertwined. Through praxis, "human beings come to understand ourselves interdependently within history and within the world. And, with this discovery, we come to know our history, our world, and ourselves...existing always as unfinished and in the process of becoming" (Darder, 2018). By engaging in praxis, one can build a transformative epistemology for recognizing the forms of power, both liberatory and oppressive, that make up the world through one's daily, lived experiences. Freire names this epistemological stance as a critical consciousness, an essential aspect of critical pedagogical theory.

Freire describes critical consciousness, or conscientizacao as a "way towards' something apart from itself outside itself, which surrounds it and which it apprehends by means of its ideational capacity" (1970, p. 17). He contends that all people have consciousness, but that this consciousness can and should be developed towards one that not only recognizes oneself in the world but can critically intervene in the world (Freire, 1970, p. 27). Specifically, critical consciousness is the process of mind where "people develop their power to perceive critically the way they exist in the world with which and in which they find themselves; they come to see the world not as a static reality but as a reality in process, in transformation" (Freire, 1970, pg. 28). Building a conscientizacao leads to an awareness of "consciousness as both a historical phenomenon and a formation of human beings to participate as both cognitive and narrative subjects of our destinies" (Darder, 2018, p. 116). Emphasis on the historical and social constructions of consciousness illuminates the "critical" characteristics of critical consciousness, demarcating distinct differences between those who do engage a critical consciousness and those

who do not as a dialogical interrogation of oneself in the world. Freire argues that individuals can build a critical transitive consciousness by developing a praxis that interrogates the multiple and intersecting systems of oppression[3] that shape society.

Scholars have critiqued Freire's description of critical consciousness as too linear (Freire, 1996), arguing instead that it is an expanding, iterative process continued throughout the lifespan. He acknowledges this risk of framing and elaborates conscientizacao as process-oriented perspective, arguing that "critical consciousness always submits to that causality to analysis; what is true today may not be so tomorrow" (Freire, 1973, p. 49). To work towards a critical consciousness requires an active engagement of praxis on a daily, moment-to-moment basis, and Freire viewed critical pedagogy as a theoretical opportunity to support this engagement within the learning process.

For this project, I wish to explore the microgenetic and ontogenetic processes of learning and identity development within a particular instantiation of critical pedagogy. In the next chapter, I offer a review of literature that has investigated similar questions of learning and identity in critical pedagogies and history.

[3] Systems of oppression include but are not limited to racism, sexism, xenophobia, homophobia, classism, etc..

V. Literature Review

My motivation to investigate learning processes and identity development within critical pedagogies stems from literature that has attempted to conceptualize learning and identity in these environments. In this chapter, I focus on major themes from this research that motivate my dissertation: expansive approaches to disciplinary learning, the microgenetic development of CSA practices, shifts in identity within critical pedagogies, and CSA practices within history education. Across these four themes, I highlights the core ideas that inform the development of this project, as well as key areas this research aims to expand upon.

a. Expansive Approaches to Disciplinary Learning

Recent research in the learning sciences has argued that 'settled' conceptions of learning, specifically disciplinary learning, reproduce hegemonic social systems and limit students' cognitive development (Esmonde & Booker, 2017; Warren et al., 2021). As questions of equity and inclusion reverberate across the field, policymakers and educators have started to take seriously the importance of centering students' cultural repertoires of practice as primary resources for supporting equitable disciplinary learning (Gutiérrez & Rogoff, 2003; Nasir, Warren, Rosebery, Lee, 2006). However, the traditional ways we conceptualize the disciplines as stable entities themselves reifies marginalizing systems and misrepresents the ways disciplinary ways of knowing are inherently heterogeneous and culturally and politically situated (Warren et al., 2021).

CSA works to address these tensions by offering sets of practices and dispositions that invite students to critique, re-think, and expand the sociopolitical systems that dictate disciplinary learning. Thus, CSA not only supports diverse cultural experiences and values but also creates space for critically examining settled beliefs and theories in the disciplines

themselves (Warren et al., 2021, p. 7). We see this in Lee's (2004) Cultural Modeling literacy work, Gutstein's (2016) Critical Mathematics model, and Bang et al.'s (2016) Indigenous STEAM research, all three centering the lived experiences and cultural repertoires of marginalized students as legitimate disciplinary practices while interrogating the systems that dictate the values embedded in the disciplines themselves. These works demonstrate how centering students' cultural values and ways of knowing are not just add-ons to the learning process but central to a much more expansive and rigorous approach to disciplinary learning that interrogates and wrestles with the multiple ways of seeing and knowing in the world.

In this project, I draw on these studies of disciplinary education n my approach towards naming and understanding history learning in the focal class as contextual and nuanced to the particular perspectives and values students contribute to the thinking space. By taking this posture, I aim to further explore the unique ways disciplinary thinking and participation is not only appropriated but transformed and expanded upon when designing for learning as a knowledge-creation process.

b. The Microgenetic Development of CSA Practices

Within the extensive work investigating the design of critical pedagogical frameworks, several studies have looked at the formations of learning within these environments. These studies focus on how critical pedagogies provide particular mediational supports for the development of CSA practices for the interrogation and re-imagination of society (Alim, 2007; Goldman, Booker, & McDermott, 2008; Gutstein, 2016; Lee, 2001; Morrell & Duncan-Andrade, 2004; Zavala & Golden, 2016). An example of a CSA practice is *naming*, which is "a complex process of reflection, through the use of historical and sociological concepts, on how our lives are affected by colonizing discourses and practices" (Zavala, 2018, p. 61). Another example is

counter-storytelling, defined as "a medium for challenging the dominant/master narratives in our society" (Zavala, 2018, p. 62). Understanding how these practices work in supporting the valued kinds of learning in these environments requires a form of analysis that can account for students' moment-to-moment engagement with these practices.

Select work has used microgenetic analysis to document the "moment-to-moment learning of individuals in particular contexts, built on the individual's genetic and cultural-historical background" (Rogoff, 2003, pg. 65). Microgenetic analysis foregrounds the specific cognitive development of students, outlining the complex ways students engage, appropriate, reject, or expand practices that are consequential to the kinds of learning experienced. Because of my interest in critical pedagogies on how students learn, microgenetic analysis gives insight into how CSA practices support students' interrogation and transformation of socio-political systems. I highlight three studies that used microgenetic analysis to understand the introduction, take up, and appropriation of CSA practices in these critical learning environments

i. Introduction of CSA Practices

Social dreaming is the CSA practice of engaging socio-historical reconstruction to "invoke the past in order to re-mediate it so that it becomes a resource for current and future action" (Gutiérrez, 2008, p. 154). Gutiérrez (2008) explored how the practice of social dreaming was first introduced and mediated in an immigrant/migrant youth summer program that used a particular critical pedagogy to support students' academic and political learning. Through the use of microgenetic analysis, Gutiérrez zoomed in on key moments of educators discursively introducing and modeling social dreaming, analyzing how the specific discourse and embodied moves educators enacted worked on scaffolding this CSA practice for students. Although these moments were only minutes long, these introductory moves worked to model and normalize the

practice of social dreaming within the program, supporting students to collectively imagine new futures for themselves outside the confining systems that oppressed them in their everyday lives. This attention to the development of social dreaming through micro-genetic analysis highlighted how the introduction of CSA practices is consequential to how students receive and understand the functions of these practices.

ii. Take Up of CSA Practices

Vossoughi's (2014) research also demonstrates this attention to microgenetic analysis, where migrant/immigrant students developed literary and CSA practices within the same summer youth program. Like Gutiérrez's (2008) analysis, Vossoughi highlighted how youth utilize particular discursive tools to refine and expand their attunement to power structures. These CSA practices, or, to use her term—social analytic artifacts, included heteroglossic attunement—a process of "discerning the multiple voices at work in spoken or written texts" (2014, p. 359) to help recognize and interrogate dominant discourses in student thinking. They also included semantic sharpening, "a process of revising and adjusting one's discourse (word choice, tone, and gesture) to gain analytic and political clarity" (pg. 359). Through micro-ethnographic analysis, Vossoughi brings to life particular episodes during the program that highlight the subtle and meaningful ways students picked up these artifacts in their discourse to make explicit their ideas and political positions during discussions. Within these moments, students made adjustments to their discourse to articulate and nuance the ideas they were in conversation with, playing with, and challenging during class discussions. The use of these artifacts helped young people to build more complex understandings of themselves and the world and 'to engage in intellectual, social, and political work in ways that seemed to matter to them' (2014, p. 353-354).

Vossoughi's analysis of these micro-interactional moments allows us to see how these CSA practices were taken up by students through explicit and implicit pedagogical openings by the teacher and fellow peers, highlighting the ways micro-moments were consequential to the ways students took up these practices within the activity.

iii. Appropriation of CSA Practices

Lastly, the CSA practice of legitimizing lived experiences is a hallmark practice within critical pedagogies and a powerful tool for interrogating the various socio-political systems influencing students' everyday lives. Pacheco (2012) highlights the ways students use legitimizing lived experiences to make sense of immigration policy initiatives. Using micro-genetic analysis of students' text, community dialogues, and student protests, Pacheco highlighted how students appropriated this practice towards "critical analyses of material artifacts (e.g., educational policies), intertextual analyses (e.g., connecting distinct policy discourses), and historical analyses (e.g., connecting current to former struggles)" (2012, p. 122). Pacheco's attention to the specific ways students incorporated their lived experiences to interrogate immigration policies demonstrates the diverse utility of CSA practices for students across different contexts. We would have missed this illumination without carefully attuning to the particular enactments of legitimizing lived experiences outside of its original usage, recognizing the shifting forms and function (Saxe & Esmonde, 2004) these practices can take depending on the activity.

Through these three studies, we can see the important role microgenetic analysis plays in understanding the learning process in critical pedagogies. Building on these findings, my project aims to understand the longevity of these practices in students' trajectories. Although microgenetic attention provides insight into the "history of moment-to-moment of lived

experience" (Cole, 2007), how do these practices hold resonance beyond the moment? In what ways do these practices transform through their continued appropriation by students? These questions require an ontogenetic analysis of CSA practices.

Ontogenetic analysis is the study of "the life[span] of the individual" (Cole, 2007, p. 240). Studying the ontogenetic life of CSA practices would mean looking at how these practices take shape over time and across contexts. Pacheco's (2012) analysis offers insights into the cross-contextual introduction and use of CSA practice but does not follow students' use of these practices over time. We need more work looking at the appropriation of CSA practices over longer periods to understand how participation in critical pedagogical learning environments can have lasting impacts on students' developmental trajectories. Specifically, in critical pedagogy, which emphasizes the development of critical consciousness as a life-long process, educators need to understand what scaffolds continued engagement in CSA practices. Furthermore, attending to the longer-term raises important theoretical questions; if participating in critical pedagogical learning environments does impact the longer-term trajectories of students, how does it shape student participation in other learning environments? Do conflicts arise in the interaction of these different activity systems, and if so, do forms of expansive learning emerge that further reaffirm students' appropriation of CSA practices?

Vossoughi, Jackson, Chen, Roldan, & Escudé (2020) highlight the essential insights gleaned from long-term micro-ethnographic and interaction analysis. In this project, we carefully attended to the ontogenetic and microgenetic formations of participation in an after-school tinkering program, tracing the trajectory of three students over four years. Our analysis makes visible how educators crafted embodied pathways in which students appropriated into their participation in ways that privileged joint-activity and intersubjectivity in STEM learning. My

dissertation builds on the methodological innovations of this work by investigating how one teacher's enactment of critical pedagogy shaped the ontogenetic and microgenetic appropriation of CSA practices over one school year.

c. Shifts in Identity within Critical Pedagogies

Learning of CSA practices and developing a critical consciousness requires an entire shift in how one participates in and sees themselves in the world. This change in perception aligns with frameworks on identity development, as educators support students in taking on new dispositions and roles with their growing appropriation of CSA practices. Some scholars have investigated the kinds of identity shifts tied to participation in critical pedagogies (Goldman, Booker, & McDermott, 2008; Hammack Jr., & Toolis, 2015; Philip, 2011; Varelas & Martin, Kane, 2012). In these studies, researchers highlight the kinds of identities that may emerge in critical pedagogies that orient towards action and self-empowerment. I highlight three practices through which these identity shifts typically emerged: cultural re-learning, modeling of identities, and historizing selves.

i. Cultural Re-Learning

Often a key learning goal of critical pedagogies involves supporting students to re-learn their cultural histories and practices as valued systems of knowing. Similar to the CSA practice of legitimating lived experiences, cultural re-learning attempts to validate the cultural systems that are typically ignored or denigrated within oppressive schooling systems (Freire, & Macedo, 1987). Urrieta Jr.'s (2007) study documents this experience, exploring pre-service and in-service teachers' development of identities as Chicano/Chicana activists. Urrieta Jr. investigates how participants came to understand and narrate their activist identities, in which "the desire to raise consciousness (teach for social justice pero con ganas) and 'give back to [their] community'

became a very important part of [their] identity" (p. 117). Through interviews, he noted how participants narrated their transformations in identity as tied to their learning of their Chicano/Chicana heritage, citing key moments of learning about cultural leaders and traditional practices that shifted their understandings of their history and obligations as members of this cultural community. These transformations of identity resulted in new directions in the kinds of identities and actions these participants took on within their lives, highlighting the impactful influence cultural re-learning had on students' identity trajectories.

ii. Modeling of Identities

Education research has documented the practice of modeling as a pedagogical practice for supporting identity development. Modeling ways of participating in the world has been used as a teaching practice to demonstrate examples and provide opportunities for students to experience what it means to participate in valued ways (Collins, Brown & Newman, 1988; Nasir, Roseberry, Warren, & Lee, 2006). Modeling identities is also an essential practice for supporting students in combating stereotypes and building a positive and responsive sense of self. Take Givens, Nasir, Ross, & McKinney de Royston's (2016) study of a high school program that worked to support Black male student identity development; they highlight how the pedagogical practice of modeling positive identities supported students appropriating those identities. This modeling came through specific pedagogical practices that made available a variety of models of Black manhood for students to enact. Through the incorporation of these models, instructors worked to "[instill] racial pride but also to problematize stereotypical notions of black manhood" (2016, p. 179), making explicit how critical pedagogical environments afforded particular resources to support positive identity development oriented towards the critical examination of socio-political systems stereotyping Black male youth.

iii. Historicizing Selves

The CSA practice of historicizing selves is a vital tool for recognizing oneself as a historical actor. Similar to the practice of cultural re-learning, historicizing selves involves the learning and interrogation of one's history(s). However, what makes this practice distinct from cultural re-learning is the focus on building conceptions of oneself as a historical actor and a capable agent of change towards more just realities (Gutiérrez, 2008; Gutiérrez, Becker, Espinoza, Cortes, Cortez, Lizárraga, Rivero, Villegas, & Yin, 2019). Pacheco & Nao (2009) evidence this claim in their study on the impact of historicized writing in building historicized selves. Specifically, they argue that the mediation of historicized writing, or writing in which students build historical narratives of themselves, opened opportunities for young people to build "identities as 'makers of history'" (2009, p. 25). Pacheco & Nao analyzed how this activity supported students in developing historicized selves through the reinterpretation of their personal experiences within a sociohistorical trajectory and, as a result, led students to develop more explicit political identities. Pacheco & Nao argue that the practice of historicized selves led to developmental shifts towards more politicized and action-oriented identities, highlighting a key CSA practice that was consequential to students' identities.

These works illuminate how participation in critical pedagogies can lead to new understandings of self that are marked by developing new cultural awareness, receiving positive identity models, and exercising new historicizing dispositions. From these analyses, we know that cultural re-learning, modeling, and historicized selves were transformative practices for individuals in their identity development; in my dissertation, I build on this research by asking how did individuals engage these practices in the moment and over time, and how did this engagement lead these new identities? Once again, this question is centered on ontogeny,

particularly regarding how these identity(s) first emerge, taken up, and are appropriated by students, in a learning context with heterogeneous cultural and racial/ethnic identities. I take up this line of inquiry in my dissertation by attending to the ontogenetic processes of the learning of CSA practices *and* ways of being, or identity development, afforded in one particular critical educational context.

d. CSA Practices in History Education

An important feature that has been resonant in all the studies reviewed thus far is the essential role of history within critical pedagogies. There is often a key focus on the new ways learners come to situate themselves in history and see themselves as historical actors with the potential to create more liberatory worlds. This primary role of history within critical pedagogies suggests a potential for incorporating these frameworks in history disciplinary environments. Although there have been profiles of critical pedagogies within history learning environments, most of these studies focus on the design of the critical pedagogy rather than the history learning or history practices that accentuated the incorporation of the critical pedagogy. Examples of historical thinking drawn from key discussions of history includes articulating the significance of historical entities, interrogation of epistemology and historical evidence, understanding the relationship of continuity and change, understanding the relationship of progress and decline, enacting empathy and moral judgement, and understanding historical agency[4] (Sexias & Peck, 2004). Recent work is starting to explore how critical pedagogies influence historical thinking, specifically through the practices of critical historical reasoning, the interrogation of oppressive systems, and historical argumentative practices.

[4] These are just a few of many historical thinking conceptual categories that support the valued kinds of learning sought within History learning environments.

i. Critical Historical Reasoning

Historical reasoning is a history practice that involves synthesizing and interrogating historical narratives. Although this practice of historical reasoning is essential for history learners, Freedman (2015) argues that historical reasoning alone does not support students in interrogating the epistemology and subjectivity embedded in historical narratives. He argues that historical reasoning as taught does not support students in recognizing that historical narratives are inherently subjective or what to do with this subjectivity in warranting historical claims. Freedman introduces the practice of critical historical reasoning, which involves:

> recognizing that historians frame their investigations through the questions they pose and the theories they advance […] analyzing the empirical integrity of historical narratives, as well as their pattern of emphasis and omission that derives from the author's choice of frame,…[and] striving not for objectivity, but for conscious awareness of the frame one has adopted and the affordances and constraints it imposes (p. 360).

Although not explicitly named as a CSA practice, Freedman acknowledges that the development of critical historical reasoning resulted from the integration of critical social theory into historical reasoning, thereby foregrounding the interpretation and subjective quality of historical narratives (which is a CSA practice). Freedman evidenced how the practice of critical historical reasoning supported students' interrogation of subjectivity in historical narratives while experiencing the same challenges historians face in discerning ideologies from historical narratives. This interrogation allowed students to articulate better the complexities of historical argumentation, an essential posture of the history discipline.

ii. The Interrogation of Oppressive Systems

The pedagogical practice of interrogating oppressive systems within history learning environments has also proven to support the kinds of thinking valued by history educators. King & Chandler (2016) offer an example of this by providing a framework for incorporating anti-racist critical pedagogies in history learning environments. Like Freedman's argument, the authors ascertain that the non-racist approach to teaching history typically taken by schools does not support the interrogation of evidence needed in historical inquiry. Instead, King & Chandler believe anti-racist pedagogical practices, more specifically a racial pedagogical content knowledge framework, are a necessary tool for developing curricula that directly challenge white supremacy and supports students in building more honest and complex portrayals of histories steeped in oppressive systems (Santiago, 2019).

By centering anti-racist practices, educators can attend to the political, ethical, and cultural contexts that are particularly poignant in Western-based history. Specifically in the U.S., history educators need to consistently interrogate the role of racism as a driving force of national development or risk reifying these same systems. Incorporating an anti-racist framework invites educators to move past just recognizing the role racism plays in history but learn to work towards creating new futures where racism no longer exists. This framework is one example of how incorporating the practice of interrogating oppressive systems supports educators in taking an ethical stand against racism while furthering student engagement in historical reasoning.

iii. Historical Argumentative Practices

Historical argumentative practices are the particular ways individuals build evidence-based arguments to support historical narratives or perspectives. Although most history educators teach argumentation, Goldberg, Schwarz & Porat (2011) expand this practice to include students' cultural histories and social identities as legitimate sources of evidence for building arguments.

In particular, they argue that the interrogation of history inevitably involves conflict around historical events that are contentious for particular cultural communities. This tension can lead students to be less responsive and more defensive in their conceptions of these events instead of engaging in history-specific practices of corroborating, sourcing, and contextualizing the evidence at hand (Wineburg, 1991). Goldberg et al. (2011) offers an alternative design framework—historical argumentative design, in which students are encouraged to include their perspectives and familial histories as legitimate sources of evidence (a CSA practice) to interrogate and complexify historical narratives. The authors demonstrate the affordance of incorporating this practice to support students' history-specific practice of developing more empathetic and empirically grounded argumentative stances that reflect the potential for cultural tensions in historical evidence.

These are just a few examples of how incorporating CSA practices in history educational environments can support history learning through more complex and reflexive interrogation of historical narratives and sources. history learning also has the potential to expand CSA in meaningful ways. The history practices of 'evaluating the credibility of information, weighing competing accounts, and mounting historical arguments' (Smith et al., 2018, pg. 2) theoretically align with CSA practices but can be neglected in favor of convincing students of the 'politically right' answer instead of allowing for students to develop their understandings of the world.

These studies raise an important line of inquiry: if and how can the design of CSA practices and history-specific practices support new and expanded forms of history learning? For example, both critical historical reasoning and historical argumentative practices seemed to encourage more nuanced historical participation because of the centering of political, ethical, and

cultural systems. Are other forms of historical disciplinary participation expanded or adapted through the incorporation of critical pedagogies?

This question is also motivated by my work looking at a critical arts program that used a hip-hop pedagogy (Jackson, 2021). In that program, educators designed CSA practices and hip-hop practices to support students in seeing hip-hop as a tool to engage their world critically. In my ethnographic analysis of this program, I found that when educators designed for CSA practices and hip-hop practices simultaneously within an activity or interaction, students engaged in new and qualitatively unique practices that explicitly incorporated CSA and hip-hop together.

Since critical pedagogies within history-specific learning environments offer similar conditions for the simultaneous design of two forms of domain learning, I ask: do new forms of learning emerge when designing for history and CSA practices simultaneously? If so, how does this impact our theoretical understanding of learning in these "hybrid" learning environments? My dissertation works to address these questions.

VI. Theoretical Approach to Learning and Identity

This dissertation draws upon the CHAT framework to ground my learning and identity development definitions. CHAT is a set of related ideas that share a perspective of learning and development as intimately grounded in the cultural, historical, and social worlds. Cultural-historical theorists tend to see learning as a process of expanding forms of participation via the transformative use of artifacts. Artifacts can include physical tools, conceptual ideas, and figurative imaginaries (Cole, 1996).

In particular, learning in CHAT is conceptualized as the shifting and expanding goals individuals work towards within activities (Engeström, 2001; Pacheco, 2012). Using activity(s) as a unit of analysis for learning is helpful because it recognizes the various historical, cultural, and social influences on an individual's participation and thinking within the world and, dialectically, the ways shifts in participation and thinking can expand and alter the activity or environment itself (Rogoff, 2003). Ultimately, CHAT theorists argue that learning is always happening within an activity (whether explicitly stated or not) through the mediation of artifacts; understanding processes of learning requires attending to the ways individuals and collectives use artifacts to achieve, expand, and create new goals to pursue (Cole, 1996; Roth & Lee, 2007; Vossoughi & Gutiérrez, 2017).

Although most of the emphasis in CHAT tends to focus on learning, CHAT is also helpful for thinking about the ways students' identities and self-concepts are re-imagined and expanded based on shifts in participation. As individuals participate in new and expansive ways to achieve ever-evolving goals, they also take on new roles and conceptions of self to engage in these new activities (Roth, et al., 2004; Nasir, 2011). The development of these new identities results from the ways individuals participate within the activity; the kinds of artifacts they use,

how they use these artifacts, and the goals they are working to achieve all influence the ways individuals make sense of themselves within the activity. Thus, the processes of learning are directly connected to identity development processes, which is why attending to identity development within learning environments is essential for fully understanding the kinds of changes students experience in their participation in these environments.

Taking this theoretical perspective helped me attune to how the organization and the larger context of the focal classroom influenced the kinds of activities pursued, how students pursued them, and the new goals that resulted from participation in these activities as representing processes of learning and identity development. As stated, I am particularly concerned with how these processes contributed to the development of CSA and history practices and ways of being as localized forms of participation within this specific community. In Chapter VII, I explain how I incorporate these concepts into my methodology by focusing my analytic attention on how the design of activities supported the development and appropriation of emergent practices over time and across contexts.

VII. Research Context

As an ethnographer, providing context is important for the story I wish to tell; I situate this dissertation within a singular locale with a particular history, culture, politics, and ethics. The teacher, students, larger school, town, as well as the time of data collection, analysis, etc. are consequential to how learning and identity development was experienced and understood in this particular critical pedagogy learning environment. I do not say this as an argument against generalizability or objectivity; instead, I first and foremost want the reader to understand the beautiful singularity of this teacher's and students' experience. Although we cannot (and should not) replicate the exact context of Mr. Nottingham's 9th period class, there is much to learn from the rich uniqueness of these wonderful participants and this particular location. I want to share some of this uniqueness to help set the stage for the stories I will present in the proceeding chapters.

The context of my dissertation is a 11th grade U.S. history classroom in which the teacher used a critical pedagogy. The school itself is in a Midwest suburb outside of Chicago, IL. This school is located in a sizable white middle-class liberal-leaning town with a large population of Black and Latinx community members. In research, significant attention is paid exploring the implementation of critical pedagogies in educational contexts with the most socio-political needs (e.g., underfunded schools, in disparate locations, have contentious community relations, etc.). This school was quite the opposite; as a well-funded school district, with active support from administrators and community members, strong relationships with a nearby private research university, and significant retention of experienced teachers, this project could be seen as a case study of the process of implementing critical pedagogies under the most desirable conditions. With this said, every school—even the most well-funded and supported—has

challenges, as all schools (at least in the U.S.) are working within oppressive social systems. This school's unique challenges made this project's findings important not only for the larger academic community but also for practitioners and the educators at the school itself.

For example, the school has a substantial population of students of color[5]; however, white students overrepresent enrollment in AP courses. For the students of color who do enroll in these classes, new questions and challenges emerge around how to support their intellectual safety and dignity in spaces that have historically excluded and placed a deficit framing on them (Lewis & Diamond, 2015; Nao, 2008; Steele & Aronson, 1995). Mr. Nottingham, a Black male teacher, taught Advanced Placement (AP) and Honors U.S. history classes[6]. Because of his commitment to critical pedagogical values, he designed both versions of the class similarly, changing only small parts of the AP class to account for the end-of-the-year exam. Mr. Nottingham did this because of his awareness of the discrepancy between AP and Honors disciplinary classes. He aimed to have students recognize why these discrepancies exist, creating an interesting context to explore learning and development for both students of color in confronting their systematic neglection and cultural ostracization in these spaces and white students interrogating their privileges within systems of power.

Also, although I speak to history disciplinary learning more broadly, the class's focus on U.S. history created a fascinating context for this project. The political and historical memory of national events in the U.S. has always been contentious and politically driven. In the last twenty

[5] According to student demographic data from 2017, the racial/ethnic makeup of students at this school was: 44.1% White, 29.4% Black, 18% Hispanic, 5.6% Asian, 2.4% two or more Races, .4% American Indian, and .1% Pacific Islander (Illinois Report Card 2019-2020, n.d.).

[6] The three types of class students could enroll in are Advanced Placement, Honors, and Intermediary. Honors can be understood as the 'average' class open to all students. This also created an interesting condition for the project, as students who enrolled in the class came from a variety of academic backgrounds.

years, the field of history education has been emersed in debates over what and how students should learn about U.S. history, as political leaders realized the power history holds on individuals' perceptions of realities and imagined futures (Freire, 1970; Wineburg, 1999). We see this in today's political context; politicians employ slogans such as "Make America Great Again," lawmakers are outlawing "critical race theory" in schools, and professional athletes protest the national anthem to raise awareness of police brutality—all sparking new debates around patriotism and the right to critique the various legacies of the United States. I wanted to know how students who presumably have grown up in the United States and educated in this "cultural curriculum" (Wineburg, Mosborg, Porat, & Duncan, 2007) of patriotism and American exceptionalism would respond to a socially engaged critique of their national and collective histories[7]. Thus, this class became an invaluable case study of a teacher designing for history learning while the larger country was explicitly grappling with what U.S. history should be, providing essential insights for both researchers and educators to think about history education as a form of experiential learning primed for critical social analysis.

[7] As discussed in my literature review, Goldberg et al. (2011) offers some ideas as to how students may respond when challenged in their collective histories.

VIII. Research Questions

The research questions that motivated this project are oriented around three major themes: teaching and design, processes of learning and identity development, and students' long-term trajectories. Although I describe these questions as distinct from one another, I understand them as inherently connected in reflecting the overall ecology of students' class and learning experiences.

Research Question #1: What kinds of practices and ways of being were designed for and encouraged in this setting?

Beginning my analysis with a sense of the teacher's understanding of critical pedagogy and history learning was essential to understanding the kinds of learning and development valued and designed for in this space (Matusov, 1998). It was also important to illuminate the specific pedagogical practices and forms of improvisation the teacher implemented to understand the learning opportunities available in the classroom. Particularly for critical pedagogies, the contextual nature of these learning environments honors and authentically integrates students' local realities and practices, working on designing a learning environment that directly speaks to the lived experiences of students, which varies from context to context. Because of the variable nature of critical pedagogies, I paid specific attention to the teacher's own critical and historical approach to designing learning and how this design was consequential to the learning afforded in this class.

Although I paid particular attention to the teacher in understanding the design of learning and identity development, I did not presume that the teacher was the sole designer in the classroom. Because I take a CHAT perspective, I am aware of the ways students can design particular experiences of learning and identity development by bringing in their personal

experiences into activities as opportunities for learning new practices and ways of being. I, therefore, looked at how both the teacher and students designed for learning and development in this class.

Research Question #2: What did this design open up or mean for students' collective learning and thinking over time?

This question primed me to examine how students took up, rejected, and/or expanded the practices and ways of being made available in the space. To answer this question, I needed to account for moments when students engaged in the pedagogical practices introduced by the teacher and how they engaged these practices. As I highlighted previously through the studies on the micro-genetic analysis of CSA practices, this attention to the *what* and how matters in understanding the complex and sometimes unanticipated ways students use the practices and ways of being introduced in the classroom. Furthermore, attention to the how illuminated the various ways students engage with practices and ways of being, showcasing the different pathways of sense-making students incorporated in the space. I needed to look at the reception of practices and ways of being on the part of students and their potential shifting participation and creative use of these forms of learning.

Research Question #3: What did these practices and ways of being open up or mean for individual student learning and thinking over time, within and beyond the setting?

This final question attends to if and how students extended the learning and identity development processes documented in RQ #2 beyond the classroom for individual students. Asking this question is important regarding critical pedagogies, as critical consciousness is a developmental process that is (or should be) continually evolving and extended as a lifelong endeavor through both the continued use of CSA practices and reflexive enactment of critical dispositions and identities. This question holds particular meaning for adolescents; 16-17 year

old students are building and solidifying self-concepts and narratives around their identities and how they perceive themselves in the world, which is consequential to their socio-emotional development and forms of continuity that support mental health and well-being (Erikson, 1970; Rogers, Scott, and Way, 2015; Spencer, Dupree, & Hartmann, 1997; Steele & Aronson, 1995). Paying attention to how students engaged and/or extended the learning processes within and beyond the class will highlight how CSA and history-specific practices and ways of being took shape and influenced the trajectories of students. Furthermore, answering this question will illuminate how these learning environments can support the socio-emotional health and well-being of students of color who face particular risks in their development navigating systems of oppression.

With these questions guiding my project, I now turn to the design of my dissertation by articulating the methodology that guided my approach to data collection and analysis.

IX. Methodology & Methods

In what follows, I offer an overview of the methodological frameworks influencing the design of my dissertation, including my approach to data collection and analysis. First, I offer an overview of ethnography as my primary methodology while motivated by an ethic of collaboration and partnership with Mr. Nottingham. Then, I explore three conceptual frameworks that shaped my conceptualizations of learning as a unit of analysis for this project: expansive learning, form-function shifts, and practice-linked identities. Grounded in these frameworks, I then outline my specific approach to data collection. Lastly, I conclude with a general description of my data analysis. In the three findings chapters, I explain my specific analytic approach towards illuminating key findings of the dissertation; in this chapter, I offer an overview of the three analytic frameworks that shaped my analysis for each findings chapter and my over-arching posture towards analysis for each data source.

a. Ethnography as a Collaborative Sense-Making Process

A particular form of qualitative research, ethnography works to represent life as is, illuminating the norms, practices, and values of a community that is implicit and have become normalized in order to explore how and why people do the things they do (Miles, Huberman, & Sadaña, 2014). In educational research, ethnography holds a particular purpose of "reveal[ing] what is inside the 'black boxes' of ordinary life in educational settings by identifying and documenting the processes by which educational outcomes are produced" (Erickson, 1992, p. 202). This revealing of the "black boxes" is why I turn to ethnography as my methodology for this project: I wish to understand the academic and political outcomes supported in critical pedagogies come to be, surfacing and analyzing the pedagogical, learning, and developmental processes that lead students to be more engaged in classes, perform better on national tests and

participate more actively in civic life (Sleeter, 2011). Ethnography offers tools to foreground and illuminate the cultural practices, values, and systems that permeate a context, which is essential for understanding how different artifacts and relations influence learning and identity development processes within a CHAT framework (Emerson, Fretz, & Shaw, 2011).

Although I broadly characterize this dissertation as an ethnography, I did not treat this research process as an individualized process of 'outsider looking in.' One of my strengths as an outsider (in this case, not a high school teacher) was being able to pick up on subtleties that were commonplace and potentially unseen by insiders. By partnering with Mr. Nottingham, the focal teacher, I was able to account for the meaning of particular actions that would perhaps be common knowledge for teachers but not for myself.

Furthermore, as someone who researches humanizing and justice-oriented education processes, I also understand the activity of research as a mechanism of sociopolitical systems. If left uninterrogated, research as an activity can reify the oppressive hierarchies between researcher and participant in the knowledge-creation and knowledge-naming process. For this reason, I drew upon social design experiments to help inform my political and ethical methodological commitments.

i. Influence of Social Design Experiments

Social design experiments offer a methodological model for interrogating these hierarchies. Social design experiments are an approach to design that "strives to be part of the process of fundamental social transformation […] [by] transforming] social institutions and their relations […] [and having] participants becoming designers of their futures" (Gutiérrez & Jurow, 2016, p. 566). As a large umbrella for various design frameworks, social design experiments center the ethical and political dimensions of educational research as an opportunity

to foster partnerships, resources, and agency for participants through the research design, viewing participants as not people to do work on but rather as partners to work with towards transformative ends (Bang & Vossoughi, 2016).

In this dissertation, social design experiments frameworks provided guiding political and ethical principles for informing the development of my research partnership with Mr. Nottingham. As a result, I treated data analysis as a shared, ongoing endeavor between the two of us. I also aimed to create opportunities for teacher and student agency in the data collection and analysis process. For example, my interviews with Mr. Nottingham also functioned as analytic sessions; as we co-analyzed data sources, Mr. Nottingham would communicate the phenomena he wanted us to explore more (i.e., Mr. Nottingham was very interested in initial findings around his in-the-moment pedagogical practices for supporting novice teachers at the school. I made it a point to collect data on this phenomenon to continue investigating these processes together). With students, these opportunities for agency came in the form of them asking to see the jottings I was taking in class or asking to watch themselves on video recordings. These moments created meaningful opportunities for me to share in-the-moment interpretations with students while also asking for their interpretation of these data sources.

Furthermore, drawing on social design experiments helped me approach ethnography as a collaborative meaning-making process (Erickson, 2006) that was consequential to what I was able to see regarding teaching and learning in this classroom. These shared forms of perception directly inform the theoretical implications of teaching and learning gleaned from this project and the political and ethical potential of justice-oriented partnerships for making visible the internal forms of teaching and learning that happens in the research process itself.

b. Conceptual Frameworks

The three frameworks that influenced the conceptualization of my unit of analysis include expansive learning, form-function shifts, and practice-linked identities. These three frameworks all hold theoretical resonance with CHAT and work to understand learning and identity development as dialogical shifts in participation. Moreover, they each offer nuanced understandings of the design of learning, shifts in practices, and identity development that helped me see teaching and learning in the classroom context as a fluid, dynamic process that carried over time.

i. Expansive Learning

As proposed by Engeström (2001), expansive learning emphasizes the emergent tensions inherent in interacting activity systems and how these tensions create new goals and artifacts for subjects to pursue and use. Expansive learning extends analytic attention towards looking at how competing activities or activity systems in which people participate lead to new and expanded goals and kinds of activities. More specifically, the expansive learning framework highlights how the double binds or tensions that emerge in the interactions between activity systems necessitate new forms of participation and artifacts to achieve goals. Engeström (2001) argues that these contradictions in goals are inevitable and instead of shying away or ignoring contradictions, learning scientists should look closely at the role of double binds as the center of learning and developing new practices, tools, and goals.

The expansive learning framework helped me attune to how the teacher and students introduced and mediated tensions and contradictions in activities within the classroom towards extending the kinds of learning and identity development fostered in this context. This involved looking at the specific ways the teacher and students complicated, contradicted, or extended each

other's ideas to support new conceptualizations of ideas, practices, and goals. This framework also attuned me to the different pedagogical strategies the teacher used to encourage student engagement of expanded or new practices and ways of being by looking specifically at moments in which students experienced double binds in their learning of U.S. history as embedded in systems of oppression and power.

ii. Form-Function Shifts

Form-function shifts highlight the evolution of practices, documenting how shifts in form (the physical/embodied structure of a practice) connects to shifts in function (the use of the practice) and vice versa (Nasir, 2005; Saxe & Esmonde, 2005). I used the form-function shifts framework to highlight how the teacher and students introduced particular knowledge-building practices and how these practices were either taken up or rejected, appropriated, critiqued or expanded upon by students. Form-function shifts helped document how an object of activity became a tool to pursue other kinds of goals. Building on the expansive learning framework, form-function shifts helped me characterize the expansive learning practices emergent from interactions and articulate their shifting trajectories as participants enacted them over time.

iii. Practice-Linked Identities

The practice-linked identities framework highlights the ways students are afforded identities within learning environments. Drawing from sociocultural theories of learning and development, Nasir & Cooks (2009) argue that if we conceptualize learning as shifts in participation, then identity development must be directly supported in the learning process. They argue that researchers can attend to identity development as a unique (yet very interdependent) process from learning by accounting for how become "more connected" to the practices themselves (2009, p. 10). To document this connectedness requires paying attention to how

students incorporate material, relational, and ideational resources offered within the classroom to participate and take on new roles and senses of self during and beyond their experiences in the class. This framework helped highlight how identity development and conceptual shifts that were both designed for and unanticipated (relating to the expansive learning framework and the importance of attuning to the emergence of new practices and goals in the face of tensions and contradictions) were taken up by students in the classroom over time. I paid specific attention to how students shifted their self-concepts and ways of being (and in so, their forms of participation in the class) as they engaged the emergent practices of the class.

These three conceptual frameworks directly informed my units of analysis, which were naming and tracing the use of practices and ways of being emergent in this learning context. Documenting the ontogenetic and microgenetic evolution of practices illuminated how students shifted their participation within and outside classroom context and over time. Furthermore, attending to practices and ways of being attuned me to how students developed identities through the specific actions and roles they appropriated, documenting when students first took on new forms of participation emerged and how they extended their participation through the identity resources afforded within the class.

c. Data Collection

Guided by these units of analysis, I collected multiple data sources: jottings and fieldnotes, video recordings and content logs, student artifacts, interviews, and surveys. In this section, I explain the contribution of each data source and my approach to data collection. Although I overview all data sources collected, I did not analyze student artifacts as a primary data source in this phase of the project. Because of the nature of my questions (which primarily focused on in-class participation and self-reflections) and limitations of time, I did not include

student artifacts in my data analysis; however, I still offer a description as I plan to use these data sources in future work. In Appendix A, I offer a graph showing the timeline of data collection.

i. Jottings & Fieldnotes

I collected jottings and fieldnotes to document particular moments of interaction, discourse, and activity within the classroom. Participant observation allowed me to become deeply familiar with the cultural practices and context of the classroom, which was essential for answering RQ#1 around the forms of learning and identity development that were valued and worked towards in this class (Lave & Wenger, 1991). Jottings functioned as in-the-moment notes of what I saw, heard, and felt while in the classroom, providing a "thick" description (Geertz, 2008) of emergent practices and ways of being. I observed Mr. Nottingham's class three days a week. I developed jottings of each classroom observation and wrote one or two into full fieldnotes each week. Jottings chosen were determined both by the representativeness of the day (I wanted to develop fieldnotes of the everyday rituals engaged in the class) and days in which the class was actively engaging knowledge (both disciplinary and other) to highlight practices and ways of being modeled, practiced and taken up in these moments. Together, these data sources helped paint a picture of what activity and everyday life looked like in this high school classroom.

My jottings and fieldnotes for the first few weeks of the class focused on the pedagogical design and structure of the class in order to build a deep understanding of the context itself and Mr. Nottingham's pedagogical moves and orientations. After these first few weeks, I shifted my focus towards my units of analysis: practices and ways of being. I paid particular attention to the participation of students I interviewed to create more opportunities for triangulating data and creating holistic understandings of these students' experiences in the class.

ii. Video Recordings & Content Logs

Alongside fieldnote observations, I also video recorded select observations of the classroom during the second half of the school year. Because not all forms of participation or shifts in learning and identity development are verbal, video allowed me to access crucial verbal and non-verbal activity that provided a more nuanced portrait of student engagement, intelligence, and ingenuity (McDermott & Raley, 2011). Particularly for documenting micro-genetic and ontogenetic processes of learning, video recordings were essential for answering RQ#2, evidencing "changing participation in group interaction" over time (Erickson, 2006, p. 181).

