EXPLORING THE IMPACT OF AN EMBODIED SOCIALLY JUST HEALING PEDAGOGY OF PRAXIS: A MIXED METHODS STUDY

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Abstract

The way we teach (pedagogy) is as important as what we teach (content). Graduate level coursework is a form of professional development that many educators pursue. The pedagogical approaches utilized in many educational spaces, including in graduate level courses, is often built from the "banking model of education" (Freire, 1978/2018) in which the lecturer/facilitator gives information to others rather than engaging in a collaborative learning space. This mixed-methods study will explore the experiences of participants and of myself, a mixed/multiracial Korean and White facilitator and researcher in a graduate level course utilizing an embodied socially just healing pedagogy of praxis.

This study aimed to understand the potential impact of this pedagogical approach on participants in a three-week hybrid intensive summer course. Quantitative data measured change over time using a pre-test and post-test survey to measure change in their awareness of social injustice, their confidence in disrupting social injustice, their actions to embody social justice teaching, and their implementation of social justice, embodiment practices, and trauma-informed practices in their workplace, as well as their perception of how socially accepted they perceive social justice, embodiment practices, and trauma-informed practices to be. The quantitative data was mixed with qualitative data to understand the connection between participant change and their experiences in the course. Additionally, this research explored my experiences as a mixed race Korean and White facilitator and researcher. The elements of an embodied socially just healing pedagogy of praxis are explored in depth as a result of this research.

Keywords: pedagogy, professional development, embodied

Dedication

This is dedicated to the people who have felt the pains of being othered and have been made to feel less than. May you know that the systems that seek to pretend you are lesser than do not tell the truth. May you always know that your value does not come from degrees, accolades, or titles. May you remember that you are valuable exactly as you are. May you honor that your wisdom is rich, powerful, and important. May you reconnect to your brilliance and let it illuminate our world.

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To my Korean family and kin, thank you for the models of an unwillingness to cede to the powers of colonization and imperialism. I am forever grateful for the gifts of our culture. May we always know our beauty and our strength.

To my White family and kin, may we continue to heal our wounds and fragmentation so that we can (re)member our wholeness. From this healing, may we find the strength to continue to or to start disrupting racial injustice in its many forms.

The mixed-race community in many forms: in academic texts, on social media, and through art, thank you for being. Thank you for sharing your joys and pains and the exploration of what it means to be mixed in a world intent on forcing binaries.

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Glossary

Term	Definition
Banking Model of Education	A term coined by Paulo Freire (1978/2018). Describes a teaching approach in which students are viewed as empty vessels into which a more knowledgeable teacher makes "deposits."
Contemplative Practices	Practices that span many cultures, spiritual practices, and religions in which a person is deeply reflecting upon *something* including but not limited to their own thoughts, art, new knowledge.
Disproportionality	Overrepresentation of a group of people (race, gender, cultural group, etc.) compared to their representation in the overall population.
Educator	I use this term to include classroom teachers, facilitators of professional development, social workers, special educators, coaches, and anyone who supports the learning/unlearning process with others.
Embodied/Embodiment	A way of being fully integrated to include mind, body, heart, and spirit. There is intentional emphasis on practice over thought and theory.
Heterarchical	A social approach to leadership that aims to flattens power-over dynamics and is instead focused on equal valuation of input from all members or a group or organization.
Hierarchical	A social approach to leadership that emphasizes power and dominance with those at the "top" holding the most power and those at the "bottom" holding the least.
Mixed Methods	A research methodology that involves utilizing multiple types of data (e.g. qualitative + quantitative) and/or or multiple sources of the same type of data (e.g. qualitative + qualitative) to form a more comprehensive understanding of an issue.
Mixed Race/Multiracial	A person whose lineage is connected to more than one race.

Pedagogy	The approaches taken in teaching.
Praxis	Action + Practice of a theory, skill, etc. Applying what one learns/knows.
Transformative	Creates potent and lasting change.
Trauma-Informed	An awareness of origins of trauma, the impacts of trauma, and potential pathways to mitigate and/or heal trauma.
Unlearning	The practice of changing patterns of thoughts and habits.

CHAPTER I: INTRODUCTION

"Around the world, we are facing climate change, terrorism, and wars between people of different religions. Fanaticism, discrimination, division, violence, and economic crises, and the destruction of the environment affect us all. We have to look deeply into these sufferings so we can make good decisions and conduct ourselves wisely."

Thich Nhat Hanh

Good Citizens: Creating an Enlightened Society 2012

This research emerged from my years of experiences as a mixed race Korean and White person working in public education, from being a participant in various professional development spaces, and a facilitator of professional development. I worked in special education for over 12 years in various roles: para educator, interventionist, K-5 building-based speech language pathologist (SLP), and as a consulting SLP. As a public-school employee, I attended innumerable required professional development workshops/trainings. I also had the opportunity to self-select professional development in the forms of workshops and graduate level coursework.

I often felt overwhelmed and frustrated by most of the required professional development workshops/trainings I went to, and these sentiments were often echoed by my colleagues. Some of the workshops/trainings were mandated because there were new regulations or requirements from the State and/or the District Level. We would be updated about them and told how to implement them but were not asked to provide any input. Those of us working directly with students were often the least likely to have our suggestions and expertise solicited. These types of workshops/trainings felt restrictive and oppressive.

It was a gift to self-select workshops as professional development. I had the opportunity to attend workshops and retreats with people like Thich Nhat Hanh and rev. angel Kyodo williams and other people whose approaches to teaching were rooted in contemplative practices, relationships, in justice and healing. These spaces felt expansive and liberatory. Learning from these educators felt entirely different from many of the mandated and even many of the self-selected workshops/trainings I attended. The more experiences I had with educational spaces that I experienced as expansive and liberatory, the more I began to interweave these practices into my own teaching with adults.

I have served as an adjunct lecturer at three different higher education institutions for nearly eight years. I have taught undergraduates, graduate students, and working professionals taking graduate coursework as professional development. The first time I taught a graduate-level course, I felt entirely overwhelmed by the idea that I needed to stand in front of a group of people for three hours. This was how I had witnessed nearly all my professors and lecturers deliver their teaching. This style of teaching was often paired with a syllabus as lengthy as some of the assigned readings. Rather than following that path, I began experimenting and incorporating the aspects of the educational spaces that supported my growth, healing, and centered justice into the courses I taught and in my work as a trauma-informed equity professional development facilitator/educator with schools and other organizations.

As I collected feedback from course evaluations, informal feedback, letters I received from parents of students, and handwritten notes from students, I realized that something about how I was teaching was working for people. I didn't really know what it was, what to call it, how quantify it, or how to describe what was that was happening in

these educational spaces that was different from how I and other people had experienced education.

This research is an attempt to describe the embodied socially just healing pedagogy of praxis that emerged from my experiences, and its impact in a three-week social justice and trauma-informed graduate level course with in-service educators. Simultaneously, this research aims to unearth the realities of facilitating as a mixed race Korean and White person in predominantly white spaces. I often did not have the words to describe what was happening when I received push-back or harsh feedback, frequently from white women, about either my facilitation or the content. I hope to describe my experiences so that people who know what it feels like to be *othered* find some comfort in knowing they are not alone and that their experiences are real.

A Snapshot of Vermont

Vermont continues to be one of the least racially diverse states in the United States. The 2020 census, an imperfect measure (U.S. Census Bureau, 2022), revealed the following about Vermont's population compared to the U.S. population in general in Table 1 (U.S. Census Bureau, 2020).

Table 1

Racial Characteristics of Vermont Compared to U.S. (2020 U.S. Census Data)

Racial Categories	Vermont (%)	U.S. (%)
Black/African American, alone	1.4	13.4
Indigenous, alone	0.4	1.3
Hispanic*/Latinx/a/o	2.0	18.5
Asian, alone	1.9	5.9
Native Hawaiian & other Pacific Islander, alone	Z**	0.2
Two or more races	2.0	2.8
White alone, not Hispanic/Latinx/a/o	92.2	76.3

**Hispanics may be of any race, so also are included in applicable race categories*
***Z Value greater than zero but less than half unit of measure shown*

However, the racial diversity of the student population has increased while the teacher population has stayed predominantly White. Table 2 shows the 2017-2018 teacher demographics (National Center for Education Statistics, 2018) compared to 2018 and 2021 student demographics (Vermont Agency of Education 2018, 2021). In Vermont, educational disparities exist and persist (Diaz, 2015) which is on trend with the rest of the U.S. (Amemyia et al., 2020; Annamma, 2018; Love, 2019).

Table 2

Racial Characteristics of Vermont Schools

Racial Categories	2018 Educators (%)	2018 Students (%)	2021 Students (%)
Black/African American, alone	Z**	2.1	2.51
Indigenous, alone	#	0.15	0.3
Hispanic*/Latinx/a/o	1.3	2.06	2.63
Asian, alone	Z**	2.06	2.21
Native Hawaiian & other Pacific Islander, alone	Z**	0.07	0.13
Two or more races	Z**	3.55	3.47
White alone, not Hispanic/Latinx/a/o	97.4	90.02	88.74

#rounds to 0
**Hispanics may be of any race, so also are included in applicable race categories*
***Z Value greater than zero but less than half unit of measure shown*

As Vermont's racial and ethnic diversity continues to increase, especially in the student-body population in preK-12 schools, there is a real urgency for trauma-informed and racially-just practices within schools, especially since most educators and administrators are White and the persistence of disproportionate representation of Black and other societally marginalized youth in disciplinary actions.

Disproportionality in Vermont

A 2015 report by Jay Diaz, Esquire, of Vermont Legal Aid outlined discipline disparities connected to disability status connected to Individualized Education Plans (IEPs) and race in Vermont public schools. This report used data from the Civil Rights Data Collection (CRDC) and connected demographic information including race and disability to in-school suspensions, out-of-school-suspensions, expulsions, school-related arrest, referrals to law enforcement, incidents of restraint (both physical and mechanical), and incidents of seclusion.

The report found that students with IEPs accounted for 29.7% of in-school suspensions and 31.9% of out-of-school suspensions, but only made up 13.7% of the student body (Diaz, 2015). Black/African American students in Chittenden County who made up 5.7% of the student body population experienced 15.4% of the in-school suspensions and 13.1% of out-of-school suspensions compared with their White peers who made up 75.7% of the student body population and accounted for 2.6% of in-school suspensions and 3.2% of out-of-school suspensions (Diaz, 2015). In Franklin County, there were 20 Indigenous/Native American students out of 3,422 total students. These Indigenous/Native American students made up less than 1% of the student population but accounted for 19.7% of all in-school suspensions and 29.2% of all out-of-school suspensions (Diaz, 2015). In 2021, Act 35 was passed in Vermont which accomplished two important steps toward disrupting these disciplinary disparities.