I primarily recorded classes designed to have extensive whole-class activity and participation, although I also recorded on days with small group activities, focusing the camera on a small group to capture more intimate moments of participation between peers. For each recording, I developed either a fieldnote or content-log of the video, outlining main activities/events that happened throughout the day (like a timeline of events with summaries) and highlighting significant moments of activity to return to for detailed interaction analysis.

iii. Student Artifacts

Student artifacts, or student work, provided a different perspective into how students were using the practices fostered in class. These artifacts allowed me to see both the design of the assignments and activities (how the teacher was structuring the knowledge and participation of students) and how students' interaction with the assignments and activities reflected or aligned with their forms of participation seen in field observations, addressing RQ's #2 and #3.
Since most assignments were collected online through a Google Classroom platform, I collected student work for major assignments across the school year (totaling in 13 assignments). In

addition, I collected students' work after it has already been graded/received feedback by Mr. Nottingham to capture his approach to feedback and if and how students incorporated the feedback in later work.

iv. Teacher Interviews

I conducted two formal semi-structured interviews with the teacher, one in the first half of the school year and the other in the second half. These interviews helped illuminate Mr. Nottingham's philosophical approach to teaching, particularly concerning critical pedagogies and history education, offering his insights towards answering RQ#1. Interview themes included his background in education and teaching, his training as a history educator and critical pedagogue, his reflections on the focal class, etc. My interview protocols were semi-structured to ensure I attended to exciting and relevant themes that emerged in the interview and during class.

During these interviews, I also shared segments of data sources to engage in collective data analysis together. Similar to stimulated recall activities, which involve showing video data to participants and asking them to offer their reactions and reflections on their participation in particular actions within the videos (Erickson, 2006), I shared data excerpts to develop a clearer understanding of the teacher's frame of mind during these moments of class. These moments of data sharing also created opportunities for the teacher and I to share our developing analysis on how he saw teaching and learning happening in the class, helping guide future data collection efforts toward emergent themes discussed during these sessions. Teacher interview protocols are in Appendix B.

v. Student Interviews

Interviews with students offered opportunities for students to reflect on their shifts in thinking and participation in the space. I invited all students to participate in the interviewing

portion of the project in the consent form; of the 15 students participating in the project, 11 opted in. Without inserting undue pressure, I encouraged students who demonstrated unique and significant forms of participation to volunteer for interviews to ensure I could get a large enough spread of perspectives. In interviews, I asked specific questions about students' experiences in the class, if and how they see their perspective and ways of being shifting based on their participation in the class, their narratives around identities they feel are important or salient in this class, and how these identities may be shifting or expanding, and how they see themselves participating in new ways within and outside the class. The interviews provided personal insight and personal articulation regarding how students see changes within themselves and their community during this project. I was particularly interested in how their ideas about history, political systems, and themselves potentially changed and how this experience may have impacted their experience in other contexts (Weiss, 1995). These data sources were critical for answering RQ's #2 and #3. Student interview protocols are in Appendix C.

Appendix A offers a timeline of the interviews. The first interview aimed to provide insights into students' experiences adjusting to this new classroom context. At the end of the school year, the second interview focused on questions priming students to reflect on their experience in class. Finally, the third interview was conducted during the Fall semester the following school year; I conducted these interviews to get a sense of the longer-term impact that Mr. Nottingham's class had on students.

For the teacher and student interviews, but more significantly, the student interviews, I approached interviews as a pedagogical interaction (Vossoughi & Zavala, 2020) and an information-gathering process. There were many moments in interviews when students would share vulnerable insights, whether about their academics, relationships with their peers or family,

or their sense-making around identity and racism; students allowed themselves to be vulnerable in our interviews because I treated them as caring interactions. I affirmed students' feelings, reframed negative interpretations of their performance, showed solidarity with challenges, praising moments of success or pride, and asked questions or posing ideas to inspire their thinking. I believe students felt comfortable sharing their perspectives with me because I treated them with honesty, humility, and maturity. The questions I asked were difficult; by providing scaffolds to support their narration, I aimed to not only develop a rich understanding of individual students' experiences but also to help them feel in community with me (the researcher) as someone who also experiences the same difficulties and asking similar questions around identity, history, and politics.

I would like to share a short story of the importance of taking this approach to interviews: on the last day I conducted the third round of interviews, I was in a classroom neighboring Mr. Nottingham's. The teacher assigned to this classroom was a good friend of Mr. Nottingham's and allowed me to conduct interviews while doing her administrative work at her desk. As I wrapped up my last interview, I approached this teacher to thank her for sharing her space with me. She then told me how happy she was that I had these interviews with students; she commented on how important it was for students to feel the validation and sincerity I offered during interviews. I was taken aback by this comment; I had no idea she was listening to the interviews, but her reflection meant so much. I remember telling her that the perspectives and stories students were sharing were powerful, brilliant, and thought-provoking—how else could I respond to these moments of relationship building?

I share this because I know there are methodological tensions around approaching participant interviews as "objective" information gathering. Although these approaches have

their place in specific research projects, I cared more about ensuring students felt safe and cared for above all else for this dissertation. By doing this, I believe I created the conditions for authentic perspective sharing on the part of students, gleaning insights I would not have been able to get without the interactive dialogue. Furthermore, as students dealing with challenging questions around learning and identity, I also feel it is my ethical duty to provide clarity and guidance when I can, allowing this moment of data collection to become another rich pedagogical interaction where students can further develop and refine their ideas.

vi. Surveys

Surveys offered a window into understanding shifts in how students perceive and conceptualize their experiences in the classroom through short response questions and research-verified identity measures and scales. For this project, the measures I incorporated included an academic identity scale (Nasir, McLaughlin, & Jones, 2009), racial/ethnic identity scale (Nasir, McLaughlin, & Jones, 2009), gender identity scale (adapted from racial/ethnic identity scale) and a critical consciousness scale (McWhirter & McWhirter, 2016), as well as ethnographically informed questions on students' experiences in the classroom around teaching, learning, and participation in the class.

Although I gave all participating students surveys, only a handful of students completed them. Surveys were a mixture of multiple choice and short responses, taking no more than 15 minutes to complete. This data allowed me another data source to corroborate shifts in students' identity(s) and learning experiences. In addition, because their respective authors have validated the measures I incorporated, the surveys offered a quantitative perspective to measuring critical consciousness and other forms of identity development that will support (or perhaps complicate) any qualitative shifts I documented in my other data sources.

d. Data Analysis

Three frameworks inspired my data analysis process: interaction analysis, micro-ethnographic analysis, and discourse analysis.

i. Interaction & Micro-ethnographic Inspired Classroom Analysis

Interaction analysis is instrumental in analyzing video data using a sociocultural perspective on mind and human interaction. Interaction analysis helps situate learning through the perspectives of participants by looking at knowledge "in use," (Hall & Stevens, 2015) and how the use of knowledge demonstrates "disciplined perception" within a specific practice or context by the teacher and students (Stevens & Hall, 1998). Although I do not use interaction analysis directly, I drew upon the underlying values of moment-to-moment analysis to build a detailed picture of the shifts in participation at the classroom level.

I drew upon micro-ethnography to address the role of history and context within the interaction. "[Micro-ethnography] is... important when one wishes to identify subtle nuances of meaning that occur in speech and nonverbal action—subtleties that may be shifting over the course of activity that takes place" (Erickson, 1992, p. 205). Micro-ethnography contextualizes the discrete moments of microgenetic analysis (as done by interaction analysis) within the larger trajectory of the students. Engaging an interaction and micro-ethnographic inspired analysis helped me see how the teacher's impact in designing an interactive pedagogical learning environment and shifts in students' participation over time as situated within a student's individual development as well as development as a collective class.

ii. Critical Discourse Analysis

I paid particular attention to analyzing students' shifts in self-perception and their experiences throughout the project by drawing on discourse analytic methods. I used the same

coding scheme developed with the jottings, fieldnotes, and video recordings to code teacher and student interviews and also incorporated forms of discourse analysis to document shifts in students' self-perception and narration of their experiences within and outside of the class by paying particular attention to how students situated themselves within their narratives. More specifically, I took a critical discourse analytic (CDA) approach to attend to the ways students make sense of their experiences in the class. As quoted in Blommaert & Bulcaen (2000), "the purpose of CDA is to analyze 'opaque as well as transparent structural relationships of dominance, discrimination, power and control as manifested in language'" (p. 448). CDA is a tool that helped illuminate the ways the teacher was motivating his pedagogical approach in this class. CDA also helped me interrogate how students' narration of their experiences engaging in the practices and ways of being valued in the class was entangled in larger structural systems. This illumination evidenced the potential complexities students experienced in participating in an explicitly political educational setting and the implicit sociopolitical systems that shaped their perspectives and actively integrated their thinking.

e. Analytic Approach

Motivated by these three methodological frameworks, I approached data analysis as both a top-down, bottom-up process; meaning, although I draw upon conceptual categories in literature to help guide the direction of analysis, I situated all named practices and processes within the local, unique context of the class. I included a more detailed outline of my analytic process (including specific coding schemes, conceptual categories, and coding frequencies) in the specific analytic chapters. A timeline of data analysis is in Appendix D.

i. Analytic Memos

As an ethnographer, I approach data collection and analysis as a symbiotic process. As I collected data, I analyzed; as I analyzed, I better targeted my data collection. As I collected data sources during the school year, I continuously reviewed the data sources already collected, writing analytic memos on emergent themes and particular moments in class in which rich participation happened. Writing analytic members helped me become more intentional in data collection by adjusting protocols when necessary and focusing on emergent phenomena of interest.

ii. Reviewing Data Sources & Memos

Once the school year was over, I focused on developing a more in-depth and systematic approach to data analysis[8]. To begin this phase of data analysis, I reviewed all of my data sources and analytic memos. As Erickson recommends, "the process of converting documentary resources into data begins with multiple readings of the entire [data set]" (1985, p. 149). During this process, I wrote new analytic memos documenting my emergent thoughts around what I believed to be essential themes or emergent findings to pursue. Within these memos, I also documented shifts in my research questions, contextualizing how and why I changed my questions based on evolving data analysis.

iii. Coding

After reviewing my data sources, I open-coded all fieldnotes, jottings, and content logs. "Coding is the pivotal link between collecting data and developing an emergent theory to explain these data. Through coding, you define what is happening in the data and begin to grapple with

[8] I still had one more set of student interviews to conduct at this point, but because I had a three-month break until I conducted those interviews, I began targeted data analysis early in the summer.

what it means" (Charmaz, 2006, p. 46). Pursuing coding as my first step in analysis helped explicate the specific phenomena embedded in my data sources. Therefore, I chose to open-code all fieldnotes, jottings, and content logs to continue building a detailed understanding of these data sources and developing a rich catalog of themes, processes, and descriptors of teaching, learning, and identity development across the school year.

After finishing open-coding, I reviewed all open-codes, jotting down over-arching themes emerging from this extensive coding scheme. Based on this initial review, three knowledge-building categories were emerging regarding student learning: historical, critical social analytic, and relational. In order to develop a more targeted coding scheme, I incorporated three outside frameworks to help organize and synthesize the open-codes: a historical thinking conceptual framework (Sexias & Peck, 2004), a critical pedagogy conceptual framework (Darder, 2018; Freire, 1970), and a relational framework I developed. The Chapter IX offers a more detailed explanation of each of these frameworks and how they shaped the resulting coding scheme (Appendix E). I went through a similar process documenting the teacher's pedagogical practices; more detail is provided in Chapter IX.

Using my new coding scheme, I started re-coding my jottings & fieldnotes in chronological order. While doing this, I periodically paused coding to review any new additions or changes to the coding scheme and memo on any emergent findings. Once I completed my jottings & fieldnotes, I turned my analysis towards the content logs developed from the video recordings. During coding of the content logs, I noted particular moments that involved rich practices or stretches of interaction that I would want to further analyze in the actual video recording.

iv. Data Triangulation

Throughout this analysis process, I took notes of disconfirming or "unexpected" revelations while also spending significant time thinking about how emerging findings were in conversation with each other. Drawing on various data sources allows me to corroborate assertions and foreground the participants' perspectives (Erickson, 1985). I reviewed all my initial findings from my data sources and asked myself: what does each data source contribute to this assertion? Are there moments when this assertion does not hold up (i.e., codes that contradict this assertion or moments that do not follow suit)? If so, what ways can I adjust and refine my assertion to account for these moments to better represent the phenomena at hand? This process required continuous review of my data sources, as well as creative integration of my codes. In other words, at this point of my data analysis, I began to "play" with my data by thinking about which codes I used most frequently, what codes I used least, which codes I used sequentially (i.e., process coding), which codes I used during certain activities, which moments I extensively coded, and so on. Pursuing these lines of analysis opened up new ways of thinking about my data for developing and testing my assertions.

My creative assemblage of data paired alongside emergent findings illuminated four primary ideas: 1) there were three specific practices emergent in this class: history, critical social analytic, and relational practices; 2) Mr. Nottingham employed modeling and discursive mediational practices grounded in an ethic of relational collectivity; 3) over the year, students developed a collective learning community that invited complex and imaginative historical inquiry; and 4) individual students experienced transformative identity shifts that carried beyond the learning context. With each idea, I returned to data sources to look for counter examples to refine these statements and ensure validity, re-coding data when necessary and writing analytic

memos on moments of synergy and discontinuity to apply to the findings. As a result, the central assertions of this dissertation are as follows:

1. Mr. Nottingham's classroom fostered the emergence of three knowledge-building practices: history, critical social analytic, and relational practices.

2. Mr. Nottingham pedagogical design of this class can be characterized by authentic collaborative questioning, explanatory narration, and cognitive & axiological apprenticeship.

3. When students engaged all three knowledge-building practices simultaneously, new forms of learning emerged: the development of new collective relational configurations and the development of complex and imaginative historical inquiry.

4. Bolaji's participation in these new forms of learning supported new conceptualizations of his racial/ethnic identity and the development of an agency of legitimacy.

In Chapters IX, X, XI, I explore each of these four assertions. Each of these chapters provide a detailed overview of my data analysis process for each assertion.

X. Positionality Statement

I believe that the research process is a process of self-interrogation. Our prior histories, values, expertise, and commitments determine the topics that interest us, the questions we pursue, the phenomena we see. Acknowledging this does not lessen the quality of the research; instead, we can build a better understanding of what research is showing us by making visible the lenses we interpret data. As a student of the history discipline, I have no problem acknowledging the role of subjectivity in research; in fact, subjectivity is a significant part of this dissertation. I believe the findings I share contribute significant value to our developing understanding of disciplinary learning, identity development, and educational design. I want to make sure this dissertation offers all the information necessary for contributing to the broader knowledge pool, which necessitates sharing my positionality in this project.

My critical pedagogy and history education questions are directly related to my personal experiences navigating different education systems. I was fortunate enough to have had a few teachers through k-12 to inspire me as a learner, even in subjects I greatly struggled in (looking at you, chemistry). However, it was not until I took history in 7th grade that I started to fall in love with learning. For the first time, history was presented as a multidimensional story(s), piecing together understandings of government and politics of a country I was born and lived in my entire life: the U.S.. This fascination solidified when I took AP U.S. history; history was no longer a story—it was a puzzle. It was my job to find new and unique jigsaw pieces to put together in order to create a masterpiece of wonder.

When I attended college, this fascination changed. As I took a combination of North American history and cultural anthropology courses, I started to see a new underbelly of U.S. history that I never heard of before—an underbelly characterized by violent, depressing, and

tragic narratives of marginalized peoples during historical periods I thought I knew by heart. I also learned narratives of triumph, perseverance, and revolution from these communities, finding inspiration from these historical moments of despair that demonstrated that new, just realities could be possible. This experience left an ever-lasting impression on the person I wanted to be in the world. However, a question always remained: why did it take me this long to experience this kind of educational experience? What would my education have been like if I had the opportunity to develop my full agency as a historical and political actor at an early age? What could I have done differently to make this world better with the information I now know? These are the questions that led me to research critical pedagogy and history education.

Based on my personal experience with history education and critical pedagogy, I know I tend to take a positive perspective of these fields. I also embody the values embedded in; as an active participant in the focal class, these values came through in the ways I talked to students and engaged in group activities. Whether it was offering my perspectives on historical accounts or sharing my fascination with critical perspectives of history, I did not hide my perspectives or values from students. As a researcher, there is always a fine line between being honest and influencing participant thinking; however, my role was more than just a researcher—it was also as an educator. Mr. Nottingham and I agreed from the beginning that I would not be a 'fly on the wall' researcher. If I were to do this project, I would be an active member of the community, which meant bringing my whole and authentic self into the class. As a result, I did share personal opinions and questions with students grounded in my commitments to historical inquiry and critical theory, but I did so pedagogically. My goal was never to have students think the way I do. Instead, I wanted to engage in authentic, collaborative dialogue and inquiry with students. I hoped to have students recognize the diverse perspectives they should incorporate in historical

argumentation and recognize that even adults (whether teachers or not) are also thinking through and building knowledge around these complex ideas. Their thoughts and questions are just as valuable as mine and Mr. Nottingham's, and that is the approach I took in my relationship-building with students.

In many ways, I am a peripheral insider to this local community: I grew up in a very similar town to the one in this project. Although not as diverse as the school in this project, my high school was located in an upper-class neighborhood and was very well-funded. As someone who took U.S. history at a public school, I felt comfortable in the setting as well as the subject matter of the class. Also, at the time of the project, I had lived in the surrounding area for four years; I felt comfortable and knowledgeable of the cultural practices of the town students lived in. These factors primed me to notice subtleties in student experience that I may have missed if I did not share similar experiences.

Furthermore, my identities as a biracial Black woman also may have positively influenced my relationship building with students. Most students participating in the project were part of some minoritized community, whether racially or in gender. Since many class topics focused on themes of identity and race, I shared with students my challenges and questions around identity to help normalize these conversations and show solidarity in their journeys of self-interrogation and discovery. By being someone who had similar experiences as a minoritized individual in high school, I believe students felt more comfortable sharing aspects of those experiences with me, providing invaluable perspectives on the heterogenous experiences students had in a class specifically focused on interrogating racism and other oppressive systems.

Nevertheless, I was an outsider. I did not grow up in the town of this project. I did not attend this high school and my educational experience was categorically different from students

in the project, if just by the mere fact I took AP U.S. history instead of regular U.S. history. Furthermore, the school and the focal class were much more diverse than my educational experience (I was frequently the only Black person in my classes). These differences certainly made building intersubjectivity more difficult with students and helped me recognize the uniqueness of this particular context in location and time.

Regarding my questions on pedagogy and design, I never had the experience of being a high school teacher. I believe there is a lot of value to be gained from never having taught. During analysis sessions with the focal teacher, Mr. Nottingham, he often expressed his surprise at the things I noticed not just because I had the time and ability to observe in ways he did not, but also because the things I was noticing and analyzing were things that were second nature to teachers and seldom vocalized. As an outsider to the profession, every action was new to me, leading me to build "thick" (Geertz, 2008) descriptions of his teaching. Noting these subtleties turned out to be extremely important for Mr. Nottingham's professional development.

However, I was still limited in what I could see and understand as a non-teacher. Partnering with Mr. Nottingham helped provide new perspectives and interpretations to observations that were consequential to the analytic direction of the project. As an outsider partnering with an insider, I aimed to ensure my research process was attentive to the focal community's values and needs while also taking advantage of my newcomer status to the space to make the 'familiar strange.' Furthermore, Mr. Nottingham always ensured the direction of project was for the benefit of improving teacher practice, helping me see the applicability and usefulness of emergent findings.

These different aspects of my identity informed my participation in this dissertation and supported the substantive findings this project offers. Through these different identity lenses, I

developed a unique analytic approach towards seeing learning and identity development that is essential for understanding what history education can look like when incorporating critical pedagogy.

XI. Teaching and Design in Mr. Nottingham's Class

a. *Notes on the State of Virginia* and the Importance of Race in U.S. History

One of the first units of any U.S. history class is often early colonial America. During this unit, Mr. Nottingham assigned texts from the *Native American Almanac*[9], primary documents from colonists, and accessible research on race[10] as a way to complicate the historical context of colonial America through the analytic lens of race and racism. Mr. Nottingham framed the American Revolution by centering texts that intentionally incorporated the narratives of Native people. The juxtaposition of Indigenous narratives and the colonization of their lands with the story of American liberation aimed to introduce students to the complicated and often contradictory formation of historical narratives and legacy. Furthermore, Mr. Nottingham offered students a conceptual framework for disentangling these tensions with the construct of race and racism. Through this framework, Mr. Nottingham wanted students to bring into conversation the perspectives of White colonists and Indigenous peoples while threading the role of African Americans and enslavement as a concurrent narrative. The discussion of these different perspectives further affirmed how these historical moments were always intertwined and connected to multiple communities and socioeconomic and political systems.

On this day, the class was discussing the *Notes on the State of Virginia* by Thomas Jefferson. This book reflected on the status of Virginia and American colonies, focusing on the

[9] I include the Native American Almanac because of both the centrality of the text to this unit and to recognize how this text functioned more as the class textbook during this unit rather than a normative U.S. history textbook. This was intentional by Mr. Nottingham, reflecting the ways he privileged oppressed voices of U.S. histories as central to the narratives students develop. With this said, the Native American Almanac is not a focal point of this example specifically.

[10] Blum, L. (2012) Five Things High School Students Should Know About Race. *Harvard Education Letter, 28*(6). Harvard Education Publishing Group.

socioeconomic and political conditions that supported the idea of an independent America. Jefferson argued, “the natural inferiority of the Negro as a new rationalization for slavery” (Smedley & Smedly, 2005), listing examples of the biological and social reasons why White people (men specifically) were superior to Black people. Mr. Nottingham wanted students to name the “perspective, evidence, and thesis” offered by Jefferson on this topic--a person considered a ‘founding father’ of the United States.

The text itself is dense; like many historical primary texts, the language was an older variant of current standard English. Students had difficulty interpreting the more profound arguments Jefferson was making masked by what seemed like superfluous rhetoric. Mr. Nottingham worked with students through the text paragraph by paragraph, reading it first aloud then pausing to discuss what each section meant regarding Jefferson’s perspective of Black people. Collectively, the class curated a list of Jefferson’s evidence for the inferiority of Black people. Mr. Nottingham wrote down Jefferson’s claims on the large whiteboard, matching each thesis made with the evidence provided from the text (Figure 1).

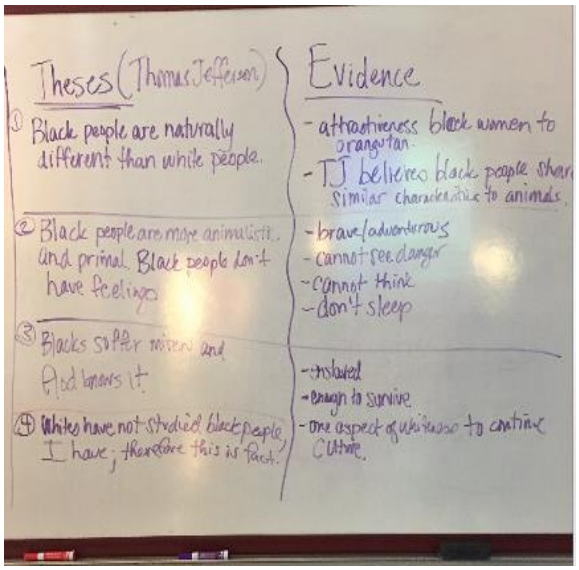


Figure 1: Picture of Theses and Evidence. *This picture shows the list of theses and evidence the class developed together.*

Many students found the different conceptions of Black people surprising and ridiculous (i.e., Jefferson claimed that Black people “require less sleep”). After joining in the incredulous ridicule of these statements, Mr. Nottingham shifted the conversation to the importance of learning these historical narratives:

Mr. Nottingham stood next to the whiteboard as students continued to comment on the apparent absurdity of Jefferson's claims. As the talking died down, Mr. Nottingham pointed to the list they curated and told students this was why he talks about race in U.S. history, "if you never talked about race, you don't know U.S. history." He then asked students, 'how have you taken so many U.S. history classes, and this is the first time we are mentioning race?' Mr. Nottingham waited a moment. No one raised their hands; most students continued to look at him while others looked down with furrowed brows, perhaps in deep thought. Finally, he asked students, "why do you think that is?" One student called out that it's because race is ignored. Mr. Nottingham turned to that student, nodded, and said, "yes, erasure. But what else?" Another student, Micki, a young Japanese American woman, raised her hand, and when Mr. Nottingham nodded towards her, she said, "it is normalized." Mr. Nottingham responded emphatically, "yes, it is normalized. How is it normalized?" After a few seconds of silence, he asked students if they knew what money Thomas Jefferson was on. After students called out a couple of guesses, he told the class that Thomas Jefferson is on the $5 and the nickel. While looking for a $5 bill in his wallet, Mr. Nottingham reflected how this man who said these things about Black people was on our money, summarizing to students that this is just one of the ways these narratives get normalized.

As Mr. Nottingham transitioned students to the next activity (independent work on their end-of-quarter projects), Lexi, a young White woman, called him over. She told Mr. Nottingham that Thomas Jefferson was actually on the $2 bill. Mr. Nottingham repeated, "he was on the $2 bill?" Lexi smiled and offered a slight nod. Mr. Nottingham told Lexi, "you should have corrected me," then called everyone's attention while standing next to

her. "Hey, good people, Lexi called me on my bluff," he said, motioning to himself and smiling. "Thomas Jefferson is actually on the $2 bill." He then thanked Lexi for correcting him and walked away from her table. At the end of class, as students were leaving, Mr. Nottingham called out to Lexi and said smiling, "next time, interrupt me in the moment!" Lexi smiled and said ok and left the room.

In reading the *Notes on the State of Virginia*, Mr. Nottingham aimed to support students in recognizing and interrogating the role of "perspective, evidence, and thesis" within specific historical accounts. When the text itself proved challenging to interpret, Mr. Nottingham restructured the activity as a collective reading, pausing after each sentence to provide conceptual space for students to make sense of what perhaps felt like a linguistically foreign document. Mr. Nottingham then made the teacherly move of connecting the specifics of the discussion to the larger goal of the activity: recognizing the racist absurdity of Jefferson's claims about Black people. First, however, Mr. Nottingham took this recognition further as evidence for the importance of a U.S. history education centered on race. Then, he invited students to interrogate why history is often not taught this way, drawing out their analyses to zero-in on the importance of teaching with a critical perspective.

As students offered ideas, Mr. Nottingham modeled new terms and ways of revoicing their potential answers. He then asked students to analyze artifacts we use daily that are often take for granted: representations on American currency. Instead of just agreeing with the conclusion that particular narratives are normalized, Mr. Nottingham demonstrated it through an artifact familiar to everyone in the class. He expanded the activity to invite students to critically analyze a cultural object of their own lived experiences, implicitly foregrounding the subtle yet all-encompassing ways society reifies particular historical narratives.

But the teaching didn't stop there—when Lexi revealed that Mr. Nottingham was wrong about which currency Jefferson was on, he made it a point to ensure that all students received this correct information. He also made sure to tell the class that Lexi corrected him, situating this student as the one responsible for sharing information with the community. When Mr. Nottingham further commented to Lexi to "interrupt him in the moment," Mr. Nottingham made a personal invitation to this student to assert their expertise. To correct Mr. Nottingham was not to overstep a dogmatic line between teacher and student; instead, Mr. Nottingham wanted students to feel empowered in sharing their knowledge in the class. Correcting Mr. Nottingham or anyone else was essential for building factually correct arguments (a critical facet of historical method) and setting the foundation for the collective thinking Mr. Nottingham hoped to foster in the class.

b. Situating My Questions around Teaching and Design

I open this chapter with a vignette to offer a guiding example of Mr. Nottingham's teaching. In this little snippet of interaction, we see the dynamic ways Mr. Nottingham was inviting, mediating, and challenging learning as a collaborative process with students. One of the driving questions guiding my dissertation aims to understand the organization of teaching and learning in Mr. Nottingham's classroom. As reflected in earlier chapters, an essential quality of critical pedagogical frameworks is their localized design and implementation, creating challenges for building generalizable knowledge around teaching and learning. We need to understand how educators are adapting critical pedagogies within their teaching on a day-to-day, moment-to-moment basis, and how this adaptation is consequential to the forms of learning and knowledge-building experienced by students (Jackson, 2021; Vossoughi & Gutiérrez, 2016). I

explore this question by detailing how over the course of a school year, Mr. Nottingham's pedagogy created the conditions for learning and development in his U.S. history class.

Before digging into the analysis of Mr. Nottingham's pedagogy, I want first to overview the analytical frameworks that shape my perceptions of teaching. Teaching and pedagogy more largely can be understood through several theoretical dispositions and conceptual frameworks. In this project, I used the conceptual frameworks relational mediation, co-construction of knowledge, and pedagogical discourse to guide my exploration of teaching. Although these frames are broad, there are particular values embedded in each that are necessary to name so you, the reader, have a sense of the analytical commitments that shape the proceeding analysis.

After setting the theoretical foundation, I will examine the kinds of knowledge-building practices designed for in this classroom context. Simply put, I found that there were three forms of knowledge-building practices supported in this class: *history practices, critical social analytic practices, and relational practices*. However, nothing is ever so simple. As I explore later in the chapter, I use the term knowledge-building because Mr. Nottingham encouraged students to create knowledge grounded in students' unique expertise and experiences. As a result, the knowledge-building practices named in this chapter are similar to ones already named in literature, yet, unique based on the political, ethical, and historical values embodied in Mr. Nottingham's classroom. I illustrate how these practices were often engaged together, creating particular conditions for expansive forms of learning that I will explore in Chapter X. In other words, the interconnected nature of the three practices can be thought of as interweaving conceptual threads, moving and entangling themselves in new, unique designs—reflective of the localized application of critical pedagogical practices.

I then consider: *how* were these practices designed? Interrogating the 'how' opens opportunities for new ways of seeing how the particular teaching processes Mr. Nottingham engaged offered the necessary resources for the emergence of the three knowledge-building practices. Returning to the opening vignette as an empirical grounding, I introduce the three primary characteristics of Mr. Nottingham's pedagogy: *authentic & collaborative questioning*, *explanatory narration*, and *conceptual & axiological apprenticeship*. Through this naming and exploration of the teaching moves Mr. Nottingham engaged in the opening vignette, I argue the use of these three pedagogical characteristics created responsive, adaptive teaching moments necessary for the emergence of the interweaving of knowledge-building practices.

To return to the weaving analogy, if the knowledge-building practices are the threads weaved together, we could think of the pedagogical characteristics as the needles choreographing through interlocking movements that result in unique weaves. Thus, understanding the material of the threads alongside the choreography of the threaded needles will offer an in-depth understanding of what knowledge was designed for and emergent in this particular class.

c. My Conceptual and Methodological Orientation Towards Teaching

Inspired by critical pedagogical theories of education, I understand teaching as a political process of designing the conditions that support students' collective development and practice of new ways of thinking and being with one another. Normative conceptions of teaching and learning often position teachers as authoritative figures both in knowledge and social standing (Freire, 1970; Rogoff, Paradise, Arauz, Correa-Chávez, & Angelillo, 2003). This authority necessitates hierarchical respect within current systems of education, often grounded in ideologies of adultism. However, decades of research and centuries of storytelling offer a different conception of teachers grounded in an ethic of collectivity and care (Rogoff et al., 2003;

Marin, Halle-Erby, Bang, McDaid-Morgan, Guerra, Nzinga, Meixi, Elliott-Groves, & Booker, 2020). Rather than sole experts with social and conceptual authority, teachers help create the conditions to inspire and support knowledge-building for themselves and others. If learning is a process of shifting forms of participation (Rogoff, 2003), then teaching requires a shift in participation as well. In other words, if teachers support students in building new practices and ways of being, teachers must also adapt and shift their ways of being in response, demonstrating the ways teaching and learning are dialogic and co-constituted processes (Philip, 2019; Zavala, 2016). This understanding of learning necessitates a particular orientation towards teaching that focuses on *relational mediation*, *co-construction of knowledge*, and *pedagogical discourse*.

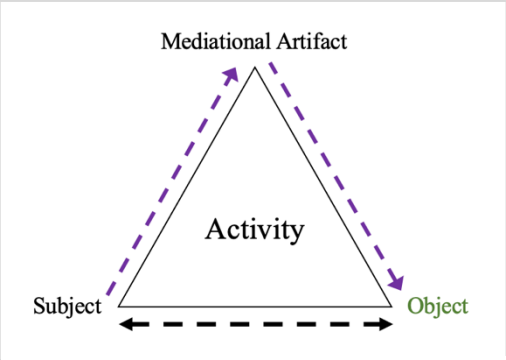


Figure 2: Mediational Triangle with Object. *This is a mediational triangle representing the relationship between subject, mediational artifact, and object within an activity.*

i. Relational Mediation

Sociocultural research, particularly within CHAT, has historically focused on students' use of mediational artifacts to accomplish evolving objectives, also known as subject-object analysis. These objectives tend to be centered on disciplinary and other forms of domain knowledge—within school, this can look like memorizing the Pythagorean theorem in math or recognizing story structure in literature classes; outside of school, this can look like perfecting choreography in hip-hop class or refining one's three-point shot in basketball. However, a contingent of researchers argue the importance of going beyond subject-object relations as units of analysis and investigating social relations between students and teachers as objectives in learning in of itself (Bang, 2017; Shotter, 2015; Vossoughi, Jackson, Chen, Roldan, Escudé, 2020). Both forms of learning are valuable; however, in education research, movements to investigate subject-subject relationships are still

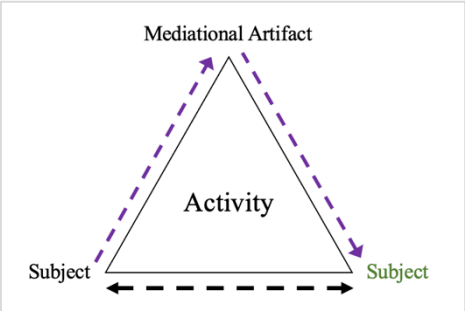


Figure 3: Mediational Triangle with Subject. *This is a mediational triangle representing the relationship between subject, mediational artifact, and subject within an activity.*

in their infancy. See Figures 2 & 3 for representations of subject-object and subject-subject relations.

Critical and political theorists of education can be credited for sparking the shift in research towards focusing on teacher and student power dynamics. These researchers illuminated the oppressive experiences marginalized students face within settler-colonial, white supremacist, and patriarchal schooling systems. Learning is highly dependent on the quality and care of the relationship between teacher and student. Through foundational frameworks of culturally responsive pedagogy (Ladson-Billings, 1995), cultural modeling (Lee, 2001), and Third Spaces (Gutiérrez, Baquedano-Lopez, Tejeda, 1999), to name a few, we have built the groundwork for helping teachers create positive social interactions with students. Building a relational ethic of trust, dignity, and respect can open rich moments of transformative learning, particularly for young people contending with various forms of oppression (Espinoza, Vossoughi, Rose, & Poza, 2020; Jackson, 2021).

As teachers learn how to interact and communicate (verbally and through the body) with students to best support their development, students also learn the formal scripts of interacting with teachers (Gallagher, 2010; Hansen, 1989). Although authoritarian social norms often lead to the creation of relationship dynamics favoring the teacher, critical theorists and pedagogues argue that these relational conditions constrain meaningful learning. In contrast, when teachers and students view each other as working towards the same goal together (in this case, the larger goal of liberation through the knowing and re-knowing of the world [Freire, 1992]), the teaching

and learning process becomes a proleptic model for how to be people in the world that centers community care and dignity (Cole, 2007; Vossoughi et al., 2020).

Paying attention to relationship building offers insights into the varied ways relational mediation shapes the kinds of teaching experienced by students. Drawing on the conceptual framework of relational mediation helps me center my analytic attention on the subject-subject relationships fostered through pedagogy. Focusing on subject-subject relationships challenges narrowed constructions of learning and development, particularly in Western knowledge systems (Bang, 2017). Thus, relational mediation centers multiple subjects as *working together*, each contributing their own conceptual resources and expertise, to accomplish activities that would not be possible without the dialogical attunement to one another (Shotter, 2015; Vygotsky, 1980). These forms of relating prefigure the world as it could be through just and dignifying co-relations.

ii. Co-construction of Knowledge

Teaching as a co-constructive process of teacher and students creating knowledge together is a relational aspect of education often backgrounded in research and design. Historically, education has often assumed stagnant roles of teachers and students; teachers are the ones who teach, students are the ones who learn (Freire, 1970). Although modern learning frameworks universally agree this is not a viable way to conceptualize consequential learning (Hall & Jurow, 2015), influences of this approach are still present in the design of state assessments and policies which conceptualize learning as the retaining of information (Bhattacharyya, Junot, & Clark, 2013; Wineburg, 2001). In the past few decades, sociocultural theorists of learning have challenged this narrow view of teaching and learning by recognizing the active role teachers play in creating and interrogating knowledge with students. Within

CHAT, researchers analyze the roles of teacher and student within the unit of activity: the teacher acts as an outside mediator and co-subject with the student within the learning activity.

As sociocultural theories in the learning sciences shift the focus from the individual to the social and interactional, critical learning theorists argue the need to situate these processes within systems of power, politics, and ethics (Philip, Bang, & Jackson, 2018; The Politics of Learning Writing Collective, 2017). By bringing attention to these systemic dimensions, we can see the process of co-constructing knowledge not as a singular learning experience in service of the student but as a collaborative opportunity between teachers and students to understand the world anew (Gutiérrez & Vossoughi, 2010).

Within collaborative learning interactions in which teachers and students are co-constructing knowledge, students can experience a reality of the world, acting "a head taller than themselves" (Vygotsky, 1980), meaning they can participate in practices and ways of being not yet available on their own. Known as the zone of proximal development (ZPD), this process creates a conceptual space in which students and teachers take on activities they could not yet do independently. Thus, the kinds of mediational practices teachers engage within the learning activity are consequential to the kinds and qualities of ZPD experienced (Gutiérrez, 2008). For example, as teachers offer ideas or "generative words" (Freire, 1978) for students to make meaning with, they present ways for making sense of objects and experiences in students' individual and collective worlds. Further, students build their forms of sense-making around their world(s) grounded in the artifacts offered by teachers as well as the repertoires of practice they bring to class (Gutiérrez & Rogoff, 2003). In response, teachers also engage their sense-making by discerning students' diverse forms of thinking to create meaningful opportunities for expansive disciplinary learning (Warren et al., 2021). As a result, teacher's mediational

techniques play a pivotal role in the conceptual, developmental, social, political, and ethical growth students and teachers can experience together.

iii. Pedagogical Discourse

If we take seriously the assumption that learning is a co-constructive process, it becomes important to better understand how these relations shape the ways of being and thinking students take up over the course of their lives. Expanding the focus to include teachers' thinking and participation also invites deeper consideration on the mediational processes supporting these collaborative educational relationships.

Paying attention to moment-to-moment pedagogical interactions over extended periods of time help us see how discourse and embodied communication shape the learning experiences of students (Espinoza, 2009). Conventional perceptions of teacher practice and impact often revolve around the kinds of activities and content teachers integrate as most consequential to the learning process. Increased attention to the relational dynamics between teachers and students has demonstrated how communication can significantly influence students' participation within the educational system. The subtlety of verbal and embodied language can have long-term effects on students' self-perception as legitimate participants in the learning community (Espinoza, 2009; Vossoughi, 2014); for example, a teacher's flippant dismissal of a Black student's contribution and the over-praising of a White student's answer offers data points to students on how the teacher sees them in the learning space. How teachers communicate respect and care can leave lasting impressions students' self-conceptions of themselves as intelligent and essential well beyond the schooling context (Nasir, Warren, Rosebery, Lee, 2006; Vakil & McKinney de Royston, 2019).

The long-term impact on the particular forms of discourse teachers' model and engage demonstrates the importance of developing pedagogical awareness at the micro, moment-to-moment level. For example, in Vossoughi and colleagues' (2020) long-term interactional and micro-ethnographic analysis of discourse and embodiment experienced in a tinkering after-school program, we noticed how the particular expressions of speech (i.e., how something was said, the relational history shaping the meaning of words, etc.) left embodied pathways for students to take up and appropriate within their own participation. Young people are incredibly observant of the subtleties of communication which are situated within epistemic and axiological values. Suppose an educator believes there is only one way to think about science as an objective, a-cultural truth; by not recognizing how their epistemology impacts their teaching, they may miss the rich cultural ways of knowing students offer that are grounded in their cultural ways of knowing (Rosebery, Ogonowski, DiSchino, & Warren, 2010). Paying close analytic attention to how these subtleties come to be experienced by young people makes visible potential openings for new thinking and ways of being that educators wish to foster with young people. These building blocks of relationship and knowledge construction are consequential to the ways students learn within and outside the educational context.

d. The Landscape of Knowledge-Building Practices Supported by Mr. Nottingham

The pedagogical design of Mr. Nottingham's class elevated particular forms of knowledge-building practices centered on history, critical social analysis, and relationality. Before diving into these practices specifically, I want to explore the importance of naming these practices as knowledge-building. Normative conceptions of teaching and learning in disciplinary areas often use particular forms of discourse that insinuate that the practices and skills students should learn are ontologically settled (Warren, Vossoughi, Rosebery, Bang, & Taylor, 2020).

Recent work has argued against this conception; whether mathematics, history, literature, hip-hop, political science, etc., knowledge is constantly changing and evolving based on new ways of seeing, being, and engaging that are individually and collectively fostered over time and across contexts (Warren et al., 2020).

By using the term knowledge-building, I take an ontological stand that acknowledges how the conceptual work teachers and students are doing in educational spaces is ever-changing and adapting the discipline based on their value systems. In the case of Mr. Nottingham's classroom, the practices he most fostered—and I as a researcher most valued— built new disciplinary knowledge around students' lived realities and social worlds. As a result, knowledge-building practice is a term I use purposefully to illuminate the practices central to this chapter.

Returning to the history, critical social analytic, and relational practices, these are not exhaustive of all the knowledge-building practices designed for in the class. Instead, they reflect the primary practices supported by Mr. Nottingham's teaching (across all jottings, fieldnotes, and video content logs, history practices were coded 786 times, critical social analytic practices were coded 837 times, and relational practices were coded 812 times). When I first proposed this project, I already inferred that history and critical social analytic practices would be present in this context. However, as I engaged in grounded theory coding to name practices emergent in the classroom setting, I noticed the prominent role relationality played in Mr. Nottingham's teaching, leading me to focus on these three knowledge-building practices.

Although I describe these three practices as separate, history, critical social analysis, and relational practices were often engaged simultaneously. The intersection of these practices makes theoretical sense; one way to conceptualize the relationship of these practices is through a

layered representation. Take, for example, this representation of a house (Figure 4). We first have the footings of the house: the relational practices. Relational practices are the basis for any kind of learning to happen; whether explicitly or implicitly taught, teachers teach a particular relationality to students that dictates the valued structures of participation—or scripts within a learning context (Gutiérrez, Rhymes, & Larson, 1995). This is not to say that students are limited to these structures, but rather, to illustrate that whether teachers recognize it or not, relational practices are being supported and valued that directly inform the kinds of learning that can be fostered (Hansen, 1989). The relational guidelines emphasized by Mr. Nottingham provided the framework or footings, as reflected in Figure 3, to support the teaching of critical social analytic practices.

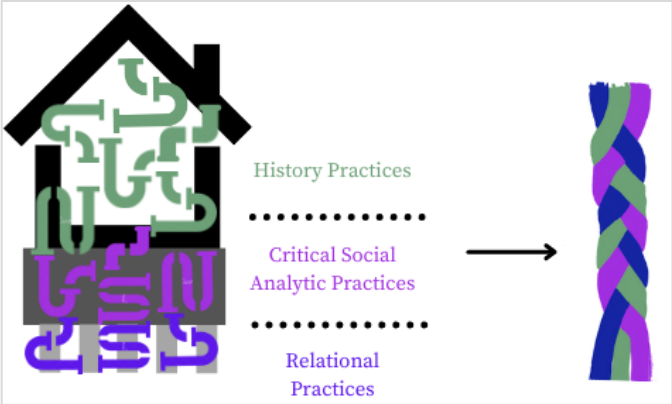


Figure 4: Two Representations of Knowledge-Building Practices. *These are two representations of the relationship between history, critical social analytic, and relational knowledge-building practices. The house demonstrates the layering while the braid shows their interconnection.*

Critical social analytic practices are represented as the foundation of the house because these practices are not discipline-specific; meaning, critical social analysis supports students to interrogate the values and impact of sociopolitical systems in all aspects of society and re-imagine these systems to create new ways of being (Freire, 1970; Giroux, 2013). Designed for in critical pedagogical frameworks, learning critical social analysis requires a particular kind of relationality that privileges collectivism and solidarity between teacher and students (Freire, 1970). However, critical social analysis can only come to be by analyzing one's reality; in this project, Mr. Nottingham supported the analysis of reality through the history discipline.

History practices reflect the actual structure of the house, providing a means for actualizing the critical social analytic and relational practices. History practices provide students the conceptual content for concretizing critical social analytic and relational practices, offering them a holistic experience of how these 'foundations' and 'footings' shape ways of thinking and being in the world. Yet despite their apparent layering, all three of these practices are connected by inner piping that would not function unless all three are connected. Although I operationalize each practice independently, the inner piping represents the constant flow of knowledge that blends the three knowledge-building practices.

The interconnection or embeddedness of these practices was not only an observational quality noticed in Mr. Nottingham's teaching. Mr. Nottingham himself also conceptualized the relationship between history and critical social analytic practices as inextricably linked: "for me and how I go about teaching, they're one and the same, right? Like you can't get one without the other. You can't notice the role of race in social studies without historical imagination or confronting today's values it has, right?" For Mr. Nottingham, it would be impossible to teach U.S. history without a critical social analytic framing; however, much of history education is taught and valued this way. Increasingly, critical social studies scholars have argued for expanding notions of history education to include critical analytic framings (Freedman, 2015). Mr. Nottingham's classroom provides a detailed profile of not only how one teacher engages critical pedagogy to support historical thinking, but also the knowledge-building practices that support this disciplinary learning. The next three subsections will offer brief definitions, analytic explanations, and examples of the relational, critical social analytic, and history practices emergent through Mr. Nottingham's pedagogical design reflected in the same order as the house

representation to better illustrate how these practices were actualized and experienced in the class.

iv. Relational Practices

Relational practices represent the particular embodied, discursive, and axiological ways students attune to themselves, others, and the larger world. Bang and colleagues offer a detailed explanation of axiology and axiological innovations and positionings:

> axiological innovations are the theories, practices, and structures of values, ethics, and aesthetics—that is, what is good, right, true, and beautiful—that shape current and possible meaning, meaning-making, positioning, and relations in cultural ecologies...Axiological positionings of self and others with respect to knowledge, knowing, and human activity are routine parts of interaction. These axiological positionings emerge in the conceptual, emotional, and affective states that shape intersubjectivities and possible futures in interaction and we suggest in designing, implementing, facilitating, and studying learning (Bang, Faber, Gurneau, Marin, & Soto, 2016, p. 28-29).

I emphasize axiology because this is a quality of relational processes that is often backgrounded when education researchers discuss social relations within classroom contexts. Relationality is not just the basis of communication and dialogue with others, but a reflection of one's ethical commitments and attunements as members of society (Nasir & Hand, 2008). The communicative aspects of relationality (verbal and embodied discourse) are directly tied to what we believe are "good, right, true, beautiful" ways of being humans in the world, mediating the ways we present ourselves and see others in interactions and providing the foundation or arena for the previous practices to take shape (Shotter, 2015). In the case of Mr. Nottingham's

classroom, relational practices focused primarily on the individual person in relation to the larger community(s); Mr. Nottingham often supported forms of relationality that privileged recognizing one's individual responsibility towards building an ethic of collective community building. Two primary relational practices supported in the class included *seeing and treating each other as co-thinkers* and *recognizing individual responsibility to the larger community*. For this class, these two practices not only were frequently engaged by students (specific frequencies are offered below) but also supported students in building new conceptions of each other as necessary collaborators for developing expansive and complex historical narratives grounded in the nuance of individual and collective experience.

Seeing and treating each other as co-thinkers directly reflects the ways collective knowledge building was being fostered in the class. This practice involved moments when students engaged in co-thinking/inquiry with others and recognized the different knowledge others bring to the community. This process of co-thinking has been conceptualized as intersubjectivity, "process of a coordination of participants' contributions in joint activity. This notion incorporates the dynamics of both agreement and disagreement" (Matusov, 1996, p. 25). In Mr. Nottingham's classroom, seeing and treating each other as co-thinkers was a central practice for students to work collaboratively with one another as critical historians. Over the course of the year, students engaged in this practice 187 times. Particularly as students learned to value their own lived experiences as legitimate sources of historical evidence, they began to share these insights during class discussions on historical content, creating an intersubjective space in which students worked to actively make sense of each other's experiences with the ideas they were building together. Furthermore, this practice encouraged students to be more open to challenges and contestations by others. Because many normative classrooms build an axiology

grounded in competition and perfection, students often experience face-threat when their answers or ideas are critiqued (Hadden & Frisby, 2019). Instead of feeling this face threat, students recognized challenges and critiques as moments of learning and expanding thinking, not as challenges to one's personhood (Erickson, Bagrodia, Cook-Sather, Espinoza, Jurow, Shultz, & Spencer, 2007; Espinoza, Vossoughi, Rose, & Poza, 2020).

For example, in a class discussion on the reasons the American colonies declared war on England, Mr. Nottingham told the class that if England decided to go back to war with the U.S., all 13 states had to agree to fight—it didn't matter if one state had much more people than the other. Felipe, a young Hispanic man who was sitting next to Mr. Nottingham, said (more to himself), "that's petty." Mr. King looked at him and said, "you said that's petty, why?" Felipe then responded, "they have more people." Mr. King continued, "so they should have…" and Sarah answered, "more votes" and Mr. King repeated, "more votes," while Felipe nodded.

In this back and forth, we see how Mr. Nottingham was building on the idea introduced by Felipe that the larger, southern colonies were being "petty" by first asking him to elaborate. Although Felipe most likely did not expect Mr. Nottingham to hear him, Mr. Nottingham took Felipe up on his comment as a legitimate assessment that should be shared and explained to the larger class. Because Felipe was given this opportunity, he was able to further articulate why it was petty based on the historical context of the American colonies. Although Felipe was technically right saying "they have more people," Mr. Nottingham wanted to explore why having more people was important. When he offered a lead for Felipe to continue, Sarah jumped in with the explanation Mr. Nottingham was looking for. Although this could have been seen as an unwanted interjection by Sarah that could have reflected badly on Felipe as not knowing the answer, Felipe nodded as Sarah and Mr. Nottingham stated it was about the votes. Felipe didn't

take offence to Sarah, rather, he saw her interjection as a contribution to the thought he was articulating. This collective experience of intersubjectivity between Felipe, Mr. Nottingham, and Sarah became possible through their engagement with *seeing and treating each other as co-thinkers*, making this a powerful relational practice for encouraging teacher-student and student-student collaborative thinking.

The practice of *recognizing individual responsibility to the larger community* reflected the ways students saw themselves in relation to their community/s. I defined this practice as taking and/or recognizing individual responsibility to make sure everyone is involved and valued in the community/activity. This practice is central for creating inclusive learning environments; however, *recognizing individual responsibility to the larger community* played a more political role in Mr. Nottingham's classroom. Coded 129 times, students engaged this practice both in the micro scales of activity (with students inviting other students to join in on discussions or classroom activities) and macro scales of activity (with students discussing the importance of incorporating the experiences and narratives of different and often marginalized communities in history). No matter the level of analysis, *recognizing individual responsibility to the larger community* reflected the particular ways students were supported in recognizing the necessity of including and valuing the larger collective in the work of knowledge-building.

One powerful way this practice emerged was during a discussion on the tragic events in the fall of 2018. During this week there was the Pittsburgh Synagogue shooting, bomb threats were sent to CNN journalists, President Bolosonaro in Brazil was elected, and two Black men were murdered at a Kroger's grocery store. Mr. Nottingham felt the need to make space for students to discuss and process these potentially traumatizing moments. After offering a brief review of all these events, Mr. Nottingham asked students to check-in with each other at their

tables: “your neighbor is you and you are your neighbor.” After about 10 minutes of small table discussions, Mr. Nottingham brought the class together and asked them to share what they talked about if they feel comfortable. Taylor, a young biracial Black woman, volunteered to share her group’s conversation of the importance of breaking the generational chasm that seems to have formed between older people who vote more conservatively and younger people. She said, “we need to talk to the older, conservative community,” saying more bluntly “if you are not a person who is not oppressed, then you shouldn’t be upset.” Although Taylor was frustrated at these abstract older people for being upset for something that is not impacting them, she prefaced this reflection with an acknowledgment that it is her and other young people’s responsibility to start a dialogue with these people so there would not be such strong divides. Taylor’s reflection was powerful; despite her feeling the frustration of many young, marginalized young people in the country, she still recognized her duty for making a better world means doing the work of fostering dialogue and changing minds. This was one way *recognizing individual responsibility to the larger community* informed student participation not just in class, but in larger society.

v. Critical Social Analytic Practices

Critical social analysis is the process of interrogating the values and impact of sociopolitical systems within the world and re-imagining these systems to create new and more ethical ways of being (Freire, 1970; Giroux, 2013). Reflecting on the house representation (Figure 4), critical social analytic practices must be grounded in disciplinary content. In Mr. Nottingham’s classroom, students engaged critical social analytic practices through the History discipline. To help categorize the critical social analytic codes within a coding scheme, I drew upon three core theoretical constructs discussed in Freire’s *Pedagogy of the Oppressed*: dialoguing, praxis, and critical consciousness. These constructs are omnipresent in critical

pedagogical theorization and research. Thus, using these analytical categories helped to organize the critical social analytic practices emergent in this class (Appendix E). Two examples of frequently invoked critical social analytic practices are *recognizing and characterizing the trajectory of sociopolitical systems* and *grounding ideas in lived experiences*.

Recognizing and characterizing the trajectory of sociopolitical systems reflected how students understood the shifting ways sociopolitical systems embed past and current realities, helping them notice the complicated intersections of sociopolitical systems that are central for meaningful political intervention. *Recognizing and characterizing the trajectory of sociopolitical systems* was coded 229 times. For example, during the unit on the American Revolution, Mr. Nottingham organized a collective viewing of a documentary on civil rights activist Grace Lee Boggs. Mr. Nottingham wanted students to critically interrogate the term 'revolution' during colonial times and the civil rights movement, challenging students to see how people continually contested political notions of freedom as determined by race, class, and gender. Upon finishing the documentary, Mr. Nottingham reflected on how much Boggs meant to him as a political figure and the internal tensions she faced as an Asian American woman fighting for Black civil rights in Detroit. He commented that despite her robust activism during that time, very few people know about her as a civil rights figure, saying specifically, "we very rarely hear about Asian American women doing things." When he asked students why this is, Taylor offered a potential explanation: "there was not a women's movement at the time or Asian movement at the time," arguing for why Boggs' identities are marginalized in U.S. civil rights narratives.

In this interaction, we see Mr. Nottingham inviting students to explicitly interrogate systems of racism and sexism through the omission of Asian American women in popular and historical culture. Despite the transformative legacy Boggs left in Detroit specifically and the

activist community more broadly, Mr. Nottingham revoiced her reflections that being both a woman *and* Asian American necessitated taking a 'back-seat' as a civil rights leader. The class further explored the intersection of gender and racial identities through Taylor's answer for why we don't hear about Boggs' work and legacy. Although Taylor's response does not fully reflect the historical record (there were women's and Asian American rights activist in the civil rights movement) her reasoning was still strong. Even though women's and Asian American movements were happening, there were still hierarchies of visibility within these movements.

As an Asian American in predominantly Black Detroit, Boggs' recognized her own privilege in this city and understood that despite the racism she faced, there would be no justice with securing Black civil rights. Furthermore, as a woman who partnered with another vocal civil rights leader—Jimmy Boggs, a Black man—she knew the strategic advantage of letting him take more of the spotlight. Taylor was in the process of teasing out these intersections of identity and politics that she and Mr. Nottingham recognized as critical for understanding one's role in these systems and interventions for change. *Recognizing and characterizing the trajectory of sociopolitical systems* supported students building a deeper attunement to the evolving form and function of these hegemonic systems as social constructions with their own contextual trajectories.

Another central facet of critical pedagogical frameworks is *grounding ideas in lived experiences* as a resource for thinking and knowledge-building. It was not surprising to see this practice so frequently invoked (coded 101 times). In Mr. Nottingham's class, grounding ideas in lived experiences was central to building students' political and historical expertise. The practice was meaningful because it provided a relatable foundation for understanding complex ideas and constructs, validated marginalized students' personal and familial experiences as legitimate

forms of historical evidence, and supported student development of stronger historical and political identities.

For example, during the lead-up to Thanksgiving, Mr. Nottingham asked students to write or draw their experiences learning about particular topics such as Thanksgiving on giant post-it paper. He wanted students to reflect on their own educational experiences after spending a few months interrogating the underlying political motivations behind particular historical narratives. I was working with Savannah, a young Black woman, who shared her experiences learning about Thanksgiving and Indigenous peoples in fourth grade. She commented how they portrayed the Indigenous peoples and Europeans as getting along, like in a "Disney" movie. Then, as she filled out the post-it paper, she asked me for another word like "downplaying," wanting to communicate the ways her elementary school teachers minimized the violent colonization of Indigenous peoples by European colonists.

In this brief interaction, Savannah used her own educational experiences to interrogate the historical narratives privileged around colonists' relationships with Indigenous peoples. She recognized that her prior education on Thanksgiving was politically motivated to omit the violent history of the U.S., and to express this frustration, Savannah sought out new language to describe how this erasure of Native experiences happened in her own life. The semantic sharpening (Vossoughi, 2014) Savannah was building reflects the unique ways students could recognize and trace the various trajectories of different sociopolitical systems and their influences within their own lived experiences. Explicitly centering critical social analytic skills allowed students to recognize the various ways sociopolitical systems shape people's experiences, and the particular ways students are informed and thus can react and change these systems in their own lives.

vi. History Practices

History practices reflect the forms of learning associated with the History discipline. The field of History education has done substantial work exploring and outlining core skills and practices that represent historical or expert-like history thinking. Sexias & Peck (2004) define historical thinking as "the interrogation and construction of historical narratives around current and future realities" (Sexias & Peck, 2004). I characterized the history practices present in Mr. Nottingham's class within conceptual categories based on Sexias & Peck's (2004) framework on historical thinking. This framework offers broad, conceptual categories of historical thinking that still allowed for the nuance of local practices emergent within this particular classroom context. These categories include significance, epistemology & evidence, continuity & change, progress & decline, empathy & moral judgment, and historical agency.[11]

Building from this framework, the local history practices named in my coding scheme (Appendix E) were determined by Mr. Nottingham characterization of practices as "history" and how engagement in particular classroom practices reflected qualities of historical thinking in unique, locally contextual ways. The history practices codes do not reflect all the practices that supported historical thinking in the class, rather, the practices that were most salient to the experiences of students across the school year. To illustrate how these practices were conceptualized in action, I offer detailed explorations of two history practices in particular: *reconstructing meaning of an historical event or action* and *complicating historical narratives*. I chose these two practices because they were both highly cross-coded with other relational and critical social analytic practices (reconstructing meaning of an historical event or action, n=119;

[11] Definitions of these categories can be found in the coding scheme, Appendix E.

complicating historical narratives, n=87) and accurately represented the locally situated nature of historical thinking engaged in class.

Reconstructing meaning of an historical event or action is defined as explicitly characterizing the meaning or experience of a historical event/action for those alive during a particular time. Understanding the contextual importance of a historical moment is essential for accurately critiquing evidence and narratives reflective of that time. However, educators run the risk of teaching this practice as a reading history based on the values of the time. I do not mean to say that contextualizing history in the morals of particular time isn't important; however, without an interrogation of the values themselves, contextualization can result in excusing hegemonic, inhumane behavior of the past. In Mr. Nottingham's class, this practice helped build students' empathetic understanding of historical narratives, offering clarity and complexity to moments that, without the emotional, social, political, and cultural contextualization, can seem contradictory, nonsensical, or overly simplified in favor of those in power. By explicitly including the histories of marginalized communities and/or larger social contexts, students actively grappled with the complexities often foregone in normative history classrooms.

Take, for example, a class discussion later in the year on the relationship between colonization and gangs. During the unit on Western colonization, Mr. Nottingham posed an argument to the class: Western colonizing countries engage in street-gang-like actions often stereotyped and pathologized in Black and brown communities. To support this argument, Mr. Nottingham introduced an activity that invited students to interrogate these assumptions in data. He asked students to analyze quantitative data from Chicago, the nearby metropolitan city, to examine how police departments and government officials categorize people who are in gangs and those who are not, and the correlations around income, race, and geography in these

categorizations. This activity highlighted both the racialized and classed ways street-gangs are portrayed in everyday life as dangerous, violent, and self-serving, the reason for this portrayal, and the more humanizing reasons for the creation and sustaining of street-gangs for Black, brown, and low-income people. Mr. Nottingham then compared these revelations to discussions around the acts of colonialism inflicted by Western powers, including the U.S., acts often portrayed as altruistic in motivation but in reality, reflected the immoral values and actions placed on street gangs. Mr. Nottingham ultimately wanted students to recognize the irony of this difference in portrayal and support students in understanding the necessity of taking a critical eye to historical and political narratives that are normalized in U.S. society

Towards the culmination of this unit, Mr. Nottingham asked students to reflect on the argument he posed to them. Taylor shared a pointed reflection on the motivational underpinnings of gangs and colonial powers that seemed to overlap in her analysis: “it’s about self-preservation...colonizing countries don’t look overly powerful when colonizing but rather as self-preserving.” Mr. Nottingham listened to Taylor’s comment and asked, “how would Indigenous folks feel about a conversation like this? I don’t have the answer, but it’s something I’m thinking a lot about.”

This exchange demonstrates the kinds of contextualization Mr. Nottingham and students were practicing around colonization. Based on the class’ discussion on the humanizing reasons gangs are created, Taylor made an astute reflection: if gangs are engaging in acts of self-preservation, and if colonizing countries are gangs, then the logical conclusion is that colonizing countries are also engaging in acts of self-preservation. However, there is nuance to this comment; Taylor doesn’t say that colonizing countries *are* self-preserving; instead, they “don’t look overly powerful when colonizing but rather as self-preserving.” This distinction is

meaningful as she appears to recognize the charade colonizing countries were putting on as an excuse for violently invading other communities without also arguing that gangs are putting on this same charade.

Nevertheless, Mr. Nottingham interjected at a moment that seemed to be leading down a potentially dangerous ethical pathway: excusing colonizing countries as self-preserving rather than as violent raiders. One could make the argument that this scenario was perhaps inevitable; as noted earlier, Taylor's conclusion that if gangs are self-preserving and colonizing countries are gangs, then colonizing countries are self-preserving is logical. This argument perhaps was an oversight by Mr. Nottingham, who was trying to do two things at once: having students recognize the racialized and classed politics informing conceptions of inner-city gangs while also reckoning with the violent behavior exhibited by gangs as similar to the behavior of colonizing countries. However, this tension was intentionally designed for by Mr. Nottingham. Putting these two premises together invited students to interrogate long-held beliefs of society writ large. Furthermore, this tension also made visible to students that the process of knowing and re-knowing the world will always be a continual process (Freire, 1970) filled with complexity of intersecting and contradicting narratives based on values and perspective.

Mr. Nottingham interjected by questioning how Indigenous people would feel about this conversation around colonization that omits their presence in the historical narrative. Although the rhetorical framing of this question could situate Indigenous peoples as an abstract, distant 'other' rather than a living community with a very real presence at the school itself, Mr. Nottingham appeared to make a move aimed to rectify this potentially harmful erasure while also centering the very communities that are victims of these narratives. In normative history classrooms, units on colonization primarily focus on the colonizing countries' goals, motivations,

and successes with little to no mention of the colonized countries or communities. In this case, their class discussion of colonization and gang life had yet to mention the victims of these historical and political narratives. By questioning both the feelings of Indigenous peoples and acknowledging his personal efforts to learn and engage with the question (and perhaps recognition that as a non-Indigenous person, he cannot fully answer this question), Mr. Nottingham challenged students to consider the historical context of the narratives they were debating and the people who they choose to include and not include as consequential to how they portray the context and realities of that time.

Mr. Nottingham's attempt to complicate the contextualization students were building around colonization also reflects the second primary historical practice I introduced: *complicating historical narratives*. History educators and researchers often lament the oversimplification of historical narratives in popular cultures. Take the recent cultural upheaval around the New York Time's 1619 Project, directed by Nikole Hannah Jones, which aimed to offer critical nuance to the traditional story of America being 'founded' in 1776. The project gained notorious attention from political leaders and their supporters who believed this was anti-American revisionist history. However, any historian will tell you that there is never a straightforward, singular narrative of history. Historical inquiry is always revisionist as we continually interrogate the past grounded by what is happening in the present (McPherson, 2003).

This dynamic reveals the multi-layered nature of the historical inquiry process that tells the story of a particular question and perspective; in their attempts to refocus the founding of America on enslaved peoples, the 1619 Project engaged in the erasure of the Indigenous peoples. The 1619 Project did not recognize the peoples who were in the Americas long before any

colonists, which would refute any conception of these lands ever being 'found.' These challenges by historians and Indigenous peoples do not necessarily discredit the 1619 Project but reflect that historians too are grappling with these histories, not just students. Furthermore, these tensions emerged because history work is political work. The 1619 Project's political project was to center the enslavement of Black people as central to the U.S.' developmental trajectory; alongside this careful attention to enslavement, Indigenous scholars also work to fight against the continued erasure of Indigenous people that remains today. These complexities within historical inquiry are inherently political. In Mr. Nottingham's classroom, *complicating historical narratives* supported students in historical knowledge building that actively centered and sought complexity as a way to enrich their sense-making.

For example, in the class' first DBQ (Document Based Question) assignment, Mr. Nottingham asked students to answer the question: How Revolutionary was the American Revolution? Mr. Nottingham designed this question to invite students to explore the complexity of the American Revolution, reflecting on the world-changing political ramifications of this singular event while also noting the reification of systems of racism, enslavement, and white supremacy. When Mr. Nottingham asked students what their answers were after they submitted the assignment, there was a mix of "yes," "no," and "both." These answers reflect the complexity in the question; despite the diversity of answers, every response could be correct depending on students' evidence and arguments presented in their essays. As Mr. Nottingham acknowledged this, Laquantre, a young Black Jamaican American man, offered an apt reflection, stating that "a revolution is not necessarily a positive thing so it could still be revolutionary and be bad." Laquantre further complicated the yes, no, both response by recognizing that a historical event as revolutionary does not guarantee it as a moral positive or negative. Often, popular media will

discuss the American Revolution as a positive (listen to the ever-popular *Hamilton* musical by Lin-Manuel Miranda to notice how proclaiming the revolution *as* revolutionary as an inherent positive). Laquantre challenged this assumption by analyzing the question itself as assuming a binary, explaining to Mr. Nottingham and his classmates that moral ambiguity of the term revolution is another layer to interrogate in pursuit of this question.

Laquantre's willingness to wrestle with the question itself demonstrates how language itself did not function as a given in Mr. Nottingham's class, but as an artifact to also complicate, with the presumption that language holds power (Morrison, 1993). Furthermore, we see this as a valued practice in Mr. Nottingham's class; returning to the opening example with Mr. Nottingham and Lexi, he actively encouraged Lexi to challenge and correct what he says when she feels it necessary. Mr. Nottingham wanted students to recognize the agency they have as co-thinkers and co-constructioners of knowledge to share their ideas, questions, and critiques as part of the collective learning process. This exchange between Mr. Nottingham, Laquantre, and the larger class reflects one of the ways students were making sense of complexity in the crafting and interrogating of historical narratives through this frequently engaged practice.

So far, I have outlined the central practices or forms of knowledge supported in Mr. Nottingham's class. Offering a detailed description of each practice is critical for understanding the forms of learning supported and expanded when incorporating critical pedagogy into a disciplinary domain such as History. However, the key to this analysis is an interrogation of the pedagogical *how*—how did Mr. Nottingham design the pedagogical conditions for the emergence of these knowledge-building practices? By analyzing such pedagogical design, we can recognize the particular qualities of interaction (with the teacher, students, and environment) that other critical pedagogues can take up to support the knowledge-building of their students

within their own unique contexts. In the next section, I offer an analytic profile of Mr. Nottingham's pedagogy. Drawing on interviews regarding his own story of teaching and the systematic naming and characterizing of pedagogical practices coded for in jottings, fieldnotes, and video recordings, this profile illustrates the particular organization of teaching and design Mr. Nottingham orchestrated to encourage student appropriation of history, critical social analytic, and relational practices.

e. Characteristics of Mr. Nottingham's Pedagogy

As a self-identified Black queer man, Mr. Nottingham's teaching journey reflects his personal journey of self-realization. In our extensive interviews discussing his personal and professional history, Mr. Nottingham beautifully narrated the ways his sense-making as a political and historical actor mediated his development of particular teaching practices that shaped the forms of learning he valued. Describing his relationship to learning as mediated by loving relationships with teachers and mentors, he claimed that "because I had that connection to learning, I wanted to be in spaces where I can do that with other folks." For Mr. Nottingham, teaching was both a duty and a vision for creating transformative experiences for young people that look and experience the world like himself. But this could only happen through the centering of relationships.

Mr. Nottingham had a keen awareness that his relationships with elders, who showed genuine care and love for him as a whole person, motivated his curiosity and inspiration as a learner. He described his first-grade teacher as follows: "Ms. Green is very central to my trajectory as a learner, as someone who's been able to navigate the schooling system and experience education positively." Mr. Nottingham's narrating of Ms. Green's intentionality of getting to know him both as a person and as part of larger systems in which she directly

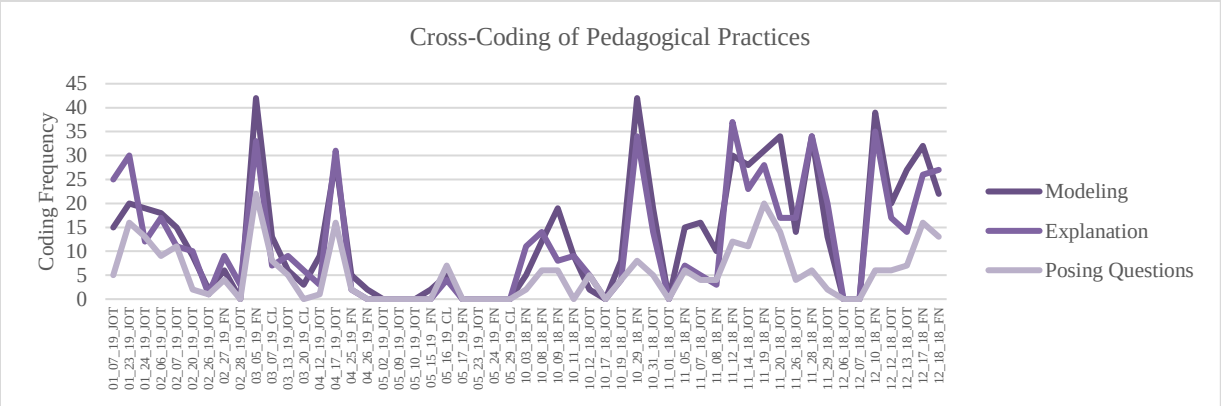
interrogated her role as a White woman demonstrated the emotional impact she had on his development. Ms. Green did everything she could 'to have his needs met,' making sure Mr. Nottingham was supported in his development of both body and mind.

The influence of Ms. Green's care for Mr. Nottingham impacted his approach to teaching. For Mr. Nottingham, education is only possible through building relationships with students. While reflecting on his time in a teacher preparation program, Mr. Nottingham commented on the positive experience he had with the young people he was working with; "I think I was really successful because I had a great rapport with the kids. Because it's all about relationships, it's always been about relationships...I learned that outside and around the experiences that I had." The centrality of relationship building in his pedagogy is essential; to understand Mr. Nottingham as a teacher is to recognize how all of his practices and interactions as grounded in the ethic of positive relationality.

To demonstrate this connection, I want to highlight three key teaching characteristics that reflected Mr. Nottingham's pedagogy: authentic collaborative questioning, explanatory narration, and conceptual & axiological apprenticeship. These three characteristics became visible after first open coding all pedagogical practices enacted by Mr. Nottingham throughout the school year. Then, I refined these open codes based on conceptual synergy and relevancy to the theoretical frameworks named at the beginning of this chapter. This process resulted in a coding scheme of practices characterized by authentic collaborative questioning, explanatory narration, and conceptual & axiological apprenticeship. This coding scheme can be found in Appendix E.

Offering detailed explorations of the form and function of these characteristics will provide insights into how Mr. Nottingham's engagement with this pedagogy created the

educational context for supporting the particular knowledge-building practices named in this chapter. However, similar to the actual enactments of history, critical social analytic, and relational practices, the three pedagogical characteristics overviewed in this section were rarely engaged independently. I explain them as individual entities for purposes of making visible the unique characteristics of these practices that were consequential to the emergence of the three knowledge-building practices; however, Mr. Nottingham engaged these pedagogical characteristics simultaneously as he supported student thinking, as shown in Graph 1.



Graph 1: Cross-Coding of Pedagogical Practices. This chart represents the cross-coding frequency of the three pedagogical practices across the school year.

The simultaneity of these characteristics is essential to keep in mind; the examples I offer for each pedagogical practice can evidence two or all three of the characteristics. Although I discuss each characteristic separately, Mr. Nottingham drew on his pedagogical repertoire of practices (Gutiérrez & Rogoff, 2003) fluidly in response to students' needs (Jackson, 2021), resulting in the design of a generative, collective learning environment.

i. Authentic Collaborative Questioning

Asking questions as a pedagogical practice is not particularly new or unique to Mr. Nottingham's teaching. Questioning students about content or concepts can provide formative insights into how they make sense of class material, ensuring everyone is on the same page.

Asking questions as a tool for assessment can give in-the-moment information to inform teacher action (Erickson, 2007). The question posing Mr. Nottingham engaged worked to invite a complex form of student thinking. Rather than treating questions as modes of assessment—which can be generative for adjusting teaching practices to best support the emergent needs and desires of students (Erickson, 2007; Jackson, 2021), Mr. Nottingham frequently asked students' questions that opened up a shared conceptual space for joint-thinking (Vossoughi, Davis, Jackson, Echevarria, Muñoz, Escudé, 2021). Sometimes these questions came from students (with Mr. Nottingham reframing or revoicing questions to the larger class). Sometimes they came from Mr. Nottingham's curiosity on a topic. In either case, what made this kind of question posing unique was that these questions had no straightforward answer. Mr. Nottingham asked these questions conveying a genuine curiosity to build understanding with students, not just to ensure students were paying attention. I say conveying because it is not always clear if Mr. Nottingham didn't have some ideas or answers to the questions he asked. Still, the *ways* he asked these questions communicated that he genuinely wanted to know how students thought about a particular topic or tension.

Take the back and forth between Mr. Nottingham and students in the vignette that opened this chapter; when Mr. Nottingham asked, 'why this was the first time they are talking about race in history,' students initially seemed hesitant to respond. This interaction was very early in the year; perhaps students were unsure what exactly Mr. Nottingham wanted from them as there were no simple answers to this question. However, as Mr. Nottingham emphatically took up and affirmed the suggestions students offered, he conveyed to students how seriously he took their contributions as opportunities to co-think by revoicing responses to the larger class. Students interpreting Mr. Nottingham's question posing as genuine or authentic curiosity was evident in

how they responded to his questions in the moment (by taking up the invitation to explain complex ideas on their part) and in interviews, in which students reflected that they believed Mr. Nottingham truly desired to think *with* them. As Savannah, a young Black woman in the class, in our first interview:

> He speaks his truth and like he lets it be known that's his truth and he wears it on his sleeve basically and he's like not afraid of that. That kind of helps me to not be afraid of my truth and help me not to be like discouraged to talk about, talk about my feelings and what I went through and stuff like that, and history and stuff like that, and just like feel free to be like me in that space.

Mr. Nottingham was able to distinguish this kind of authentic question posing from more normative/evaluative forms of question asking common in school (i.e., initiate-respond-evaluate [Cazden, 1988]) in two ways: first, when he asked students questions, particularly at the beginning of the year, Mr. Nottingham often offered his answer to the question. By doing this kind of conceptual modeling (a practice explained later in the chapter), he demonstrated to students both the complexity of the questions he was asking and his uncertainty of how to make sense of these questions. Second, Mr. Nottingham often challenged students' answers to questions. Sometimes these challenges highlighted inconsistencies or faulty reasoning about concepts just learned by students (a conventional practice by teachers). Mr. Nottingham also countered students' questions with an earnest desire for an ongoing clarification and analysis of a complex phenomenon.

Returning to the question of why this was many students' first time directly talking about race in their history classes, Mr. Nottingham asked the question as an invitation for co-thinking. Although he has his ideas of the marginalization of race in history classrooms, the question was

about the students' experiences which are unique to their person. Thus, he provided the conceptual space for students to offer their interpretations of their experiences as resources for collective analysis of this systemic problem. In other moments, Mr. Nottingham would even challenge students' answers, often disagreeing with them in ways that invited continued thinking/sense-making on their part.

Consider, for example, an interaction later in the year during the unit on post-reconstruction/Gilded age. Mr. Nottingham led a discussion on the meaning of the term ownership: "what does it mean to own?" As students began to offer ideas, one student, Borna, suggested, "I own my house." Mr. Nottingham turned to him, raised his eyebrows with a slight smile, and repeated, "you own your house?" Borna smiled and acknowledged, "well, my parents own my house," and continued to offer other examples of what he owns. Although this is just a tiny moment of a long, rich discussion that I will explore in Chapter 10, this small exchange illustrates the ways Mr. Nottingham created a space where being challenged was acceptable; this pedagogical practice helped lower the face-threat of students being 'wrong' by continually asking questions that purposely had no clear answers.[12] Rather, Mr. Nottingham wanted students to feel truly respected as co-thinkers, leading them to feel more willing to answer questions he posed as shared inquiry.

ii. Explanatory Narration

The term explanatory narration refers to the ways Mr. Nottingham would explain or offer stories as discursive mediums for knowledge-building. Explanation as a practice can be powerful when teachers engage this discursive move within an ethic of joint participation or activity

[12] I will explore other ways Mr. Nottingham lessened face threat in the section on conceptual & axiological modeling.

(Vossoughi et al., 2021). Within this framing, explanation is not a one-to-one transference of knowledge, a model critiqued in Freirean theory, but instead a dialectical engagement between teacher and student in which both are building a collective conceptual space through an axiological attunement to one another. I use the term explanatory narration to describe Mr. Nottingham's practice because the kind of explanation he offered students was often formulated within a narrative or story-based format, providing students discursive guides for making sense of complex ideas and recognizing their own roles within these ideas within easily accessible conceptual frames (McAdams, 2011; Tzou, Meixi, Suarez, Bell, LaBonte, Starks, & Bang, 2019). Returning to the opening vignette, Mr. Nottingham drew upon explanatory narration to offer analysis of the list the class curated on the whiteboard, commenting 'this was why he talks about race in U.S. history' and '"if you never talked about race, you don't know U.S. history."' To Mr. Nottingham, the role of race was not an abstract phenomenon in U.S. history--it was directly connected to his and students' personal experiences of holding multiple identities as minoritized people and members of the U.S. as experienced through historical and political lenses.

By engaging explanatory narration, Mr. Nottingham worked to situate students as capable and intelligent historical actors (Gutiérrez, Becker, Espinoza, Cortes, Cortes, Ramon-Lizarraga, Rivero, Villegas, & Yin, 2019). The narratives he offered often situated students as actors with agency, highlighting the complexities and tensions usually embedded in history concepts through their own first-person, lived experiences. For example, Mr. Nottingham asked students to ground their interrogations of race in U.S. history in their own educational experiences--why was this the first time they talked about race in U.S. history? The activities and discussion prompts were not

just arbitrary busy-work tools; Mr. Nottingham wanted students to understand the meaning of historical thinking in students' own lives. Mr. Nottingham reflected this in his interview:

> I want them to leave as critical thinkers, and the best way I explain it to them is like, 'I don't want you to think about critical thinking as, like that 'last program on the worksheet that you didn't want to do because you had to write a paragraph about it.' Because that's what I used to think critical thinking was. 'But I want you to think about how systems, structures, and institutions really impact you. If you're happy with the way things are going with that, why? And if you're not happy about how those things impact you, why? And then what can you do about it?'

For Mr. Nottingham, being a critical thinker requires awareness of how "systems, structures, and institutions" impact you and are impacted by you. This self-narrative required a deep understanding of one's role in political economies as necessary for understanding how these economies function historically and presently and what they mean for the hopes and dreams of students.

Mr. Nottingham used explanatory narration to describe both complex ideas and tensions within the history discipline, specifically U.S. history and offer reasoning for organization of his teaching, as seen in his comment to students about teaching race in U.S. history: 'Mr. Nottingham pointed to the list they curated and told students this was why he talks about race in U.S. history.*'* One of the powerful moves teachers can make is to convey the intentional design behind their organization of learning as a sign of good faith in the partnership of co-construction of knowledge. Giroux (2013) nicely summarizes the importance of this kind of pedagogical transparency:

> As a responsible and self-reflective practice, critical pedagogy illuminates how classroom learning embodies selective values, is entailed with relations of power, entails judgements about what knowledge counts, legitimates specific social relations, defines agency in particular ways, and always presupposes a particular notion of the future. As a form of provocation and challenge, critical pedagogy attempts to take young people beyond the world they are familiar with and makes clear how classroom knowledge, values, desires, and social relations are always implicated in power (p.6).

Mr. Nottingham would often curate narratives of particular activities or tasks that made visible his intentions. Stating the learning objectives of activities can offer clarity to students on the overarching goals and meanings behind the work they are asked to do—work that can often seem arbitrary and arduous for students who see no connection to the larger discipline (Collins, Brown, & Newman, 1988; Nasir et al., 2006). Within critical pedagogical theories, explanatory narration emphasizes both the learning *and* political objectives; teachers are encouraged to state how the work students are asked to do is meaningful for their participation in the discipline and how this participation is meaningful for understanding their agency as change-makers in the world. The discussion around how race and racism within U.S. history gets normalized offers an example of this kind of explanatory narration. Mr. Nottingham purposefully picked an object that was familiar to everyone—money. A small bill that perhaps seems innocuous as it's the primary currency for all consumer production in the United States, but Mr. Nottingham encouraged students to question even the familiar, illuminating how these destructive systems become powerful through the everyday and mundane.

While Mr. Nottingham often utilized explanatory narratives to explain pedagogical decisions and personal commitments, he also used narrations to explain complex concepts

central to the discipline as tied to students' current realities and potential futures (Rosebery et al., 2010). For example, when Mr. Nottingham introduced students to a new unit on Imperialism, he framed the organization of his learning as a historical argument he was posing to students: "my argument is that the U.S. has been practicing gentrification for a long time. I'm making a claim as a historian, this quarter we are looking at what historians are saying and see if it is credible." Mr. Nottingham's narrative framing of the next unit was grounded in a collective historical inquiry determining the validity of his argument. As students learned more about imperialism and gentrification, Mr. Nottingham returned to this argument, using it both as a guiding theme and an opportunity to exemplify the argumentation he wanted students to adopt. These narrations often modeled the conceptual thinking and imagining that he wanted students to engage, both as historians and political actors in the world.

iii. Conceptual & Axiological Apprenticeship

One of perhaps the most unique characteristics of Mr. Nottingham's pedagogy was the multi-layered ways he modeled particular concepts and practices. Modeling is a common pedagogical practice. To provide visual and conceptual examples of how to engage in a disciplinary task, teachers often physically walk through the task while offering step-by-step narration of their analytic process and decision-making. Education research operationalizes this practice of modeling as a form of apprenticeship. Apprenticeship is a cultural practice that dates back generations because of the powerful ways it mediates community participation for new members (Lave & Wenger, 1991). In later iterations of apprenticeship research, more attention is paid to how educators offer students cognitive apprenticeships. In cognitive apprenticeship, emphasis is on conceptual understanding and adaption (Collins, Brown, & Newman, 1988). However, these forms of cognitive apprenticeship tend to treat the domain as settled. Through

the active centering of axiology, Mr. Nottingham engaged students in forms of cognitive apprenticeship that opened possible ways of being and thinking reflective of the iterative, ever-changing nature of the discipline itself.