First, Act 35 created a Task Force on Equitable and Inclusive School Environments. This task force is charged with making “recommendations to end suspensions and expulsions for all but the most serious student behaviors” and to

"compile data regarding school discipline in Vermont public and approved independent schools in order to inform strategic planning, guide statewide and local decision making and resource allocation, and measure the effectiveness of statewide and local policies and practices" (V.T. Act 35 p. 4). Second, Act 35 prohibits the suspension or expulsion of students under the age of eight unless the "student poses an imminent threat of harm or danger to others in the school" (p. 12). In addition to social identity disparities in school-based punishments, the Vermont Youth Risk Behavior Survey (YRBS; 2017, 2018, 2019) showcases how common social-identity trauma is in Vermont middle and high schools.

The Vermont YBRS (2017, 2018, 2019) found that in public education, Black youth, LGBTQIA+ young people, and young women experience higher levels of sexual assault, physical assault, and bullying/harassment when compared to their White cisgender male counterparts in both middle school and high school. The YRBS also illuminated that "youth of color" are "significantly less likely to believe there is an adult at school they could talk to if they have a problem" and LGBTIA+ youth are "significantly less likely than heterosexual students to have at least one adult in their school they could talk to" (n.p.).

Girls, students of color, and LGBTQIA+ students are also more likely than their White counterparts to miss school due to feeling unsafe (YRBS; 2017, 2018, 2019). If facilitators of professional development are not creating opportunities for participants to acknowledge and reflect on these realities, these trainings are likely to maintain rather than disrupt status quo and unjust and trauma-inducing realities will continue to be the norm for far too many students.

Context of the Study

This study took place during year three of the COVID-19 pandemic, an ongoing global crisis that exacerbated anti-Asian racism in the United States (U.S.; Chen et al., 2020; Perng & Dhaliwal, 2022) and illuminated many racialized, gendered, and class health disparities (Ruprecht et al., 2021, Watson et al., 2020). COVID-19 has exacerbated the toll on educators and many public school educators and leaders have found themselves more exhausted, overwhelmed, and more likely to leave the profession (Diliberti et al., n.d.; Hirshberg et al., 2023).

This study also occurred after global protests and increased global awareness of the persistence of anti-Black racism following the public murder of George Floyd (Apata, 2020). These combined events pressured school district and higher education institutions to reckon with the realities of and interconnectedness of trauma and systemic racism (Anand & Hsu, 2020; Davis et al., 2022; Grace et al., 2022; Gherardi et al., 2020; Joseph et al., 2020). Concurrently, educators across the nation are navigating increasingly tumultuous times in which there is heightened fervor and attempts to prevent educators from even discussing trans and queer identities or race or racism in public schools (Wright, 2022).

Similarly, *Education Weekly* found that "42 states have introduced bills or taken other steps that would restrict teaching critical race theory or limit how teachers can discuss racism and sexism" and "sixteen states have imposed these bans and restrictions either through legislation or other avenues" between January 2021 and April 2022 (Schwartz, 2021, n.p.). While these imposed bans have not reached Vermont, where this research took place, this state continues to be one of the least racially diverse states in the United States and disparities persist in our schools.

Problematizing Professional Development in Public Education

Each year school districts across the U.S. invest a significant amount of money toward professional development. It is estimated that "the 50 largest school districts in the U.S. likely spend a combined $8 billion every year on teacher development" (Jacob & McGovern, 2015, p . 8). The requirements for professional development vary across States.

Vermont educators are required to complete "a minimum of three (3) credits or forty-five (45) hours in the endorsement area" of professional development every three years for a Level I educator license and every five years for a Level II educator license to maintain their licensure through the state (VT Rule Series 5100, p. 29). Other professionals, including speech language pathologists, school psychologists, and occupational therapists, have different requirements for maintaining their professional credentials within their respective professional accreditation organizations. For graduate coursework "only academic course credits receiving a grade of 'B' or better are accepted" and many districts offer salary increases when educators on teacher contracts accrue 15, 30, 45, and/or 60 graduate credits beyond their initial degree.

Many school districts offer "in-house" professional development in addition to providing supplemental funding for self-selected workshops and graduate coursework. School districts across the U.S. invest time and money into professional development for teaching staff every year in hopes that it will improve outcomes for students. These outcomes are largely focused on students' standardized test scores as the benchmark for improvement (Fritzgerald, 2020; Love, 2019).

In recent years, efforts to embed trauma-informed education and anti-racist education practices have been further fueled by the COVID-19 pandemic, the recorded modern-day lynching of George Floyd (Anand & Hsu, 2020), and the omnipresent threat of gun violence in schools. In response to the increasing awareness of the impact of trauma and oppression (Davis et al., 2022; Gherardi et al., 2020; Joseph et al., 2020), there have been increased attempts at bringing trauma-informed practices and social justice education into public education (Davis et al., 2022; Gherardi et al., 2020, 2021).

According to a 2021 press release from Child Trends, a research organization focused on the well-being of youth, the number of states encouraging or mandating trauma-informed practices within professional development in schools went from nine to 30 between 2017 and 2019. In Vermont, Statute 16 V.S.A. § 2902 requires that "each public school shall develop and maintain a tiered system of academic and behavioral supports for the purpose of providing all students with the opportunity to succeed or to be challenged in the general education environment" and that it must include "trauma-sensitive programming, that are both school-wide and focused on specific students or groups of students" (n.p.).

Nearly all of the trauma-informed professional learning events I went to as a public school employee for over a decade decentered identity, sociopolitical contexts, and the majority of these trainings focused on deficit-based framing of students and their families, particularly Black, poor, disabled, and/or multicultural students and families (Annamma, 2018; Knestrict, 2018; Tuck, 2009). It was rare to hear from the trainers that educators are people who have also incurred trauma, been complicit in sustaining trauma, and/or need healing from their own trauma. They were always speaking to the trauma *out*

there in *those students* akin to a saviorism approach to *fixing* and *saving* students (Goldin et al., 2021; Venet, 2021), or there was complete race-evasiveness (Fergus, 2021) and a positioning of Vermont as somehow immune from racism. For example, a White consultant during mandatory training in response to a participant asking about racial trauma in schools said that "*those things* happen in urban areas, not here in Vermont."

There was scant discussion about the root causes of educator burnout and job dissatisfaction. It was not uncommon as a participant in trauma-informed workshops to hear presenters suggest practicing more "self-care" outside of work to increase productivity at work rather than to acknowledge or suggest avenues for transforming school culture that promotes and rewards overwork. If the realities educators are grappling with are not addressed, these efforts can unintentionally promote bootstrap ideology or meritocracy by suggesting that one can simply "overcome" obstacles rather than addressing the obstacles themselves. Similarly, a focus on "positivity" detours around the conditions that create harm, trauma, and injustice and hyper focuses on individuals needing to simply change their attitude or mindset (Gobir, 2021; Venet, 2021).

Most of the mandated professional development I participated in as an educator in Vermont followed what Freire (1979/2018) described as the *banking model of education*, a pedagogical approach that centralizes a presenter as the holder of all wisdom and decenters the lived experiences and expertise of educators, students, and families. A presenter would share hours of information about "best-practices" or "evidence-based practices" with little to no room for facilitated dialogue among participants.

There was little to no space for contemplative practices, healing-centered practices, or relational pedagogies in the continuing education spaces I participated in. Nor was there acknowledgement that classrooms can be sites of trauma for students whose identities have been marginalized by society (Annamma & Morrison, 2018; Love, 2019; Simmons, 2017). Grant (2019) wrote that: "silence and compliance become dark alleys where low expectations and a negative show of emotions by teachers toward Black and Brown students reside" (p. 10). Numbers and statistics about the impact of anti-Blackness and other forms of racism would often be presented but there was also an avoidance of truth-telling about the impact of emotions on others.

Significance of Study

"All of us in the academy and in the culture as a whole are called to renew our minds if we are to transform educational institutions - and society - so that the way we live, teach, and work can reflect our joy in cultural diversity, our passion for justice, and our love of freedom" (hooks, 1994, p. 34)

Educators are situated in a complex and hierarchical web in which they often have little power to enact change while simultaneously upholding hierarchical systems by way of adultism, racism, and other forms of oppression within their educational spaces. It is critical that we develop professional learning for educators that both supports the well-being of educators who are navigating the complex realities of working in public education while simultaneously ensuring that justice work is centered.

Educators who are White women hold racially socially dominant identities and concurrently experience gender-based oppression. Educators of color are navigating racism in its many forms, and educators who are women of color navigate both sexism

and racism (Lisle-Johnson & Kohli, 2020). Disabled educators experience ableism (Kattari et al., 2020; Ostiguy et al., 2016), and LGBTQIA+ educators experience homophobia, queerphobia, and transphobia (Griffin & Ouellett, 2003) at work and in society. We need professional learning spaces that simultaneously hold those complexities.

It seems counterintuitive to tell teachers to create trauma-informed and socially-just educational spaces from a *banking model* pedagogy (Freire, 1978/2018) rather than from engaged and embodied pedagogy that supports teachers in becoming more introspective, self-aware, and concurrently externally focused on systems of oppression (Haines, 2019; Sosa-Provencio et al., 2020; Wagner & Shahjahan, 2015). If there are no opportunities to examine current practices and beliefs and to integrate new ways of engaging with each other, it is likely we will perpetuate the same oppressive social conditions.

Resistance to educational injustice has taken many forms, including but not limited to culturally responsive pedagogies (CRP) (Ladson-Billings, 1995, 2021), DisCrit (Annamma & Morrison, 2018; Connor et al., 2016), Youth Participatory Action Research (YPAR) in community-based organizations (Villa et al., 2018) and in schools (Bertrand, 2018), restorative and transformative justice in schools (Davis, 2019; Martinez et al., 2022; Valandra, 2020), teacher professional development (Vaandering, 2014), and in teacher preparation programs (Hollweck et al., 2019). There is a long history of researchers, facilitators, educators, activists, and people who blend those roles, who approach(ed) their work with both love and justice at the center (Davis, 2019; hooks, 1994, 2001, 2004; King, 1967/2010; Linklater, 2014; Peterson, 2017; Sosa-Provencio et

al., 2020), and in my field experience, these approaches were far too rare in most professional learning spaces.

There are studies that have focused on embedding social justice into teacher preparation (Roegman, et al., 2020), counselor trainee programs (Killian & Floren, 2020), professional learning within school districts (Camburn, 2010), but there is a lack of research focused on graduate level coursework designed for in-the-field educators. Additionally, it has been almost impossible to find research in which the facilitator is mixed race, specifically East Asian and White, engaging in this work in an all White space.

Positionality

I define myself as *racially ambiguous*: biracial Asian (Korean) and White. I use the phrase racially ambiguous to describe my experiences of sometimes being racialized as Asian, Latine/x/a/o, Indigenous, *unknown,* or *other* and sometimes as White. Growing up in Vermont meant that I was often the *only* in most spaces, including at home, at school, and in the broader society.

I am the daughter of a first-generation South Korean immigrant father and a mixed White European mother, and I am a child of divorce. My childhood was filled with visits with my Korean family, who were working class/working poor, on weekends and holidays. The rest of my time was spent in rural Vermont with in a working class family with my White half-siblings, my White mom, and my White stepfather. I was the only mixed-race child on either side of my family until I was ten with the arrival of my first cousin on my father's side.