Mr. Nottingham took various approaches in his apprenticeship. For example, when Mr. Nottingham was conveying the importance of race in U.S. history, he did so by setting up evidence to support his argument around centering race in his teaching: through the analysis of *Notes on the State of Virginia*, the normalization of racism in history, and students' lack of experiences learning about race in U.S. history, Mr. Nottingham offered evidence for his thesis on how all history teachers should be centering race in U.S. history, explaining that this is "why he talks about race in U.S. history." By modeling these argumentative practices within the design narratives of his teaching, Mr. Nottingham encouraged students to think about these conceptual processes as not isolated within conventional notions of "history," but as processes that shape the varied ways we think and engage in the larger world.

Furthermore, Mr. Nottingham also apprenticed students into the axiological ways of being valued in this context. This is distinct from the kinds of apprenticeship historically focused on in the learning sciences. Axiological practices are not confined to a particular discipline such as history but are models of relationality that students can take up as they engage in the world in ethically intentional ways. For Mr. Nottingham, building a relational ethic was a core commitment in his teaching. He wanted students to recognize the ethical values they wish to inhabit and align these values with their actions. Mr. Nottingham did this both by offering conceptual frameworks for organizing one's relational behavior in the class through placards placed on each table with the Courageous Conversation Protocol encased (Figure 5).

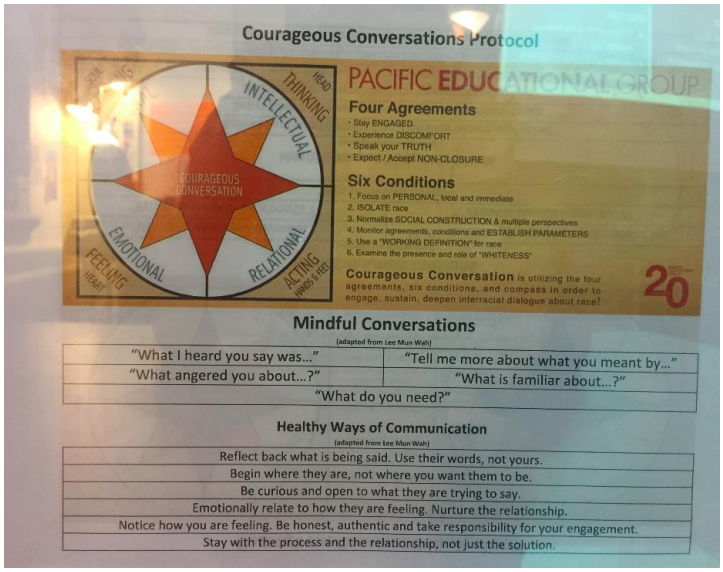


Figure 5: Picture of Courageous Conversations Protocol. *This is a picture of the Courageous Conversations Protocol placard Mr. Nottingham had on every student table.*

By apprenticing the various forms of relationality to students, Mr. Nottingham frequently narrated how his commitments towards community, care, and justice shaped the ways he speaks and interacts with others, himself, and the larger world.

Take, for example, the conversation between Mr. Nottingham and Lexi around the two-dollar bill. Mr. Nottingham publicly acknowledged his mistake to the whole class and attributed the correct answer to Lexi. Individually, Mr. Nottingham affirmed twice to Lexi (once when she first told him his error and again on her way out of class) to excerpt her expertise in class, saying, "next time interrupt me in the moment!" Mr. Nottingham wanted students to feel comfortable viewing themselves as student-teachers and viewing him as teacher-student (Freire, 1970). In this case, Mr. Nottingham modeled to students how he wanted them to correct him if and when he was wrong and how he would want them to react if they were corrected by one another. He made this intention clear, particularly to Lexi, who did not always feel comfortable sharing ideas or comments to the larger class. Mr. Nottingham wanted her to correct him—it was an ethic he wanted everyone to have. By stating this intentionality, he hoped students would see the consequentiality of action to their ethics as people in the world. He wanted students to recognize the consequentiality of action to ethics within history. As I illustrate in subsequent chapters, such conceptual & axiological

apprenticeship was central to the kinds of participatory shifts experienced by students over the school year as they took up the knowledge-building practices in new and unique ways.

f. Discussion

In this chapter, I offered a detailed profile of both the knowledge-building practices fostered in Mr. Nottingham's classroom and how his teaching was consequential to the emergence of these practices. A central implication I wish to conclude on is the interconnected nature of both the knowledge-building and pedagogical practices overviewed in this chapter. In each respective section, I intentionally separated each practice to adequately explore the nuances of the knowledge-building and pedagogy unique to Mr. Nottingham's critical pedagogical learning context compared to more normative formal history education contexts. When looking at both sets of practices in action, they were often, if not always, enacted alongside at least another or two of the other practices.

The interconnected nature of these practices is central to understanding the teaching and design of this classroom context; it is not enough to tell teachers to engage in authentic collaborative questioning, explanatory narration, and conceptual & axiological apprenticeship to foster these particular knowledge-building practices. Instead, teachers need to learn how to intentionally incorporate and synthesize them together to create rich learning experiences. Through examples grounded in the opening vignette, I have offered insight into how Mr. Nottingham utilized his pedagogical practices to create powerful moments of knowledge-building with students.

Returning to my conceptual and methodological orientation to teaching, I want to conclude with a continued discussion on the concept of knowledge-building practices. Knowledge-building practices reflect the particular formations of joint-activity between teacher

and students that serve towards the creation of new knowledge. I do not claim this is the only way to create new knowledge; however, incorporation of relational mediation, co-construction of knowledge, and pedagogical discourse conceptual frameworks helped me see the interactional ways Mr. Nottingham and students developed an intersubjectivity not based on sameness, but instead motivated by difference and personalization (Matusov, 1996). Knowledge-building practices bring analytic attention to these interactional processes, requiring me to develop an intentional language for describing these moments in ways that do not reinforce binaristic conceptions of teacher-student education (Vossoughi et al., 2021). Continuing to investigate the formations of knowledge-building practices will offer richer understanding on how moments of expansive learning can be created and leveraged in the pursuit of critical disciplinary education.

As we now have a strong understanding of the forms of teaching and design that characterized Mr. Nottingham's classroom, I want to explore the kinds of learning experiences fostered through the joint engagement of history, critical social analytic, and relational practices. In the next chapter, I illuminate two learning processes that emerged when Mr. Nottingham and students engaged in all three knowledge-building practices. These learning processes invited students to take up collective relational configurations of historical inquiry grounded in complexity and imagination. I argue that without the engagement of all three knowledge-building practices, these expansive forms of history learning would not be possible, resulting in missed opportunities for expansive learning experiences that transformed student thinking and participation over the school year in positive ways.

XII. Expansive Relational and Historical Learning

In the previous chapter, I reviewed the central knowledge-building practices that emerged from Mr. Nottingham's critical approach to teaching—illuminating the what and how in critical pedagogies is essential for understanding how these locally crafted frameworks can be understood and engaged by educators to support political and ethical disciplinary learning across contexts and disciplines. For this classroom, Mr. Nottingham's approach to teaching created the conditions for the emergence of a particular history, critical social analytic, and relational practices. However, what did the engagement of these knowledge-building practices open up or mean for students' collective learning and thinking over time? Taking a micro-genetic and longitudinal view of the form and function of these practices (Saxe & Esmonde, 2005), I argue that when history, critical social analytic, and relational practices were engaged together, powerful moments of conceptual interweaving emerged that were consequential to the history learning students experienced in the class.

After thoroughly analyzing all cross-coded instances of history, critical social analytic, and relational knowledge building practices across fieldnotes, jottings, and video transcripts (n= 148 cross-codes), I noticed the development of new relational configurations amongst students in which the class actively centered critical collaboration and collective theorizing through the intentional inviting and affirming of peers. This new relational configuration not only helped build a caring, respectful environment in which students felt validated and valued by their peers but also supported a dialogic discourse that invited and nurtured complex, imaginative historical thinking. I argue that this critically complex historical thinking opened robust pathways for

historical agency and critical consciousness development that supported participation[13] in the history domain within an ethic of sociopolitical justice. Recognizing when students engage in complex historical thinking requires a micro-genetic analysis of participation over long periods, illustrating important implications for how educators can see, support, and build on the complex thinking students take up in such learning environments.

This chapter will first offer my methodological process, including an overview of the core qualities of student thinking and learning that emerged through my open-coding of cross-coded instances of history, critical social analytic, and relational knowledge building practices. Next, I explain my process of refining my coding, which led to the illumination of unique qualities of student learning characterized by a relational collectivity and a complex historical imagination. Based on these findings, I offer my primary argument: over the course of the school year, student take-up of the conceptual interweaving or co-occurring three knowledge building practices invited 1) new forms of collective thinking and 2) a historical thinking centered on complexity and re-imagination.

To demonstrate the development of these new relational and cognitive orientations, I offer three cases from the beginning, middle, and end of the school year to illustrate the longitudinal sense-making students experienced as they navigated and adapted these new forms of thinking. By drawing on ethnographic and video analysis, I make visible the powerful intersubjective theorizing students engaged as they actively adopted these new shifts in participation while also recognizing the new (and in some ways, old) tensions of sustaining this critically collaborative and complex relational dynamic while figuring out what this dynamic

[13] As a reminder, I use learning and participation interchangeable in this project. I define learning as changing forms and functions of participation within activity, which in turn changes the forms and functions of the activity itself.

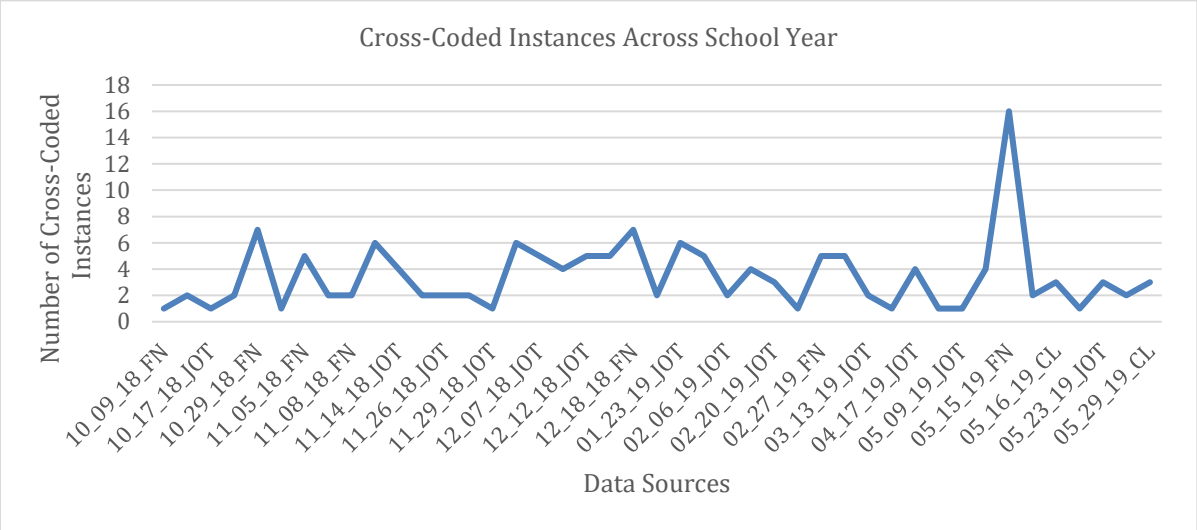
looks like and means to the community itself. I conclude the chapter with a summary of how these shifts in thinking and being offer insights to dialogically informative process of subject-subject and subject-object relational development, why this is the kind of learning we should be privileging as educators and researchers, and what this means for how educators can develop a perception of complexity in the moment and over time.

a. Methodological Story

When I first noticed the frequency of cross-coding between history, critical social analytic, and relational knowledge-building practices, I knew I needed to dig deeper into this phenomenon. For example, on pages 24-25 in the previous chapter, Laquantre challenged the framing of the DBQ question: How Revolutionary was the American Revolution? Laquantre's reframing of the question as not being either 'yes=good, no=bad' but rather questioning the assumed inherent moral quality of the term itself is an example of all knowledge practices being invoked at once through the historicizing of the term (history practice), interrogating the moral assumptions embedded in the term (critical social analytic practice) and the co-thinking initiated by Laquantre with Mr. Nottingham (relational practice). In the previous chapter, I commented on how in moments of inter-engagement of practices, conversations were more complex, and student participation was more diverse and collaborative. Something powerful was happening in these moments, and I wanted to know what and why.

When overviewing the frequency of history, critical social analytic, and relational practices cross-coding over time, we can see that the co-occurrence of these knowledge-building

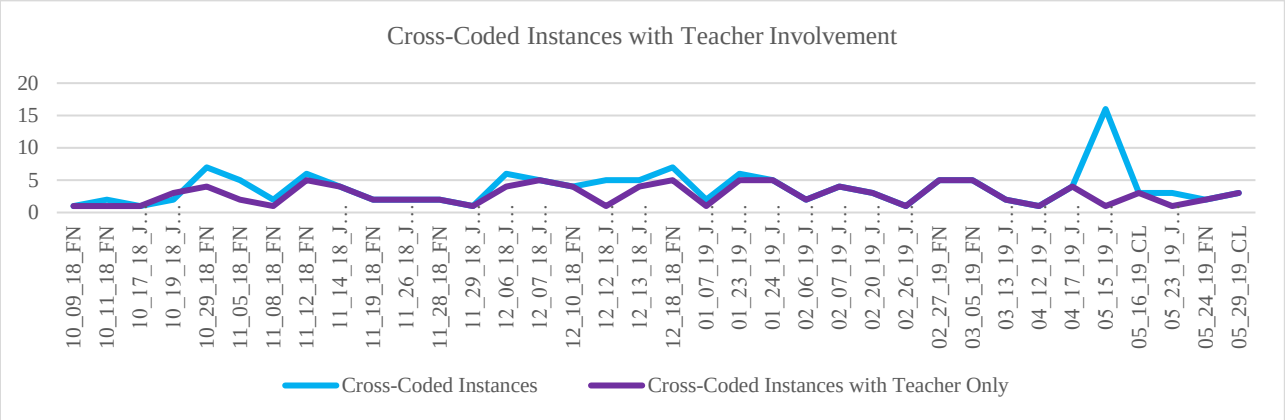
practices stayed relatively consistent across the year (Graph 2):



Graph 2: Cross-Coded Instances Across School Year. *This line chart shows the frequency of history, critical social analytic, and relational knowledge-building practices co-occurring across the school year.*

The increase in cross-coding frequency in the first half of the year makes sense; during days when the number of cross-codes spikes (i.e., 10/29, 11/12, etc.), Mr. Nottingham directly mediated class discussions and activities that involved the three knowledge-building practices. However, in the second half of the year, the line is more consistent, and the slope decreases slightly, perhaps indicating less engagement in the simultaneous knowledge-building practices. Instead, I argue that as Mr. Nottingham slowly shifted his teaching towards less direct mediation, students did not limit their engagement in the knowledge-building practices but rather sustained

their use, even enacting them more than Mr. Nottingham (Graph 3).



Graph 3: Cross-Coded Instances with Teacher Involvement. *This line chart shows the frequency of history, critical social analytic, and relational knowledge-building practices across the school year. The blue line represents all instances, while the purple line reflects instances in which the teacher directly mediated the knowledge-building practices.*

I see the consistent use of knowledge-building practices as a sign of students adopting these practices through the take up of the conceptual and embodied pathways created by Mr. Nottingham (Vossoughi et al., 2020). To understand the quality of historical thinking happening in these moments, I open-coded the first 20 out of 148 cross-coded instances. Based on this open-coding, I noticed nine qualities of historical thinking across these instances:

1. Engaging US history beyond the sociopolitical and spatial context of the US
2. Interrogating taken-for-granted cultural norms and artifacts
3. Personal experiences and histories as forms of evidence
4. Recognizing and engaging one's expertise
5. Interrogating the ideological commitments of one's self, others, and of historical narratives and entities
6. Treating engagements with historical artifacts, narratives, and ideas as dialogic interactions
7. Engaging ideas and sense-making as a collective process

8. Acknowledging and acting on need/responsibility to integrate and/or develop historical narratives
9. Developing and engaging complex argumentation and narrative development that centered sociopolitical systems

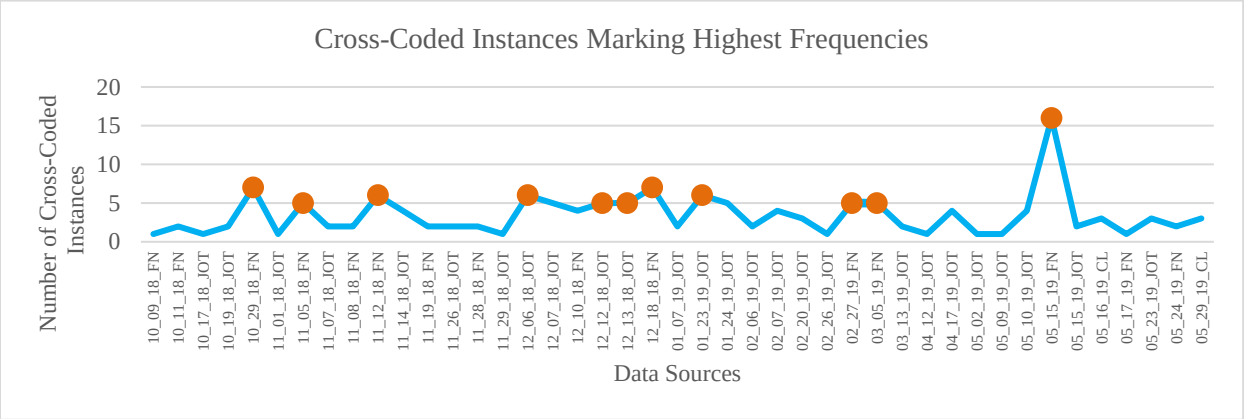
These qualities needed refining; as you perhaps noticed, some of these descriptions are similar to the knowledge building practices (treating engagements with historical artifacts, narratives, and ideas as dialogic interactions could be the same as the history practice: historical dialoguing.) Therefore, I needed to refine and synthesize these open codes to ensure the qualities I'm noticing are not just enactments of the knowledge-building practices themselves; also, as the potential outcome/hybridizing of the knowledge-building practices. By focusing only on

Qualities of Historical Thinking	Frequencies
Theorizing actions to do in response to historical interrogation	40
Interrogating taken-for-granted norms and artifacts	60
Interrogating ideological commitments	77
Engaging in imaginative dialogue of the past, present, future	45
Engaging U.S. history beyond the sociopolitical and spatial context of the U.S.	59
Creating scenarios for fostering collective, interrogative dialogue	63

Table 1: Qualities of Historical Thinking and their Frequencies. *This represents the number of times I coded the six qualities of historical thinking. I only used this coding scheme on cross-coded knowledge-building practices instances.*

qualities distinct from the original knowledge building practices, I refined my coding scheme to these six qualities of historical thinking as shown in Table 1:

In Graph 4, I see the frequency spread of the six qualities across the data set. As we see in the graph, there were nine days (points marked in orange) in which Mr. Nottingham and students frequently engaged these new qualities of thinking.



Graph 4: Cross-Coded Instances Marking Highest Frequencies. *This line chart shows the frequency of history, critical social analytic, and relational knowledge-building practices across the school year. The orange markings represent days with the highest frequencies.*

During these days in class, the six qualities of thinking were interspersed within activities and discussions by students in ways that resulted in the development of collective relational configurations and complex, imaginative historical inquiry.

i. Collective Relational Configurations

Fostering an ontology of collectivity is not a new idea in the learning sciences; as discussed previously, we know the powerful impact collaboration and intersubjectivity can have on students' learning and sense of well-being (Nasir et al., 2006). For this analysis, I am drawing from this work to explore how students in Mr. Nottingham's class built a particular kind of collective community that privileged each other's learning and responsibility for safeguarding that learning. I have previously looked at this phenomenon at the micro-interactional scale, following the embodied pathways students created for each other as they took on roles of teacher and facilitator (Vossoughi et al., 2020). Based on Mr. Nottingham's intentional focus on

fostering a collective ethic, I was not surprised to see collective relationalities emerge; however, what was unique was how students were engaging these relationalities. In this class, collective relational configurations represented the particular coordination of ways of being between students that centered each other as necessary sense-making partners for interrogating complex phenomena.

Students adopted and adapted the relational practices supported in class to learn from and with each other earnestly. It was not just about developing respect or care for each other (although both were essential in creating this relational environment), but students began to see each other as essential theorizing partners who can work together to make sense of an increasingly complex world. As the class built more incorporeal trust (Vogelstein, 2021), more students joined the collective theorizing; as more students joined the collective theorizing, the class incorporated more complexity and nuance. This cyclical process represented the complex and imaginative historical thinking taken up by students in this class.

ii. Complex & Imaginative Historical Thinking

As students took up new kinds of collectivity, their historical inquiry also expanded in ways that centered complexity, criticality, and imagination. As overviewed in the literature review chapter, there have been select research looking at the intersection of critical social analysis and historical thinking. This work highlights the potential for these intersecting forms of disciplinary thinking to open qualitatively distinct forms of historical inquiry grounded in political and cultural subjectivity (Freedman, 2015; Goldberg et al., 2011). We see similar forms of subjective analysis in Mr. Nottingham's classroom; however, this analysis also invited students to make visible the complexity in historical inquiry by interrogating ideological and conceptual assumptions embedded in historical evidence and narratives. In this project, complex

& imaginative historical thinking reflected the lines of historical inquiry focused on interrogating un-answerable questions or tensions using hypotheticals or imagination.

As students engaged forms of participation reflective of these six named qualities, their lines of inquiry focused on interrogating complex, often un-answerable historical questions on the core aspects of historical thinking: historical significance, epistemology and evidence, continuity and change, progress and decline, empathy and moral judgment, and historical agency (Sexias & Peck, 2004). Furthermore, as students struggled to make sense of historical complexity, they often encouraged a re-thinking or imagining of history to help disentangle the complex impact history has on the past, present, and future.

As stated previously, I made these two shifts in participation visible through the thematic coding of instances when students and Mr. Nottingham engaged history, critical social analytic, and relational practices. I do not argue that these shifts in participation only happened during moments of conceptual interweaving of the knowledge-building practices; on the contrary, students solidified these new participatory shifts through their continual engagement throughout the school year. Instead, I focus on moments of conceptual interweaving to explore how Mr. Nottingham's pedagogical design came together in ways that created rich conditions for the participatory shifts to emerge. I also frame these shifts as shifts because the collective learning students were experiencing in the class was an ongoing process of development; this emergent learning process was not something finalized and mastered at the onset, but instead was negotiated, adapted, and challenged as students made sense of the learning community they were creating.

To demonstrate the developmental shifts of critical collective relational configurations and critical historical inquiry, I present three examples from different points of the school year:

1) a discussion around the history of race relations in the U.S.; 2) a discussion focused on the question: “what is ownership?”; and 3) an end-of-year activity in which students debated the assertion that the bombing of Nagasaki and Hiroshima was necessary to end WWII.

I aim to demonstrate how students experienced particular forms and functions of critical collective relational configurations and critical historical inquiry in each example, including vignettes and video transcriptions. I will show how this particular form of critical history learning opened up intellectually imaginative theorizing that pushed students to engage complex tensions and questions within the history discipline as a collective endeavor. This is the kind of historical thinking we should be valuing and designing for in schools.

b. Imaginaries Made Real: Discussions on the History of Race Relations

In this first example, I present a discussion in which students begin to shift their thinking forms and be early in the school year. Throughout the vignette, which documents a class discussion inspired by Gloria Anzaldúa’s (2007), book *Borderlands*, there are multiple moments of students publicly interrogating concepts of race and racism both historically and currently. These moments of interrogation eventually led to a rich conversation shaped by masterful uses of historical thinking skills. The discussion centered on a potential reimagining of history without race, igniting challenging questions on the historical, technological, ethical impact of such a world.

During the end of the fall, Mr. Nottingham’s class did a collective reading *Borderlands*. In this book, Anzaldúa explores the political, historical, and cultural intersections of Mexican American borderlands and her personal experiences and journey as a Chicana building their own identity in the in-between of multiple cultures, histories, and epistemologies. Mr. Nottingham introduced this text as a historical source for understanding American imperialism and Mexican

American relations, alongside lectures and other secondary texts. In his framing of the text, Mr. Nottingham told students, “the first time I read this book was in grad school and it changed my perspective.” Mr. Nottingham further expanded the importance of this autobiographical sociological text for understanding the impact of Mexican American relations at multiple levels, including the individual. However, there is probably a reason the first time Mr. Nottingham read *Borderlands* was in graduate school: the text is analytically tricky and lengthy to unpack.

Mr. Nottingham did not let this deter the class, saying the “text is going to be difficult, but we’re gonna work through it together.” By reading the book collectively—taking turns reading the text aloud and having impromptu pauses to discuss sections intriguing or confusing to students—Mr. Nottingham organized a whole class activity in which students were the pedagogical leaders for mediating their collective analysis. To reinforce this idea, Mr. Nottingham sat at one of the student tables in the back, blending into the crowd of 16–17-year-olds as they read through the text. He reminded students of the individual responsibility of collective reading, pointing to the Courageous Conversations placards on the table and reviewing the different suggestions for responding to others in thoughtful, intentional ways.

Over the next few weeks, the class engaged in this collective reading, with students gradually opening up to these new ways of holding discussions and mediating discourse. During this time, there were significant shifts in student participation as students became more comfortable with the format of the activity and enticed with the text. The shift in participation was particularly noticeable for some of the students with Latinx heritage, who could offer correct pronunciation (the text was an intermix of English, Castilian Spanish, Tex-Mex, and Nahuatl), provide cultural context, and share personal experiences similar to Anzaldúa’s. These differences in participation deserve their analysis. In this current moment of extreme racism and xenophobia

towards Latinx communities, students were negotiating and taking more agency in affirming and complicating their own cultural identities and practices. I will write about these moments in future work, but for now, I wanted to explore a particular conversation during one of the last days of the collective reading.

This day in class was similar to the previous one, as students and Mr. Nottingham continued reading and analyzing the text alongside other media and historical sources about Mexican American relations. Framing the discussion for that particular day, Mr. Nottingham encouraged students once again to engage in this text analysis collectively; "use the platform that you have and the different 25 lived experiences in the class...invite those who don't generally have a voice... I also value that your voice is part of this space." This comment may have been in response to the tendency of conversations to be led by one student, Roxana (a Mexican/Latina first-generation American), who experienced a significant shift in participation during this unit. In previous classes, Roxana voiced to Mr. Nottingham that she wished her peers would speak out more, wanting to hear their opinions and insights on a text she was joyfully grappling with. Mr. Nottingham sensed that students were still opening up to the activity and provided the framing as a reminder that all forms and voices of participation were valued. With that, he told students, "the floor is yours," and sat down at one of the student tables.

After a few seconds of silence, Felipe, who identified as Hispanic, decided to speak first, asking with a small smile, "so what was something that resonated with you guys?" After another few seconds of silence, with some students smirking (perhaps recognizing the smart move Felipe did of asking them a question to avoid providing an opinion or assessment of the text), Mr. Nottingham turned the question back at him: "what resonated with you?" Felipe, holding the book in his hands, spoke about the role of race and racism in Anzaldúa's experiences. He

commented that there are "so many stereotypes assuming you are Hispanic because of your skin."

This reflection led to a discussion on the experiences of individuals with ambiguous racial identities, specifically mixed-race people who did not fit into any specific racial group. Mr. Nottingham asked the class, "does anyone have experience with that?" Although he did not ask her directly, there was at least one self-identified biracial student in the class: Taylor. Mr. Nottingham most likely remembered this, and instead of offering speculations on what mixed-race people's experiences were like, he offered an open invitation for anyone with those experiences to speak on them. Taylor took up this opportunity: "it sucks, makes me feel bad especially because it came from a family member…it also confused me because you know this…certain things I heard from people around the school, it makes me really uncomfortable." Taylor expanded on these thoughts, commenting on how family members would treat her negatively based on her Black lineage, while students at school would claim she was not really Black because she "spoke white." Mr. Nottingham picked up on that comment and interrogated this commonly used phrase, asking, "how does a white person talk?" Roxana bluntly responded "intelligent," offering a half laugh, perhaps intimating that she did not believe that was true.

As more students spoke up and Mr. Nottingham kept probing, Taylor's voice began to drown out. Sarah, a young white woman, said more loudly, "listen to Taylor," wanting to hear Taylor's perspective. After the noise quieted down, Taylor shared her experience again, commenting, "you can hear what they [peers and family members from her Black parental side], according to them I speak more white which doesn't make sense…."

The conversation momentarily paused. Laquantre, a self-identified young Black Jamaican American male student, was intently listening to the conversation, sitting on the side of his chair

hunched over, holding his head on his knees, looking at peers as they spoke. Taking advantage of this pause, Laquantre asked, "why does there have to be types of people?" As Laquantre asked this question, he looked across the room, perhaps signaling that this question was to the entire class: "do you think there would be races if the colonists didn't take over?" Taylor was the first to respond, saying, "I don't know if it would have come this early, but race goes along with oppression. It's made for a reason that would have happened, even if delayed a little bit." Laquantre continued the questioning, "here skin tone carries so much weight, what would have happened if they were not brought from their homeland? What would that be like? If no one ever left your continent? How would technology have happened?" Roxana responded this time, saying, "if everything didn't happen then races wouldn't have existed." Laquantre continued his line of thought, "African American is a flawed term, not everyone is from Africa." He then pointed out what a "University of Africa" could have looked like, making comparisons to the potential pedigree this university could have had along the lines of Ivy League schools.

As Laquantre continued, he elaborated on what a university would look like, helping himself and his peers build a detailed picture of this imaginary world. Taylor tried to refocus him to the more significant point he was trying to make: "ok, move on with your point." Mr. Nottingham then joined the conversation, offering both a rephrasing of Laquantre's point and his thinking, saying, "it would be like Wakanda.[14]" Taylor then asked the following question, "what if the colonists [that] came over did not enslave them? Would they have accepted them?" Before the conversation could continue, Mr. Nottingham interjected: "we have deviated a little from

[14] Wakanda is an imaginary nation in the Marvel comic book universe that is located in Africa. Using metal ore only found in this particular country, Wakanda was able to "develop technology that was far more highly-advanced than any other in existence," hiding itself from the larger world to avoid the perils of war and imperialism faced by other African nations (Wakanda, n.d.).

Borderlands" and asked students to return to the prompts accompanying the information packet for the text.

i. "Why Does There Have to Be Types of People?"

There is a lot to unpack in this vignette. Mr. Nottingham designed an interactive dialogue amongst the class to understand the theoretical and historical nuances of Anzaldúa's text. As this activity happened in the first half of the year, little more than mid-way through the first quarter, we see Mr. Nottingham actively designing the organization of activity for students; however, this time, he was not going to be the moderator; rather, students would have to navigate this role for themselves. To make visceral the collective ownership of knowledge production, Mr. Nottingham narrated to students his role in the discussion--a role equal to theirs. He was an eager learner of the text. Despite the multiple times he has read Borderlands, he explained to students how each reading was a new experience for seeing and engaging with the text. We see how in subtle ways, Mr. Nottingham was modeling for students how reading and re-reading materials and artifacts are essential inquiry practices for understanding complex history grounded in one's continual development (Bakhtin & Holquist, 1981; Freire, 1970; Zavala, 2016).

Creating an activity in which students were the primary negotiators of conversation set up a new participation structure that required students to be receptive and responsive to each other. Over a few weeks, students readily took up this structure and created an intuitive dynamic in which they actively participated in each other's theorizing. We see this in the primary focus of the vignette: the intellectual and ethical interrogations of the historicization of race, racial identity, and racism.

Before digging into the students' interactions, we must first acknowledge the decisive pedagogical move Mr. Nottingham made in setting up that day's discussion: "use the platform

that you have and the different 25 lived experiences in the class...invite those who don't generally have a voice... I also value that your voice is part of this space." This comment embodied the core relational values Mr. Nottingham wished to elevate in the class. By reminding students that each of them has a perspective worthy of hearing and learning from, the responsibility and necessity for introducing and including those perspectives became pertinent for understanding that historical text to its fullest. I believe this pedagogical grounding for that day's activity was influential to the discussion that unfolded and helped lay the groundwork for students actively creating scenarios for fostering collective, interrogative dialogue. We see this with the first question posed in the conversation.

Felipe, filling in what felt like a long silence, initiated the conversation by cleverly asking students what they thought about the text. Although in the vignette I suggested that he perhaps did this to omit himself from having to be the first to share a response to the class, another interpretation could be Felipe taking up Mr. Nottingham's call for 'inviting those who don't generally have a voice' into the discussion, as he has participated in prior conversations before. In either case, when Mr. Nottingham did flip the question back to him, Felipe had a pointed reflection to make on the assumptions people make based on racial features. Specifically, Felipe lamented the stereotypes about Hispanic people in the United States.

The stereotyping of Hispanic people was an ongoing concern for Felipe. In our first interview together, Felipe explained his frustrations around his peers' racialization of himself; "like I could talk about what I've gone through for being a Hispanic at like going here and how I'm viewed since most people think any Hispanic is Mexican so I can really talk about like 'no, I'm Chilean, dude.'" This reflection is particularly poignant for Felipe and offers context to his comment during the Borderlands discussion. His personal experience racialized by others

connected to Anzaldúa's reflections. Although Anzaldúa was a Chicana negotiating her cultural identities of Indigenous Mexican, Anglo, and mestizo (Anzaldúa, 2007)—a very different experience from Felipe, who was a male student with Chilean heritage--Felipe resonated with the same tensions described in Anzaldúa's book. These tensions are currently the center of United States political discourse around immigration and worth and unworthy immigrants (Unzueta Carrasco & Seif, 2015).

Felipe's comment resonated with others who felt their own or other's racially ambiguous identities were always fraught in racial linguistic limbo, leading to harmful assumptions and stereotyping. When Mr. Nottingham opened up this conversation to people with those specific identities, Taylor readily volunteered her experience as an example. Although this experience was individual to her, others in the class could build intersubjectivity around the frustrations of their own individual racialized experiences. We see this in Roxana's comment about what it means to speak white. Although I do not believe Roxana believed that speaking white meant speaking intelligently, it is a perspective that popular/cultural narratives assume (Nasir, McLaughlin, & Jones, 2009; Ogbu, 2004;). As her family emigrated from Mexico, Roxana perhaps had experience dealing with the tension of being discriminated against based on her and her family's way of speaking. So even though Roxana and Taylor were drawing from two very different experiences, they were able to find commonality in the experience of having their linguistics discourses racialized in negative ways based on racial power dynamics ingrained in American social hierarchy (Rosa & Flores, 2017).

The discussion on racialization led to Laquantre's question: "why does there have to be types of people?" As stated in the vignette, Laquantre identified as Jamaican-American. In previous conversations in class, Laquantre would lament the overgeneralizing use of the term

"African American" as a catch-all racial identification of dark-skinned people in the United States. In a previous discussion with his tablemates, I observed the following interaction:

> *"Laquantre talked about how he gets mad when people call him African American, and Micki asked, 'because you are Jamaican?' Laquantre said yes. Micki then asked, 'but wait, were you born in the U.S.?' Laquantre said yes, but his mom was born in Jamaica, and he spent most of his early life there"*

He felt this label erased his heritage. According to Laquantre, his family was not from an African country; they were Jamaican.

There is perhaps a lot more to unpack with this observation, particularly on whether Laquantre's was defensiveness of his identity as Jamaican American because of an internalized racism (similar inferences could be made about Felipe's tensions with being incorrectly racialized). Perhaps for Laquantre, he wished to distance himself from the negative stereotypes of African Americans by making explicit his origins from Jamaica (Freire, 1970; McClain, Carter, DeFrancesco Soto, Lyle, Grynaviski, Nunnally, Scotto, Kendrick, Lackey, & Davenport Cotton, 2006). However, I do not think this is the case; despite Laquantre's defensiveness towards being called African American, he readily identified as Black, recognized the subjugation of Black people in the United States, and did not treat others in the class who did identify as African American as less than or different. Thus, I think for Laquantre, his Jamaican identity was meaningful to him, and he felt that assuming all Black people were from Africa was erasing his and many others' origins from other parts of the world.

I share this reflection on students' conceptualizations of their racial identities to illustrate how many students were already grappling with the concept of race and racism through their own experiences. Laquantre's question was not a random inquiry but an opportunity to

collectively theorize a topic of interest. Just as Roxana and Taylor found commonality in their racial experiences, so did Laquantre. Although he did not speak on it right at that moment, I argue the commonality in experience allowed Laquantre to feel comfortable enough to ask a challenging question on race to the larger class. Laquantre took the opportunity explore this tension with his peers by asking: "why does there have to be types of people?"

Laquantre's question and the preceding discussion reflect the powerful historical inquiry that can be fostered when history, critical social analytic, and relational knowledge-building practices come together. When Laquantre asks this question, followed by "do you think there would be races if the colonists didn't take over?" he was making several powerful moves. First, he did not direct it to Mr. Nottingham or any student in particular but instead asked an open-ended question that was clearly of concern to him through his body language (i.e., "was intently listening to the conversation, sitting on the side of his chair hunched over holding his head on his knees"). Laquantre took up Mr. Nottingham's call for collective inquiry. By asking this question to the class, Laquantre positioned his classmates, and Mr. Nottingham, as peers in thinking. Instead of waiting for Mr. Nottingham to answer his question, he readily responded to Taylor's, Roxana's, and others' comments. He did not redirect the conversation to another person but instead responded to each comment as a legitimate utterance in the conversation (this is an example of one of the qualities unique to historical thinking in this class: creating scenarios for fostering collective, interrogative dialogue [Chart 1]).

Second, the question Laquantre asked was a complex hypothetical that invited a historical re-thinking of the past, present, and future. Early in the year, students learned how in the British colony of Jamestown, the European colonists introduced race to distinguish between the white Europeans, Native Americans, and African slaves. Drawing on that historical knowledge,

Laquantre wanted to unpack and reimagine that historical narrative. If colonists did not introduce race, would race have ever been a thing in the United States or the larger world? This question demands a more complex use of normative historical thinking skills to build and interrogate a historical narrative that did not come to be and the implications of such a narrative in present and future worlds. We see the collective negotiation of this narrative in students' responses.

Taylor was the first to respond, commenting that the function of race is the function of oppression, and thus would be inevitable: "I don't know if it would have come this early, but race goes along with oppression. It's made for a reason that would have happened, even if delayed a little bit." In history education, this position is essentialism, a frame of thinking often discouraged in historical inquiry practices, which "provide students the tools they need to deviate from dominant narratives" (Santiago & Castro, 2019, p. 172).

However, I argue that Taylor's response is more nuanced than that. Taylor saw the construct of race as a manifestation of oppression, and thus just omitting the first introduction of the construct to the social lexicon would not have impacted the underlying oppressive forces mediating these constructs. Logically, it makes sense that the construct of races would seem inevitable. If the underlying cause remains, it will perhaps just manifest itself at a different time and place. It is unclear whether Taylor also believed oppression is inevitable, but the essentialist perspective on race is more nuanced than a dogmatic declaration of inevitability.

However, Laquantre was not satisfied with that answer. When he pressed the question again, he challenged his classmates to think more imaginatively; "what would have happened if they were not brought from their homeland? What would that be like? If no one ever left your continent? How would technology have happened?" These questions demonstrate the intricate thinking Laquantre was engaging. It was not enough to declare race would or would not exist;

instead, he wanted to know how the exclusion of race would that have influenced the social, technological evolution of the world?

Roxana took the next attempt at teasing out the answer, offering a response grounded in evidence: “if everything didn’t happen then races wouldn’t have existed.” Roxana did not immediately take up Laquantre’s invitation for historical imagination but instead returned to what the evidence shows: if the series of events that led to the introduction of races did not happen, there is no reason for it to have existed. Roxana took a realist, empirical approach grounded in the historical evidence they did have and concluded that if we take out all of the factors that caused the creation of races, then there is no reason for races to have existed. Although this approach to inquiry is often valued in disciplinary education broadly, the actual process of historical inquiry recognizes the limitations of over privileging the validity of evidence. In a study with historians exploring the Battle of Lexington and Concord, Wineburg (2001) details how:

> The literal texts [or historical evidence] is only the shell of the text comprehended by historians. Text comes not to convey information, to tell stories, or even to set the record straight. Instead, they are slippery, cagey, and protean, reflecting the uncertainty and disingenuity of the real world (p. 66).

Wineburg argued that historians engage historical evidence as a lens for interrogating subjectivities, experiences, and ideologies of the ‘actual’ historical moment. Building on this, the practice of accepting historical evidence as is rather than what the evidence tells us about that historical moment and what could have been possible in alternative realities limits possible pathways for historical thinking (fortunately, this practice did not limit Roxana’s participation in the conversation).