The first time I met another Korean and White student was in high school. However, our experiences differed, since they had an older brother who was also mixed, and they both lived with their two biological parents. My school experiences were peppered with racist slurs and *othering.*

My earliest memory of this is from first or second grade when a student and I were walking toward each other down a long hallway. We were the only two in the hallway, me likely coming back from the nurse with a headache or stomachache. I remember him smiling at me and smiling back in response. When we were only a few feet from each other he said, still smiling, "ch***." I had no idea what the word meant but knew immediately it was not something friendly. Similar and different experiences have continued throughout my entire life.

I have no recollection of anything about my Korean heritage being acknowledged, let alone celebrated at school. The only topic about Korea that was ever discussed was about the Korean War which was taught through a U.S.-centric framework with the U.S. positioned as the "hero." The complex experiences of being mixed means that I have been the recipient of the dreaded question "what are you" by complete strangers in public and while at work by coworkers.

My professional roles and certifications do not reflect the many years spent in workshops, conferences, and other courses learning more about race and racism, systems of oppression, healing, liberation, trauma-informed practices, and relationships. Nor do those degrees, experiences, or certifications reflect the years spent receiving support through therapy to understand the impact of early childhood experiences and to heal from them.

The experiences of being the *other*, learning about the impact of and roots of trauma, healing my own traumas, and working in special education in a predominantly White state ignited my passion to build a pedagogy that was simultaneously disruptive and healing. Learning directly from people like Thich Nhat Hanh and rev. angel Kyodo williams offered guidance on how to engage in this work that was distinctly different from most of the professional learning I had experienced throughout my K-16+ education.

Purpose of Study

This mixed methods study explores the experiences of participants and my experiences as the facilitator/researcher, to examine pre- and post-course change, and to understand the elements of an embodied socially-just healing pedagogy of praxis. This evaluation design included multiple phases: pre-course data collection, during course data collection, and post-course data collection. The qualitative data included pre-course facilitator reflections, qualitative responses from participants on the questionnaire variant of the convergent design pre-course survey, warm and cool feedback from participants, facilitator/researcher memoing, and a participant pre- and post-course reflective survey. Quantitative data collection were pre-and post-course surveys utilizing a 7-point Likert scale, 26-item survey. This research aimed to answer these research questions:

1. RQ1: Did change in liberatory consciousness awareness, social justice behavioral intentions, liberatory consciousness action, and social justice perceived norms occur for participants as a result of this course?
2. RQ2: How did participants prior experiences with TIC and SJE and experiences in this course connect to quantitative change?

3. RQ3: What were my experiences as a mixed race Asian and White person co-creating and facilitating this learning space with this group of White educators?
4. RQ4: What are the elements of an Embodied Socially Just Healing Pedagogy of Praxis?

The way we teach (pedagogy) is just as important as what we teach (content). It is imperative that educators approach their work with a trauma-informed and socially just framework to create transformation in our schools and communities (Davis, 2019; Davis et al., 2022; Love, 2019; Venet, 2021). The intention of this research is to illuminate a transformative pedagogy that can be supportive to the participants in learning how to navigate their own healing while increasing their capacity to be socially just educators. This mixed methods study seeks to directly support in-the-field educators in developing the awareness and the skills needed to disrupt ongoing systems of oppression, and the trauma wrought from these realities through truth-telling, self-reflection, and justice-focused action in community (hooks, 2003; Valandra, 2020) utilizing an embodied socially just healing pedagogy of praxis.

Through the literature review in the next section, the complexities of social identity will be more fully explored. This will be followed by a discussion of some of the *toxins* negatively impacting schools and educators broadly and the resulting *symptoms* for educators. The literature review will close with descriptions of some of the *antidotes* as well as a description of the conceptual model utilized in this research.

CHAPTER II: LITERATURE REVIEW

In this literature review, I first explore identity. The impact of whiteness in education is followed by an exploration of the experiences of women of color facilitating and teaching in higher education institutions. Then I describe the ways in which multiracial/mixed race people have different experiences than their monoracial counterparts and the complexity of proximity to whiteness for multiracial/mixed people who have White heritage.

Following this, I introduce a conceptual model for the development of the pedagogical approach that is central to this research. I describe some of the toxins that prevent schools and professional learning spaces from being socially just and trauma-informed: the banking model of education, antidialogical professional development, the educational industrial complex, and saviorism. In describing the symptoms of these toxins, I overview the complexities of oppression in public education, moral injury, burnout, and secondary trauma response. I then discuss the realities that public educators are leaving the profession.

Following, I describe the antidotes, which start with the importance of slowness in the academic classroom and contemplative practices. I then discuss the importance and cautions of utilizing embodiment and creating room for emotions in the academic classroom. The next sections focus on social justice education, addressing the complexities of trauma-informed practices in education, and engaged pedagogy.

Racialized Identities

We exist in a world that organizes and categorizes people in many ways such as age, gender, sexuality, disability, country of origin, and more. While race has no

scientific basis (Painter, 2010) it does have very real impacts on how people are perceived and the access or lack of access to jobs, equitable income, quality education, housing, healthcare, they are afforded (Love, 2019; Menakem, 2017; Radd & Grosland, 2019; Rothstein, 2017; williams, et al., 2016). Race and perceived race also impacts the ways in which people are treated interpersonally in a society organized by white racial identity at the top of the hierarchy (Hamad, 2020; Love, 2019; Menakem, 2017).

The origins of whiteness and its implications in education will first be described. Then the experiences of women of color navigating whiteness while facilitating in higher education will be explored. This will be followed by unpacking the experiences of mixed race/multiracial people.

Whiteness & White Racial Identity

"whiteness is a powerful construct with historical, institutionalized, structural, discursive, emotional, and psychic dimensions that are embedded in a racialized structure of power, privilege, oppression, and exclusion...it is both an ideology and a set of structural arrangements" (Radd & Grosland, 2019, p. 665).

Cheryl I. Harris (1993) outlined the historical underpinnings that led to the development of White racial identity which included the systematic ways in which Black and Indigenous people were positioned as *other* and *lesser* in comparison to those deemed *White*. As movements toward justice were made, Harris (1993) noted that more "subtle forms" of whiteness as property emerged but persisted through "the legal legitimation of expectations of power and control that enshrine the status quo as a neutral baseline, while masking the maintenance of White privilege and domination" (p. 1715). While whiteness and White cultural practices are viewed as *neutral* and *normal*, those

deemed as *other* are perceived as *abnormal* (Annamma, 2018; Harris, 1993; Shah & Grimaldos, 2022).

Radd and Grosland (2019) described how "certain groups of students become racialized and minoritized ("of color"), whereas those identified as White are neutralized, normalized, and transparent" (p. 66). They expand on this and state that "Normalizing Whiteness centers the experiences and perspectives of European Americans as representative and emblematic of all and, thus, any deviation from them is seen as "different" or even abnormal or unnatural" (p. 66).

Whiteness can also present as opportunity hoarding. Underhill et al., (2018) wrote that "whiteness, as a dominant ideology, normalized White opportunity hoarding making. The power of this 'ideological glue' is that it provides whites in different social positions with ready-made rationalizations, explanations, and justifications for racial asymmetries" (p. 25). In higher education, this can present as overrepresentation of White professors (Davis & Fry, 2019) which can negatively impact women of colors safety, connectedness, and protection in higher education institutions.

Facilitating as a Woman of Color in White Spaces

"*Who is concerned for the needs of women of color in the classroom when our traditional Western perspective warns against such thinking? To further complicate the examination of caring in the safe and secure place of the classroom, we ask, can a woman of color teacher confront and examine oppressive power structures while simultaneously providing a caring atmosphere for her students who may benefit, however unwittingly or unwillingly, from those oppressive structures?" (Johnson-Bailey & Lee, 2005, p. 115)*

The question above posed by Johnson-Bailey and Lee describes the complexities of teaching as a woman of color in the academy. There is a belief that "White males as professors are the norm, represent rational thought, and fit almost invisibly into the atmosphere of the classroom, while women of color are the highly visible 'other' and act as interlopers" (Johnson-Bailey & Lee, 2005, p. 117). Baker and Copp (1997) described the academic landscape in which "faculty members who violate the White male, able-bodied stereotype must also experience students' contradictory expectations regarding gender, race, ethnicity, sexual orientation, and physical abilities" (Baker & Copp, 1997, p. 42). Johnson-Bailey and Cervero (1998) found that students recognized women of color as racialized and gendered but did not apply race nor gender to their instructors who were White men, indicating White men are somehow race- and gender-neutral, or the norm.

Women of color in the academy experience harm from colleagues, administrators, and students with regularity (Johnson-Bailey & Lee, 2005; Niemann, 2012), yet discussions about gender-based oppression, especially experienced by women of color, are too discouraged and disbelieved (Valenti & Friedman, 2020). This reflects the reality that "our society implicitly and explicitly discourages race talk through normative ground rules that ignore and silence honest discussions about race and its impact on the lives of people of color" (Sue, 2013, p. 665).

Neimann (2012) stated that "women of color can be very vulnerable to students' verbal violence toward them" (p. 466). They suggest that "patriarchal attitudes, grounded in cultural, religious, and historical norms" (p. 468) increase the potential for men to act out their resentment toward women being in positions of power and/or authority in the

classroom. Neimann (2012) further ascertained that "women who do not meet stereotypical expectations that they will nurture students arouse anger, distrust, and feelings of betrayal. Be aware of these different expectations—not only from students but often from faculty colleagues— and their harmful impact" (p. 469). This means that for women of color in the academy, there is a sense that "we should be prepared to have our knowledge base questioned, and that our authority would often be challenged" (Johnson-Bailey & Lee, 2005). Women of color in the academic classroom may aim to provide "an ethic of care" (Johnson-Bailey & Lee, 2015, p. 115) but remain uncared for. These layers multiply burden women of color who are experiencing harm in all directions, from colleagues, students, and administrators as they attempt to teach. Mixed/multiracial people navigate and experience the world differently than monoracial people do.

One's social positioning or perceived closeness to "whiteness" can be used to maintain racial hierarchy (Garay et al., 2022). Garay and colleagues (2022), found that "White Americans perceive multiracial groups with White ancestry as having higher status than monoracial minority groups and multiracial groups with dual minority ancestry" (p. 12). Despite this, and perhaps because of this, mixed and multiracial women in the academy (and elsewhere) have the potential to leverage change with their depth of understanding of whiteness and can "leverage our familiarity with whiteness and intimate knowledge of White supremacy (e.g., having racist family members)" (Jackson et al., 2021, pp. 181). This knowledge can be viewed as a "multifaceted form of White privilege, to directly push back against exclusionary and racist policies and practices within our institutions" (Jackson et al., 2021, pp. 181).

The realities of existing as a mixed-race/multiracial person in a society organized by whiteness and binaries are complex.