Laquantre was determined to explore these possible pathways, exploring what historical narratives would be upended by the omission of race, specifically around technological development. In his potential imagining, he flips the script on stereotypes regarding the technological and intellectual potentiality of African nations by raising the question of what forms of development could have been possible in Africa instead of in Western nations? There is much to be unpacked in this shift of frame, particularly on the fact that there are many notable and prestigious universities in Africa, and the very act of comparison reinforces a deficit framing of the continent and a singular notion of modernization (Aikman, Robinson-Pant, McGrath, Jere, Cheffy, Themelis & Rogers, 2016; Tuck, 2009; Wineburg, 2001). However, the question is less about whether Laquantre intentionally made these assumptions (which I do not believe), but rather: how we can support teachers to attune to the layered complexities in students' thinking to best support their learning? In this narration, Laquantre is working through his imagined historical narrative with his peers, welcoming additions to the thought process of others. Thus, I think Mr. Nottingham's comment building on this reimagining through the offering of Wakanda is meaningful--not just for offering a collaborative elaboration on Laquantre's idea, but for also reinforcing Mr. Nottingham's role as a co-thinker with students in this process.

Then Taylor, who initially offered the perspective that assumed an inevitability of races, joined the discussion again with a new question: "what if the colonists came over didn't enslave them? Would they have accepted them?" This comment reveals the shifts in thinking Taylor had through this conversation. Veering away from her originally essentialist perspective, Taylor now brought the focus away from macro-level historical changes in societal evolution back to the micro by questioning the normalization of particular kinds of interaction if 'the colonists' did not rely on the notion of race to enforce enslavement.

Taylor returned to the historical moment in question by inquiring about the changes in the structure of social relations that could have been possible between different racial groups if there were no races. Even more so, she pushed the question further than just the introduction of slavery but whether the subjugation of Africans would have continued, and if not (as there would be no racial basis for this kind of subjugation), would they be accepting of them? This question shows the ways Taylor was thinking of the shift from political to ethical reimagining. Much of the conversation thus far had focused on the political ramifications of omitting the construct of race from United States history; students were focused on the oppressive political power mediating these social dynamics and the changes that would have happened if it did not exist. However, if 'the colonists' did not participate in enslavement, does that mean they would welcome these different communities? Not necessarily. Taylor seemed to be challenging the idea that it is not enough to not participate in oppression but to adopt an ethics of acceptance and respect.

Zooming out to think about this discussion as a whole, students were collectively imagining what the world would be like if colonists did not introduce races in the U.S. (a quality of historical thinking coded as "Engaging in imaginative dialogue of the past, present, future" [Chart 1]). Exploring the essentialism of particular historical systems introduced questions around the inevitability of racism as a mode of oppression (Santiago, 2019) and implications for technological development and potential shifts in relational dynamics between communities. By engaging in this imaginative historical inquiry, students grappled with a fundamental tension in history: continuity and change (Sexias & Peck, 2004). First, students demonstrated a masterful understanding of particular events' historical context and consequences (the introduction of races by European colonists). Then, they engaged in analytic interrogation of the impact these changes would have on current society (questioning the inevitability of slavery and relations between

Europeans and Africans). Finally, students developed a longitudinal understanding of historical narratives to explicate how this change would impact the local and global trajectories that result in current society (whether we would have technological development or racial oppression).

Critical historical inquiry appeared to open a more conceptually expansive form of historical inquiry using historical evidence and theory-building to engage students' historical agency (Sexias & Peck, 2004) to imagine new historical trajectories and current realities. Over the year, this form of history learning continued to develop and take new forms, creating the relational configurations for students to engage in meaningful and conceptually complex thinking.

c. What is Ownership?: The Developing Intersubjectivity of the Community

In this following example of the ongoing shifts in collective participation and complex, imaginative historical inquiry, we fast forward a few months into the school year to late winter/early spring. By this point in the year, students started to feel accustomed to the new relational configurations starting to emerge. As they became more accustomed to new forms of participation, their navigation of delineating the meaning of complex concepts became more and more a natural project of collaboration. For example, take this discussion on ownership; through Mr. Nottingham's mediation, students built off each other's ideas and questions to develop a cohesive definition of ownership. As you read through the discussion, I invite you to notice particular moments in which students not only brought their epistemologies into the collective theorizing but also recognized and honored push back as generative practices for thinking, rather than as moments of face threat. These developing relational configurations opened up powerful questions and nuances surrounding the term ownership that would set the foundation for the kinds of historical inquiry the class would engage in for the rest of the school year:

In what follows, Mr. Nottingham introduced the class to their new unit: Redefining the United States. Historically, the class focused on the post-reconstruction/Gilded Age, a period of American history steeped in technological evolution, political negotiations of racism towards Black people and other emerging racial/ethnic communities, and booming discrepancies between economic classes. To prime students to be thinking about these overarching themes, Mr. Nottingham introduced the unit by asking students a simple question: what is ownership? The entire transcript of this 10-minute conversation is located in Appendix F.

If I had to pick my favorite classroom interaction from the data set, this conversation would be it. This class discussion on a seemingly simple question opened up rich thinking in which students worked together to develop a definition of ownership. Through Mr. Nottingham's pedagogical mediation of joint participation, we see shifts in collective ownership over historical inquiry and community dynamics. In other words, students were taking more initiative in moderating and encouraging discussions, offering their questions, responses, critiques, and elaborations to and with each other. There are two moments, in particular, I want to highlight during this discussion that reflect meaningful shifts in learning as tied to relational dynamics within the class: the question of owning one's body and the actual impact of social constructs.

i. The Question of Owning One's Body

The topic first emerged as students were offering examples of something they owned. Initially, examples focused on material things (clothes, houses, etc.), but then Darius—a presenting young Black man[15] who over the year participated more frequently in large-group discussions, offered the idea of owning one's body:

[15] Darius did not fill out a survey. As a result, he never self-reported his racial/ethnic or gender identities. Because student racial/ethnic identities have been a primary part in the conversations had in class, I include what I perceived to be his racial/ethnic and gender identity.

Number	Speaker	Utterance
19	Darius	your body
20	Taylor	your body
21	Mr. Nottingham	you own your body, like what does it mean to own your body?
22	Sarah	you make decisions for it

Transcription key: \\ = beginning of interruption, \\ = returning back to finish comment that was interrupted, || = interrupted comment that was never completed, student = student not participating in project.

When Darius first suggested the body, Taylor repeated the comment, amplifying the suggestion. Mr. Nottingham grabbed onto the suggestion, asking what it means to own one's body. Rather than Darius bearing the responsibility to answer, other students offered their ideas of "making decisions for it" and "controlling it." At this moment, the idea of owning one's body became collectively taken up by the class as they teased apart the idea of ownership through this example. Through Mr. Nottingham's clarifying questions (asking to unpack the words they would substitute for ownership), students expanded their vocabulary and engaged in semantic sharpening (Vossoughi, 2014) to describe their relationship to their own body.

Further in the conversation, we see Sarah continue this interrogation with students at her table, joking that she hopes no one else has her body (utterances 28-32):

Number	Speaker	Utterance
28	Mr. Nottingham	no one else has your body?
29	Taylor	I own my shoes
30	Sarah	no!
31	Laquantre	what was the question?
32	Sarah	(to her table) I hope not!

Transcription key: \\ = beginning of interruption, \\ = returning back to finish comment that was interrupted, || = interrupted comment that was never completed, student = student not participating in project.

I point this out because it sets the scene for later utterances in the conversation. To Sarah, the idea of owning one's body was intuitive; however, as the conversation progressed, we did not see Bolaji say anything until the return of the body topic. Perhaps during this time, he was

thinking deeply about Sarah's comment on no one else having their body, because when Mr. Nottingham introduced the idea again (utterances 50-76), he challenged the intuitiveness of owning one's body:

Number	Speaker	Utterance
51	Laquantre	100% control over an object of entity
52	Mr. Nottingham	so I'm hearing a 100% control over an object or entity. Somebody else said that you own your body.
53	Sarah	I do
54	Bolaji	you don't have 100% control of your body
55	Sarah	over what?
56	Bolaji	your body
57	Sarah	(laughing) yes I do
58	Bolaji	not really
59	Sarah	yes really
60	Bolaji	you get drafted into the military that means they own your body
61	Laquantre	damnnn! That's facts!
62	Mr. Nottingham	what did you say?
63	Sarah	I feel like I was just [something]
64	Bolaji	[something] military
65	Mr. Nottingham	wait (lifts hand up to quiet class)
66	Sarah	he says the military will own you if they draft you
67	Bolaji	yeah you get it
68	student elaborating	
69	Laquantre	you really don't own your body (looks down on himself) I don't own anything, I own none of this
70	Sarah	ok
71	Laquantre	I'm just renting it
72	Sarah	renting it??
73	Laquantre	jokes, jokes
74	Mr. Nottingham	y'all are talking about some really interesting things
75	student elaborating	
76	Laquantre	(puts hand up) y'all think he's funny but he's low-key right

Transcription key: \\ = beginning of interruption, \\ = returning back to finish comment that was interrupted, || = interrupted comment that was never completed, student = student not participating in project.

The back and forth between Sarah and Bolaji between utterances 53-67 is a decisive moment that illustrates how the changing forms of relationality in the class were opening more expansive forms of political thinking. Bolaji challenged a taken-for-granted idea of owning one's body by introducing information that was not known to everyone and was more connected to his lived experience.

As a Black male, particularly one who emigrated to the U.S., Bolaji was probably aware of the targeted inscription of low-income people into the military in the U.S. or in Nigeria[16]. Bringing in this fact introduced the role of sociopolitical systems into the concept of ownership, countering Sarah –a young White woman—who perhaps did not have the lived experience of knowing this reality (an example of one of the qualities of historical thinking: interrogating taken-for-granted norms and artifacts [Table 1]). However, this does not discard Sarah's perspective; in response to ongoing feminist movements, people are still contesting the concept of body ownership when considering gender and sex. For women[17], body ownership is a contentious political issue in the United States and the larger world. Perhaps Sarah saw Bolaji, a self-identified male, rebuttal as an ideological challenge to her assertion of agentic control over her body. Although Sarah did not explore this political nuance in the discussion, she did acknowledge Bolaji's point on government ownership of bodies. The introduction of military transcription as an invalidation of body ownership brought the conversation to a more complex level of thinking that invited the interrogation of sociopolitical systems in the construction and

[16] Although there are no substantial differences in percentage of Black and brown individuals enlisted into the military to White individuals based on population density (Demographics of the U.S. Military, 2020), there is significant research demonstrating the targeting of low-income individuals, particularly adolescents (Corcione, 2019; McDonough & Calderone, 2006).

[17] I use the term women to reflect the political history of women's rights and conversations around bodily autonomy normatively focused on cis-presenting females and abortion rights. In reality, cis-women, non-cis-women, trans women/trans people broadly, and non-binary people have been and currently are implicated in conversations on bodily rights and autonomy.

engagement of ownership. Even Mr. Nottingham acknowledged the complexity, saying, “y’all are talking about some really interesting things.”

I also want to highlight the role Bolaji played in this discussion to illustrate the intentional ways students affirm each other’s contributions to the collective theorizing. In the next chapter, I offer a profile of Bolaji’s experience in the class as a process of building new identities and relationality with his classmates from someone who was not taken seriously to someone who contributed meaningfully. Bolaji was initially not viewed by his classmates as someone to be taken seriously, and thus they would frequently dismiss his ideas; however, this was not Bolaji’s goal. Instead, Bolaji’s comments and questions were, for the most part, sincere and stemmed from his emergent knowledge of U.S. history as an immigrant. Early in the year, Sarah (who was tablemates with Bolaji at that point in time) would help Bolaji one-on-one, answering his questions and explaining concepts quietly to perhaps save Bolaji from face threat (Kennedy-Lightsey, 2010) the dismissiveness of his peers from asking his question to the larger class. Sarah discussed this experience in our interview: “I know Bolaji like, he’s a lot like (laughs). But like, if you, like, get him to, like, think and, like, work, it was like, he’s like a different person.”

This background is essential when looking at the relational dynamics at play here; the assertiveness Sarah took in proclaiming yes, she does own her body may have stemmed from an assumption that he was perhaps joking or not offering a profound contribution to the conversation. Nevertheless, his persistence was validated when he finally offered the counterpoint using the example of the military, which drew the validation of Laquantre: “damnnn, that’s facts!” The persistence of Bolaji is a powerful example of shifting relationality happening in the class; not only was he participating frequently in this conversation writ large,

but he defended his position even when the seemingly obvious position to the class was that we do own our bodies. Even when there seemed to be some laughing at Bolaji's expense, Laquantre defended him, saying, "y'all think he's funny but he's low-key right." This wording may suggest Laquantre was genuinely interested in Bolaji's idea and understood the undertones of Bolaji's relational position in the class and used his vocal authority to assert the validity of his comment reminding his peers to take Bolaji seriously.

Instead of getting defensive at Bolaji's challenge, Sarah acquiesced and reiterated what he said to the broader class. This interaction reflected the collective goal everyone was working towards: it was not about being right or wrong; it was to understand what ownership means. Bolaji offering a counterpoint to Sarah did not position her as less knowing; instead, as students discovered throughout this conversation, ownership is a complex construct that does not have a simple application or definition. This exchange reflects the shifting relationality students were taking up by creating and validating opportunities for peers to co-think and collaborate, building a more complex historical inquiry that widened collective thinking beyond individual students' contributions.

ii. The Actual Impact of Social Constructs

Further along in the discussion on defining ownership, students ran into another complex question: what does it mean for something to be socially constructed?

Number	Speaker	Utterance
99	Micki	ownership is a social construct
100	Mr. Nottingham	you said what?
101	Micki	ownership is a social construct and it's not real
102	Mr. Nottingham	(laughing) ok yes come on sociology! Yes, ownership is a social construct
103	Taylor	everything's a social construct
104	Laquantre	but she said it's not real though?

105	Mr. Nottingham	what?
106	Laquantre	(puts hand up) ownership
107	Taylor	yeah
108	Laquantre	is it real?
109	Taylor	I mean, I mean society has made it real but like‖
110	Laquantre	that's low key true, you don't own shit in this world. Somebody can come and take from you
111	Bolaji	yeah

Transcription key: \\ = beginning of interruption, \\ = returning back to finish comment that was interrupted, || = interrupted comment that was never completed, student = student not participating in project.

When Micki first introduced this concept, she got immediate affirmation from Mr. Nottingham ("ok yes come on sociology[18]! Yes, ownership is a social construct"). However, Laquantre questioned the meaning behind that term—if something is socially constructed, does that make it real? The materiality of social constructs was a complex concept to grasp; earlier in the school year, Mr. Nottingham spent a few class sessions discussing race as a social construct with students. We see the impact of the discussion in the previous example where Laquantre asked what the world would be like if race did not exist; the question itself demonstrates an understanding that race is a social construction that is not real on its own but only through the meaning imbued by society, giving social constructs genuine, tangible impact. Nevertheless, as the term became reintroduced into this conversation around the ambiguous definition of ownership, Laquantre and later other students were now making sense of the idea of social construction in the context of ownership.

The back and forth between students on the meaning behind social constructs (utterances 144-161) further exemplifies the collective thinking valued by the class:

Number	Speaker	Utterance
141	Micki	no 'cause I can come up and through you out‖

[18] Alongside U.S. history, Mr. Nottingham also taught a sociology class on race, gender, and class. Although Micki was not in his sociology class, he recognized and affirmed her suggestion as a central concept of a discipline he also spoke highly of in class.

142	Mr. Nottingham	real quick\\
143	Laquantre	Micki's right is what was about to say
144	Mr. Nottingham	//I hear this idea that it's a social construct, we'll come back to that
145	brief conversation	
146	Mr. Nottingham	ok so one of the things that we are going to explore over the course of this unit is what this concept of ownership actually means. Who's been able to claim it, um, who's been able to build boundaries and parameters around it, and I feel like the only thing that I can acknowledge at least right now for the time being goes back to a point that a Micki made, that ownership is a social construct. Much like everything else.
147	Mr. Nottingham	But we are going to hold on to this idea that ownership is a social construct and that the definition and our understanding of it is malleable, or it's going to change (Micki raises hand slight) yeah
148	Micki	yeah everyone thinks that it's obvious like there but like if you really think about it like it's not even like it's not even a real thing.
149	Laquantre puts hand up	
150	Mr. Nottingham	I mean that's something that I actually really agree with that
151	student says it's practically real	
152	Willie	but it's still\\
153	Mr. Nottingham	it's still a social construct
154	Willie	//a social construct
155	Laquantre	(points to Mr. Nottingham) at the end of the sentence you said because you say people say it does
156	Mr. Nottingham	'cause people say it does
157	Laquantre	people have to decide\\
158	Sarah	it means that it's society
159	Laquantre	//different people in place to make decisions. Who decides what ownership is here, it's not the same as what ownership is somewhere else so how can we have one definition
160	Mr. Nottingham	so I wanna hold that we are going to obviously be in some debate on this concept of ownership um… (conversation shifts)

Transcription key: \\ = beginning of interruption, \\ = returning back to finish comment that was interrupted, || = interrupted comment that was never completed, student = student not participating in project.

Students never turned to Mr. Nottingham as the sole knowledge-bearer as teachers are frequently positioned (an example of another quality of historical thinking: creating scenarios for fostering collective, interrogative dialogue [Chart 1]); instead, students felt comfortable with taking the position of co-teacher alongside Mr. Nottingham. During utterances 144-147, Mr.

Nottingham provided an explanatory narration of ownership, framing how the malleability of ownership would be an ongoing discussion. One could see Mr. Nottingham's narration as a signal that the conversation was over, time to transition to the next class activity. However, Micki raised her hand again and further elaborated on her point on social construction: "yeah, everyone thinks that it's obvious like there but like if you really think about it like it's not even like it's not even a real thing." Perhaps she saw Mr. Nottingham's remark ("...goes back to a point that Micki made, that ownership is a social construct") as an invitation to continue elaborating, or perhaps she was not satisfied with the framing Mr. Nottingham provided. In either case, Micki's initiative to continue the conversation by clarifying Mr. Nottingham's framing demonstrated the shifting roles of who could claim expertise in the class.

Micki felt comfortable enough to follow up on Mr. Nottingham's comment and made clear that the reason "social construct" is challenging is because of the ways people take for granted cultural norms and ideologies as innately true rather than socially ingrained. Nevertheless, as Willie and Laquantre further clarify, the social ingraining of these terms is ever-changing, as seen in their current ownership conversation. This is why Laquantre's closing point is so powerful; his statement on how the definition of ownership varies both in an intra- and international context offered a moment of expanding the class' thinking on social constructs as variable across time and contexts, adding another dimension to consider while engaging in critical historical inquiry that expands the unit of analysis in time and space, a challenge for any historian.

In closing, Mr. Nottingham's transitioning remark ("so I wanna hold that we are going to obviously be in some debate on this concept of ownership") set the kinds of expansive historical thinking the class was going to engage for the rest of the unit. This lively conversation provided

students the grounding for thinking about how to engage in expansive historical thinking practices that challenge ideologies, interrogate cultural norms and assumptions, providing openings for thinking about the impact of these analyses on the present and future, all while actively incorporating and creating opportunities for collective thinking with their peers.

Comparing the quality of this discussion to the one they had earlier in the year, we see students taking more initiative in collaboratively analyzing complex ideas by responding positively to being challenged in ways that invited historical thinking and made visible, taken-for-granted assumptions obscure historical inquiry without critical interrogation. Articulating these assumptions is essential for legitimate historical inquiry, as it makes clear the frameworks and theories one is using to make sense of the past that leaves space for challenge, adaptation, and expansion. Unfortunately, these kinds of historical postures are often limited in history education, as teachers themselves do not always realize the assumptions they bring into their interpretation of history and education (Freedman, 2015).

Discursively, we see students more actively using each other's names to attribute the claim to an idea they were negotiating and explicitly asking each other for clarification. This example demonstrates how students were taking more agency to structure their collective inquires to invite and center complexity relationally. Turning to the last example, we see this relational labor's fruits (and momentary limitations) when students held their discussion on a challenging historical moment.

d. Was the Bombing Necessary?: The End-of-the-Year DB-cussion

Previously in the methods section, we saw student engagement in expansive history practices shifting from being primarily introduced by Mr. Nottingham towards students adapting these practices across the school year. For this final example, I offer a picture of what expansive

history learning looked like for students on their own--meaning, without direct mediation from Mr. Nottingham.

In the last few weeks of school, Mr. Nottingham wanted to do something different for class. Instead of assigning students a typical DBQ assignment in which students must analyze historical evidence and present an essay-based argument in response to a guiding question, Mr. Nottingham offered a new format: students would engage a series of historical evidence on the WWII bombing of Nagasaki and Hiroshima to develop a DBQ question that would best reflect these artifacts. So instead of each student writing a DBQ-essay in response to a question, the class would collectively develop the question that would make the most sense for the documents presented. Mr. Nottingham would not be leading or part of the discussion; it was the students' responsibility to work with each other to develop a collectively agreed-upon DBQ question. For this activity, students arranged themselves in a large circle (Figures 6 & 7). The discussion lasted for the entire class period; however, I will only share a transcript from the first five minutes of the discussion for purposes of this example. Nevertheless, these five minutes offer a strong representation of the conversation flow overall. Furthermore, we see how students were engaging with expansive history learning while navigating tensions of building and sustaining a collective learning community.

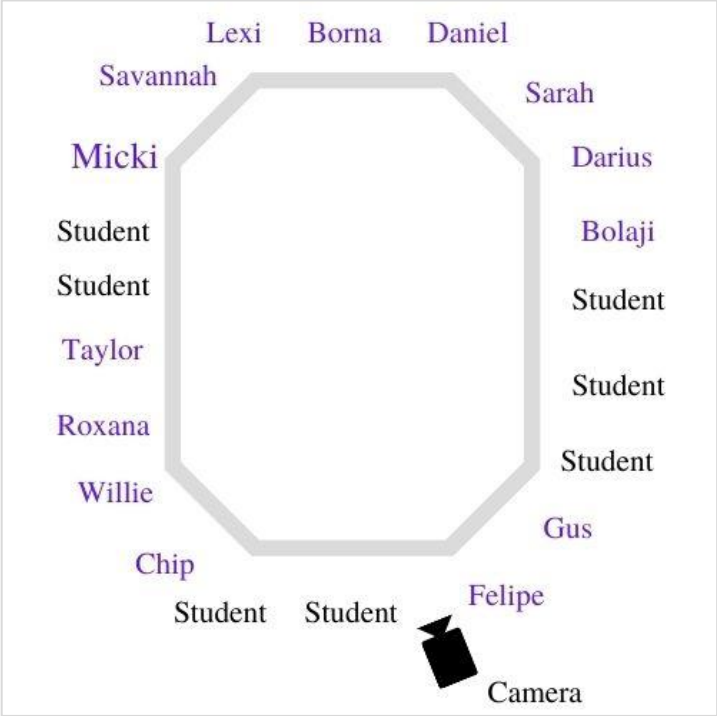


Figure 6: Representation of Student Positioning During DB-Cussion. *This representation shows the position of each student in the circle as they engaged in the DB-cussion activity. Students participating in the project are in purple font.*

Figure 7: Screenshot from Video Recording of DB-Cussion. *This is a screenshot taken from a video recording of the discussion, offering a different perspective of students' relative positioning to each other.*

Within the first few minutes of the discussion, students were already grappling with deep ethical tensions of the bombing of Hiroshima and Nagasaki. While they went back and forth over the necessity of the bombing, students were doing their best to contribute to the intellectual quandary while maintaining the relational norms developed in class. The forms of accountability that emerged throughout this conversation and how these relational accountability practices

helped open (and perhaps foreclosed) inquiry pathways demonstrates the complexity of thinking and being students were negotiating as critical historians. To explore these different dynamics, I will focus on three particular themes that emerged in this conversation: grounding the bombing in students' lived realities, making and sharing space for/with others, and the role of economic warfare. In these analyses, we will see moments of contestation as students navigated how to hold each other's ideas and personhood while not negating the personhood of another, working to sustain a dialogic mode of historical inquiry. Complete transcript is in Appendix G.

i. Grounding the bombing in students' lived realities

When the conversation first started, there seemed to be agreement that the bombing was excessive use of force; however, was it necessary? Taylor helped start the conversation:

Number	Speaker	Utterance
16	Taylor	but do you think like, but do you think like we fully understood the extent of what that bomb was gonna do to Japan though?
17	multiple students say no	
18	Laquantre	I think that that's what they thought they needed to do at the time but probably in hindsight I think they were probably looking back were like we could've done something a little (squeezes fingers) different\\
19	Taylor	yeah they could've done something
20	Sarah	something less like atrocious
21	Laquantre	//yeah but that was like\\
22	Taylor	yeah 'cause like there's still radiation in that area
23	Laquantre	//it's not even just that its [unclear] blow up the whole city
24	Roxana	wait wait wait wait (raising hand, quieting talking) let Laquantre speak
25	Laquantre	//like imagine if somebody dropped a bomb on Chicago like (does hand movements of a bomb dropping) Chicago gone, bye
26	Taylor	yeah
27	Laquantre	no more Chicago, no more people from Chicago [a few students asking what] people from Chicago in other places but you know what I mean the city's gone the culture's gone\\

Transcription key: \\ = beginning of interruption, \\ = returning back to finish comment that was interrupted, || = interrupted comment that was never completed, student = student not participating in project.

Taylor's question (line 16) spurred a back and forth between students on the legitimacy of the bombing. She interrogated the decision-making of dropping the bomb, questioning if the

United States even understood the extent of damages the atomic bombs would cause. Laquantre then offered his narration of the bombing, providing a new conceptual framework for imagining the damage these bombs inflicted. Although Taylor, Sarah, and Laquantre debated the extent of responsibility the U.S. holds based on the immediate and lasting damage experienced in Japan ("yeah 'cause like there's still radiation in that area"), Laquantre interjected by reframing this damage to a present-day scenario.

By shifting the frame from Japan to Chicago, the nearby metropolitan city, he wished to convey the physical and biological these bombings, but also on the loss of cultural communities: "no more Chicago, no more people from Chicago [a few students asking what] people from Chicago in other places but you know what I mean the city's gone the culture's gone." At this moment, Laquantre worked to ensure everyone understood the damage these bombs did in a way they could all relate to, imagining the catastrophic damage of two cities more than half a century ago, in a country on the other side of the world is a challenging conceptual task. Although everyone seemed to agree the bombing was significantly damaging, the descriptions of the violence (i.e., "there's still radiation in that area") were not actively centering the humanness of the event. By introducing the conceptual framework of Chicago, he offered his peers a concrete empathetic model to think through not just the death of thousands, but the loss of culture and history along with it (an example of one of the qualities of historical thinking: engaging U.S. history beyond the sociopolitical and spatial context of the U.S. [Chart 1]).

By introducing these more human aspects of the bombing outcomes, Laquantre not only encouraged his peers to engage the U.S.'s violent act to another world power as a needed opportunity for genuine empathy but also make apparent another way power was being inscribed: through the erasure of one's people, culture, and history (Santiago, 2019). For

Laquantre, this framing made the event more personal in a way that went beyond any historical document or piece of evidence supplied to them for the DBQ assignment. The grounding in their lived realities allowed Laquantre to develop a new kind of understanding and perhaps closeness with the victims of the bombing that he wanted to share with the class, challenging peers to think of personal memories and experiences in their locale to make visceral the reality Japanese people had to endure. This plea set the foundation for the class-long conversation, encouraging students to participate in the discussion through their voice and empathic attunements.

ii. Making and sharing space for/with others

Early on in the conversion, we see students negotiating community norms and practices to mediate the activity together. Overall, students were embodying the relational practices valued in the class: there are several times when two or more students spoke at the same time but paused and acknowledged each other before letting one continue, recognizing the importance of sharing and holding space together rather than inspiring a competitive, first-or-nothing environment. For example, utterances 53-70 reflect the back-and-forth students engaged in navigating the next steps in conversation. Micki, Sarah, Laquantre, and Darius all had important perspectives to share around the idea of the bombing being "justifiable." However, rather than arguing who should go first, they explicitly acknowledged either name or discursive signaling. They privileged the flow and evolution of ideas by negotiating in-the-moment relational turns, seeming to believe they would have a chance to share their comments at some point. In many ways, this activity was a shining moment of expansive historical learning.

With regards to developing new collaborative relational configurations, students were actively inviting collective discussion through question-posing (e.g., utterance 16), reiterating and building off each other's ideas (e.g., utterance 75), and even associating particular ideas and

comments to their original owners by name (e.g., utterance 39: "I agree with that and what Taylor was saying…"). This flow of collective inquiry is a testament to the efficacy of Mr. Nottingham's relational apprenticeship[19].

However, this does not mean every interaction went smoothly; we see a tense exchange between students between utterances 24-36 in which students were trying to repair (Schegloff, 1991) and refocus a potentially disruptive moment:

Number	Speaker	Utterance
24	Roxana	wait wait wait wait (raising hand, quieting talking) let Laquantre speak
25	Laquantre	//like imagine if somebody dropped a bomb on Chicago like (does hand movements of a bomb dropping) Chicago gone, bye
26	Taylor	yeah
27	Laquantre	no more Chicago, no more people from Chicago [a few students asking what] people from Chicago in other places but you know what I mean the city's gone the culture's gone\\
28	Bolaji	//what about Evanston
29	Laquantre	(raises and throws hand down) (Bolaji lifts his hands and leans back) Jesus Christ
30	Sarah	I get what you are saying
31	Bolaji	Bolaji mouthing something
32	Roxana	wait 'til he's done
33	Bolaji	(whispered:) sorry!
34	Sarah	I get what you're saying Laquantre
35	Taylor	I do too
36	Bolaji	I'm sorry

Transcription key: \\ = beginning of interruption, \\ = returning back to finish comment that was interrupted, || = interrupted comment that was never completed, student = student not participating in project.

As Laquantre offered his understanding of the damaging effect the atomic bombing had on the cities of Nagasaki and Hiroshima, side conversations from other students started to emerge while he talked. Roxana took the lead in quieting these conversations, saying, "let

[19] After reviewing video evidence and cross-checking with students, I did discover Mr. Nottingham was providing Roxana and Willie particular talking points/questions to ask students based on the DBQ artifacts later on in the conversation. However, the beginning of the discussion was solely mediated by students.

Laquantre speak." However, when Bolaji responded to Laquantre's analogy of Chicago by asking about their suburban city, the frustration from Laquantre and other students was visceral.

This moment is curious for many reasons. First, Laquantre's shift to focus on Chicago seems appropriate for understanding the effects of the bombings. Chicago is a more apt comparison to the Japanese cities destroyed as a similarly sized metropolis, but the students in the class lived in a nearby suburb. Perhaps Bolaji was genuinely curious about the impact such a bombing would have in the community they immediately inhabit, rather than one they do not technically reside. This question could have also questioned the peripheral damage the bombing caused other Japanese cities. However, the epicenter of damage was Hiroshima and Nagasaki; the longer-term biological, health, social, and economic effects experienced by the boarding towns that had to deal with the complicated process of living with the effects of the bombing. Regardless, this comment was not received this way by the class, evidenced by Roxana's "wait 'til he's done" and Sarah and Taylor's solidarity with Laquantre. The negative reception of Bolaji's question was most likely because of the immediate moment before when Roxana quieted down her peers (Bolaji was one of the students having a side conversation). This initial interaction, paired with the already complicated relational history Bolaji has with his peers (which I will further explore in the next chapter), could have been reason enough for the class to assume Bolaji acted in 'bad faith.'

One could interpret this moment as a failure for building a collective learning community—perpetuating the assumption that Bolaji is not a serious participant in this shared inquiry they were exploring together. However, we can also see how students' acts of solidarity and relational teaching to each other ("wait 'til he's done") helped reinforce the relational practices they have cultivated throughout the year and the responsibility they developed in

sustaining these practices. From this perspective, we can look at these responses from Bolaji's peers as positive in helping re-mediate his community participation (Gutiérrez, Morales, & Martinez, 2009). Whether or not Bolaji sincerely meant his question, Laquantre's frustration was evident (i.e., utterance 29: raises and throws hand down, "Jesus Christ."). Although Bolaji appeared to explain himself (utterance 31), he accepted the judgment offered by peers. His apology to Laquantre (first quietly then more declarative) was a powerful moment of Bolaji reclaiming his space in the collective learning community. Rather than feeling dejected and ostracized, which could have been a legitimate response to the reactions if Bolaji felt his peers misconstrued him, he accepted the interpretation of his classmates and made amends so that the community could move forward together including him.

These moments of relational interpretation, negotiation, and reconciliation were powerful for sustaining the ever-adapting learning community. Although participating in a collective learning community is replete with its tensions between students, we see the impact of a year's worth of relational apprenticeship had on students taking these moments of relational engagement seriously, allowing for the conversation to continue and open up in ways that worked to ensure dignifying and responsible participation within their shared historical inquiry.

iii. The Role of Economic Warfare

The last moment I wish to explore is discussing the impact economic warfare could have had in place of the atomic bombing. The documents students were working with focused on the 'pros and cons' of bombing Japan by the U.S.. In order to develop a substantial DBQ question that reflected this evidentiary relationship, Sarah initially proposed the question: "do you guys think that the atomic bomb dropped on Japan was necessary to end the war by the U.S.?" The following conversation focused on the social, cultural, and biological atrocities this bombing

caused, leading to agreements that the bombing should not have happened. However, how else could the war have ended?

Taylor introduced the possibility of economic warfare—meaning, straining the economic sector of Japan to the point of forcing a surrender:

Number	Speaker	Utterance
40	Taylor	wasn't Japan already like economically struggling in the first place?
41	multiple students say yeah	
42	Taylor	so then like, if we already had that economic like up like side to whatever we did then couldn't we have just instead of actually killing people couldn't we just-this sounds kinda mean-but couldn't we just spend more economically targeting\\
43	Borna	yeah
44	Taylor	//instead of like actually…
45	Borna	I think it was just a sense that of extreme power
46		a student makes a comment
47	Taylor	but, like, you can, you can break someone down through their economy and not like \\
48	Sarah	I mean, I think like building off what Borna said like the us is literally just all that they all they were used to was power in like the world so I feel like they thought if they had this new cool thing like the atomic bomb (finger quotes) that nobody knew about like they would have so much power\\
49	Bolaji	yeah (Borna nodding)
50	Sarah	//over the rest of the world and they thought that was the only way but it, it was just a power move

61	Laquantre	back to what Taylor said about economics (pauses and points to Darius but Darius points back to him)
62	Laquantre	I think what Taylor is trying to say is it's like it would have been better to kinda temporarily cripple them than to just kill the whole person
63	Taylor	cause that like crippled them like for-ever-er
64	Laquantre	forever, not even cripple them they're dead
65	Taylor	yeah
66	Laquantre	they're gone like generations are gone and it would've been better to just kinda temporarily put them\\
67	Taylor	behind

68	Laquantre	//behind (motioning behind him) so that that way they wouldn't have to worry about them in the future period because then we'll just be always ahead of them\\

Transcription key: \\ = beginning of interruption, \\ = returning back to finish comment that was interrupted, || = interrupted comment that was never completed, student = student not participating in project.

This approach seemed reasonable; as Taylor and Laquantre elaborated, economic warfare would have forced a surrender without shedding any blood. As Laquantre analogized, "I think what Taylor is trying to say it's like it would have been better to kinda temporarily cripple them than to just kill the whole person" (Line 61). This understanding of economic warfare is understandable but woefully inaccurate. Taylor and Laquantre made assumptions that this approach would not lead to casualties. However, history has shown time and time again how economic sanctions and warfare lead to deaths and tend to target the most vulnerable populations (Peksen, 2009).

In returning to Laquantre's comparison to Chicago, taking an economic warfare approach would have meant the U.S. would not have eviscerated the cultural traditions and histories of these cities. Nevertheless, students offered convincing reasons why this was risky; yes, economic warfare would be less dangerous, but as Sarah elaborated from Borna's statement, "all that they all they were used to was power in like the world, so I feel like they thought if they had this new cool thing like the atomic bomb (finger quotes) that nobody knew about like they would have so much power" (utterance 48). The United States did not care about winning peacefully. They cared about sharing their power--at least according to these students. By drawing on these different assertions, the class seemed to be developing a consensus articulated by Laquantre: if the U.S. used economic warfare instead of the atom bomb, "they wouldn't have to worry about them [Japan] in the future. Period. Because then we'll just be always ahead of them" (utterance 70).

Although students' understanding of economic warfare was limited in this conversation, their interrogation of engaging economic systems as more humane than other physical options, and the reasons why the U.S. still chose the conventional option (i.e., use of hand-to-hand combat and distant bombing), demonstrated a complex understanding of the different sociopolitical systems at play during war. Even though economics can have just as equally devastating consequences just over extended periods, students used the potential of economic systems to challenge the ideological assumptions embedded in the U.S.'s decision to bomb Japan ("...have so much power") and open a new discussion of how to approach war that prioritizes the safeguarding of innocent lives.

This line of argumentation is often viewed as a-patriotic by many conservative officials and communities. For example, regarding the historical legacy of WWII, the Smithsonian Air and Space Museum faced its political backlash for wanting to show a complex view of this historical moment within an exhibit on the Enola Gay, the aircraft which dropped the bomb on Hiroshima. Specifically, the museum curators described the exhibit as "an exercise in historical thinking" (Hogan, 1996, p.204) by offering U.S.-centric and Japanese-centric perspectives of the event. Nevertheless, the museum received significant criticism, particularly from war veterans, claiming "the curators' perspective made American soldiers look like ruthless aggressors rather than selfless heroes" (1996, p. 206). Ultimately, the museum canceled the original exhibit and "displayed [the Enola Gay] without historical commentary" (1996, p.28).

The controversy of the Enola Gay exhibit is just one of many historical moments that seems to demand a particular "Americanized" interpretation to preserve a national narrative of progress and liberty, even when the truth is more complex and multifaceted. During this DB-cussion, students rejected these concerns and openly challenged this public history through

historical evidence and, as a result, entertained new avenues for re-imagining the past to create more just possibilities. They even acknowledge that the economic approach, an approach that they believe would lead to no casualties, was still challenging: "this sounds kinda mean but…" (utterance 42). Across previous examples, we see significant moments of students engaging imagination to contest assumptions of the past. However, students appeared to be limited in recognizing what could have been a possible path forward for the U.S. and Japan. Although their questions aimed to challenge the dogmatic positive narratives of U.S. involvement in WWII, the class still functioned within a war paradigm. This is not to say students' critical interrogations of these historical narratives were insufficient; instead, students were perhaps unaware they could challenge this paradigm. I raise this to acknowledge how students, although engaging in intelligent, thoughtful discourse on a historically and politically difficult moment, there was still a need for pedagogical mediation as these historical and political frames of thought were not yet realized, demonstrating the potential for development even within this expansive form of learning.

However, their consensus changed once again when another student presented a new perspective:

Number	Speaker	Utterance
72	Laquantre	that's a good point because like kamikaze bombings were like.. err, whatever I don't know what it was called but they like you said rather die than just [unclear] kill themselves instead of giving up so
73	Laquantre	I feel like (pointing to Taylor) like, like the point about economics it's kinda like hard to say that that would have done anything
74	Laquantre	so I feel like you know almost— not that they wouldn't've cared—but I don't think that would have been enough (moving hands up and down like levels) \\
75	Taylor	I mean
76	Laquantre	//that's why I'd say they needed to drop the bomb, I still think they needed to do that, (shrug) they could've done something else, but they needed to do something for sure.

Transcription key: \\ = beginning of interruption, \\ = returning back to finish comment that was interrupted, || = interrupted comment that was never completed, student = student not participating in project.

After a student commented on Japan's culture, Laquantre recognized the limitations of historical imagination. Economic warfare may have seemed like the most viable option in a silo, but nothing is ever so simple and guaranteed when placed in a cultural, historical, and political context. Laquantre recognized the class' limited knowledge of Japanese warfare and their cultural traditions of loyalty (utterance 74) complicated their arguments of the efficacy of economic warfare. He articulated the trap every historian faces when thinking of 'what if's:' there is no absolution in imagining alternative histories. This acknowledgment almost presents itself like a defeat; as Laquantre closed out that part of the conversation, he acknowledges that "that's why I'd say they needed to drop the bomb. I still think they needed to do that, (shrug) they could've done something else, but they needed to do something for sure" (utterance 78). At the beginning of the conversation, Laquantre was a staunch supporter of believing the U.S. should not have dropped the bomb. Now? It's complicated, "but they needed to do something for sure," (this is an example of one of the qualities of historical thinking: interrogating ideological commitments [Chart 1]). This tentative stance is the heart of historical inquiry; the work of being a historian is not to develop concrete answers but to make sense of social and political phenomena that shape a complex world.

Returning to the practice of historical imagination, it should not be the historian's job to know the absolute truth of whether something would have happened or not, but rather the social and political conditions that made our reality so we can imagine alternative conditions for different realities. Developing an attunement to the historical conditions that shaped a particular event and its impact over time is hard work. However, this kind of historical thinking pushes students to engage in challenging inquiries as historians and situates them as agents to create and bring forth new realities informed by particular ethics. Through critical historical thinking, these

students were able to grapple with questions at the core of society, providing a more enriching and meaningful learning experience that was only possible through the development and sustaining of a collective learning community.

e. Discussion

In this chapter, I ambitiously tried to cover the array of critical historical thinking practices that emerged from Mr. Nottingham's pedagogical design through the analysis of critical historical inquiry and the development of a collective learning community. By selecting three moments throughout the school year, I showed a progression of collective development; Mr. Nottingham's pedagogical approaches guided student appropriation of new forms of historical thinking. These new forms of thinking invited students into a more complex and agentive form of historicizing, making visible what is possible when we actively incorporate critical pedagogy into history disciplines. Although the development of these new forms of thinking and being did not come without their challenges, even the challenges provided abundant opportunities for sense-making as students worked together to inquire into re-imaginings of historical pathways.

This is the work historians do. History does not happen in an a-political box, and the work of historians impacts the realities of themselves and others as people in a global society. To support students in these current and future roles, we need a closer analysis of how critical approaches to teaching history can offer transformative disciplinary learning that provides young people with the tools and practices necessary for understanding the world as is and as it could be. On this point, I wish to return to the example of students working within a paradigm of inevitable war in their WWII discussion. I illuminate this moment for continued critical analytic development not to diminish students' complex thinking; instead, I see this example of an opportune moment in which educators can guide students into new levels of complexity.