"What Are You?"

Until the year 2000, the U.S. Census did not have the option for people to select more than one racial identity, though mixed/multiracial people have existed long before that. Today, there are still many forms that only allow for the selection of one racial/ethnic identity or people are forced to select "other." Many mixed race and multiracial people have been on the receiving end of the question "what are you," which instantly others them. Mixed race and multiracial people are socially perceived as *something different* in a culture hyper-focused on "either/or" binaries, which means that "biracial people are caught between categories that may not fully describe their identity" (Standen, 1996). The realities of being mixed, of being both and neither, in predominantly White spaces can evoke complex emotions and psychological distress due to experiencing microaggressions that monoracial people do not have to endure (Johnston & Nadal, 2010).

Johnston and Nadal (2010) outline five "multiracial microaggressions in everyday life" as: (a) exclusion or isolation: occurs when a multiracial person is made to feel excluded or isolated based on their multiracial status; (b) exoticization and objectification: occurs when a multiracial person is dehumanized and treated like an object; (c) assumption of monoracial identity (or mistaken identity): occurs when multiracial people are assumed or mistaken to be monoracial (or a member of a group they do not identify with); (d) denial of multiracial reality: occurs when a multiracial person is not allowed to choose their own racial identity; and (e) pathologizing of identity

and experiences: occurs when a multiracial person is not allowed to choose their own racial identity (p. 133). These microaggressions can occur at home (Nadal et al., 2013), in schools with peers (Jackman et al., 2001; Standen, 1996), and in the broader community with strangers (Johnston & Nadal, 2010).

Research by Jackman et al. (2001) indicated that people perceive mixed/multiracial people as socially awkward and isolated. Similarly, Sanchez & Bonam (2009) found that "biracial people may be viewed as having less favorable traits than people who are monoracial" (p. 147) and that "biracial people may be more likely to receive negative evaluations than their monoracial peers and the act of disclosing biracial identities appears to make them vulnerable to negative feedback" (p. 145). These negative impressions that people place onto mixed/multiracial people do not go unnoticed by mixed/multiracial people (Ho, 2015). Contrary to these studies focused on the negative ways mixed/multiracial people are viewed, which is an important aspect of the mixed/multiracial experience, there are also researchers who focus on the acts of resistance that multiracial people take to disrupt binary racial identity.

Harris (2016) suggested the use of MultiCrit as a way for "structural determinism to reach beyond a critique of the black/White binary and focus on a lesser written about, but still detrimental ideology: a monoracial paradigm of race" (p. 804). Harris (2016) further described multiracial women as existing "in a liminal space; betwixt White spaces and monoracial spaces of color" (p. 1045); neither feeling a sense of belonging with or to monoracial spaces. Drawing from the work of Anzaldúa (1987), Chang (2014) posited that people "who claim a Multiracial identity cross the boundaries of normative monoracial constructions by identifying with more than one race, locating them in a

Multiracial borderland—" and that this "claiming of a Multiracial identity is not solely a borderland of racial deviance, per se, but also a space of agency" (p. 26). Chang offered that "asserting one's Multiraciality is an unapologetic act of agency and prophetic love" (p. 45) and further proclaimed that "identities change based on the relational nature of specific situations" and that "there is no way to essentialize Multiracial identity" (p. 32).

Toxins, Symptoms, and Antidotes

The above section describes the experiences of women of color and of multiracial/mixed people in broader society as well as within the academy to situate the experiences of facilitators of color, including mixed/multiracial people, in the context of whiteness. This section will now focus on education more broadly to include both preK-12 education and higher education and will describe the *toxins* that are negatively impacting education, the *symptoms* that present themselves in educators in preK-12 and higher education, and the *antidotes* that directly address the origins of the ills and can alleviate the symptoms.

Figure 1

The toxins, symptoms for educators and the antidotes

The Antidotes
Social Justice Education
Complexified Trauma-Informed Practices in Education
Slowness in the Academic Classroom
Contemplative Practices
Emotions and Embodiment in the Academic Classroom
Engaged & Liberatory Pedagogies

The Toxins:
Whiteness in Education
The Banking Model of Education & Antidialogical Pedagogy
The Educational Industrial Complex & Saviorism

The Symptoms for Educators
Moral Injury
Secondary Trauma Response
Burnout

Toxins in Education

In this section I describe the *toxins* that prevent educational spaces broadly from being liberatory spaces. There are certainly other toxins, but three main toxins will be focused on below. The impacts of whiteness in education on students and the pressure to uphold whiteness regardless of one's racial identity are the first toxin explored. This is followed by a description of the banking model of education (Freire, 1987/2018) and antidialogical professional development (Kohli, et al., 2015). The last forms of toxins discussed in this section are the educational industrial complex and saviorism; which I suggest are interconnected.

Whiteness in Education

The roots of public education in the U.S. are bound with colonization, anti-Blackness, ableism, xenophobia, sexism, classism, heterosexism, and transphobia (Love, 2019). While there have been changes made in the direction of justice, much of those roots still require deeper examination and extraction to tend to the still open wounds.

The exclusion of Black/African American, Asian, Indigenous, Latine/x/a/o, and disabled students has been ongoing since the inception of public education in the U.S. (Love, 2019; Williamson et al., 2007). Williamson et al. (2007) described how "Whites created segregated schools as a mechanism to keep the races apart in order to sustain the racial, political, social, and economic hierarchy" (p. 208). These harsher punishments and views of Blackness being equated to criminality fuel the "school-prison nexus" and pushes Black youth, disabled youth, and multiply marginalized youth out of schools (Annamma, 2018, p. 10; Meiners, 2007).

Some of education's seemingly *neutral* practices, such as the development of behavior plans as a response to "noncompliant student behavior" and giving routine standardized literacy screenings, prevent schools from being truly anti-oppressive trauma-informed spaces (Knestrict, 2018; Love, 2019; Venet, 2021) but instead promote compliance and monoculturalism. Other manifestations of oppression and the reification of whiteness as normal include: a hyper-focus on written word versus oral language skills, the pressure for perfect attendance, monolingualism, and continuing to teach disabled students in separate classrooms (Annamma, 2018; Farinas, 2016; Okun, 2021; Slaughter & Cross, 2021).

Disparate outcomes run rampant in public education for Black youth, Indigenous youth, Latine/x/a/o youth, LGBTQIA+ youth, and youth experiencing poverty (Annamma, 2018; Connor et al., 2016; Diaz, 2015; Love, 2019). For these same youth, there is also overrepresentation in disciplinary referrals and severity of consequences, over- and underrepresentation in special education, underrepresentation in AP classes, and underrepresentation in graduation rates (Annamma, 2018; Annamma & Morris, 2016).

Far too often, the realities and impact of whiteness, especially on Black and other youth and educators societally marginalized, are not taken seriously enough, or they are used to try to ban books and topics connected to these truths. In public schools there is the normalization of "privileging and normalizing the interests and needs of White students, families, and staff" (Shah & Grimaldos, 2022, p. 23), which results in a de-privileging and pathologizing of the interests and needs of far too many people. This can present itself through curriculum violence which can be viewed as a type of identity-based trauma that often goes under-recognized.

Curriculum violence, a term coined by Ighodaro and Wiggan (2010), was described as "the deliberate manipulation of education and academic programs in a manner that marginalizes students and compromises their learning experiences, as well as the intellectual and social-psychological well-being of omitted groups" (p. 24). They further wrote that "the exclusion of minority contributions and perspectives is a central issue in creating social-psychological and academic trauma in students. Experiencing curriculum violence can lead to school avoidance and dis-engagement, low achievement levels, and negative social-psychological dispositions in students" (p. 24). Jones (2020)

expanded on this notion and suggested that curriculum violence "does not have to be deliberate or purposeful" (n.p) and that it encompasses race-based trauma and other forms of identity-based trauma. For example, Jones (2020) wrote that "leaving queer history out of the curriculum or teaching it in ways that are irresponsible is violent" (n.p).

Shah and Grimaldos (2022) suggested that "whiteness is a logic that upholds control and power among White people in institutions such as schooling" and "can also exist in Indigenous, Black, and racialized bodies that have been socialized into whiteness and have been expected to conform to these logics for professional and personal protection and advancement" (pp. 23-24). This type of internalized oppression (David, 2013) or conforming to whiteness can present as oppressive pedagogies.

The Banking Model of Education & Antidialogical Professional Development

The banking model of education (Freire, 1978/2018) and antidialogical professional development (APD) (Kohli et al., 2015) are omnipresent in educational spaces. Freire wrote that within this model of education "knowledge is a gift bestowed by those who consider themselves knowledgeable upon those whom they consider to know nothing" (p. 72). Students are viewed as receptacles into which teachers "deposit" knowledge.

Freire (1978/2018) outlined the elements of the banking model of education as: a) the teacher teaches and the students are taught; b) the teacher knows everything and the students know nothing; c) the teacher thinks and the students are thought about; d) the teacher talks and the students listen -- meekly; e) the teacher disciplines and the students are disciplined; f) the teacher chooses and enforces *their* ideas, and the students comply; g) the teacher acts and the students have the illusion of acting through the action of the

teacher; h) the teacher chooses the program content, and the students (who were not consulted) adapt to it; i) the teacher confuses the authority of knowledge with their own professional authority, which they set in opposition to the freedom of the students; and j) the teacher is the subject of the learning process, while the pupils are mere objects (p. 73). He described the banking model of education as one that "attempts to control thinking and action" and "leads [people] to adjust to the world, and inhibits their creative power" (p. 77). Kohli et al. (2015) expanded on Freire's work and described antidialogical professional development used in teacher professional development.

Antidialogical professional development (APD) is a mode of professional development described as using "banking methods and teaching technical skills, APD frames teachers as empty vessels. APD does not offer teachers agency in their work, and focuses on compliance" (Kohli et al., 2015, p. 10). Kohli et al. (2015) further state that "APD frames the PD trainer as all-knowing and the participating teachers as passive, thus alienating them from the opportunity to engage in inquiry or praxis" (p. 10). This approach to professional development is neither trauma-informed, nor is it socially just. APD is also found in the forms of "providing teachers with rote memorization, lectures on discrete skills, or training on pre-packaged curriculum" (p. 10). APD is also present in many preK-12 classrooms and supported by the *educational industrial complex* (Picciano, 1994) and is akin to White saviorism.

The Educational Industrial Complex & Saviorism

The educational industrial complex positions students and families as "customers" instead of "partners in the common good" (Picciano & Spring, 2013, p. 5). This allows companies and organizations to profit from "failing" schools by selling pre-packaged

curriculum and other educational gimmicks (Love, 2019). Love (2019) explored the realities that "education reformers take up space in urban schools offering nothing more than survival tactics to children of color in the forms of test-taking, acronyms, grit labs, and education character" (p. 10). This tactic furthers tropes that Black and Brown and other youth marginalized by systems of domination and oppression need "saving" rather than addressing the systems themselves (Goldin et al., 2021; Love, 2019; Sondel et al., 2019).