Educators' noticing and introducing the different ontological frames students use for sense-making as an object for interrogation offers a conceptual and axiological model for interrogating one's assumptions and shows respect towards the kind of thinking students are currently doing and can further develop. However, to recognize these moments of mediation requires attunement to the complexity in student thought in the moment and over time; having traced students' shifts in critical historical thinking and engagement in collective relational configurations, we can see evolutions of thinking that favored complexity across different activities, discussions, and units. These insights hold pedagogical implications for how educators authentically engage students as true co-thinkers while also recognizing moments for pushing the collective thinking to new levels of complexity, further positioning students as legitimate critical historians.

By overviewing these different moments in time, I aimed to offer a close analysis of the collective take-up, appropriation, and adaption students experienced as they engaged in this expansive form of history learning. Nevertheless, how did individual students experience this collective learning experience? In my final analytic chapter, I provide a case study of an individual student, Bolaji, to show how his experience participating in this class positively shaped his understanding of history and his negotiations of social identities with his peers, teacher, local community, and the broader world.

XIII. Bolaji's Narrative

In this chapter, I conclude my analytic investigation with the story of one student in Mr. Nottingham's class. Bolaji has been referenced several times in previous chapters; however, I believe his trajectory deserves a closer look at how he individually interacted with the class's history, CSA, and relational knowledge-building practices. Thus far, I have argued that the intersection of these three knowledge-building practices allowed for new participatory shifts in students' forms of collective relationality relationships and their engagement in complex and imaginative historical thinking. This analysis focused on the whole class, intentionally looking at relational and historical learning processes within a collective. Now, I explore the influence of these collective processes on an individual student, asking: if and how did the forms of teaching and collective learning emergent in the class shape an individual student's experience? Did their participation in this class impact their participation in other contexts, both during and after the school year?

Why did I choose Bolaji for this individual analysis? While collecting data, I developed many relationships with participating students; Bolaji left a strong impression. Both kind and funny, Bolaji was always first to volunteer for activities or share ideas, even on unfamiliar topics. As an outsider, I expected students to initially feel uncomfortable with a new adult in their classroom space—this was not the case with Bolaji. Every day, I looked forward to his "Hi Ms. Jackson," and when reviewing video recordings of the class, his interactions with the camera (without me knowing) always made me smile, as shown in Figure 8.

Figure 8: Picture of Bolaji*. This picture is a still from one of my video recordings of class. On the left, Bolaji is shown looking at the camera; on the right, Bolaji pointed to the camera.*

As I got to know Bolaji, I became more interested in his experience in Mr. Nottingham's class. Originally from Nigeria, Bolaji emigrated to the U.S. when he was 12 years old and had a limited understanding of U.S. history. I also quickly learned he had difficulty reading 11th grade-level texts by asking me to read a document aloud to him. At first, I thought he was joking, but he earnestly looked at me, explaining that he has trouble reading and often relies on others to read to him.

Both his immigrant status and difficulty in reading comprehension may contribute to the final reason why I gravitated towards Bolaji: Bolaji had tenuous relationships with his peers in class. My first impression of him was a typical enactment of the role 'class clown,' as he would frequently joke with his peers and Mr. Nottingham, seemingly attempting to avoid doing work. Although Bolaji acknowledged in interviews how he intentionally incorporated humor into his participation in class, I soon realized that many students did not appreciate Bolaji's participation in class. Furthermore, the more I observed and interacted with Bolaji, I realized the 'class clown' characteristic was incorrect. Instead, Bolaji was an earnest participant in Mr. Nottingham's class who often masked his challenges reading and understanding the work through humor.

Bolaji represents many students that often get dismissed and overlook because of superficial assumptions of their personhood. In this case, my superficial characterization of Bolaji as 'class clown' would have led me and other educators and researchers to categorize his participation within that framing. I perhaps unknowingly informed my and others' initial interpretation of Bolaji by dangerous stereotypes as "anti-intellectual and anti-school" (Givens et al., 2016) often faced by young Black men. Although not intentional, as I believe humor and playfulness can play an essential role in learning (Vossoughi et al., 2021), Bolaji's narrative shows how these assumptions can lead to negative and ungenerous assumptions interpretations

of student interaction. Fortunately, my role as a participant-observer helped me quickly complicate these assumptions on Bolaji's participation. I studied his participation in fieldnotes and video recordings; I saw significant moments of interaction where Bolaji was asking rich questions around U.S. history through the perspective of a young Black man. I also saw the strategic ways Bolaji refused to be dismissed or overlooked by his classmates as they worked to create a collective learning community. I wanted to understand these individual shifts in participation; how did the two relational and cognitive learning processes named in Chapter X inform Bolaji's experience in Mr. Nottingham's class? What can we learn from this experience to support the design of dignifying learning environments?

This chapter offers a developing assertion regarding the impact collective relationality, and complex and imaginative historical inquiry has on individual learning and identity development. To answer these questions on Bolaji's experience, I coded and reviewed all instances in which Bolaji was present in jottings, field notes, and video recordings (n=420). During this review, I noted significant moments in which Bolaji's participation was focal to class activity. I also kept a running list of themes that characterized Bolaji's participation over the school year. I refined this list into a coding scheme located in Appendix **H** along with corresponding frequencies.

I then compared this analytic overview with the three interviews I conducted with Bolaji. Drawing on critical discourse analysis, I developed a separate list of frequent and prominent themes mediating Bolaji's reflections in interviews; this list included race and identity, personal histories, forms of learning, legitimacy in class community, and agency. I then integrated and refined the themes from the interviews alongside the coding scheme, illuminating two broader ideas to further explore in the data set: the role of racial/ethnic identity in Bolaji's participation in

class and the particular initiation of joint activity by Bolaji with others in his class. Finally, I returned to the data set to elaborate and complicate these emergent findings, noting the nuanced ways these two ideas emerged in Bolaji's observable participation and his self-narrative. I argue that as Bolaji took up the two forms of learning fostered in Mr. Nottingham's class, he developed shifting conceptions of his racial/ethnic identity grounded in the ongoing sense-making of his personal history as tied to sociopolitical systems. Furthermore, I also demonstrate how Bolaji developed an agency of legitimacy to support the creation and inclusion in the learning community both within and beyond the context of Mr. Nottingham's class.

The concept of agency of legitimacy is a work-in-progress but reflects a developmental shift in which students participate in a learning community with a sense of assuredness or confidence. Heavily informed by notions of self-determination, defined as "contestations and moves to elsewhere that shift activity and direct future socio-political and intellectual status" (Davis, Vossoughi, & Smith, 2020, p.2), agency of legitimacy reflects similar "contestations and moves to elsewhere," bounded within a need or responsibility towards the community. In Mr. Nottingham's class, students developed self-determination towards creating, re-affirming, and expanding a collective learning community in which everyone can and should play a role in inquiry and theorizing. The process of determining how to determine these roles and what inquiry and theorizing can look like for individuals in the collective is where the legitimacy part of agency of legitimacy becomes central to understanding student participation.

In the rest of this chapter, I explore these assertions through Bolaji's trajectory in Mr. Nottingham's class. First, I explore examples of Bolaji negotiating his own racial/ethnic identity during and after class as a Nigerian-born U.S. citizen. I then illuminate Bolaji's shifts in collaboration and co-thinking over time and the forms of individual and peer relationality that

needed to transform in order for Bolaji to feel part of the collective, leading to the emergence of an agency of legitimacy. Through this close analysis of this individual trajectory, we will see the seeds of the powerful, lasting impacts of critical pedagogies in disciplinary education and, hopefully, recognize the importance of microgenetic and longitudinal analysis for seeing the developmental relationship between the individual and collective learning processes. Finally, to help situate Bolaji's narrative, I provide a timeline of the events discussed in this chapter in Appendix **I**.

a. Shifting Conceptions of Racial/Ethnic Identity

When overviewing Mr. Nottingham's pedagogy in Chapter IX, I described his teaching of race as a primary conceptual framework for students. Mr. Nottingham often threaded conversations on race and racial/ethnic identity through the different thematic units of U.S. history. These discussions resonated with many students (e.g., Laquantre's question of race in the previous chapter) as they grappled with their own experiences of racialization by larger sociopolitical systems. Bolaji was one of many students explicitly interrogating notions of race and racial identity in class. However, these interrogations were nuanced with the identity experience of being a recent immigrant to the U.S.; this was evident during my first interview with Bolaji as he seemed to wrestle with multiple identities. In every interview with students, I began asking a set of questions around students' racial/ethnic, academic, and political identities. When I asked Bolaji to define their racial/ethnic identity in their own words, he answered, "I'm African-American... I'm actually Nigerian, but like, yeah, so Nigerian American." His answer reminds me of Laquantre's distinction between Black American, African American, and Jamaican American. For Bolaji, discerning the distinction between these terms was perhaps

made more complex by recognizing or honoring his Nigerian national identity while acknowledging his current status as a U.S. citizen in which he now was categorized as 'Black'.

Bolaji's relationship with U.S. history reflects the complexity of his racial/ethnic identity. Although he had been in the U.S. for several years now, Bolaji was still a newcomer to many foundational historical narratives often engrained in Americanized children through public social institutions like schooling and media (Wineburg, 2001). In his first interview, Bolaji reflected: Before I thought like the United States was just like, back in the days, like, there was just, I don't...like now I understand the United States was based in slavery. Like, before I just thought like, 'okay, there was the American Revolution.' Like, I don't really know that they actually, like, there was a war. I just thought that the British, like, they just decided not to be British anymore (Interview #1).

In another interview, he elaborated:

> I didn't really know much about the history of the United States because I moved here. So it's been fun...I just knew the World War, like what happened before and after and everything. And the Civil Rights Movement, I just knew it happened. I just didn't know the details, so I learned that in this class (Interview #2).

Before Mr. Nottingham's class, Bolaji held what appeared to be a novice understanding of the U.S. as focused on "the American Revolution," "World War," and the "Civil Rights Movement." Although he knew these events happened, he expressed not understanding why or how—in other words, "the details" that are so often missed in most mandated tests that focus more on facts and dates rather than analysis and argumentation (Wineburg, 2001). In Mr. Nottingham's class, Bolaji learned that the experience of Black people in America was not only foundational to U.S. history but now foundational to his own experience as a Black American.

When he discussed previous civics classes, Bolaji reflected on the limited conversations on race, saying,

> **B**efore, like, the other classes like civics, we just talk about the Constitution. Like, this is, like, the first class that we actually talk about like the whole U.S. history and everything so that's it… Like, because in middle school, you're only talking about, like, the economy, the American Revolution. Now we're talking about slavery and everything so I think this is a good time to have that conversation (Interview #1).

Mr. Nottingham centering his teaching on the interrogation of oppressive systems supported Bolaji in building a more complex understanding of U.S. history connected to his lived experiences. His narration on learning race as embedded in other significant U.S. historical moments (American Revolution) is an example of the knowledge-building practice tracing the trajectories of sociopolitical systems. By tracing the sociopolitical system of race and racism, Bolaji could have "conversations" that extended beyond the decontextualized learning of dates and events. By creating more expansive and layered discussions on U.S. history through the engagement of this knowledge-building practice, Bolaji made connections between these systems and his own lived experiences with race.

For example, in the previous chapter, we discussed Bolaji's thoughtful challenge of Sarah's assertion that people have complete control over their bodies. Bolaji's awareness of the dehumanization of "Black Bodies" (Coates, 2015) through the military could have been from his own experience in the United States or Nigeria; in either case, Bolaji's awareness of body ownership opened up conceptual connections to the intersections of personal ownership, bodily rights, government control, and militarism. Although Bolaji's point on body ownership could have applied to most people in the class, only the young Black male students seemed to agree

emphatically with the reality of this facet of ownership (both Laquantre and another Black male student supported Bolaji's comment during the ownership discussion). Although I was unable to ask Bolaji about this moment in class, I believe this interaction represents Bolaji in the process of seeing the intersections of his own racialized lived experiences (CSA practice) as historical instantiations of political systems (CSA and history practice). As we will see, these were practices he continued to use and expand upon throughout the school year during discussions of racial/ethnic identity.

Black identity also came up during a classroom discussion on culture and identity. Previously, I mentioned how several students experienced meaningful shifts during the Borderlands unit, connecting with Anzaldúa's experiences of racialization and sexualization. Bolaji was one of these students. Take, for example, this interaction after a collective reading of Borderlands. The class talked through Anzaldúa's desire to challenge and transform aspects of her cultural practices, calling it a form of rebellion. Mr. Nottingham took this reflection and asked students if they ever rebelled against their culture(s). A student not participating in the project said no, leading Bolaji to ask them, "would you turn on being African American?" The student said no and asked Bolaji why he asked him that (during this back and forth, Mr. Nottingham was sitting and watching). Bolaji then said that sometimes African Americans do not act Black to do certain things and then asked, "would you not act Black to get a job?" Before the student could respond, Mr. Nottingham answered, saying, "that's a really interesting question being asked of us," and returned to the original question he had asked.

Even though Bolaji had only been in the United States for 4-5 years, he knew intimately negative stereotypes of Black people, particularly men (Nasir, Ross, McKinney de Royston, Givens, & Bryant, 2013). Therefore, rather than accept the student's response of "no" as a given,

Bolaji wanted to address the structural barrier faced by Black men in the labor market (Kline & Walters, 2021). Mr. Nottingham further validated Bolaji by redirecting the pressure to answer Bolaji's question from the student towards himself and everyone in the class (at least those who identify as Black males or who could identify with the situation Bolaji raised) through his use of "us."

I asked Bolaji about this moment in one of our interviews, unsure if he would remember the interaction. However, Bolaji clearly remembered, saying:

> Yeah, because I feel like, because I was thinking about changing my last name, because I felt like I was gonna, I was gonna miss out on some opportunities, so I felt like. So [the student] said [they] was gonna like stop acting like who he is but I felt like there's some people out there who wants you to change who you are, so like, if you do have, like, the opportunity to make more money, like would you change the way who you are and everything? So yeah, that was just what I was thinking (Interview #2).

Perhaps unsurprisingly, Bolaji felt the need to raise the question because he was currently dealing with the problematic ambiguities of being Black in the U.S.. As a recent immigrant, Bolaji mulling the implications of having an explicitly Nigerian name. He was not wrong to be concerned; studies have shown the continued discrimination of Black job applicants based solely on names and other stereotypes of "blackness" (Kline & Walters, 2021). Although another student was answering this question on rebelling against one's culture, Bolaji followed up with this student to further understand why he said no, challenging the definitive stance this student took by raising different reasons why a Black person might want to challenge their Black racial/ethnic identities. I find this back and forth meaningful; this student was a friend of Bolaji's, but rather than asking him one-on-one, Bolaji asked him publicly at the moment, taking

up the already solidifying collective relational configurations developing in the class. Also, by raising this challenge, Bolaji added a new layer of complexity to the realities of participating in an oppressed cultural community as a pathway to interrogate personal questions and tensions of identity. Because Mr. Nottingham designed a classroom experience that fostered collective and intersubjective dialogue, Bolaji took the opportunity to explore this tension with another student who shared similar racial/ethnic identities but had a different perspective, creating an opportunity to unpack complexities of racial/ethnic identity individually and collectively.

Bolaji also commented on the powerful connections he had with Anzaldúa's racialized experiences as shaping his interrogations of racial/ethnic identity:

> Bolaji: Yeah, I felt like it was good, because it kind of related to me, because I was born in Nigeria. Like, I wasn't always like this. So like, I felt like I had to change. So like, like, connected to me personally so that's but -
>
> Ms. Jackson: Can you talk a little bit more about that, like, how you weren't always like this?
>
> Bolaji: Oh yeah because like, you know, the accent was different, like we spoke differently. So like, the first year or so, like I had a Nigerian accent so like it was kind of difficult so like I had to like talk differently. And right now, I can't really speak in a Nigerian accent anymore. So if I go back to Nigeria, they're giving me like "oh, you're changed" and everything like that. So that's what happens. (Interview 1).

Once again, we see the impact Borderlands had on Mr. Nottingham's 9th period class. In this case, Bolaji connected with Anzaldúa's experiences of being othered by her intersecting cultural communities through his own experiences as a Nigerian immigrant in the U.S.. Bolaji specifically mentions his personal experiences navigating accents in both countries; during the

project, Bolaji did not have a Nigerian accent but a particularly Americanized, if not with a slight Midwestern, way of speaking. Nevertheless, developing this accent was not by choice; “I felt like I had to change.” Bolaji did not expand on why it was “difficult” having a Nigerian accent his first year in the U.S., but Anzaldúa’s narrative may offer us insight. In Borderlands, Anzaldúa discusses the discrimination she faced for primarily taking on a Chicano/Spanglish accent, which blended Spanish, Indigenous, and English languages and accents. Although the intermixing of accents would seem a natural result of the multiple cultural communities in the area she grew up in, instead of feeling an attunement to each, Anzaldúa shared that this liminal ‘borderland’ space led her never to feel accepted into any community.

Perhaps this was the case with Bolaji. We see time and time again the discrimination felt by immigrants for not speaking Americanized English (Rosa & Flores, 2017). Perhaps Bolaji shared this experience, recognizing the necessity of quickly adapting his accent to be understood and included. His accent was perhaps further racialized because of the African-ness of its origin; growing research explores the intersections of race and language as an interconnected and intersectional experience (Rosa & Flores, 2017). It would not be surprising to see how having a Nigerian accent versus a British or French accent would have further racialized Bolaji as an ‘other’ in his new context.

However, just like with Anzaldúa, assimilation into one language practice left Bolaji ‘other’-ized in another. Although he, at least by the point of this project, had successfully adopted an Americanized accent, he lamented the new challenges this introduced with his friend in Nigeria as he could no longer take up the same language practices as them; “So if I go back to Nigeria, they're giving me like ‘oh, you're changed’ and everything like that. So that's what happens.” For Bolaji, Anzaldúa provided a framework for understanding these complex

experiences as a recent immigrant trying to navigate two very different cultural communities. Similar to his reflections on changing his name, the pedagogical design of the Borderlands unit offered Bolaji a collective and personal interrogation of his racialized experiences as both an object of study and a reflection of larger sociopolitical and historical systems at play. Just as Anzaldúa explored in her text, Bolaji was now working through his racial/ethnic identity questions through a political and historical lens.

Bolaji seemed to understand better the different historical and political frameworks that shaped his racial/ethnic identity by taking on these new frames. This understanding led to moments in which he used classroom activities to explore questions of having a Black racial/ethnic identity. For example, in describing his project for the end of the third semester, Bolaji said he and two other students changed the lyrics to "Old Town Road" by Lil Nas X to talk about the Black experience. He elaborated and said:

> Also back before they brought black people to America, how things were different back then, and now how they think the fact that you look some way makes you- there was a line like the fact that I have a do-rag on doesn't mean I'm a criminal and stuff like that- because I feel like there's racial profiling. I've been walking down the street with one of my friends because he had dreads and stuff. They stopped us and pats them down and stuff (Interview #2).

In this remix of a popular song, Bolaji thought deeply about crafting his message on the Black historical experience. Drawing on his and his friends' experiences, he wanted to use his talents to offer analysis on the lineage of slavery to Jim Crow laws to the policing of Black people today. Bolaji used this project and other class activities as material and ideational identity resources to critically engage with his identity as a microcosm of history.

When I followed up with Bolaji a year later, I wanted to see if and how he was still thinking about his racial/ethnic identity. When I asked him how he is processing these questions now, he told me: “I mean, it’s not like I’m done thinking about it, I’m just done trying. Because I said [I’m] going to change my last name...so I was like, I don’t care about that anymore, just be me and get accepted for who I am” (Interview #3). Bolaji appeared to no longer feel conflicted about his name concerning job prospects in the U.S.. Rather than feeling restricted by the racist interpretations of others, he recognized the importance of accepting himself for ‘who he is.’ Bolaji’s engagement in the knowledge-building practices seemed to help mediate his sense-making around racial/ethnic identity. These practices became tools for naming the historical and sociopolitical systems that informed his racial/ethnic identity enactment and reception. As a result, he learned how to change this enactment to reflect his own ontological and axiological values.

Throughout the school year, Bolaji reflected particular moments in which he drew upon discussions and activities from class to make sense of the complexities of his own racialized experience in the U.S.. The complexity explored in the collective class appeared to mediate individuals’ experiences in the class and the larger world. This realization is not surprising; the three cases presented in Chapter X all demonstrated students' interactions bringing introducing personal questions and ideas to the larger collective as a dialogical interchange of inquiry. For Bolaji specifically, his experience in this larger collective mediated new analytic frames for understanding immediate and long-term tensions around racial/ethnic identity that were consequential to his thinking well beyond the classroom, demonstrating the longitudinal impact of this kind of disciplinary learning environment on students' developmental trajectories.

b. Development of an Agency of Legitimacy

In this next section, I explore the particular ways Bolaji's participation in class fostered the development of an agency of legitimacy in the classroom learning community. Although I separate this analysis from Bolaji's racial/ethnic identity explorations, I believe the two are very much intertwined; meaning, Bolaji's development of an agency of legitimacy helped further his interrogation of racial/ethnic identity, helping to also solidify his meaning and purpose in the classroom community and beyond.

Name of Code and Total Number of Instances	Percentage of Instances Cross-Coded with Bolaji asking a Question
People not taking Bolaji Seriously, n=15	87% (13 instances)
Making fun of Bolaji, n=8	100% (8 instances)
Reprimanding or telling Bolaji to focus, n=9	45% (4 instances)
Someone asking Bolaji a comment or question, n= 34	79% (27 instances)
Someone validating a point Bolaji made, n= 24	92% (22 instances)

Table 2: Chart of Cross-Coded Instances Bolaji Asking Questions*. In this chart, I show the number of instances of Bolaji asking a question cross-coded with a code representing a negative response. In the left column, I name the negative code and number of instances it was coded. In the right column, I show the percentage of the negative code cross-coded with an instance of Bolaji asking a question, In parenthesis, I put the number of instances the negative code was cross-coded with Bolaji asking a question.*

One of the primary challenges Bolaji faced as a participant in Mr. Nottingham's class was being taken seriously by his peers. Although there were moments when Bolaji did joke around, more often than not, Bolaji's questions were dismissed or ridiculed by the larger class as jokes rather than the serious inquiries he meant them to be. Perhaps this is because of his experience as an immigrant to the U.S.; Bolaji was less familiar with the historical narratives often popularized and normalized in American media. Throughout the school year, Bolaji would ask a question to Mr. Nottingham, the larger class, his small group, or an individual student, that would be interpreted as too obvious to be taken seriously, resulting in laughter or outright dismissal of Bolaji. In Table 2, I show the percentage of times Bolaji's questions cross-coded with negative responses in Blue; specifically, I highlight

moments of people not taking Bolaji seriously, people making fun of Bolaji, and people reprimanding or telling Bolaji to focus. The results demonstrate how Bolaji received most of his adverse reactions or feedback from students or Mr. Nottingham when he asked a question, with 87% of instances of people not taking Bolaji seriously happening during a question, 100% of instances of people making fun of Bolaji happening during a question, and 45% of instances of people reprimanding or telling Bolaji to focus happening when Bolaji asked a question. I do not mean to insinuate that every question Bolaji asked was sincere or that he wanted to be taken seriously; in fact, Bolaji acknowledged how earlier in the year he tended to ask questions without much intentionality, saying, "at the beginning I was just messing around but now it's more of a serious thing." When I asked him to elaborate, he said:

> Not messing around, I just asked questions. I didn't really think about it. It was the first thing that came to my mind. But now before I ask, I think about it first and so I feel like that helps everybody. Because that way you don't waste time, and it works for me too (Interview #2).

Bolaji's self-reflection shows how the knowledge-building practices afforded in Mr. Nottingham's class encouraged his awareness of relationality within the learning process. Bolaji was interrogating the relational process of his thinking to the questions he was asking and the relational and intellectual impact his questions had on himself and his classmates as a collective learning community. Returning to some of the core relational knowledge-building practices supported by Mr. Nottingham, this is a clear example of the relational self-reflection practice, defined as actively reflecting on one's listening/responding habits to ensure full presence. Across the school year, Bolaji represented 16 of the 80 coded times this practice.

Bolaji recognized areas of his participation that could be more refined and actively adapted his discursive and embodied participation. Nevertheless, the fact that Bolaji's questions received a significant number of negative responses illustrates the legitimacy challenges Bolaji faced in becoming part of the class' learning community.

For example, take this vignette of the first collective class reading of Borderlands by Anzaldúa. During this activity, Bolaji volunteered to be the bell person; Bolaji's job was to ring the bell when the class should pause their collective reading and debrief the text together. In this instance, Bolaji's ringing of the bell initially met resistance, requiring a new reframing from Mr. Nottingham:

> *Mr. Nottingham was modeling the discussion practice he wanted students to engage in by pausing the reading and asking the class, "was there anything in those two paragraphs that we need to talk about?" Roxana was the first to speak up, noting how Anzaldúa was "frustrated about how she could not pursue Chicana/Chicano studies," and reflected that this frustration "may be the reason why she did her writing." Felipe, looking at Roxana, asked, "what would it mean to study Chicano?" Mr. Nottingham, sitting at one of the student tables, kept silent as Roxana offered her explanation.*
>
> *As Roxana talked, Bolaji rang his bell; Roxana finished her comment and turned to Bolaji, who asked, "why not?" This question seemed out of place to Felipe and Roxana's current discussion, sparking some laughter by a few students in the class. However, Mr. Nottingham, now standing up, intervened and said, "I think that's a good question: why not? What was the fear?" Taylor, looking at Mr. Nottingham, answered, "they were close to the border." Bolaji, also looking at Mr. Nottingham, said it (meaning*

the Chicana/Chicano studies) would cause them to "hate white people." To conclude the discussion, Mr. Nottingham said that he sums it up as "just racism."

The sequence of discourse was not linear in this discussion. When Bolaji asked his question, he did so right after Roxana answered Felipe's inquiry on Chicana/Chicano studies. Following the flow of discourse, we can see how students may have been confused by Bolaji's question as it was not clear what he was asking. Rather than asking for clarification, a few of his classmates laughed, presumably believing Bolaji was either not paying attention (a comment he frequently got from students when he would ask questions) or was not being serious. However, Mr. Nottingham seemed to notice the object of Bolaji's question; the reason Bolaji rang his bell in the middle of Roxana's response was that he was still processing her initial comment on how Anzaldúa "couldn't pursue Chicana/Chicano studies."

By recognizing the timing of his question, Mr. Nottingham perhaps ascertained that Bolaji was asking why Anzaldúa could not pursue Chicana/Chicano studies, a question that in many ways gets at the core of the discussion Mr. Nottingham wanted to have on Mexican American nation-state history. Mr. Nottingham affirmed Bolaji's question by not just repeating but offering credibility by praising the question's quality. Once Mr. Nottingham supported Bolaji's question, other students started to take the question seriously (as we see with Taylor's answer). Bolaji's also continued his participation in this question; his response makes visible the sincerity of the question as he worked with Mr. Nottingham and Taylor to make sense of this ideological query.

By affirming Bolaji's question to the class, Mr. Nottingham conceptual and axiological modeling demonstrated how a more intentional or serious attunement to peer's questions/comments could lead to rich thinking (i.e., interrogating the racism that prevented

Anzaldúa from taking Chicana/Chicano studies.) Moreover, Mr. Nottingham's modeling extended beyond the initial interaction:

> *After class was dismissed, Roxana and Taylor stayed behind to talk to Mr. Nottingham about how the collective reading went. Roxana asked Mr. Nottingham to be the bell person for the next class, complaining through a frustrated laugh how Bolaji "was ringing the bell in the middle of the conversation and how she wanted to take it away from him!" Mr. Nottingham smiled and acknowledged Roxana's frustration but disagreed with her assessment, saying, "I know when Bolaji is trying to be funny and not, and I think he was asking some legitimate questions." Taylor also affirmed this interpretation of Bolaji, adding, "I think it's better than just yelling out 'ooh ooh ooh' (she raised her hand excitedly as she exemplified Bolaji's previous actions), but he's getting better." Mr. Nottingham wrapped up the conversation by telling the two young women, "we'll keep modeling" for him.*

The different interpretations of Bolaji's participation are striking. Roxana was one of the students who experienced significant shifts in participation in the Borderlands unit, as evidenced by her willingness to answer Felipe's question and volunteer to be the next bell person. As someone who wanted to engage deeply in conversations about the text, she saw Bolaji's question as an irritating interruption meant for distraction. However, both Mr. Nottingham and Taylor gently challenge this interpretation, acknowledging that Bolaji's verbal and embodied participation reflected a seriousness that should be valued. The difference in interpretation is grounded in an assumption of sincerity. When Mr. Nottingham took a sincere assumption of Bolaji's participation, he opened up a rich cognitive space for thinking through the foundational, sociopolitical factors that shaped the individual actions of people in both in the past and

currently. However, for Roxana, her history with Bolaji became a barrier for her to assume sincerity.

The tension faced by Roxana and Bolaji reflects a more considerable pedagogical challenge. Mr. Nottingham, like many teachers, needed to navigate and address the needs of individual students while ensuring the collective was still moving forward in their history education. In prior work, I have explored this phenomenon as pedagogical improvisation, the process of educators discerning how to address students' immediate needs and desires in the design of learning activities (2021). However, engaging in pedagogical improvisation is difficult, as students can have competing needs and desires. In this case, Roxana's desire to pursue discussions or inquiries that she feels are richer and more meaningful to her investigations on racial/ethnic identity seemed to clash with Bolaji's questions about the decision-making of historical actors. Although Mr. Nottingham empathized with Roxana's frustration, he enacted explanatory narration to demonstrate why honoring Bolaji's question and following forms of participation was necessary for his trajectory in the learning context.

There have been other times when Mr. Nottingham faced what appeared to be tensions in supporting Bolaji's trajectory within the broader learning trajectory of the class; as mentioned previously, Bolaji had difficulty with reading comprehension, often leading to his frustration and choosing to disengage during activities with heavy amounts of individual reading. However, Bolaji talked about moments when Mr. Nottingham assisted him in these activities by walking through the text with him. Bolaji said he would "read like a paragraph and have a conversation with him [Mr. Nottingham] and like so every paragraph, we have a conversation about it so that way, I can understand and keep going." Bolaji appreciated this one-on-one reading comprehension support from Mr. Nottingham, but because of Mr. Nottingham's already strained

time constraints, this was not something he could frequently do. Although Bolaji mentioned that this was one aspect of the class he wished Mr. Nottingham did more of, he also acknowledged that he found new avenues of support with his peers at his small table. Although I will explore Bolaji's relationship with his tablemates later, I share this to highlight how the challenges Bolaji faced in engaging meaningfully in the learning community informed Mr. Nottingham's pedagogical decisions in determining how to support individual developmental trajectories while mediating the broader learning processes of collective relationality and complex & imaginative historical thinking.

Despite the difficulties navigating the needs of individuals in the community, through the growing support from Mr. Nottingham and select peers, Bolaji and his peers overcame these challenges by recognizing how Bolaji's questions were valuable contributions to the collective theorizing. Returning back to Table 2, the green rows reflect the number of times Bolaji's questions received a positive response. Showing the percentage of coding for someone asking Bolaji a comment or question (79%) and of someone validating a point Bolaji made (92%), we see how the majority of positive responses were also during moments of Bolaji asking a question. Perhaps we see such high representations of both positive and negative responses to Bolaji's questions because they are the most prominent forms of discourse that is addressed to the larger class, resulting in the most responses from others. Although I believe this was a factor, asking questions was clearly a form of sense-making taken up by Bolaji that became integral to his participation in class. Closely attending to how Bolaji's forms of sense-making were taken up by this community helps us see the complexity of Bolaji's navigation of the knowledge0buidling practices valued in this class.

We also see how Bolaji's own awareness of his questions as intellectually important may have impacted his interactions with others. For example, when I shared with Bolaji my observations of how his questions often lead to powerful conversations in class, he responded with a big smile, saying, "and I get happy when that happens" (Interview #2). Although these moments had their tensions, for Bolaji, the validation from Mr. Nottingham and other peers helped him build confidence, or an agency in legitimacy, in the generative potential of his questions to the point where he now derives joy from the apparent surprise by his peers when they see the intellectualness of his questions.

As Bolaji learned how his perspective could contribute to the collective learning community, he also saw the value of listening to others' perspectives. In the last chapter, I explored how students' collective recognition of one another as co-thinkers opened up new pathways of critical historical inquiry. Here, I further explore this finding by illuminating how Bolaji experienced this collective shift. We already discussed the relational hurdles Bolaji needed to traverse for his peers to see him as a valued contributor to the collective; as Bolaji navigated his participation in the community, he noticed how consequential talking was to his thinking. Although teachers often reprimanded Bolaji for his chattering in class, he acknowledged that his sense-making process often occurred through talking. Bolaji reflected this in our interview; when I asked him, "is there anything that you learned or noticed about yourself since participating in this class," he answered:

> Yeah, I learned, yeah, I learn better when I speak than listen. So when I'm listening I just blank out, I don't focus because I don't think I could focus on something for long. That's about the reason, situation or so I just think about something else. But if I'm speaking then I'm focused on what I'm saying (Interview #2).

Once again, we see the impact of Bolaji engaging in the relational self-reflection practice by recognizing his learning process. This awareness not only puts many previous interactions into context for Bolaji (interactions in which Mr. Nottingham or peers most likely assumed he was off-task but in actuality was engaging in sense-making) but also provided a newfound power of agency for Bolaji. For Bolaji, the knowledge-building practices functioned as identity resources for being a more responsive learner in the collective community. As he appropriated more of the modeled relational practices by Mr. Nottingham and others in the collective (such as valuing and inviting others' perspectives as legitimate sources of knowledge), he too experienced the complex and imaginative historical thinking participatory shifts. When he recognized this, Bolaji began to seek opportunities to converse with others to further this learning experience. These conversations most frequently happened at small tables; Bolaji often relied on his tablemates to answer questions or explain concepts. Initially, this was a challenge for his peers as they felt Bolaji was 'not paying attention.' However, over time, his tablemates would begin to recognize the sincerity of Bolaji's questions and, as a result, become generative pedagogical actors in Bolaji's learning trajectory.

For example, towards the middle of the year, the class spent a few days exploring the intersections of imperialism and gentrification in Chicago, particularly on the Westside. This conversation focused on the experiences of Latinx communities in the Westside being forced out through the increasing development of residential neighborhoods by young, often White, professionals (Betancur, Domeyko, & Wright, 2001). When Mr. Nottingham asked the class to discuss this at their small tables, I sat at Bolaji's, Sarah's, and Darius' table and joined their conversation. What unfolded was a generative conversation in which Bolaji freely asked questions:

Bolaji was the first to start the conversation, making a connection to the forced imperialism of the Southwestern United States "because they had a lot of Latin--" however, he stopped abruptly and asked the table, "how do you pronounce it?" When I pronounced the word Latinx, he then asked what it meant. Bolaji continued, asking the group what Chicago was like before gentrification. Sarah and Darius offer their perspectives, saying how the outsiders view the Westside as dangerous before getting gentrified. From this comment, Bolaji made the quick comparison that it was "like other parts of Chicago," meaning how the Southside neighborhoods often get stereotyped as violent.

As the conversation continued, Sarah asked about the statement made in one of the videos they watched: "housing is a right." As we talked about this, the concept of rent control emerged. Bolaji asked us, "what does rent control mean?", to which I responded that "some states have laws where rent can't go up by a certain amount, but here (Chicago) there is no law and so people can be charged whatever amount." We then talked about the ramifications of this on a community's cultural practices, discussing how outside development forced families from homes that have been part of their family for decades. Bolaji asked, "did they (White gentrifying people) want to mix races or force them out, so it was all white?" Although Mr. Nottingham began to gather the class back together, Sarah turned to Bolaji and answered his question, "I don't think it was just a race thing but also economics...it was both."

In this brief interaction, Bolaji asserted himself multiple times as a legitimate participant by freely asking questions on the topics discussed. Moreover, he did not hold back; whether it was asking how to pronounce something, the technical meaning of a term, or an open-ended

question, Bolaji asked his questions to the group because he wanted to learn and be part of the generative discussion we were having. Sarah, Darius, and I respected Bolaji's form of participation. We made space for his questions and built off them as natural sequences of our discussion.

As a participant-observer, I recognized the value of Bolaji's questions not just for his development but our collective thinking; the questions he asked both helped us affirm intersubjectivity on definitions (e.g., what rent control means) as well as more complex sociological questions bound to these intersubjectivities (e.g., what it means for housing to be a right). Furthermore, I find it particularly meaningful that Bolaji's last question, although addressed to everyone in the group, was taken up by Sarah. Although I tried my best to position myself as an equal co-thinker amongst students, I still had more experience in the history discipline that led students to view me as a type of expert.

However, similar to the conversation on the inevitability of race, students did not turn to me (or Mr. Nottingham) for answers but rather shared these insights as legitimate contributions to collective thinking. In this case, Bolaji's question did not have a simple answer, and yet, Sarah provided her perspective through the discursive framing "I think…" but with an authority that perhaps recognized there is no clear answer, so her thoughts are just as valuable and necessary as anyone else. Although a small moment, I argue that these moments between Bolaji and his peers helped reinforce the collective, complex thinking developing in the class and affirm to Bolaji his agency in taking the initiative to ask questions and provide answers as an equally contributing peer.

Bolaji acknowledged the positive impact group conversations had on his learning. When I asked him what he enjoyed about the class so far, he commented, "I like the fact that we have

conversations about stuff that actually matters, like groups and everything. That's good because mostly I work better in groups than by myself, they help me" (Interview #1). When I asked him to provide an example of him working in a group, he referenced a conversation he and his tablemates had after watching the documentary 13th directed by Ava DuVernay (2016), saying, "we just watched it and have a conversation about it like because I was a bit confused because I didn't really know what the 13th Amendment was so we had the conversation and it helped me." These reflections affirm what we saw in the prior vignette: Bolaji saw his peers as teachers and actively sought their insights to help him process. These reflections affirm what we saw in the prior vignette: Bolaji saw his peers as teachers and actively sought their insights to help him process; of the 133 times Bolaji asked questions, he directed 88 towards peers in his class.

However, this did not mean every student in the class was receptive to Bolaji's form of sense-making. At one point during the second half of the year, Mr. Nottingham reassigned the small tables. Bolaji, now assigned at a table with Taylor and others, would often sit with Darius or Savannah instead during class activities. When I asked him about this, he shared that:

Yeah, I mean that type of... I feel like it's the more 'business people' like over there...because I asked them questions that I don't understand and maybe they don't, so they just ignore the questions. But here (table with Savannah) when I ask, they're trying to answer the question I ask so I sit over here (Interview #2).

Bolaji was acutely aware of the deficit perspective some of his peers had of him, but he did not let that deter his learning. I even captured a moment brief exchange between Bolaji and Taylor that demonstrates the strained dynamic he described; during the latter half of the school year, Mr. Nottingham organized a journaling activity for students to about the impact their identities have on their history learning in class. While he was explaining the prompt, Bolaji was

chatting with another student. Once Mr. Nottingham dismissed them to start the assignment, Bolaji turned to Taylor and asked, "what are we supposed to do?" Opening her journal, Taylor responded, "'cause you aren't listening" and refused to explain the prompt to him. There are multiple reasons why Taylor dismissed Bolaji so harshly. Perhaps she was having a bad day; perhaps she believed she was serving Bolaji a lesson on the importance for paying attention; or perhaps Taylor simply did not like Bolaji and did not see any reason to include him as a collaborator in the class (although based on the earlier example where she defended Bolaji's participation to Roxana, I do not believe this is the case). Either way, this moment evidences the experience Bolaji shared on not feeling respected with his new tablemates.

Nevertheless, I do want to highlight his comment about asking questions ("I don't understand and maybe they don't, so they just ignore the questions"). Bolaji recognized that one of the reasons those students may not engage him is not because of him per se, but rather because they may be insecure or unsure of the question. Rather than make sense of it together with Bolaji, they "ignore the questions." Bolaji's framing of the issue as potential insecurity on his peers rather than a deficiency in his questions demonstrates his developing confidence in his participation in the collective community. Bolaji appeared to have used this awareness—an awareness aided by the positive re-affirmation of Mr. Nottingham's cognitive and axiological modeling—to utilize his contributions in ways that most benefited his and his peers' learning, even if it meant switching tables.

Bolaji's gravitation towards co-thinking and co-teaching was not limited to Mr. Nottingham's classroom. In our last interview, five months after the end of the 2018-2019 school year, I asked Bolaji about his frequent practice of relational self-reflections. Specifically, I wanted to know if and how he has carried this agency of legitimation into his participation in

new classes, especially with students who may not have experienced to the kinds of co-thinking fostered in Mr. Nottingham's class. Bolaji answered:

> I feel like if you don't take me serious, I still take myself serious. So because if I try to share information with somebody, I'm doing this up, we can both benefit from it. So you don't take me serious, I'll still do my stuff, benefit from it (Interview #3).

This statement demonstrated the lasting impact of Mr. Nottingham's class. Because of the particular knowledge-building practices supported throughout the year, Bolaji experienced the powerful forms of inquiry that can emerge from taking the thinking and collaboration of others seriously. Now in a new class with a new set of peers, Bolaji refused to engage in a learning process that did work towards those similar goals. Instead, he viewed the need "to share information" as a sort of responsibility that "we can both benefit from," even if others don't want to take him seriously.

Bolaji indeed took up the values of Mr. Nottingham's class beyond the superficial memorization of content or skills and beyond the dogmatic fixation on one particular ideology or sociopolitical system. The practices developed in Mr. Nottingham's class provided the foundation for Bolaji to continue the collective community building that inspires critical inquiry in all aspects of life. Now that Bolaji has experienced such a transformative learning experience, he refused to accept anything less.