White saviorism positions White cultural practices as the standard to which communities of color are compared to, are found lacking, and require the assistance of the "heroic White self that is a type of 'messiah' figure for people of color, a White figure that saves the latter from misfortune (Vera & Gordon, 2003, p. ix) This belief system and the resulting practices are inextricably linked to a culture of White supremacy (Goldin et al., 2021; Knaus, 2018; Sondel et al., 2019). White saviorism upholds the practice of placing White educators in school districts with predominantly Black and Latine/x/a/o educators student and family populations with the belief that White educators are more suited to teach compared to Black and Latine/x/a/o educators (Sondel et al., 2019). This practice "fails to address oppressive structures" (Cammarota, 2011, p. 244) and upholds the ahistorical belief that people of color have not or cannot "resist and lead the transformation of oppressive conditions" (Cammarota, 2011 p. 245) without the support of White people. Neither the educational industrial complex nor saviorism will lead to improved outcomes in education.

The Symptoms for Educators

Students and their families experience a plethora of symptoms as a result of the current education systems. Some of those impacts can be found above in the *toxins* section. Since this study is centered on understanding the experiences of educators in the field, the symptoms for educators will be focused on. This section will describe the *symptoms* that educators in primary and higher education institutions experience as a result of existing within toxic environments which will include moral injury, secondary trauma response, burnout, and the resulting outcome of public educators leaving the field are explored.

Moral Injury

Moral injury is a term originating from mental health professionals who were working with U.S. military veterans who found that veterans were experiencing a unique set of feelings not connected to post-traumatic stress disorder (Litz et al., 2009; Shay, 2014). Shay (2014) expanded on the work of Litz et al. (2009) and described moral injury as the experience following a betrayal of "what's right" by a person in a position of authority or of oneself in a "high stakes situation" (p. 700). Moral injury can present itself as "profound feelings of shame and guilt, and alterations in cognitions and beliefs (e.g., 'I am a failure,' 'colleagues don't care about me'), as well as maladaptive coping responses (e.g., substance misuse, social withdrawal, or self-destructive acts)" (Williamson et al., 2021, p. 453).

There has been recent emphasis on moral injury in public education (Litz et al., 2019). Educators who are attempting to "enact justice" in "conditions in which no just action is possible because of contextual and school-based injustices" (Levinson, 2015, p. 203) are at higher risk of developing moral injury. Levinson (2015) further suggests that

"just action is further inhibited by school-based injustices, including discriminatory school policies and insufficient resources, training, and professional supports for educators" (p. 211). It is the conditions that create moral injury; not a failure on the part of a person experiencing moral injury.

There is increased risk of experiencing moral injury, burnout, secondary trauma response, in addition to the omnipresent realities of harm and discrimination, for educators whose identities are societally marginalized (Kattari et al., 2020; Menakem, 2017; Saleem et al., 2020; Sue, 2010), while simultaneously working in a profession overrepresented by White people (Lisle-Johnson & Kohli, 2020). Another experience related to moral injury for educators is secondary trauma response.

Secondary Trauma Response

Secondary trauma response, also referred to as a *trauma exposure response* or *vicarious trauma* is the response someone has after witnessing or knowing about someone else's traumatic experience (Jacob & Lambert, 2021; Lipsky & Burk, 2009). Lipsky and Burk (2009) further defined a trauma exposure response as "the transformation that takes place within us as a result of exposure to the suffering of other living beings or the planet" (p. 41). Presentations of a trauma exposure response can include hypervigilance, feelings of helplessness and hopelessness, fear, chronic exhaustion, anger and cynicism, a sense of persecution, and an inability to empathize (Lipsky & Burk, 2009). Secondary trauma response has been studied mostly outside the field of education but there are some researchers bringing this experience of educators to the forefront (Simon et al., 2020).

Etiologies of secondary trauma response are varied within education. Educators working with youth may be privy to stories of bullying and/or harassment that students are experiencing at school. They may hear stories of mistreatment, abuse and experiences of discrimination based on gender, race, disability, and other identities often subjected to societal harm (Saleem, et al., 2020). Educators who share these societally marginalized identities may have heightened distress by re-witnessing their own traumatic and harmful experiences happening to others (Anthym & Tuitt 2021). The emotional experiences of secondary trauma response are akin to burnout.

Burnout

Burnout is described as having three components: emotional exhaustion, negative/ cynical attitudes, and negative self-evaluation (Leiter & Maslach, 2016; Maslach & Jackson, 1981). Public school educators are at high risk of experiencing burnout (Bodenheimer & Shuster, 2020; Kim et al., 2021; Robinson et al., 2019). In a survey conducted in April and May of 2021, Kotowski et al. (2022) reported 72% of teachers were "very or extremely stressed" and that 57% felt "very or extremely burned out" (p. 413). Gorski and Chen (2015) found that educators engaged in educational justice activism experienced burnout in the forms of "deterioration of emotional and psychological health, deterioration of physical health, and disillusionment and hopelessness" (p. 402). Faculty in higher education are also at risk of experiencing burnout (Pope-Ruark, 2022). Moral injury, secondary trauma response, and burnout are impacting educators in the field especially in the ongoing landscape of COVID-19.

Public Educators are Leaving the Profession

The National Education Association (NEA) released results from a survey of NEA members working in public education in January 2021 (Jotkoff, 2021). The report indicated that 67% of respondents reported burnout "as a very serious issue" and 90% of respondents believed it to be "a very serious or somewhat serious issue" (n.p.). Additionally, these results found that "half (55%) of members say they are more likely to leave education sooner than planned because of the pandemic." Black and Hispanic educators reported being "more likely to retire or to leave early" (p. 2) than their White counterparts. This survey also indicated that 74% of NEA members reported having "to fill in for colleagues or take other duties due to staff shortages" and 80% of members reported "that unfilled job openings have led to more work obligations for the educators who remain" (n.p.).

The Antidotes

We need antidotes that directly address the toxins. We can do this through centering social justice education and justice-centered trauma-informed practices which will be described in more detail. There are pedagogical approaches that can alleviate the symptoms and that lend themselves well to moving at a more sustainable pace while expanding consciousness and centering healing and wholeness. These approaches can be utilized in academic classrooms in the forms of slowness, contemplative practices, emotions, and embodiment, and engaged and liberatory practices. Each of these will be discussed below.

Social Justice Education

There have also been attempts to incorporate social justice education into existing frameworks that operate in public schools and in higher education institutions by simply

attaching words like *equity*, *diversity*, and *inclusion*. This performative approach does not center justice but allows for systems to operate as they have without changing anything (Stewart, 2017). Attempts at simply focusing on diversifying staff does not solve issues of injustice. Adams and Zúñiga (2016) stated that diversity focuses on "differences and commonalities" but is "unlikely to address the ways in which social group differences have been used historically and in the present day to rationalize and justify the damage done by inequality and injustice within the larger society" (p. 41). To disrupt this, a more in-depth approach of exploring *justice* over diversity is necessary (Adams, 2016; Adams & Zúñiga, 2016; Stewart, 2017). Adams and Zúñiga (2016) outlined seven core concepts of *social justice education* (SJE):

1. People are socialized within societal institutions through which oppression gets learned, reinforced over time, and reproduced in different social settings.
2. Social group identities are rooted in historical legacies that have been socially constructed.
3. People are socialized within societal institutions through which oppression gets learned, reinforced over time, and reproduced in different settings.
4. The individual and the group identities that people act on in different social contexts operate as unequal socially constructed positions of privilege and advantage, or marginalization and disadvantage.
5. Oppression is pervasive at all levels of social organization.
6. Social identities play out intersectionality although they have different salience in different social settings.

7. Critical awareness, knowledge, and skills are needed to challenge, resist, and take effective action for change.

In addition to understanding the core concepts of SJE, it is imperative that the pedagogical approach is supportive of justice within the classroom.

Adams (2016) wrote that an SJE "needs a pedagogy that creates learning communities where members share and learn from each other's experiences, reflect on their own and other's experiences to make sense of larger structural systems of advantage and disadvantage, and create new meaning for themselves" (p. 29). The six principles of this pedagogy should be understood as "*concurrent, not sequential, approaches and processes*" (p. 28). These principles include the development of a "welcoming and inclusive social justice learning environment based on clear norms and guidelines agreed to by the entire learning community" (p. 38). This pedagogy must also "help participants acknowledge their own multiple positions within systems of inequality in order to understand how oppression operates on many levels" (p. 38). This pedagogy draws "upon the knowledge and experiences of participants and the intergroup dynamics in the room to illustrate and discuss social justice content" (p. 38) and "fosters active engagement with the issues and collaboration among participants" (p. 38). Adams (2016) also suggested that this pedagogy must "foster and evaluate personal awareness, acquisition of knowledge and skills, and action-planning processes to create change" (p. 38).

However, Gherardi at al. (2020) noted that while SJE is necessary, it does not necessarily embed trauma-informed or trauma-responsive practices. Interweaving social justice education and trauma-informed practices is essential for ongoing healing and movement toward justice (Davis et al., 2022; Menakem, 2017; Soundararajan, 2022).

Complexifying Trauma-Informed Practices in Education

"Anticipating or permitting lower performance from any group of children is inequitable. Educational practices that ignore such inequities, either by essentializing difference or attempting to ignore it, are manifestations of firmly rooted and pervasive attitudes that may best be described as pathologizing the lived experiences of students. I use the term pathologizing to denote a process of treating differences as deficits, a process that locates the responsibility for school success in the lived experiences of children (home life, home culture, SES) rather than situational responsibility in the education system itself." – Shields (2004, p.112)

The Substance and Mental Health Services Administration (SAMHSA, 2014) outlined six principles of *trauma-informed care* (TIC) as: (1) safety, (2) trustworthiness and transparency, (3) peer support, (4) collaboration and mutuality, (5) empowerment, voice and choice, (6) cultural, historical, and gender issues. TIC, also referred to as *trauma-informed practices* (TIP), is encouraged to be used as a guide, not as a checklist (SAMHSA, 2014) and is applied across many disciplines and fields, including education (Davis et al., 2022; Maynard et al., 2019; Venet, 2021).

Venet (2021) described trauma-informed education as an approach to "use our understanding of trauma and its impacts on children to shift our approach to education in classrooms, schools, and broader systems" (p. 10). The definition Venet proposed is:

> Trauma-informed educational practices respond to the impacts of trauma on the entire school community and prevent future trauma from occurring. Equity and social justice are key concerns of trauma-informed educators as we make changes

> in our individual practice, in classrooms, in schools, and in district-wide and state-wide systems (p. 10).

This definition acknowledges that trauma-informed does not necessarily mean the practices are justice-centered. Some TIP tend to be hyper-focused on the trauma that occurs outside of school, usually with a deficit frame of Black, poor, disabled, and other systematically marginalized peoples (Becker-Blease, 2017; Boylan, 2021; Goldin et al., 2021; Venet, 2021), while detouring from the realities that traumatization occurs in school through experiences like curriculum violence (Ighodaro & Wiggan, 2010; Jones, 2020) and identity-based traumas (Gaffney, 2019; Lawson et al., 2019) both explored earlier in *toxins*.