Bolaji's affirmation of the kind of role he wishes to play in creating a learning community illustrates the long-lasting impact an agency of legitimacy can have on students' learning experience within and outside the immediate context. The concept of agency of legitimacy represents the amalgamation of three knowledge-building practices; student engagement in the knowledge-building practices afforded new identity resources that extended

beyond the History domain because Mr. Nottingham tied the forms of learning to students' personal experiences. The knowledge-building practices and emergent forms of learning provided scaffolds for students to develop new subject-subject relations, but in this case, both subjects are Bolaji. Meaning, Bolaji's participation in the two forms of learning in Mr. Nottingham's class mediated new conceptions of self within the activity of identity development.

c. Discussion

Bolaji's story reflects the intimate and transformative impact of critical pedagogical learning environments on student learning within and beyond the classroom. The agency of legitimation developed by Bolaji is one I have noticed in other students in class and other research contexts that also incorporate a critical pedagogy. Through the engagement and take-up of the knowledge-building practices, Bolaji was able to experience forms of collective learning that shifted his sense of historical inquiry and his sense of self as a historical actor (Gutiérrez et al., 2019). These experiences shaped Bolaji's class participation by building new relationships with his peers as he challenged assumptions of the meaning of historical constructs and narratives. Furthermore, he carried these new identity resources to other educational contexts to create the same collective learning experiences and critical inquiry, even if his new classmates do not want to.

By tracing the forms of learning from the collective to the individual, Bolaji's narrative provides a new evidentiary basis for evidencing the effects of a learning intervention, in this case, Mr. Nottingham's incorporation of critical pedagogy. However, the power of qualitative research is to demonstrate the impossibility of determining causal impact because of the naming of multiple factors that shape. By pairing an individual analysis alongside the more significant shifts in participation documented in Chapter X, I aimed to offer a contextualized demonstration

of learning effects. My methodological approach expands upon quantitative notions of causal analysis and instead pairs a longitudinal, microgenetic analysis at multiple levels to evidence situated forms of learning and identity development that reflect this particular context's nuance and uniqueness. This argument for using this multi-level longitudinal, microgenetic analysis to demonstrate qualitative effects is a developing methodological implication; nevertheless, Bolaji's narrative offers insights into the powerful influence Mr. Nottingham's class had on the particular kinds of self-conceptions afforded when privileging collective forms of relationality and historical thinking.

Lastly, there appears to be significant theoretical synergy around knowledge-building practices and the construct of identity resources offered in the practice-linked identities framework. Although I am not surprised by this similarity, as I drew upon this framework in developing practices and ways of being as units of analysis, I believe something conceptually distinct happens when students engage in knowledge-building practices. When Bolaji engaged these practices, these practices functioned as both identity and conceptual resources; meaning, the history, CSA, and relational practices supported Bolaji in developing new conceptions of self as tied to his development of collective, complex, and imaginative thinking. The interrelations of the cognitive and relational experienced through the use of knowledge-building practices offer essential insights around the intersections of subject-object and subject-subject learning relations; I will further explore this theoretical phenomenon in the epilogue.

XIV. Epilogue

To conclude this dissertation, I share the primary contributions this work offers to our understandings of generative learning and the forms of design and teaching that support it. First, I explore students' development of political complexity as a designed outcome of the pedagogical conditions orchestrated by Mr. Nottingham. Specifically, I argue how seeing the political complexity emergent in students' thinking required a longitudinal, microgenetic lens on learning and a pedagogical disposition towards students' ideas as serious and worthy of consideration. Then, I explore the potential this case-study holds for asserting the need to study learning as both a collective and individual phenomenon. By taking a CHAT perspective of learning and identity development, we saw the masterful ways students were shifting conceptions of history through the collective, and the resulting impact this experience can have on individual students within and outside the classroom context. Lastly, I explore the importance of conceptualizing processes of relational and cognitive learning as necessarily linked. Particularly in this moment, as educators turn to "socioemotional learning" to learn how to best foster positive emotional and social practices with students, this project makes clear that when we refuse to separate the relational and cognitive processes of learning, we notice more complex instantiations of learning that mutual inform each other in ways that have lasting, dialogically evolving, impact. I conclude with remaining questions and future directions of this research.

a. The Development of Political Complexity

Across the three findings chapters, I explored the emergence of complexity in student thinking as a result of their appropriation of the knowledge-building practices. Through the unique intersections of history, CSA, and relational practices, students developed and pursued a complexity of thinking that foregrounded the role sociopolitical systems play in the creation of

historical narratives. Sometimes this complexity appeared through questioning, such as Laquantre's questions on the inevitability of race and racism; sometimes it came in the form of generative challenges, such as Bolaji's and Sarah's back and forth on whether one own's their body. In both of these cases, students interrogated taken-for-granted or assumed narratives and definitions through an analysis of particular sociopolitical systems. For Laquantre, this required an interrogation of racism as an inevitable reality of society; for Bolaji and Sarah, this required an interrogation of militarism, race, and perhaps gender.

In line with recent work on the need for desettling disciplinary domains (Bang Warren, Rosebery, & Medin, 2012; Warran et al., 2020) fostering political complexity invited students into a dynamic relationship with history as an unsettled discipline open for revision and adaption. Through this invitation, Mr. Nottingham created the conditions for supporting students in the development of an *agency of legitimacy*, not just within the immediate learning community but also in the discipline and larger world. Take, for example, Bolaji's shifting conceptions of his racial/ethnic identity; in class, he was introduced to participation structures that supported the collective interrogation of race as an identity construct. Because the design of this class invited students to propose their own lines of inquiry, Bolaji took up these opportunities for exploring his own racial/ethnic identities as a Black man, recent immigrant, and as a Nigerian and American national. Bolaji was able to tease out the political complexity of his own racial/ethnic identity because of the opportunities created in class for students to use their own lived experiences as examples to examine (such as Mr. Nottingham asking students if they have ever rebelled against their culture). Mr. Nottingham's centering of lived experiences as resources for grounding historical and political interrogation set the ground work for students to recognize the repertoires of practice (Gutiérrez & Rogoff, 2003) they already hold for engaging in political

complexity not just within history education but in other contexts—including their personal lives.

Why is this important? The fostering of political complexity does not seem shocking in a learning environment that specifically designed for CSA. However, a persistent challenge for educators wishing to engage critical pedagogies is how to support the development of critical consciousness without resorting to dogmatic forms of teaching and thinking. A key tension within the practice of critical pedagogy involves how to guide students' in the ongoing development of critical consciousness without a rigid approach to teaching the "right" way to think (Vossoughi & Gutierrez, 2017; Zavala, 2018). In fact, Freire (1970) speaks directly to this risk, commenting,

> Education as the exercise of domination stimulates the credulity of students, with the ideological intent (often not perceived by educators) of indoctrinating them to adapt to the world of oppression. This accusation is not made in the naïve hope that the dominant elites will thereby simply abandon the practice. Its objective is to call the attention of true humanists to the fact that they cannot use banking educational methods in the pursuit of liberation, for they would only negate that very pursuit… Unfortunately, those who espouse the cause of liberation are themselves surrounded and influenced by the climate which generates the banking concept, and often do not perceive its true significance or its dehumanizing power. Paradoxically, then, they utilize this same instrument of alienation in what they consider an effort to liberate (pg. 51-52).

Critical pedagogies theorize both the means *and* ends of education. An educator cannot accomplish the creation of more liberatory worlds through the use of authoritarian pedagogical methods. To develop critical consciousness requires an authentic curiosity for understanding the

world as a constantly changing, diversifying place. As educators, the goal should be to create the conditions for learning that foster political complexity and imagination in students, with the explicit acknowledgement that there is no 'right' answer but instead, to expand and nuance one's perspective through others. Mr. Nottingham worked to practice this through a pedagogy guided by a relational ethic of collective inquiry and community.

We see this during Laquantre's questioning of the inevitability of race. One way an educator could read his question about 'why there has to be races' could be that this student is taking a color-blind approach to race. Rather than risk legitimizing this perspective, this educator may immediately intervene to tell Laquantre what he is explaining is color-blindness and why it is viewed as damaging when thinking about racism. This educator may be coming from a place of good faith, perhaps dismissing this students comment as a potential moment of validating a perspective they believe is more right from a critical perspective; however, my analysis draws attention to the generative discussion that would have been missed if Mr. Nottingham had responded in this way. Instead, by creating the pedagogical space for students to explore these questions together, students were given the opportunity to demonstrate the complexity of their thinking as not just the regurgitation of ideas but as serious interrogations of historical phenomena. Growing efforts to attune to the complexities of student sense making within disciplinary domains (Rosebery et al., 2010; Warren, Ogonowski, & Pothier, 2004; Warren et al., 2020) can fruitfully include the political complexities students are wrestling with within contexts organized around critical pedagogy and in disciplinary learning writ large.

How did Mr. Nottingham create this space? My analysis illustrates how his commitment towards relationality and co-construction of knowledge helped create the conditions for fostering political complexity. Meaning, Mr. Nottingham created a pedagogical environment in which he

viewed students as serious partners in inquiry and supported them to view each other as dialogic partners. He believed from the beginning that students harbor powerful perspectives on challenging aspects of history. He actively invited students to share these perspectives both by asking (as seen in the *Notes on the State of Virginia* discussion, when Mr. Nottingham asked students their thoughts on why race is not discussed in history classes) and modeling this epistemological posture (by sharing his questions and thoughts during discussions as statements for students to challenge and explore).

This is not an easy task, particularly when most teachers work within schooling systems that are still guided by banking systems of education (Friere, 1970). In fact, educators who wish to implement critical pedagogies cite this as one of their primary challenges; in Pittard's (2015) literature analysis, they recognized the deficit framing researchers often put on educators who wish to implement critical pedagogy, often naming the excessive need for interventions and supports that are perhaps not possible in a traditional school setting. Other researchers have recognized the difficulty of implementing such ontologically, epistemologically, and politically different frameworks into their classrooms; "... many classroom teachers were familiar with culturally relevant pedagogy and could even define it, yet struggled how to operationalize their definitions" (Winn & Johnson, 2011, pg. 64). Even Mr. Nottingham was challenged to sustain this expansive learning environment within the constrictions of schooling; in our second interview, I asked him if there were any challenges he felt so far with this class. He discussed his worry of falling behind in their curriculum, (they were already a few units behind compared to the other U.S. history classes). However, Mr. Nottingham explained the reason the class was "behind" was because he took the time for students to explore their questions and engage in complex debate. He explained,

> So I think those moments are usually important, right? I think the thing that I come back to is that a spoken word piece somewhere in America that those girls did something that I showed all my classes and they talk about all these things that was supposed to be learning in school and they end with sometimes the greatest lessons are the ones we don't remember learning, right? And I feel like that's a huge reminder for me about what I'm doing and what kids will remember or learn. So, like for me, I know it works. And at the end of the day, if I don't to teach my kids um—you know, when Armistice day was, like it's not gonna be, they ain't going to die, you know? It's like, so what are these these moments that are going to actually be an actual in the kid's life, but then how can I make sure that *they* know that this matters.

Mr. Nottingham made visible the demands of creating an educational experience that opened up a different relationship with time, pace and depth of inquiry. As a required class, U.S. history teachers at this high school were expected to cover a certain number of topics; however, Mr. Nottingham recognized the importance of foregoing some units in favor of providing students opportunities to engage in deeper? inquiry. This could be aided by his tenure status at the school. As a well-established teacher at the school, Mr. Nottingham perhaps felt like he had more space to be creative in how he organized his teaching compared to other teachers. He recognized the patience and pedagogical respect that is required to support students in appropriating the knowledge-building practices in unique and personally meaningful ways. We even see moments of these tensions in the prior examples; during the inevitability of race discussion, Mr. Nottingham cut the conversation short in order to return back to discussing the assigned book. As a result, we never got to see if and how students would have taken up Taylor's

question around the impact of race on relationality between the American colonists and Enslaved people. [I think you could add a sentence here to drive it home like: these are the micro-moments when complex and deepening thinking may be enclosed by the demands for coverage of content.]

Although this research does not offer a solution to this very real tension of breadth vs. depth in teaching, we do see the powerful developmental impact that can be supported when the political complexity of student thought is taken seriously. By creating these relational conditions, Mr. Nottingham opened opportunities for students to appropriate forms of thinking that matter 'in their actual life.' As my last findings chapter begins to examine, students took up the collective relational configurations that supported the engagement of political configurations beyond this classroom context, demonstrating the powerful impact this form of thinking has for not only achieving the goals of critical pedagogies but for creating and sustaining learning experiences that have long-term impact within students' lives. For critical pedagogues, Mr. Nottingham's posture towards student's as serious inquirers offers meaningful insight on how to best curate these experiences in their own classrooms while navigating the tensions of teaching within larger systems of banking education.

b. Learning as a Collective Process

Most of my primary analysis on learning in this project was oriented around shifts in collective participation. Analyzing learning as a collective process is not a common approach in the Learning Sciences. Although significant work has made clear the social and cultural nature of education (Rogoff, 2003), our analyses and theories of learning still often focus on the individual as the primary subject for 'seeing' learning. Recently, we see more researchers arguing for analysis at the collective level, offering new perspectives of intersubjectivity as a process for

evolving systems development (Engeström, 2001; Matusov, 1998), analyzing the role of emotional configurations in activist politicization across contexts (Curnow & Vea, 2020) analyzing ambulatory sequences for capturing dynamic and shifting relationalities (Marin, 2020) and introducing new embodied scales or choreographies for learning mathematical concepts (Ma, 2016; Vogelstein, 2021). In this project, taking a collective approach towards analysis was intentional because of the explicit design of the class. One of Mr. Nottingham's core commitments was fostering a collective ethic, so, it was only natural to explore learning through that framing. By taking a collective eye towards learning, we saw the powerful ways history learning was experienced and expanded upon that would have been missed without a collective analysis (Vossoughi et al., 2020). Across the three examples in the second findings chapter, I aimed to highlight how students were contributing to the development of intersubjective historical inquiry; if I only focused on the shifts of individual students without this awareness of the collective, we would not see the masterful ways students were learning to acknowledge and build on each other's ideas or the diverse ways students participated in the collective inquiry (the different embodied and discursive forms of listening, responding, and questioning that would only make sense when placed in relation to others).

This is not to say that individual shifts did not occur; we see the developmental experiences of Bolaji in his negotiation of legitimacy and racial/ethnic identity during and after class. However, even these moments require a contextualization within the collective processes of relational and cognitive learning (Vossoughi et al., 2020). Bolaji even recognized the importance of his own thinking as dependent on the thinking of the collective, illuminating a new perspective of learning as neither individual nor collective, but a generative interplay between the two. If we assume a collective rather than an individual subject in these learning processes,

how would this change our conceptions of activity as a process of learning within CHAT? Instead of one person accomplishing an activity with a mediating artifact, we would have multiple subjects engaging with multiple artifacts (their various perspectives and ideas) to accomplish a task that would be impossible without the interaction of others (e.g. the definition or exploration of complex historical phenomena).

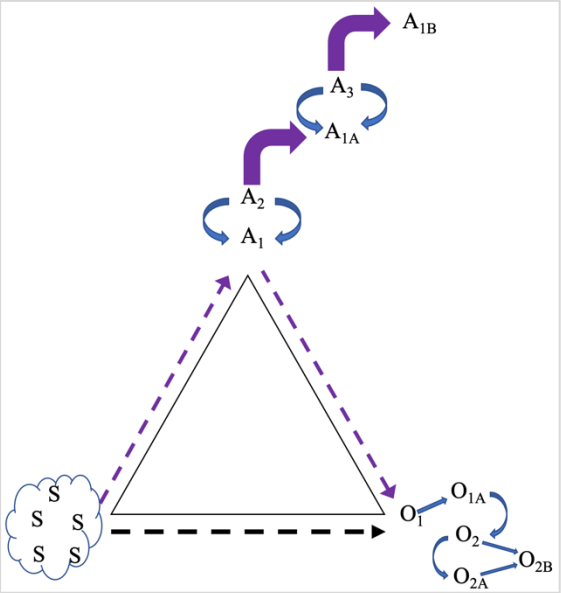


Figure 9: Reimagining the CHAT triangle. *This diagram reimagines the CHAT triangle to reflect the relational and cognitive processes evidenced in this project. S=Subject, A=Artifact, O=Object*

Perhaps one way we can think about collective learning processes in CHAT is in this adapted CHAT Triangle (Figure 9). Instead of the conventional subject - artifact - object relationship, imagine this: in a collective learning process, there are multiple subjects. The artifacts are the different ideas and perspectives that students offer to the group. The first idea, signaled by A_1, becomes adapted/informed by another idea, signaled by A_2. The resulting idea (one informed by A_1 and A_2), then becomes A_{1A}, which then gets adapted by the next idea, A_3. The resulting idea transforms again to A_{1B}, and so on. All of these shifting mediating artifacts are helping all the subjects in achieving the objective (a collective understanding of a phenomena), which is itself expanding and evolving, as demonstrated with O_1, O_{1A}, O_2, etc. (Engeström, 2001). This is an initial pass at conceptualizing how collective learning processes can be understood through a CHAT framework. Ultimately, this research helps offer a new evidentiary basis for understanding learning as a dynamic process between the individual and collective. By taking this perspective, we can see the ways artifacts become adapted and evolve over time based on the

contribution of individuals to the collective, and based on collectively formed ideas, expanding theoretical notions of learning as an individual, singular process.

c. Relational and Cognitive as Dialogically Intertwined

Building on these ideas of collective and individual learning processes, I also see this research contributing theoretical insights into the relationship between the relational and cognitive in learning processes. I want to return to the importance of looking at subject-subject and subject-object relationships as forms of learning. In Mr. Nottingham's class, relationality was a central facet and goal of learning. Mr. Nottingham set relational practices as a foundational knowledge-building practice that directly informed forms of participation over the school year, leading to the development of a collective learning community. However, a primary argument I make in the second findings chapter is that the complex and imaginative historical thinking students developed throughout the year was deeply supported by the take up of collective relational configurations; similarly, the students mays also have not taken up the collective relational configurations without the need for such configurations in their complex and imaginative historical thinking. Although I describe these two learning processes as distinct from each other, the emergence of one depended on the other. In other words, the subject-subject and subject-object were inextricably linked. How students learned to be with one another informed the forms of thinking made available, and vice versa.

Acknowledging the relationships between the cognitive and relational is essential for those of us working to create transformative educational environments. First, recognizing the centrality of relationality to any form of education once again foregrounds the importance of intentionally designing for axiological commitments as not only important for fostering safe, welcoming learning environments (which is, of course, important in of itself) but for the rich

educational and intellectual experiences afforded to students. Across the different examples outlined in this dissertation, we see powerful moments in which students experienced an alternative form of education that privileged their thoughts and perspectives as legitimate and necessary. Because of this axiological stance, we saw students like Bolaji develop new forms of agency that situated them as serious members of the learning community. Creating these opportunities for historical learning was made possible because of the relational configurations developed by students through their engagement in the knowledge-building practices. However, if I did not recognize the centrality of these relational processes to student learning, different (and perhaps faulty) conclusions of learning would have emerged that might have obscured the theoretical and pedagogical processes that contributed to the creation of such a learning environment. Frankly, I do not think I could have recognized the forms of complex and imaginative historical thinking without recognizing the relational configurations that invited such thinking. As a result, this research evidences the necessity of refusing to separate the relational and cognitive in the study (and design) of learning.

This implication is particularly timely as recent movements towards socioemotional learning have taken shape. Socioemotional learning frameworks are diverse , however, these framings tend to ignore the political contexts that shape students' participation in schools, often assigning personal responsibility to behavior problems that are the result of larger systems of oppression (Camangian & Cariaga, 2021). Furthermore, the push for socioemotional learning is often seen as distinct, or an add-on, to students' disciplinary education. In other words, socioemotional learning is rarely conceptualized as inherently embedded or tied to historical thinking but rather as an additional set of practices to add on top of student history learning. By assuming cognitive development as separate from emotional and social dimensions of

interaction, this project makes visible the transformative forms of disciplinary learning that may be missed.

Also, I would argue, critiques of socioemotional learning demonstrate the importance of including CSA alongside relationality. Returning to the knowledge-building practices designed for in Mr. Nottingham's class, I argued that the relational and cognitive forms of learning experienced by students were made possible because of the intersecting engagement of these practices. By intentionally incorporating CSA practices, educators can directly confront and interweave the sociopolitical systems that shape the social world both within students' personal lives and in the larger discipline. However, we could view CSA as a form of analytic development; meaning, within the CHAT paradigm, CSA would also be another form of subject-object learning that still necessitates an analysis of subject-subject learning. As I explained in my house framework (Figure 10), we cannot engage a CSA without a relational foundation.

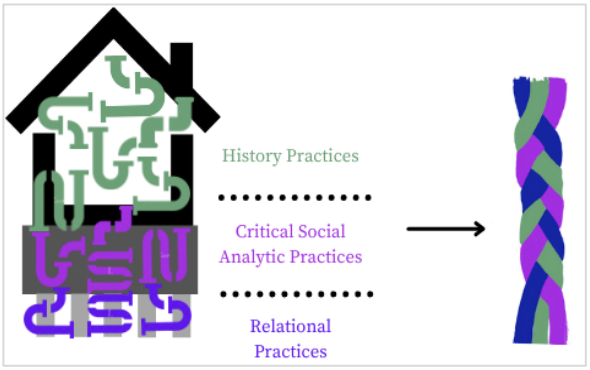


Figure 10: Two Representations of Knowledge-Building Practices. *These are two representations of the relationship between history, critical social analytic, and relational knowledge-building practices. The house demonstrates the layering while the braid shows their interconnection.*

Ultimately, these findings help us as Learning Scientists to complexify our frameworks of learning to account for the intuitive and essential ways learning is both a relational and cognitive process, necessitating new analytic orientations for thinking about learning and development in critical pedagogies specifically, and educational contexts broadly.

d. Remaining Questions and Future Directions

To conclude, this dissertation raises essential questions around design, learning, and identity development that require future investigation.

Regarding design, we explored the intentional pedagogy Mr. Nottingham crafted to support learning in this specific context. As I made clear previously, I do not believe that other educators should directly copy Mr. Nottingham's approach to teaching; the power of Mr. Nottingham's pedagogical craft is in his localized design of his learning environment motivated by students' lived experiences and community values. Although we can discern powerful insights on the importance of attuning to the relational in the crafting of teaching practice, more cases are needed to explore what pedagogical processes are shared across different critical pedagogies and how to best support educators in enacting such processes. As a result, I plan to do a similar case-study of another teacher who engages critical pedagogy to further refine and expand upon the pedagogical characteristics noted in Mr. Nottingham's pedagogy in the hopes of developing a refined framework to support teacher's development of an analytic eye for seeing complexity in student thinking.

Furthermore, a universal theme across the findings was the powerful mediational impact of the *Borderlands* unit in supporting the two emergent learning processes. I shared the powerful moments of interaction fostered by student engagement with the text and the individual impact A Anzaldúa's narrative had on students' participation in class—both in how they participated in class discussions and activities and how they reflected on them their own racialized and gendered experiences. Moving forward, I plan to analyze this unit more closely to understand the specific structural design of the collective reading as tied to students' shifts in participation. I believe this unit has a lot to offer in understanding how the careful design of historical activity situated in the intersection of the individual and the sociopolitical can inspire new frames of thinking for students and offer new models of engaging in historical inquiry as a political, ethical practice.

Also, in line with current discussions on the importance of identity representation in disciplinary curriculum, I ask: what kind of meaningful impact do texts by critical theorists and marginalized individuals have, particularly for students who do not share the exact identities of the author? As we see in this class, many students experienced powerful forms of commonality with Anzaldúa's experiences even while not sharing her specific social identities. As a result, I believe this data will prove a fruitful case in examining the potential of representation of marginal identities and critical perspectives for shaping the development of young people in unique ways depending on their social identities and personal experiences.

Regarding learning, I already outlined the powerful insights this research offers in engaging subject-object-subject relationships. I want to continue to explore these findings in another critical history class to see if and how similar processes emerge in this new context. Furthermore, this dissertation did the foundational work of naming and characterizing emergent practices and ways of being fostered in critical pedagogical learning environments. With these forms of learning in mind, I now ask if these forms of learning are engaged in non-critical history environments. I want to know if and how knowledge-building practices emerge in a non-critical history class, whether they are the same kind of practices (history, CSA, and relational), and specify the educational experiences that appear to be distinctly associated only with critical pedagogical teaching versus educational experiences that may appear outside of such frameworks.

Connected to learning, I illuminated essential insights on the longer-term developmental impact these learning environments can have on students beyond the classroom context. Although this project took on the ambitious task of observing students over an entire school period, we learn from Bolaji that the shifts in participation continued beyond the school year,

informing his ways of being in other classes and other non-education contexts. How do the forms of learning emergent in critical disciplinary contexts carry forward beyond the designed intervention? What, if any, challenges or successes emerge when students engage in knowledge-building practices in contexts not designed with the same pedagogical values? Answering this question will require a more in-depth, multi-sited ethnography (Vossoughi & Gutiérrez, 2014) tracing the evolving forms and function of the knowledge-building practices across the various contexts students inhabit in their day-to-day lives.

We also saw noticeable moments of students reflecting and negotiating their racial/ethnic identities through the complex and imaginative historical inquires collectively initiated in class. Although I could not explore surveys deeply in this project, the initial analysis illuminated fascinating insights on the impact of students participating in Mr. Nottingham's class and changes in their racial/ethnic identities. Namely, the racial/ethnic identity measures used in the surveys (validated in developmental and social psychology) showed minute changes across the school year; according to the surveys, students' racial/ethnic identities stayed relatively stable throughout the year. However, in interviews, students shared complicated reflections on their racial/ethnic identity conceptions, specifically naming conversations and activities from class that inspired new ways of thinking about their identities and familial experiences with race. We see examples of this with Bolaji and his negotiations of race as a recent immigrant. These insights raise important questions on what we are measuring and conceptualizing when using racial/ethnic identity measures. If critical pedagogies aim to support the continual interrogation and reconceptualization of the world (including conceptions of race and racial/ethnic identity), how can we measure and support positive developments of racial/ethnic identity when these identities are changing (Hammack Jr., & Toolis, 2015)?

Finally, although I primarily focused on racial/ethnic identity in this dissertation, there were also powerful moments of students negotiating these identities alongside their gender and class identities. Particularly for the young women of the class, I noticed many moments both in class and in interviews of students sharing the tensions of making sense of their experiences as women both as a lens for interrogating history and their specific experiences participating in class. For example, there are a few moments when Mr. Nottingham gathered the class to discuss instances of sexism and misogyny he saw by students. These instances were memorable to the young woman of the class, who often engaged complex interpretations of these interactions as a microcosm of racial and gendered sociopolitical systems that shape not only their broader experiences and perspectives in the world but also the particular ideas and questions they feel they can (cannot) share while in class. Critical pedagogies uniquely foster explicit dialogue around the intersections of sociopolitical systems and the development of social identities. I want to continue to explore this phenomenon and unpack the intersectional processes of identity that emerged for students in this class. Exploring this will better illuminate the careful attention educators and researchers should pay in recognizing the enactment of identities as both objects of learning processes and shaping learning processes.

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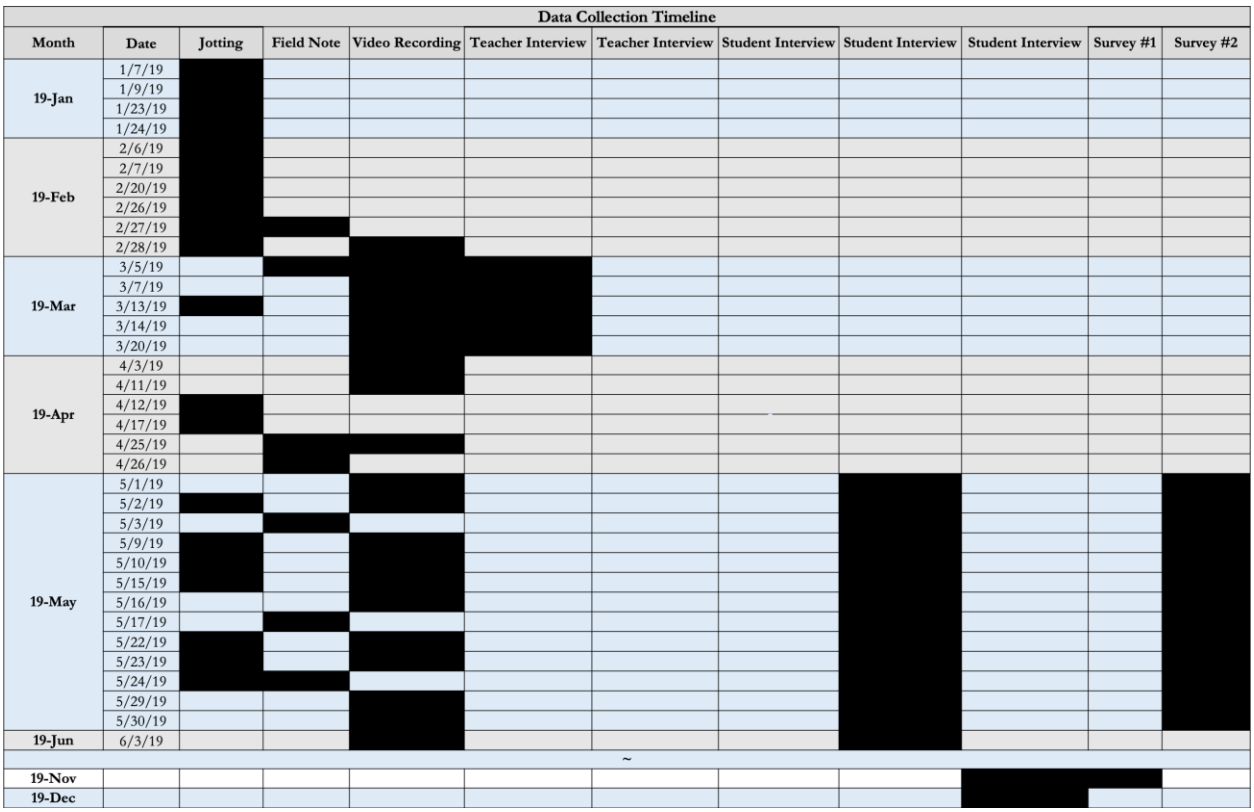
XVI. Appendix

a. Appendix A

This graph represents a timeline of data collection. For jottings, fieldnotes, and video recordings, I am able to provide the specific date of each collection; for interviews and surveys, provide the general month each was collected.

Data Collection Timeline											
Month	Date	Jotting	Field Note	Video Recording	Teacher Interview	Teacher Interview	Student Interview	Student Interview	Student Interview	Survey #1	Survey #2
Oct-18	10/3/18		■								
	10/8/18		■								
	10/9/18		■								
	10/11/18		■								
	10/12/18	■									
	10/17/18	■									
	10/19/18	■									
	10/29/18		■								
	10/31/18	■									
Nov-18	11/1/18	■					■			■	
	11/5/18		■				■			■	
	11/7/18	■					■			■	
	11/8/18		■				■			■	
	11/12/18		■				■			■	
	11/14/18	■					■			■	
	11/12/18		■				■			■	
	11/19/18		■				■			■	
	11/20/18	■					■			■	
	11/26/18	■					■			■	
	11/28/18		■				■			■	
	11/29/18	■					■				
Dec-18	12/6/18	■			■		■				
	12/7/18	■			■		■				
	12/10/18		■		■		■				
	12/12/18	■			■		■				
	12/13/18	■			■		■				
	12/17/18		■		■		■				
	12/18/18		■		■		■				



b. Appendix B

These are the interview protocol that guided both of my interviews with the teacher, Mr. Nottingham. Although the actual interview was semi-structured, meaning not all questions are accounted for in this protocol, it does demonstrate the core questions and general themes I did orient towards in the interviews.

Interview Protocol #1: Positioning the Teacher in the Pedagogy
Participant: Mr. Nottingham, Teacher

To begin: I will remind the teacher about the project goals and outline the theme of this interview: getting to know him as a teacher and his philosophy around teaching history with a critical pedagogy. I will state that there are no right answers and that it's ok to take pauses to think through questions and answers as well as not answer any question they don't want to answer. I will also assure him that his answers will be anonymous. And if there is anything he shared that he does not want me to include in the project, I will not include what he said in the

project. I will also ask him if he have any questions about the interview and ask him to sign the interview consent form if he is still willing to be interviewed. The interview will be semi-structured and the following questions will serve as guides that I will utilize based on the flow of his responses, rather than as a rigid or linear protocol.

Background in Education

1. So to start the interview, I was hoping to get to know more about who you are. Where did you grow up?
2. How would you describe your educational experiences during your early childhood (up through college?)
3. So I know you said you did your undergrad at Northwestern, can you describe your experiences as a student at Northwestern?
    a. You mentioned before about some moments in undergrad at Northwestern about wanting to explore the larger CITY community, can you talk about how that came to be?
4. What led you to decide to become a teacher?
5. What led you to decide to stay in CITY?
6. Can you tell me about your teacher education experiences?
    a. How did your participation in this program shape your understanding of teaching and learning?
7. We've focused so far on educational experiences within mostly formal settings--are there other spaces you felt you were learning, or viewed as educational, that were outside the formal university/school space? Can you talk about those experiences?

Interest in History

8. Now that we've talked about your own educational experiences, I want to focus on your interests in history teaching and education. I want to start off by asking, what led you to want to teach history?
    a. What led you to focus on United States history?
9. What do you see as the positive aspects of the ways history education is commonly organized?
10. What do you see are some limitations in the ways history education is commonly organized?
11. What are the main ideas you want your students to learn in your history classrooms?
12. In thinking specifically about your Advanced Placement United States history class, how would you describe your experiences teaching that class?
    a. How does teaching this class compare to your experiences teaching an honors or "regular" United States history class?
13. What affordances are there in teaching an US history class?
14. What challenges are there in teaching an US history class?

Interest in Critical Pedagogy

15. I want to transition now to your interests in critical pedagogy. Something I'm figuring out in this project is how we understand and conceptualize critical pedagogy (since it's a pretty big theory). So I first want to ask you, how would you describe a critical pedagogy?
16. When did you first learn about critical pedagogies? Can you tell me about that experience?
17. What about critical pedagogy interests you?
18. What do you see as the positive aspects of critical pedagogies?
19. What do you see are some limitations in using critical pedagogies?
20. How do you use critical pedagogy in your own work as a teacher? (or another phrasing: why do you consider your teaching a critical pedagogy?)
    a. What learning values and goals do you work towards in your teaching?
21. What are your experiences in using a critical pedagogy in a history classroom?
    a. What are some affordances to using a critical pedagogy in a US history class?
        i. What are some challenges to using a critical pedagogy in a US history class?
22. Can you talk about any key moments/examples of what you considered to be a successful teaching moment of student(s) engaging with critical pedagogical values?
23. Can you talk about any key moments/examples of what you considered to be a challenging teaching moment of student(s) engaging with critical pedagogical values?

This Year's Expectations

24. To wrap up this interview, I want to end by asking some questions on this year's class. So first, how do you prepare for your classes each year?
25. For this year's United States History course, what are your goals for students?
    a. Do you have any goals for yourself?
26. Is there anything you are going to change in how you teach for this year? If so, what are those changes and why are you making those changes?

Interview Protocol #2: Stimulated Recall Activity Interview with the Teacher
Participant: Mr. Nottingham, Teacher

To begin: I will remind the teacher about the project goals and outline the theme of this interview: discussing the teaching and learning thus far in the year and doing a stimulated recall activity with a piece of video data. I will state that there are no right answers and that it's ok to take pauses to think through questions and answers as well as not answer any question they don't want to answer. I will also assure him that his answers will be anonymous. And if there is anything he shared that he does not want me to include in the project, I will not include what he said in the project. I will also ask him if he have any questions about the interview and ask him to sign the interview consent form if he is still willing to be interviewed. The interview will be semi-structured and the following questions will serve as guides that I will utilize based on the flow of his responses, rather than as a rigid or linear protocol.

Debriefing the Class Thus far:

1. To begin this interview, I wanted to get some initial reflections of how do you feel the class is going so far?
2. What are some positive things that you feel are happening in the class?
    a. Can you provide a specific example?
3. What are some challenges that are emerging in the class?
    a. Can you provide a specific example?
4. How are you seeing learning in this class?
    a. If and how are you seeing students using the knowledge and practices supported by you in the class?
        i. Are there any forms of learning you have noticed that were unanticipated, or that you didn't necessary plan for?
5. How are you seeing identity development in this class?
    a. If and how are you seeing students participating in new ways?
        i. If and how are you seeing students viewing themselves and each other in new ways?
6. Are there students you feel are "buying in" to your pedagogy?
    a. If so, can you give an example?
        i. Why do you think they are so willing to participate?
7. Are there students you feel are not "buying in" to your pedagogy?
    a. If so, can you give an example?
        i. Do you have any strategies to re-engage these students?

Teaching Critical Pedagogy within a School System:

8. I want to transition a bit to something we talked about earlier in this project on the tensions that emerge in trying to do critical/political work within a public school system. To start, I was hoping you could tell me about how your experiences teaching a critical pedagogy at SCHOOL?
    a. If and how has your pedagogy been received by other in the schools?
9. How would you describe teacher support or interest in critical pedagogies?
10. How would you describe administrative support or interest in critical pedagogies?
11. What challenges have emerged (if any) in your implementation of critical pedagogy, or focus on political influences and power in your teaching?
    a. Can you give an example?
12. What kinds of strategies do you and other teachers who use critical pedagogy use to sustain this type of teaching in the face of these challenges?
    a. Has there been a push to expand the emphasis on power in other classes/areas of the school? If so, can you describe this?
13. What changes in the design of the Junior History courses would you want to support learning and student development?
    a. What changes in the design of all high school classes would you want to support learning and student development?
14. In thinking about the demographic makeup of students in your classes, how do you design your teaching to address the range of students in your classes?

a. If and how do you find yourself teaching in different ways for different kinds of students (predominantly white, cis students vs. non-dominant students of color?)
    i. If so, how do you teach differently?
        1. How do you view non-dominant (students of color, non-cis, differently abled) students participation in the school more largely?
        2. How do you view dominant (white students, cis) students participation in the school more largely?
        3. How do you view non-dominant (students of color, non-cis, differently abled) students participation in your class?
        4. How do you view dominant (white students, cis) students participation in your class?

c. Appendix C

These are the interview protocol that guided both of my interviews with students. Although the actual interview was semi-structured, meaning not all questions are accounted for in this protocol, it does demonstrate the core questions and general themes I did orient towards in the interviews.

Interview Protocol #1: Student History and Prior Experiences
Participant: Student Participant

To begin: I will remind the student about the project goals and outline the theme of this interview: getting to know them, their experience in schools, and how they identify themselves. I will state that there are no right answers and that it's ok to take pauses to think through questions and answers as well as not answer any question they don't want to answer. I will also assure them that no one, including Mr. Winchester, will know what they said--their answers will be anonymous. And if there is anything they shared that they do not want me to include in the project, I will not include what they said in the project. I will also ask them if they have any questions about the interview and ask them to sign the interview consent form if they are still willing to be interviewed. The interview will be semi-structured and the following questions will serve as guides that I will utilize based on the flow of their responses, rather than as a rigid or linear protocol.

Student History:

1. To start this interview, I was hoping to learn a little bit more about you, your family, and some general information about your life experiences. So first, where are you from?
    a. How long have you lived in CITY?
    b. Where in CITY do you live? Have you lived your entire time in CITY?
2. How would you describe your family?
    a. What are some traditions and practices that you feel like are important to you and your family?
3. Can you talk about your experiences living in CITY?
    a. What are some things you like about CITY?
    b. What are some things you wish were different about CITY?

Student Identities:

4. Now I'm going to transition to a couple of questions about your identities. It's ok if you would rather not answer any of these questions, just let me know and we can skip them. You can say: "I'd rather not answer that" and we can move on.

5. How do you define your racial/ethnic identity(s)? (If they ask what I mean, I will say: for example, White, Black, European, African, South Asian/Indian, Middle Eastern, etc.)
    a. If you had to rank this identity for a scale of 1 to 5, with 5 being the most important to you, how important is being _____ to you?
    b. Why is that?
6. How do you define your gender identity? (If they ask what I mean, I will say: for example, woman, man, non-binary, queer, etc.)
    a. If you had to rank this identity for a scale of 1 to 5, with 5 being the most important to you, how important is being _____ to you?
    b. Why is that?
7. How do you define your sexual orientation? (If they ask what I mean, I will say: for example, heterosexual, homosexual, pansexual, asexual, etc.).
    a. If you had to rank this identity for a scale of 1 to 5, with 5 being the most important to you, how important is being _____ to you?
    b. Why is that?
8. How would you describe your political identity? (If they ask what I mean, I will say: for example, liberal, conservative, libertarian, leftist/socialist, or you can use political parties such as democrat, republican, green party, tea party, etc.)
    a. If you had to rank this identity for a scale of 1 to 5, with 5 being the most important to you, how important is being _____ to you?
    b. Why is that?

Expectations for the Course:

9. Ok now I wanted to ask a few questions about the class. First, have you ever taken an advanced placement class before? If so, how did that go?
    a. If you haven't taken any advanced placement courses, can you talk about your own thoughts on what advanced placement classes are like?
10. What have you heard about this class?
    a. Have you heard good things about this class? If so, what are they?
    b. Have you heard any concerning or difficult things about this class? If so, what are they?
11. I wanted to get some initial reflections on the class, how do you feel the class is going so far?
12. From a student perspective, I'm interested in understanding your experiences in the class. Can you tell me a bit about what is going well in the class?
13. Can you provide a specific example?
14. What are some challenges that are emerging in the class?
15. Can you provide a specific example?
16. What do you feel you have learned so far in the class?
17. Do you remember any key "aha" or "lightbulb" moments in the class that led you to think about something in a new way?
18. Can you talk about anything that are you still unsure about in the class, could be about a class topic, assignments, or some classroom practices or activities?
19. Do you wish anything was different in how the class is organized?