Gherardi et al. (2020) found that "racism was not mentioned in the literature we reviewed as a critical consideration in trauma-sensitive schools. This is especially problematic given their claims to address racial disproportionality in experiencing trauma and its effects" (p. 492). These authors also warned that there is "potential for trauma-sensitive schools to reproduce trauma if they fail to confront complex issues of race, class, gender, history, and policy" (p. 495). Similarly, Goldin et al. (2021) described their experiences as trauma-informed facilitators working with school-based educators during which they would hear "critiques of the cultures and norms of students and their families and communities…without naming race—all while those being critiqued are people of color" (p. 3).

Attending trauma-informed trainings does not mean that those practices extend to the systems themselves. An organization, such as a school, can be *trauma-organized* (Bloom & Farragher, 2013) while attempting to employ trauma-informed practices with

students and families. Goldin et al (2021) and Khasnabis & Goldin (2020) suggest that an antidote to saviorism approaches to TIP is "systemically trauma-informed practice (SysTIP)" which "requires acknowledging and acting upon the oppressive systems that construct these and other traumas" (p. 4). In order to not uphold power-over pedagogies, it is critical that pedagogies and practices that are antithetical to the banking model of education (Freire 1978/2018) and antidialogical professional development are implemented, such as slowness in the academic classroom.

Slowness in the Academic Classroom

"Slowing down, or decolonizing time, is about reconnecting to our embodied selves and nurturing 'depth' in our work for equity and social justice in the academy, and about improving our quality of life and work." (Shahjahan, 2015, p. 499)

Academia and graduate level courses are often taught at a fast pace with a pressure to push through the curricula (Berg & Seeber, 2018; Lau, 2019). Berg and Seeber (2018) suggest that "corporatization of universities has led to standardized learning and a sense of urgency" (p. 8). These practices and pedagogical approaches have been named as ableist and counterproductive for student learning, especially for disabled students (Chen, 2014). Osituy et al. (2016) define ableism as "the pervasive system that oppresses people with disabilities while privileging people who do not currently have disabilities" and that it "operates on many levels, including institutional policy and practice, cultural norms and representations, and individual beliefs and behaviors" (p. 299).

An example of institutional ableism includes when students "are required to get special documentation and often a stigmatizing diagnosis in order to prove their need to

be taught in a way that works for them" (Osituy et al., 2016, p. 304). This requires that students "provide third-party verification of private medical information and seek permission to do what they need to do in order to participate fully and work to their true potential" (Osituy et al., 2016, p. 317). Ableism can lead to low expectations, a teacher/professor not believing in the full potential of students, and of students disbelieving their own skills and strengths because their talents are outside of White, male, and abled identities (Annamma & Morrison, 2018; Kattari et al., 2020; Shyman, 2016). Ableism also intersects with racism, classism, ageism, xenophobia, and other forms of oppression (Annamma, 2018; Connor et al., 2016) that can negatively impact graduate students (Ostiguy et al., 2016).

Slowness as a pedagogical approach can disrupt the "ever-present tension" that "exists among students, faculty, and administrators" all of "whom are constrained by these expectations of time and productivity" (Shahjahan, 2015, p. 492). Lau (2019) suggests that "alternative structures that accommodate longer periods of thinking and writing or shorter forms of writing would do better justice to student learning" (p. 15) are one way that the graduate classroom can be more conducive to a variety of student needs. Contemplative practices can support slowness in the classroom, create the conditions for people to sit with discomfort and can support individual and collective healing.

Contemplative Practices

"When we don't run away from our suffering, but we recognize it, embrace it, and look deeply into it, suffering begins to transform, and liberation and enlightenment manifest."

— Thich Nhat Hanh 2006, p. 67

Davis and Behmcross (2020) critiqued current iterations of mindfulness since "most mindfulness practices in the West, in general, and in teacher development, in particular, have been appropriated from ancient Eastern cultural, spiritual, and philosophical practices" (p. 583). Studies on mindfulness and in teacher development are also lacking in "critical, equity-focused frameworks that asked researchers to interrogate the sociopolitical contexts in which these programs exist or analyze the planned, enacted, and hidden mindfulness curricula" (Davis & Behmcross, 2020, p. 584). williams (2016) described the potential of contemplative practices to "expose and cut through the unwholesome roots of needless suffering" (p. xiv) so long as there is an intentional focus on the ways domination and whiteness permeate our own minds and our societies.

Contemplative practices span many cultures and religions (Barbezat & Bush, 2013). A frequently cited and highly researched form of contemplative practices is *mindfulness*. Gorski (2015) found that mindfulness supported activists in becoming "clearer and more thoughtful…about their activism," "gave them a stronger spirit of peace and nonviolence" when approaching their activism and increased their capacity to "connect more compassionately" (p. 709) with others in their activism. It also offered some alleviation from burnout. However, mindfulness is not a cure-all, and its cultural origins have often been erased.

Figure 2 was created by the Center for Contemplative Mind in Society and provides an idea of the variety of contemplative practices.

Figure 2

The Tree of Contemplative Practices

In the academic classroom contemplative practices are counter to the banking model of education and antidialogical pedagogy. These practices emphasize a slowing down that "is about focusing on building relationships, not about being fixed on products, but accepting and allowing for uncertainty and being at peace without knowing outcomes" (Shahjahan, 2015 p. 497).

Barbezat and Bush (2014) wrote that "the exact form of the practices depends on the context, the intent, and the skills of the facilitator" (p. 11). These authors suggested that the objectives of contemplative practices in higher education are to: a) build focus and attention; b) embed contemplation and introspection into course content so that students find connections between the material and themselves and "deepen their understanding of the material"; c) develop compassion and connection to others; and d) to develop a sense of "inquiry into the nature of their minds, personal meaning, creativity, and insight" (p. 11). It was cautioned that "teachers must have personal experience" with contemplative practices and that these are "not modes that can be taught in a single workshop or described in a set of fixed protocols" (p. 19). They further suggested that "these practices require a strong connection with the students" and "they should be thought of as structured improvisations rather than following rigid, fixed scripts" (p. 19).

Contemplative practices are counter to the "academic protocol" (Sue 2013, p. 666). The academic protocol can often "dictate that a sterile, objective decorum, devoid of feelings, be observed in classrooms" and that "many educators thus view emotions as antagonistic to reason and conduct their classes according to the academic protocol" (p. 666). Both contemplative and embodied practices create room for emotional exploration

and somatics, both of which can be beneficial in healing and justice work (Ford et al., 2018; Haines, 2019; Hanh, 2006; Menakem, 2017).

Emotions and Embodiment in the Academic Classroom

"In schools, emotions are like a hidden curriculum in the students and teacher relationship. Although emotions like love and wanting to help students have always been a part of teaching and teacher education, they have not been recognized as important components of study because of inattention to the affective side of research and the generation of knowledge"

Grant, 2019 p. 13

Bringing the body and emotions into the classroom is a way in which trauma-informed practitioners and social justice educators cultivate awareness of triggers and pathways toward healing (Dover et al., 2018; Haines, 2019; Menakem, 2017; Nguyen & Larson, 2015; Sosa-Provencio et al., 2020). This requires that we bring attention to the reality that "our bodies are not only important vehicles of knowledge, transmitters or producers, but also witness first-hand the embodied reactions to the content that we teach" (Wagner & Shahjahan, 2015 p. 245). We experience emotions in our bodies. Phrases like "my blood was boiling" or "it felt like a gut punch" illuminate just how visceral our emotions are. Adams (2016) suggested that one must "anticipate, acknowledge, and balance the emotional with the cognitive components of social justice education learning" (p. 38) in social justice pedagogy. Emotional granularity (Barrett, 2004) is a skill that can support the emotional aspect of learning.

Emotional granularity is an "aspect of emotional expertise" (Wilson-Mendenhall & Dunne, 2021, p. 1). Wilson-Mendenhall and Dunne (2021) traced the origins of this

phenomenon to Buddhist theories which have been in existence for over 2000 years. People with high emotional granularity are described as being able to "distinguish feeling angry from other negative feelings, such as feeling fearful, exhausted, or lonely" whereas people with low emotional granularity may "experience feeling bad without further distinction" (Wilson-Mendenhall & Dunne, 2021, p. 1). Emotional granularity is a skill that can be developed (Wilson-Mendenhall & Dunne, 2021) and is one that supports coping skills and well-being (Kashdan, et al., 2015; Smidt & Suvak, 2015)

Within embodied pedagogy and emotional exploration, emotions and emotional expression are gendered and racialized in classrooms and the broader society, and our bodies influence the way our emotions are perceived (Grant, 2019; Haines; 2019; Hamad, 2020). Menakem (2017) described the ways our bodies contain traumas collected from lived experiences (e.g., natural disasters, interpersonal harm) and intergenerationally (e.g., the enslavement of African peoples and genocide attempts of Indigenous peoples by White settlers). He suggested that collectively we need to find practices that support our metabolizing trauma by learning how to sit in our discomfort, to understand the ways trauma manifests in our bodies, and to develop new ways of tending to our trauma responses so we are less reactive and more intentional about how we exist in our bodies and co-exist with others. For example, a White woman expressing anger compared to a Black woman or Black man displaying anger, especially if speaking about race and racism, will be perceived very differently (Grant, 2018; Hamad, 2020). The subsequent social treatment will also be markedly different as "the White woman…is likely to be vindicated" (Hamad, 2020, p. ,16) whereas a person of color, a disabled person, or any

person with a societally marginalized identity may be met with disbelief, dismissiveness, denial, and mistrust among other invalidating responses (Haines, 2019; Hamad, 2020).

Bringing attention to these sociopolitical aspects of emotions through embodiment can be supported through pedagogical approaches. Nguyen and Larson (2015) defined embodied pedagogy "as learning that joins body and mind in a physical and mental act of knowledge construction. This union entails thoughtful awareness of body, space, and social context" (p. 332). They suggested that this pedagogical approach can support those in the classroom to "create personal social meaning *with* and *in* the body" (p. 342).

Ginwright (2018) defined *healing centered engagement* (HCE) as an "approach [that] is holistic involving culture, spirituality, civic action and collective healing" (n.p.). He further explained that "HCE is strength based, advances a collective view of healing, and re-centers culture as a central feature in well-being" (n.p.). A healing centered approach includes being "explicitly political, rather than clinical" as well as "culturally grounded and views healing as the restoration of identity" and "supports adult providers with their own healing" (n.p). Ginwright also suggested that this approach "views those exposed to trauma as agents in the creation of their own well-being rather than victims of traumatic events" and is "asset driven and focuses well-being we want, rather than symptoms we want to suppress" (n.p). This healing-centered approach blends healing in connection with social justice education.

Engaged and Liberatory Pedagogies

bell hooks (1994) described engaged pedagogy as "a holistic model of learning" in which "teachers grow, and are empowered by the process" (p. 21). She further stated

that those who are willing to "transform the curriculum so that it does not reflect biases or reinforce systems of domination are most often the individuals willing to take the risks that engaged pedagogy requires and to make their teaching practices a site of resistance" and that it requires "being vulnerable in the classroom, being wholly present in mind, body, and spirit" (p. 21).

In direct opposition to the banking model of education, Freire (1978/2018) wrote that "those truly committed to liberation must reject the banking concept in its entirety" (p. 79). He suggested *problem-posing education* as the antidote to the banking model. Within problem-posing education, the distinctions between teacher and student disappear; both are learning through interacting with each other. This model also requires that we perceive ourselves as attached to and are transforming the world rather than being "isolated, independent, and unattached" from it (p. 81). Problem-posing education views students "as critical thinkers" and "regards dialogue as indispensable to the act of cognition" (p. 84). This approach also "bases itself on creativity and stimulates true reflection and action upon reality" (p. 85). This approach recognizes that people are "in the process of *becoming*- as unfinished, uncompleted beings" and "that education must be an ongoing activity" (p. 84). This process can support the development of a liberatory consciousness (Love, 2018).

Dr. Barbara J. Love (2018) described *liberatory consciousness* as having four nonlinear elements: (a) awareness, (b) analysis, (c) action, and (d) accountable/allyship. She stated that a liberatory consciousness "is to be continually practiced event by event, each time we are faced with a situation in which oppression or internalized oppression is evident" (p. 611). This process is unending and requires persistence in resisting the status

quo and requires the development of an understanding of the ways social justice and injustice exist and persist.

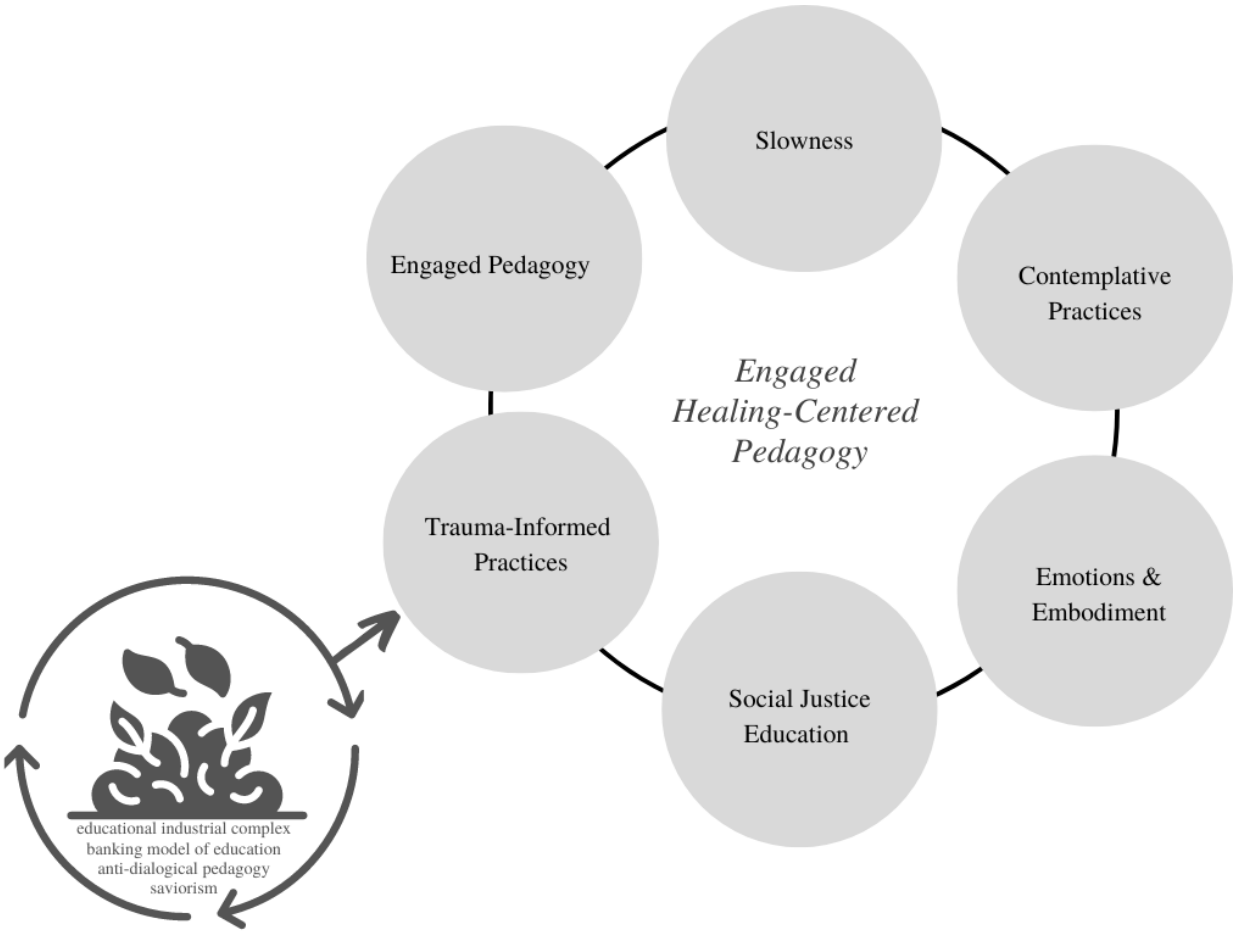
Building the Pedagogical Conceptual Model

Freire (1978/2018) posited that people who "espouse the cause of liberation are themselves" will also employ oppressive educational practices such as "the banking concept of education" (p. 72). As such, an understanding of oppressive practices must be explored in addition to our social position(s) and identities. Therefore, it is critical to utilize pedagogies that invite participants and facilitators to better understand themselves and their experiences of pain and suffering within their current contexts. Simultaneously, pedagogies that encourage hope and courage to disrupt oppressive systems and injustice within schools are desperately needed. To do this, facilitators and educators who embody a pedagogical approach that is both hopeful and powerful are essential.

I suggest that we must compost oppressive pedagogies and practices, named here as the educational industrial complex, banking model of education, anti-dialogical pedagogy, and saviorism. We can then use the energy generated from that compost to connect engaged pedagogy (hooks, 2014), trauma-informed practices, social justice education, healing, contemplative practices, development of a liberatory consciousness (Love, 2018).

Figure 3

Engaged and Healing-Centered Pedagogy: Concept Map



Summary

bell hooks (1994) wrote: "The classroom, with all its limitations, remains a location of possibility" in which we must have "an openness of mind and heart that allows us to face reality even as we collectively imagine ways to move beyond boundaries, to transgress. This is education as the practice of freedom" (p. 207). We can embody and harness the power of the "racial space of possibility in the academy" (hooks, 1994, p. 12). To do this we need pedagogies that invite educators and participants to both grapple with their own pain and wounds such as moral injury, burnout, and secondary trauma response. We need more educational spaces with invitations to explore the ways in which we are each privileged and subordinated (Tatum, 2000) and to reflect on our

responsibilities in disrupting systems of oppression. We need more professional learning spaces in which people can embody their learning so that when they return to their respective places of work and influence, including classrooms and in their work with you, they are bringing that embodied change and transformation with them. None of this work is simple, easy, or without risk but the alternatives, to maintain and uphold the status quo, will never be a path toward liberation or healing.

In this study, the three-week graduate level course was designed to be an educational space in which the *toxins* were central in the content. It was also intended to be a place in which participants – all of whom were educators in various roles – could bring awareness to the presentations of the *symptoms* they may have experiences because of the current state of education. The pedagogy, an embodied socially just healing pedagogy, was utilized to provide *antidotes* to the toxins and the symptoms. This also centralized my experiences as a mixed race Korean and White person facilitating social justice and trauma-informed content and discussions with a group of white educators. This research will answer these questions:

1. RQ1 Quantitative: Did change in liberatory consciousness awareness, social justice behavioral intentions, liberatory consciousness action, and social justice perceived norms occur for participants as a result of this course?
2. RQ2 Mixed Quant + Qual: How did participants prior experiences with TIC and SJE and experiences in this course connect to quantitative change?
3. RQ3 Mixed Qual + Qual: What were my experiences as a mixed race Asian and White person co-creating and facilitating this learning space with this group of White educators?

4. RQ4 Mixed Qualitative: What are the elements of an Embodied Socially Just Healing: A Pedagogy of Praxis?

CHAPTER III: METHODOLOGY

Purpose Statement and Research Questions

In this mixed methods evaluation study, I utilized the questionnaire variant of the convergent design. The evaluation design was used to evaluate the impact of a three-week graduate course utilizing an Embodied Socially Just Healing Pedagogy of Praxis. I applied a convergent mixed methods design to collect quantitative and qualitative data from the same sample of participants in a three-week course at multiple times: prior to the course, during the course, and after the course. I employed the questionnaire variant of the convergent design to collect both open- and closed-ended questions from the same participants to evaluate change in their perspectives, attitudes, and skills over time and to use the open-ended questions to expand understanding about the close-ended survey results (Creswell & Clark, 2018). Quantitative data was collected and analyzed to examine group and individual level change and qualitative data was used to center the perspectives and experiences of participants in having a more in-depth understanding of where, how, and why change occurred, if at all, utilizing the questionnaire variant of the convergent design with pre- and post-course survey data. Simultaneously, I qualitatively explored the complexities of my experiences as a mixed race Asian and White facilitator with a group of White educators alongside the experiences of twelve White participants.

This study aimed to understand the connection between participant change in their awareness of social injustice, their confidence in disrupting social injustice, their actions to embody social justice teaching, and their implementation of social justice, embodiment practices, and trauma-informed practices in their workplace, as well as their perception of how socially accepted they perceive social justice, embodiment practices, and trauma-

informed practices to be. The integration of the qualitative and quantitative data explored the relationship between pre- and post-course change (quant) and participants' prior experiences in social justice and/or trauma-informed professional development and their reflections of their experiences within this three-week course (qual). Additionally, integration of multiple qualitative data points, which included warm and cool feedback, researcher memoing, and participant reflections of their experiences in the course to understand the components of the pedagogical approach were utilized throughout the course. This study aimed to answer these research questions:

1. RQ1 QUANT: Did change in liberatory consciousness awareness, social justice behavioral intentions, liberatory consciousness action, and social justice perceived norms occur for participants as a result of this course?
2. RQ2 QUANT + QUAL: How did participants prior experiences with TIC and SJE and experiences in this course connect to quantitative change?
3. RQ3 QUAL + QUAL: What were my experiences as a mixed race Asian and White person co-creating and facilitating this learning space with this group of White educators?
4. RQ4 QUAL + QUAL: What are the elements of an Embodied Socially Just Healing: A Pedagogy of Praxis?