20. Have you noticed yourself participating in the class in new ways compared to the start of the year? If so, how?
21. Part of the goals of this study is to help teachers do what Mr. Winchester is trying to do, so I wanted to ask what do you like so far about Mr. Winchester's teaching?
22. Can you give an example?
23. Is there anything you wish Mr. Winchester did differently?
    a. Can you give an example?
24. What are you hoping to gain from taking this class? (If they ask what I mean, I will say: are you hoping to learn something in particular with regards to American history? Or perhaps you want to learn a particular skill or practice to help you in future classes or activities? Or maybe you just want a good grade? Anything you are hoping to walk away from this class with)

Interview Protocol #2: Student Debrief and Stimulated Recall Activity
Participant: Student Participant

To begin: I will remind the student about the project goals and outline the theme of this interview: reflecting on the student's experiences in the class and stimulated recall activity. I will state that there are no right answers and that it's ok to take pauses to think through questions and answers as well as not answer any question they don't want to answer. I will also assure them that no one, including Mr. Winchester, will know what they said--their answers will be anonymous. And if there is anything they shared that they do not want me to include in the project, I will not include what they said in the project. I will also ask them if they have any questions about the interview and ask them to sign the interview consent form if they are still willing to be interviewed. I will also ask them if they have any questions about the interview and if they still agree to do the interview I will ask them to sign the interview consent form. The interview will be semi-structured and the following questions will serve as guides that I will utilize based on the flow of their responses, rather than as a rigid or linear protocol.

Student Experience:

1. Now that it is the end of the year, I wanted to ask you about some final reflections on the class. How do you feel the class went overall?
2. What are some positive things that you liked about the class?
    a. Can you provide a specific example?
3. What are some challenges that emerged in the class?
    a. Can you provide a specific example?
4. What are some key ideas you learned in the class?
    a. What are you still unsure about in the class?
5. Did you notice your participation in the class change throughout the year? If so, how?
6. What did you like about Mr. Winchester's teaching?
    a. Can you give an example?
7. What did you wish Mr. Winchester did differently in teaching the class?
    a. Can you give an example?

Student Identities:

8. Now I'm going to transition to a couple of questions about your identities. These are the same questions I asked in the first interview, I am asking them again in case your answers have changed at all since the last time we talked. It's ok if you would rather not answer any of these questions, just let me know and we can skip them. You can say: "I'd rather not answer that" and we can move on.
9. How do you define your racial/ethnic identity(s)? (If they ask what I mean, I will say: for example, White American, Black American, European, African, South Asian/Indian, Middle Eastern/Persian, etc.)
    a. If you had to rank this identity for a scale of 1 to 5, with 5 being the most important, how important is being _____ to you?
    b. Why is that?
10. How do you define your gender identity? (If they ask what I mean, I will say: for example, woman, man, non-binary, queer, etc.)
    a. If you had to rank this identity for a scale of 1 to 5, with 5 being the most important, how important is being _____ to you?
    b. Why is that?
11. How do you define your sexual orientation? (If they ask what I mean, I will say: for example, heterosexual, homosexual, pansexual, asexual, etc.).
    a. If you had to rank this identity for a scale of 1 to 5, with 5 being the most important, how important is being _____ to you?
    b. Why is that?
12. How would you describe your political identity? (If they ask what I mean, I will say: for example, liberal, conservative, libertarian, leftist/socialist, or you can use political parties such as democrat, republican, green party, tea party, etc.)
    a. If you had to rank this identity for a scale of 1 to 5, with 5 being the most important, how important is being _____ to you?
    b. Why is that?

Stimulated Recall activity:

13. For the remainder of the interview, I want to review a video recording of one of your classes and have you talk through what you were doing and thinking in the moment and what you are seeing now with regards to student participation and thinking. I will play the recording and stop every few seconds, to ask some questions and allow you to reflect on what was happening.

Interview Protocol #3: Student Follow-Up
Participant: Student Participant

To begin: I will remind the student about the project goals and outline the theme of this interview: reflecting on any changes in students participation outside of the class. I will state that there are no right answers and that it's ok to take pauses to think through questions and answers as well as not answer any question they don't want to answer. I will also assure them that no one, including Mr. Winchester, will know what they said--their answers will be anonymous. And if

there is anything they shared that they do not want me to include in the project, I will not include what they said in the project. I will also ask them if they have any questions about the interview and ask them to sign the interview consent form if they are still willing to be interviewed. I will also ask them if they have any questions about the interview and if they still agree to do the interview I will ask them to sign the interview consent form. The interview will be semi-structured and the following questions will serve as guides that I will utilize based on the flow of their responses, rather than as a rigid or linear protocol.

Student History:

1. So since it's been a few months since we last talked and you were in class, I was wondering what have you been doing since the school year ended? (If they ask what I mean, I will say: it could be related to school, or maybe extra-curricular activities, or something casual like starting a new hobby or doing stuff with friends, I just want to get an idea of what your life has been like since we last talked).
2. Now that it has been a few months, how would you describe your experience in the class?
3. Do you find yourself using the ideas or practices you learned in the class in other spaces? If so, how?
4. Do you find yourself thinking about yourself differently since that class? If so, how? (If they ask what I mean, I will say: like when you describe yourself to someone new, are you finding yourself talking about different aspects of yourself than before?)
5. Do you find yourself thinking about the news and politics differently since that class? If so, how?
6. Do you find yourself thinking about history differently since that class? If so, how?
7. How would you describe your participation in politics and political events since the class?
8. Have you noticed yourself seeing or participating in other educational settings, such as your classes this year, differently since Mr. Winchester's class?

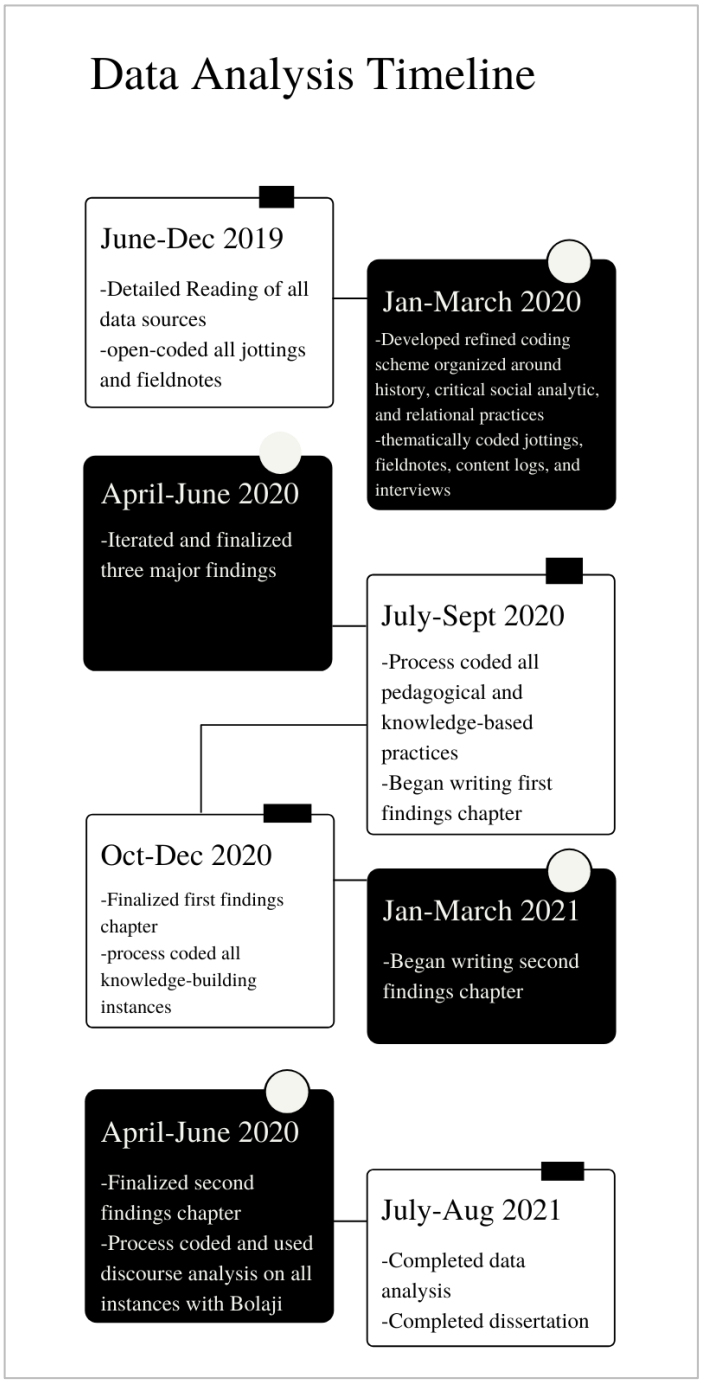
Student Identities:

9. Now I'm going to transition to a couple of questions about your identities. These are the same set of questions I asked in the first two interviews. It's ok if you would rather not answer any of these questions, just let me know and we can skip them. You can say: "I'd rather not answer that" and we can move on.
10. How do you define your racial/ethnic identity(s)? (for example, White American, Black American, European, African, South Asian/Indian, Middle Eastern/Persian, etc.)
    a. If you had to rank this identity for a scale of 1 to 5, with 5 being the most important, how important is being _____ to you?
    b. Why is that?
11. How do you define your gender identity? (for example, woman, man, non-binary, queer, etc.)
    a. If you had to rank this identity for a scale of 1 to 5, with 5 being the most important, how important is being _____ to you?
    b. Why is that?

12. How do you define your sexual orientation? (for example, heterosexual, homosexual, pansexual, asexual, etc.).
    a. If you had to rank this identity for a scale of 1 to 5, with 5 being the most important, how important is being _____ to you?
    b. Why is that?
13. How would you describe your political identity? (for example, liberal, conservative, libertarian, leftist/socialist, or you can use political parties such as democrat, republican, green party, tea party, etc.)
    a. If you had to rank this identity for a scale of 1 to 5, with 5 being the most important, how important is being _____ to you?
    b. Why is that?
14. What are, if any, some big lessons or ideas that you feel you learned from Mr. Winchester's class?
15. I know it's been a few months, but I was wondering how do you feel about the grade you got in Mr. Winchester's class? If you rather not talk about it, that is completely fine, and we can move on to the final set of questions.
16. What are your plans for this next year?
17. What classes are you taking?
18. What clubs/groups are you joining?
19. What are your plans post-high schools?

d. Appendix D

This graphic outlines each step of my data analysis process.



e. Appendix E

This is the overarching coding scheme developed for this project based on the three emergent themes on history, critical social analytic, and relational practices. I split the coding scheme up into three sections of those respective categories. This coding scheme doesn't not reflect all the codes used in analysis but provides a schematic for understanding categorization of codes and definitions. The history coding scheme is primarily based on Sexias & Peck, 2004 text; the critical social analytic coding scheme is primarily based on Darder, 2018 and Freire, 1970; the relational coding scheme is developed on grounded theory definitions. The last coding scheme is for pedagogical practices. This coding scheme informed my findings on the three primary pedagogical practices used by Mr. Nottingham: authentic collaborative questioning, explanatory narration, and conceptual & axiological modeling.

History Practices Coding Scheme		
Conceptual Category	**Code**	**Definition**
significance practices	historical contextualization	explaining the how, why, and towards what ends of historical events/people/actions
	micro-macro relationship	recognizing the relationship of micro events/actions leading to larger historical shifts
epistemological & evidentiary practices	historical thinking as process	understanding historical thinking and narrative development as an ongoing process rather than as a finalized, known fact/narrative
	historical dialoguing	encouraging the development/viewing of historical narratives as dialogues for understanding past
continuity & change practices	connecting past to present	making connections from the past to present day realities/systems
	tracing trajectories of ideas/systems	tracing historical trajectories of ideas and systems to see how they have changes and stayed the same
progress & decline practices	complicating historical narratives	complicating historical narratives with different perspectives/sources so it is neither "good" or "bad"
empathy & moral judgement practices	humanizing historical figures	humanizing historical figures by contextualizing their choices and status in world
	reconstructing meaning of historical event/action	reconstructing meaning of historical event/action of those alive during the time
historical agency practices	seeing oneself as an historical actor	recognizing the ways one is both a curator (through historical inquiry) and producer (through current and future actions of history)
	pursuing historical inquiry to make positive change vs. hide wrongdoings	recognizing how historical inquiry and narrative building have political implications for current and future action

Critical Social Analytic Practices Coding Scheme		
Conceptual Category	**Code**	**Definition**
dialogue	semantic sharpening	"revising and adjusting one's discourse (word choice, tone, and gesture) to gain analytic and political clarity" (Vossoughi, 2014 pg. 359)
	expanding sense-making through others	evolving and expanding one's ideas and way of seeing the world by incorporating others' perspectives and experiences
	co-teaching	teacher and students shifting roles interchangeably
praxis	grounding ideas in lived experiences	grounding idea development and sense-making on one's and others' lived experiences
	naming	explicit naming and defining of political constructs and frameworks
	sociopolitical system trajectories	understanding the trajectories and various forms of sociopolitical systems that encompass current realities
critical consciousness	recognizing self / collective ignorance	naming and unpacking the reasons for self / collective ignorance of sociopolitical systems
	necessity of voicing one's perspective	necessity of voicing one's perspective, experiences, and ways of knowing as resource for making sense of the world
	relationship between the personal and sociopolitical	seeing the relationship between sociopolitical systems and one's everyday experience
	curiosity	exploring questions and ideas beyond the scope of initial activity/action

Relational Practices Coding Scheme		
Conceptual Category	**Code**	**Definition**
relationship with one's self	relational self-reflecting	actively reflecting on one's listening/responding habits to ensure full presence
	valuing self-experiences/perspective	recognizing the value of one's experiences/perspective
	seeing room for oneself to grow/develop	believing oneself and continue to grow and develop socially, cognitively, culturally, ethically, and politically
relationship with others	collective pronouns	use of collective pronouns (our, we) in naming action/thinking
	activiely checking-in	making sure others are doing ok/understanding with other's are currently at mentally, emotionally, and physically
	individual responsibility to community	encouraging individual responsibility to make sure everyone is involved and valued in the community/activity
	seeing and treating each other as experts/co-thinkers	engaging in co-thinking/inquiry with others, recognizing the different knowledge others bring
relationship with larger world	reflecting on world perspective	recognizing how one's experiences shapes how they see and engage the world
	need for disruption	recognizing one's responsibility to challenge oppressive systems and actions of others
relationship with artifacts	challenging ideas	believing one has the right to challenge/push back on ideas and perspectives
	importance for expanding/refining thinking	importance of incorporating multiple perspectives to build/expand thinking and ideas

Pedagogical Practices Coding Finalized Coding Scheme		
Conceptual Category	**Code**	**Sub-Code**
Posing Questions	disagreeing with a student	
	challenging student with a new or extended question	
	asking a rhetorical question	
	asking students to elaborate	
	IRE	
	asking open-ended questions	
Explanation	clarifying activities and assignments	
	overviewing goals or tasks for the day or week	
	narration	naming contribution of student
		acknowledging emotional or cognitive difficulty
		naming core or main ideas
		"I"
		"you"
		"we"
		explaining what something means
		naming motivation for teaching or design of activity
		discussing importance of work
		naming or explaining connections across time and space
Modeling	corrected by student	
	calming students down	
	letting students lead	
	framing history practices through teaching	
	correcting or disagreeing with students	
	encouraging co-thinking	
	naming usefulness of history practices	
	building on ideas or themes of students	
	asking students to comment or ask questions	
	inviting students to critqiue or pushback on ideas	
	affirming particular ways of acting	
	naming forms of responsibility	
	affirming a student's comment or question	
	using personal experiences to ground ideas or questions	
	dialoguing with historical actors or artifacts	

f. Appendix F

This is a transcript of the entire 10-minute discussion on the definition of ownership. The colors highlight the sections I focused on in my analysis.

Transcription key: \\ = beginning of interruption, \\ = returning back to finish comment that was interrupted, || = interrupted comment that was never completed, student = student not participating in project.

Number	Speaker	Utterance
1	Mr. Nottingham	If you study US history there's a common theme around this idea of ownership, ok? What does it mean to own something?
2	Bolaji	It means to have [can't hear]
3	Mr. Nottingham	I'm sorry you said to what?
4	Bolaji	to legally\\
5	Mr. Nottingham	to legally
6	Bolaji	//own
7	Sarah	like it's yours, you own it
8	Bolaji	yeah
9	Mr. Nottingham	but what does that mean?
10	cross talk	
11	Mr. Nottingham	so tell me something you actually own
12	Sarah	mine\\
13	Borna	your house
14	Sarah	//this jacket
15	Mr. Nottingham	do you own your\\
16	Borna	no me but my parents
17	Mr. Nottingham	//house, 'kay so your parents own a house
18	cross talk	
19	Darius	your body
20	Taylor	your body
21	Mr. Nottingham	you own your body, like what does it mean to own your body?
22	Sarah	you make decisions for it
23	Mr. Nottingham	you but like, like is owning about decision making
24	Bolaji	[something] you control it, you control it
25	Mr. Nottingham	you control it?
26	Sarah	no?

27	cross talk	
28	Mr. Nottingham	no one else has your body?
29	Taylor	I own my shoes
30	Sarah	no!
31	Laquantre	what was the question?
32	Sarah	(to her table) I hope not!
33	Mr. Nottingham	I'm a little confused because I'm trying to understand\\
34	Laquantre	what was the question?
35	Mr. Nottingham	//this idea about what it actually means to own
36	Sarah	you have the rights\\
37	Laquantre	oh to own!
38	Sarah	//like you…have it.
39	Mr. Nottingham	you have it?
40	Sarah	no one else but you
41	Willie	but that's not like [something]
42	Mr. Nottingham	no one else but you
43	class talk	
44	Mr. Nottingham	ok hold on hold on (pointing to willie)
45	Laquantre puts hand up	
46	Willie	isn't it like kinda like…never mind
47	Mr. Nottingham	nah you're working through it, come on (beckoning motion)
48	Sarah	yes! (nodding)
49	Willie	[something] come back to me
50	Mr. Nottingham	ok we'll come back to you. Laquantre?
51	Laquantre	100% control over an object of entity
52	Mr. Nottingham	so I'm hearing a 100% control over an object or entity. Somebody else said that you own your body.
53	Sarah	I do
54	Bolaji	you don't have 100% control of your body
55	Sarah	over what?
56	Bolaji	your body
57	Sarah	(laughing) yes I do
58	Bolaji	not really
59	Sarah	yes really
60	Bolaji	you get drafted into the military that means they own your body
61	Laquantre	damnnn! That's facts!

62	Mr. Nottingham	what did you say?
63	Sarah	I feel like I was just [something]
64	Bolaji	[something] military
65	Mr. Nottingham	wait (lifts hand up to quiet class)
66	Sarah	he says the military will own you if they draft you
67	Bolaji	yeah you get it
68	student elaborating	
69	Laquantre	you really don't own your body (looks down on himself) I don't own anything, I own none of this
70	Sarah	ok
71	Laquantre	I'm just renting it
72	Sarah	renting it??
73	Laquantre	jokes, jokes
74	Mr. Nottingham	y'all are talking about some really interesting things
75	student elaborating	
76	Laquantre	(puts hand up) y'all think he's funny but he's low-key right
77	Mr. Nottingham	so I'm still confused because I don't think that any of you have articulated this idea of what ownership actually is
78	Laquantre	what, in general or in the united states?
79	Willie	it's about financial responsibility
80	Mr. Nottingham	ok so you think it’s a little bit about finance
81	Willie	yeah
82	Mr. Nottingham	say more about it
83	student elaborating	
84	Mr. Nottingham	so it's about the exchange of goods
85	Laquantre	you bought your phone
86	Mr. Nottingham	it's about the exchange of goods
87	Mr. Nottingham	I'm asking, so we’re starting our new unit on redefining the United States and central to this idea about, things in the us has been this idea or notion of ownership, right? People being able to say ‘I own this or that’ so what about uhh an idea that you have do you own it? What if you don’t pay for the idea but you have the idea do you own the idea

88	Mr. Nottingham	so what about uhh an idea that you have do you own it? What if you don't pay for the idea but you have the idea do you own the idea
89	Laquantre	no, no
90	Bolaji	you have to give something to get something
91	Laquantre	that's how the world works
92	Taylor	you have to buy the rights to own your own idea
93	Mr. Nottingham	you have to buy the rights to own your own idea, so even the things that you write about that you submit in class for example, those…
94	Laquantre	not yours
95	Micki raises hand	
96	Mr. Nottingham	you don't think it's yours?
97	Sarah	well I think other people have the same ideas…
98	Mr. Nottingham	Micki
99	Micki	ownership is a social construct
100	Mr. Nottingham	you said what?
101	Micki	ownership is a social construct and it's not real
102	Mr. Nottingham	(laughing) ok yes come on sociology! Yes ownership is a social construct
103	Taylor	everything's a social construct
104	Laquantre	but she said it's not real though?
105	Mr. Nottingham	what?
106	Laquantre	(puts hand up) ownership
107	Taylor	yeah
108	Laquantre	is it real?
109	Taylor	I mean, I mean society has made it real but like‖
110	Laquantre	that's low key true, you don't own shit in this world. Somebody can come and take from you
111	Bolaji	yeah
112	Mr. Nottingham	ok good people, what I actually want you to do is to uh look up the definition of ownership
113	Taylor	I did
114	Mr. Nottingham	what's it say? Thank you that was ready
115	Taylor	the act, state, or right of possessing something
116	Laquantre	possessing (pointing finger back and forth), possessing!

117	Mr. Nottingham	alright, the act…the state…or the right of
118	Laquantre	possessing\\
119	Taylor	possessing something
120	Laquantre	that's so sketchy [something]‖
121	Micki raises hand	
122	Taylor	the possession means the state of having or owning or controlling something
123	Laquantre	controlling (turns and points at Taylor then back at Mr. Nottingham)
124	Bolaji	we still need to know all of this
125	Laquantre	this is…these, these definitions (twisting his hands) rely on each other a little bit and they, the key word in ownership is possession and possession, the definition of possessions rivals the definitions of ownership, so how are either of these things valid? They can't be.
126	Willie	what's the definition of possession?
127	Laquantre	(claps and points to Taylor) read it again for me
128	Taylor	the definition of possession is the state of having owning or controlling something. Example, he has taken possession of one of the sofas.
129	Mr. Nottingham	so, so he owns it [can't hear] so like here's an example\\
130	Laquantre	what's the point?
131	Mr. Nottingham	//(pulling chair) I'm ah talking possession of this seat (sits down)
132	Laquantre	no ‘cause I can come up and through you out
133	Sarah	ow!
134	Laquantre	//of that seat (walks up to Mr. Nottingham and motions him throwing him out)
135	Mr. Nottingham	I'd like to see you try
136	Laquantre	I'm not going to actually do it (goes back to seat) I’m just making the example
137	Sarah covers her face	
138	Taylor	it says the [law?] a physical power or control over something as distinct from lawful ownership holding or occupancy, that's what the law says
139	Mr. Nottingham	ok so we got legal definitions (points to Bolaji) which Bolaji had alluded to, then we have this conversation about what possession looks like

140	Mr. Nottingham	there just seems to be a lot that's up in the air and what I'm learning right now, is that y'all don't know what it means to own anything
141	Micki	no ‘cause I can come up and through you out‖
142	Mr. Nottingham	real quick\\
143	Laquantre	Micki's right is what was about to say
144	Mr. Nottingham	//I hear this idea that it's a social construct, we'll come back to that
145	brief conversation	
146	Mr. Nottingham	ok so one of the things that we are going to explore over the course of this unit is what this concept of ownership actually means. Who’s been able to claim it, um, who’s been able to build boundaries and parameters around it, and I feel like the only thing that I can acknowledge at least right now for the time being goes back to a point that a Micki made, that ownership is a social construct. Much like everything else.
147	Mr. Nottingham	But we are going to hold on to this idea that ownership is a social construct and that the definition and our understanding of it is malleable, or it’s going to change (Micki raises hand slight) yeah
148	Micki	yeah everyone thinks that it's obvious like there but like if you really think about it like it's not even like it's not even a real thing.
149	Laquantre puts hand up	
150	Mr. Nottingham	I mean that's something that I actually really agree with that
151	student says it's practically real	
152	Willie	but it's still\\
153	Mr. Nottingham	it's still a social construct
154	Willie	//a social construct
155	Laquantre	(points to Mr. Nottingham) at the end of the sentence you said because you say people say it does
156	Mr. Nottingham	‘cause people say it does
157	Laquantre	people have to decide\\
158	Sarah	it means that it's society
159	Laquantre	//different people in place to make decisions. Who decides what ownership is here, it’s not the same as what ownership is somewhere else so how can we have one definition
160	Mr. Nottingham	so I wanna hold that we are going to obviously be in some debate on this concept of ownership um…(conversation shifts)

g. Appendix G

This is a transcript of the first 10-minutes of the DB-cussion. The colors highlight the sections I focused on in my analysis.

Transcription key: \\ = beginning of interruption, \\ = returning back to finish comment that was interrupted, || = interrupted comment that was never completed, student = student not participating in project.

Number	Speaker	Utterance
1	Sarah	um ok
2	Bolaji	uh so\\
3	Sarah	so oh sorry
4	Bolaji	// go ahead
5	Sarah	no, go ahead (shaking her head)
6	Bolaji	no it's fine
7	students laugh	
8	Sarah	(shrugs shoulders, smiles) ok
9	Sarah	um, do you guys think that the atomic bomb dropped on Japan was necessary to end the war by the U.S.?
10	multiple students say yes	
11	Sarah	then why? *And* why?
12	A student comments on why it was necessary	
13	Sarah	ok ||
14	Borna	yeah and Japan was rising as a power too so we had to like overcome that before they could
15	cross talk	
16	Taylor	but do you think like, but do you think like we fully understood the extent of what that bomb was gonna do to Japan though?
17	multiple students say no	
18	Laquantre	I think that that's what they thought they needed to do at the time but probably in hindsight I think they were probably looking back were like we could've done something a little (squeezes fingers) different\\

19	Taylor	yeah they could've done something
20	Sarah	something less like atrocious
21	Laquantre	//yeah but that was like\\
22	Taylor	yeah 'cause like there's still radiation in that area
23	Laquantre	//it's not even just that its [unclear] blow up the whole city
24	Roxana	wait wait wait wait (raising hand, quieting talking) let Laquantre speak
25	Laquantre	//like imagine if somebody dropped a bomb on Chicago like (does hand movements of a bomb dropping) Chicago gone, bye
26	Taylor	yeah
27	Laquantre	no more Chicago, no more people from Chicago [a few students asking what] people from Chicago in other places but you know what I mean the city's gone the culture's gone\\
28	Bolaji	//what about Evanston
29	Laquantre	(raises and throws hand down) (Bolaji lifts his hands and leans back) Jesus Christ
30	Sarah	I get what you are saying
31	Bolaji	Bolaji mouthing something
32	Roxana	wait 'til he's done
33	Bolaji	(whispered:) sorry!
34	Sarah	I get what you're saying Laquantre
35	Taylor	I do too
36	Bolaji	I'm sorry
37	Sarah	um
38	Chip	well I think the us could've done it in a less violent way than just dropping two atomic bombs killing a vast amount of people, they could've definitely like maybe a more peaceful way of talking to nations, not losing as many lives
39	Savannah	yeah I agree with that and what Taylor was saying basically the effects of that wasn't um short term it was long term, a lot more people died than like needed to die, like the people who actually attacked there were so many more families and devastation that led to like a lot of other problems and it didn't really solve anything

40	Taylor	wasn't Japan already like economically struggling in the first place?
41	multiple students say yeah	
42	Taylor	so then like, if we already had that economic like up like side to whatever we did then couldn't we have just instead of actually killing people couldn't we just-this sounds kinda mean-but couldn't we just spend more economically targeting\\
43	Borna	yeah
44	Taylor	//instead of like actually…
45	Borna	I think it was just a sense that of extreme power
46		a student makes a comment
47	Taylor	but like you can you can break someone down through their economy and not like \\
48	Sarah	I mean, I think like building off what Borna said like the us is literally just all that they all they were used to was power in like the world so I feel like they thought if they had this new cool thing like the atomic bomb (finger quotes) that nobody knew about like they would have so much power\\
49	Bolaji	yeah (Borna nodding)
50	Sarah	//over the rest of the world and they thought that was the only way but it, it was just a power move
51	a student makes a comment	
52	Micki	but was it justifiable though? I kinda think no\\
53	Taylor	no! It definitely wasn't
54	Micki	yeah right so
55	Sarah	but then they (stops and points to Laquantre who was trying to say something)
56	Laquantre	I think that ||
57	Micki	people after said that it was either get them first before they get us but in reality like Japan like they were getting bombed anyways not by the atomic bomb but other bombs, and they were already crumbling down so like
58	Sarah	right
59	Micki	so like it wasn't, it was just like (Savannah shaking her head) I don't know.
60	Darius	(raises hand) oh I

61	Laquantre	back to what Taylor said about economics (pauses and points to Darius but Darius points back to him)
62	Laquantre	I think what Taylor is trying to say is it's like it would have been better to kinda temporarily cripple them than to just kill the whole person
63	Taylor	cause that like crippled them like for-ever-er
64	Laquantre	forever, not even cripple them they're dead
65	Taylor	yeah
66	Laquantre	they're gone like generations are gone and it would've been better to just kinda temporarily put them\\
67	Taylor	behind
68	Laquantre	//behind (motioning behind him) so that that way they wouldn't have to worry about them in the future period because then we'll just be always ahead of them\\
69	Taylor	exactly
70	Laquantre	//no way for them [unclear]
71	a student makes a comment on cultural differences	
72	Laquantre	that's a good point because like kamikaze bombings were like.. err, whatever I don't know what it was called but they like you said rather die than just [unclear] kill themselves instead of giving up so
73	Laquantre	I feel like (pointing to Taylor) like, like the point about economics it's kinda like hard to say that that would have done anything
74	Laquantre	so I feel like you know almost— not that they wouldn't've cared—but I don't think that would have been enough (moving hands up and down like levels) \\
75	Taylor	I mean
76	Laquantre	//that's why I'd say they needed to drop the bomb, I still think they needed to do that, (shrug) they could've done something else but they needed to do something for sure.

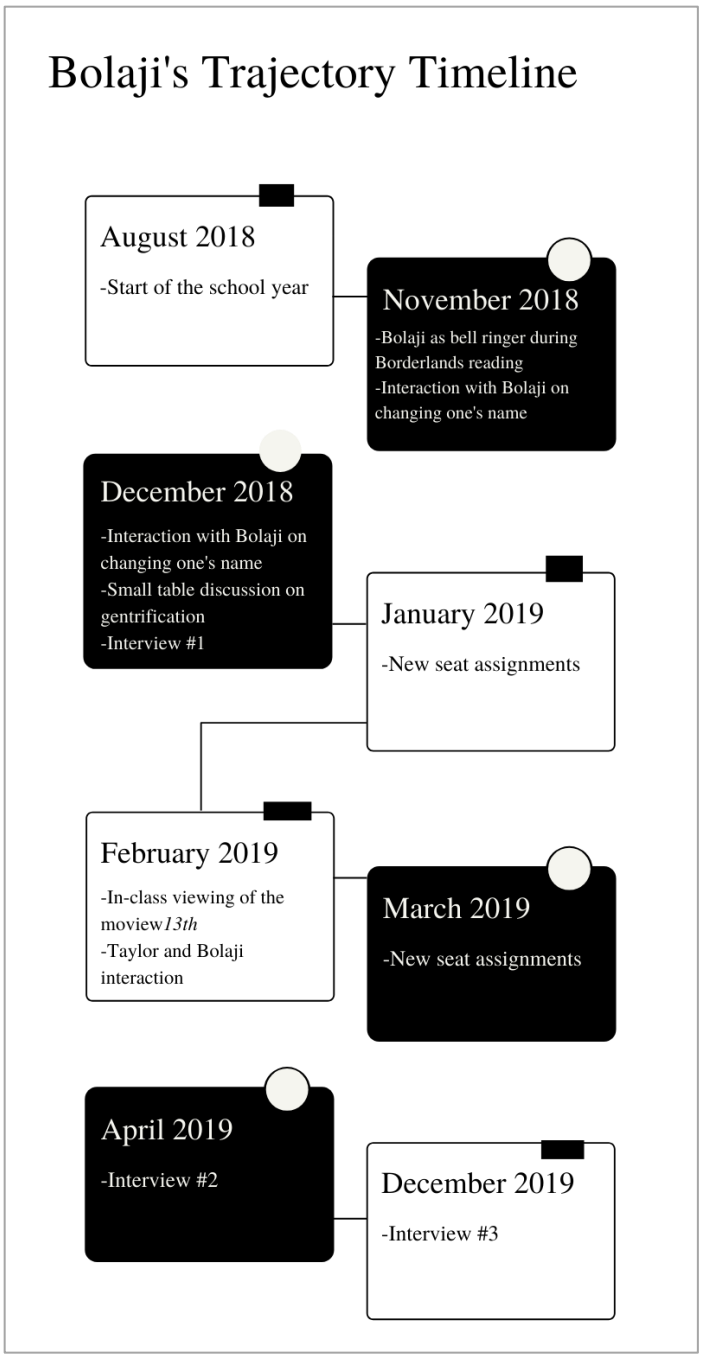
h. Appendix H

This is the final coding scheme developed for analyzing Bolaji's participation in jottings, field notes, and video recordings.

Bolaji Participation Codes	Sub-codes	Frequencies
Staying engaged on relevant topics		67
Incorporating humor/fun		35
Someone asking Bolaji a question or comment		34
Someone validating a point Bolaji made		24
People not taking Bolaji seriously		15
Someone reprimanding Bolaji to telling him to focus		9
People making fun of Bolaji		8
Bolaji reflecting on prior experiences		5
Bolaji disagreeing or critiquing		4
Asking a question or making a comment		133
	to small table group	10
	to Mr. Nottingham	33
	to Ms. Jackson	12
	to individual peer	35
	to whole class	43

i. Appendix I

This graphic reflects all major events discussed in this chapter.



XVII. Vita

AVA BRIANNE JACKSON

Northwestern University
avajackson2015@u.northwestern.edu | (716) 704-5228

EDUCATION

Ph.D.	2021	Learning Sciences, Northwestern University
		Committee: Drs. Na'ilah Nasir, James Spillane, Jolie Matthews, Shirin Vossoughi
Certificate	2017	Searle Center for Advancing Teaching and Learning
B.A.	2015	Cultural Anthropology & History, Duke University

PUBLICATIONS

Jackson, A. (2021). Design principles as cultural artifacts: Pedagogical improvisation and the bridging of critical theory and teaching practice. Mind, Culture, and Activity, 28(1), 61–81. https://doi.org/10.1080/10749039.2021.1882500

Vossoughi, S., Davis, N., Jackson, A., Echevarria, R. & Muñoz, A, & Escudé, M. (2021). Beyond the binary of adult versus child-centered learning: A close analysis of third-way pedagogies in the context of making. *Cognition and Instruction*. https://doi.org/10.1080/07370008.2020.1860052

Vossoughi, S., Jackson, A., Chen, S., Roldan, W., & Escudé, M. (2020). Embodied pathways and ethical trails: Studying learning in and through relational histories. *Journal of the Learning Sciences*, *29*(2), 183-223. https://doi.org/10.1080/10508406.2019.1693380

Jackson, A. (2020). The Impact of Critical History Practices on History Learning. *International Conference of the Learning Sciences, 1.* International Society of the Learning Sciences. [ISLS].

Jackson, A., Vogelstein, L., Clark, H., Linberg, L., Thompson, N., Uttamchandani, S. (2020). Learning Together: Reflections at the Intersection of Friendship, Research, and Learning Processes. *International Conference of the Learning Sciences, 1.* International Society of the Learning Sciences. [ISLS].

Vossoughi, S., Jackson, A., Bang, M., Rosebery, A. S., Warren, B., & Philip, T. M. (2018). Attunements to the Ethical in Design and Learning. *International Conference of the Learning Sciences, 1.* International Society of the Learning Sciences. [ISLS].

CONFERENCE PRESENTATIONS

Jackson, A. (2020, Apr 17 - 21) Relational Apprenticeship as Consequential to Collective Forms of Learning [Roundtable Session]. AERA Annual Meeting San Francisco, CA http://tinyurl.com/s6brbhz (Conference Canceled)

Jackson, A. & Winchester, C. (2020, Apr 17 - 21) Collaboration as Expansive Practice: Exploring the Learning Potential of Collaborative Action Partnerships [Symposium]. AERA Annual Meeting San Francisco, CA http://tinyurl.com/w4cfwj4 (Conference Canceled)

Vossoughi, S., Jackson, A., Muñoz, A., Echevarria, R. (2019, April). A Close Analysis of the Pedagogical Architecture in a Making and Tinkering Setting [Symposium]. American Educational Research Association Conference, Toronto, CAN

Vossoughi, S. & Jackson, A. (2018, June). Gestural pathways and ethical trails: Attuning to the axiological dimensions of embodied learning [Symposium]. International Conference of the Learning Sciences, London, ENG

Jackson, A. & Vossoughi, S. (2018, April). Epistemic Openness and Heterogeneity as Relational and Ethical Practices within Critical Pedagogy [Symposium]. American Educational Research Association Conference, New York City, NY

Jackson, A. (2017, October). Learning and Identity in Critical Pedagogy: Understanding the role of the educator in mediating youth learning and development [Paper Presentation]. Learning Sciences Graduate Student Conference, Bloomington, IN

Berry, A. & Jackson, A. (2017, November). Analyzing the Praxis of Critical Pedagogy: Understanding the Formation and Development of Critical Consciousness [Symposium]. American Studies Association Conference, Chicago, IL

Jackson, A. (2017, July). Learning and Identity within Critical Pedagogy [Paper Presentation]. Free Minds, Free People Conference, Baltimore, MD

RESEARCH ASSISTANTSHIPS

2017 – 2019	*The Moore Research Project: Learning Through Youth Community Tinkering, funded by the Gordon and Betty Moore Foundation*. In this position, I document the expansive forms of disciplinary learning and teacher pedagogy emergent in a tinkering after-school program using interactional and micro-ethnographic methods.
2019	*Cultivating Political & Ethical Perspective on Learning Virtual Lab, funded by the Spencer Foundation*. In this position, I supported Drs. Vossoughi, Hooper, Booker, McKinney de Royston on the development and organization of resources and network connections across participating research institutions.
2017 – 2019	*The Hands & Eyes Research Lab, funded by Dr. Vossoughi's Spencer/NAED Post-Doctorate Fellowship.* In this position, I documented micro-interactional forms of learning and joint activity in a tinkering after-school program using interactional analysis and micro-ethnographic methods.
2017	*Academic and Racial Identity Project, PI: Dr. Leoandra Rogers.* In this position, I used discourse analysis to document instances of identity enactment and sense-making to build an analytic framework for understanding the ways students conceptualize their academic identities.

TEACHING ASSISTANTSHIPS

School of Education and Social Policy, Northwestern University

2019	*Advanced Research Methods, TA for Dr. Lilah Shapiro.* In this position, I work with Dr. Shapiro in helping advanced undergraduate students develop thesis proposals, including providing written and verbal feedback, working with students one-on-one, and helping lead class discussions.
2018	*Methods of Observing Human Behavior, TA for Dr. Lilah Shapiro*. In this position, I led discussion groups on course readings, gave feedback on student work, including field note development, interview transcriptions, and project

analysis, and met with students one-on-one to provide support on projects and model different approaches to qualitative research.

Department of Learning Sciences, Northwestern University

2020 *Community Based Research Methodologies: Educational Justice, TA for Drs. Megan Bang and Shirin Vossoughi.* In this position, I was part of the teaching team that helped design and teach classes, graded and gave feedback on student work, and scaffolded methodological approaches to community-based research.

2019 *Culture and Cognition: Summer Leadership Program, TA for Dr. Shirin Vossoughi.* In this position, I was part of a teaching team that supported incoming, low-income freshman students of color into university level academic work. On top of supporting student learning on class topics, I also provided socioemotional mentorship during their transition into life at a predominantly white higher education institution.

2017 *Culture and Cognition, TA for Dr. Paula Hooper.* In this position, I helped design and teach classes on key learning and critical social theories, gave feedback on student work, including analytic papers and course projects, and met with students one-on-one and in groups to provide support on class presentations and model different approaches to data analysis and manuscript writing.

2016 *Culture and Cognition, TA for Dr. Shirin Vossoughi.* In this position, I helped design and teach classes on key learning and critical social theories, gave feedback on student work, including analytic papers and course projects, and met with students one-on-one and in groups to provide support on class presentations and model different approaches to data analysis and manuscript writing.

SERVICE

2018 – Current	Graduate Mentor through the TGS Diversity Peer Mentoring program, Northwestern University
2017 – Current	Undergraduate Mentor through the Graduates Mentoring Undergraduates organization, Northwestern University
2017 –2019	President of the Critical Contexts graduate student organization, Northwestern University
2018 –2019	Co-Chair, 2019 Learning Sciences Graduate Student Conference
2018	Volunteer Mentor/Facilitator for the (Re)Shape Chicago Youth Program, Alternatives, Inc.

RELEVANT PROFESSIONAL EXPERIENCE

2021	Co-designed and led a workshop on culturally responsive pedagogies for Illinois New Teachers Collaborative Webinar Series
2020	Created and led interactive virtual workshop on equitable teaching practices for the Illinois Professional Educator Competency Steering Committee
2020	Created and led a professional development workshop for "APUSH: Addressing White Supremacy in 2020" for AP United States History teachers.
2019	Attended the National Center for Research in Policy and Practice Conference: "Re-envisioning Graduate Training to Prepare Future Researchers to Work in Partnership with Education Stakeholders" in Blaine, Washington
2019	Presented research titled "Racial/Ethnic Identity Development in Critical Pedagogies" at the Developmental Sciences Cluster Data Blitz presentations
2017 – 2017	Design and Implementation of a Professional Development workshop for pre-service teachers in Evanston/Chicago
2016	Data collection and interview transcription for Dr. Sholly Fisch's Nature Cat study, funded through MediaKidz Research and Consulting