The capitalization of the data types (QUANT, QUAL) indicates the priority given to each data type. There was equal importance of the quantitative and qualitative date in the utilization of the questionnaire variant of the convergent design mixed method research and there was equal importance of the different sources of qualitative data in the data

analysis (Creswell & Clark, 2018). This capitalization will be present in the research questions and subtitles only.

Pre- and Post-Course Survey Development

The intention of the questionnaire variant of the convergent design (Creswell & Clark, 2018), also referred to as a "mixed questionnaire" (Burke Johnson & Christensen, 2020) because it contains both open-ended and closed-ended items, supported the collection and analysis of multiple data points connected to all of the research questions. The survey questions were created by referencing the Social Justice Scale (SJS) (Torres-Harding et al., 2012) and Dr. Barbara J. Love's (2018) "Liberatory Consciousness." A liberatory consciousness has four nonlinear elements: (a) awareness, (b) analysis, (c) action, and (d) accountable/allyship. For this study, I focused on *awareness* and *action*. Love (2018) describes awareness as "developing the capacity to notice, to give our attention to our daily lives, our language, our behaviors, and even our thoughts" (p. 612). Love (2018) describes *action* as "deciding what needs to be done, and then seeing to it that action is taken" (p. 613).

The Social Justice Scale (SJS) is a 24-item Likert scale with four subscales that measures "attitudes and values regarding social justice" (Torres-Harding et al., 2012). The subscales were developed based on Ajzen's (1991) "theory of planned behavior" and were developed to measure social justice attitudes, social justice perceived behavioral control, social justice subjective norms, and social justice behavioral intentions. The original SJS had "good reliability, with Cronbach's alphas in the .82 to .95 range" (p. 85) with modest inter-correlations indicating that "the four subscales measured four related yet distinct constructs" (p. 85). The development of the SJS was done with 391

undergraduate and graduate students. The complete SJS can be found in Appendix B. None of the questions from the original SJS scale were used for this research, but they were used as thematic guides to develop the quantitative survey to address RQ1 and RQ2.

The survey was structured to address the aims of this research and to reflect the content I planned to teach during the course. It contained four subscales. Two of the subscales were connected to the liberatory consciousness elements *awareness* and *action.* The other two subscales were connected to *social justice behavioral intentions* and *social justice perceived norms* and were adapted from the SJS to be connected to the specific content and practices connected to this course. The complete survey used in this study can be found in Appendix C.

Survey items one through seven ask enrollees to rate their level of awareness of oppressive and trauma-creating systems including racism, ableism, and sexism. These items are connected to the *awareness* element of a liberatory consciousness. Survey items 10-18 ask enrollees to rate their confidence in disrupting the oppressive and trauma-creating systems at work. These are related to the *social justice perceived behavioral control* (Torres-Harding, et al., 2012) and to *analysis* and *action* within a liberatory consciousness (Love, 2018). Items 19 and 20 were questions directly related to practicing embodied and trauma-informed practices at work and are connected to the *action* element of a liberatory consciousness. Items 21-25 were connected to perceived social support within their workplaces and were drawn from feedback from past participants indicating varied feelings of support at work, which is connected to *social justice subjective norms* (Torres-Harding et al., 2012). I hypothesized that some participants may rate themselves highly on the quantitative element of the survey at the beginning of class and that they

may rate themselves lower after learning more about some of the -isms and nuances of trauma-informed practices.

Research Site

The course took place over the summer at a small college in Vermont, one of the least racially diverse states in the United States. Further information about Vermont's current demographics can be found in chapter one.

Sampling

It was offered as a continuing education graduate-level course as a stand-alone or as part of a broader 12-credit year-long certificate program connected to justice and healing in schools. The study sample consisted of enrollees who elected to take a three-week graduate level course over the summer. Of the twelve participants, ten were part of a certificate program and two were taking the course as a continuing education course. The course was designed as a three-week hybrid graduate-level course taught over the summer.

Description of Participants

There were twelve participants in this course. They all identified racially as white. Some participants entered "Caucasian" on the open-ended question. The term "Caucasian" originated from the pseudoscience that contributed to racial hierarchy that positioned people from white as superior to others (Painter, 2010). Therefore, I will not use this term anywhere else in this paper. Table 3 below displays the demographic information for gender, age (in decade), years of experience and race.

Table 3

Participant Demographics

Gender Identity	Age	Years of Experience	Race
M	30s	13	W
W	40s	26	W
M	40s	20	W
M	40s	20	W
M	30s	12	W
W	20s	2	W
W	30s	3	W
W	30s	10	W
W	30s	10	W
W	40s	20	W
M	40s	14	W
NB	30s	9	W

There were six women, one non-binary person, and five men. One person was in their late 20s, six were in their 30s, and five people were in their 40s. Years of experience ranged from 2-26. Two people had 2-3 years of experience, three were in the 5-10 years range, three had 11-15 years of experience, and four had 16-20+ years of experience. Half of the participants worked in Middle Schools (6^{th}-8^{th} grades), three worked in High Schools (9^{th}-12^{th} grades), one person worked as a consultant and a director of learning for a High School diploma completion program, one person worked as a restorative practices coach within a public school district, and one person was a college sports coach. I will use the term "educators" throughout this paper to reflect the range of roles each participant had and that they are all people who educate.

Overview of the Course and Data Collection Timeline

The data was collected over a four-week period from the end of July through mid-August. The data collection and timeline of the course is presented in Table 4 below.

Table 4

Data Collection Timeline

Course Week	Data Collected
Week Prior to Class	• Pre-course survey (quant + qual)
Week 1	• No data collection • Asynchronous work
Week 2: In-Person	• Warm and cool feedback from participants (5 days) • Facilitator contemplative journaling (5 days)
Week 3	• Post-course survey sent to participants (quant) • Pre- and post-survey (quant) results compiled by researcher then shared with each participant • Pre- and post- course reflection (qual)

Pre-Course Survey

The questionnaire variant of the convergent design was sent one week prior to the course. In addition to the close-ended questions on the Likert scale described above and in Appendix C, it included open-ended demographic questions for gender, race, ethnicity, and age. Participants were asked to share their current and previous roles in and outside of public education, and their years of experience in public education. Participants then responded to three separate open-ended questions: a) describe previous experiences with trauma-informed workshops/coursework/professional development; b) describe previous experiences with social justice/anti-oppressive workshops/coursework/professional development; and c) describe previous experiences with embodied healing-centered

workshops/coursework/professional development. The data collected from this was used to answer all RQs.

Week 1: Asynchronous

The first week was asynchronous learning. Within this course, participants self-selected contemplative practices for the asynchronous week and were offered the Tree of Contemplative Practices which can be found in Appendix A. Participants maintained a private journal and were asked to engage in a daily contemplative practice in addition to other assignments. During this time, participants also engaged in online discussion boards including one that began to build our community agreements. They also completed readings, engaged with other materials such as audio and visual content, and submitted a summative reflection to me at the end of the week.

Week 2: In-Person

The second week was in-person on campus. We met from 9:30 A.M. to 3 P.M. each day with an hour-long lunch break. During this week, there was a mix of information shared either through lecture, watching a video, or reading an article as a whole group. Then participants would have time to journal or engage in another contemplative practice such as walking. Following this, they were grouped in triads with specific instructions for creating a shared dialogue space. We then reconvened, and each group shared a summary of their discussions with the whole group. Various contemplative practices were offered throughout the week in the forms of walking, resting, journaling, breathing, guided and unguided movement, and emotional awareness.

At the end of each in-person class, participants were asked to hand-write anonymous warm and cool feedback with this description given each day: *Warm*

feedback: what worked well for you? Cool feedback: what would you change? There were four days of warm and cool feedback data. This data was used to answer RQ3 and RQ4.

During breaks in the day and at the end of each class, people were invited to write notes of gratitude for the group, to each other, or for the space. There was a separate large poster board entitled "gratitude wall" where people applied their sticky notes. People were encouraged to write personalized notes as well, and people were invited to take any notes written to them from the wall and to bring them home. The remaining gratitude notes were collected and used to answer RQ3 and RQ4.

At the end of each class, I voice-recorded or hand-wrote my daily reflections using prompts shared during a workshop with Master Mingtong Gu in the Fall of 2021. They were: a) three highlights of the day; b) what was the main challenge I experienced; and c) what is my new solution/new response to the challenge? This data was used to answer RQ3 and RQ4.

Week 3: Asynchronous

The third and final week was asynchronous, and it was designed for participants to continue to explore new content and to integrate their learning into a final project. The end-of-course project was designed as a continuation plan. Each person outlined their plans to continue to build on the practices and content they learned throughout the course. The four essential elements of the continuation plan were: a) self-care: what daily/weekly practices will reground, recenter, and connect you to yourself?; b) community care: what people, organizations, supports do you have/will you cultivate to support your wellness?; c) learning|unlearning journey: what resources/tools will you continue to use/add to

during the next month?; and d) influencing change: how do you plan on bringing your learning into your every day to change the status quo?

On the second to last day of this asynchronous week, participants were sent a post-course survey with the same 26-item Likert scale survey. As each person completed this survey, I entered their numerical data from their pre- and post-surveys. Each person received a document with three columns. The first column had the survey items, the second their pre-survey results and the third had their post-survey results. The instructions to "take some time looking at your pre and post course survey results. Take notes, take a walk, process however you'd like. Then respond to the prompts (in this linked survey)" were at the top. A sample of this can be found in Appendix E. The required questions were: a) name, b) after reviewing my pre- and post-surveys for this course, I noticed…; c) how would you describe the impact of this course on you to someone else?; d) in what ways was this course different to other professional learning you've done related to trauma-informed and/or social justice education?; and e) in what ways was this course similar to other professional learning you've done related to trauma-informed and/or social justice education? There was one optional response to the prompt: "Anything else you'd like to share?" This qualitative data was used to answer RQ2, RQ3, and RQ4.

Mixed Methods Data Analysis

"Integration can be said to occur to the extent that different data elements and various strategies for analysis of those elements are combined throughout a study in such a way as to become interdependent in reaching a common theoretical or research goal, thereby producing findings that are greater than the sum of the parts" (Bazeley, 2010, p. 432).

Bazeley (2012) wrote “flexibility and pragmatism about design, openness to data, and a touch of inventiveness in approach to analysis are invaluable assets for the mixed methods researcher” (p. 825). In line with a mixed methods analysis, my analysis did not follow a linear path. I first analyzed the quantitative data to answer RQ3: Did change in liberatory consciousness awareness, social justice behavioral intentions, liberatory consciousness action, and social justice perceived norms occur for participants as a result of this course? Following this, the data analysis began to become messier and more experimental (Bazeley, 2012, p. 825).

I then explored the data to answer RQ3: What were my experiences as a mixed race Asian and White person co-creating and facilitating this learning space with this group of White educators? I realized that answering this required that I revisit participant data connected to RQ2: How did participant input influence the structure of the course?

To answer RQ4: How do participant descriptions of their experiences connect to quantitative change? I integrated the quantitative data with multiple pieces of qualitative data. The last research question, RQ4 What are the elements of an Embodied Socially Just Healing: A Pedagogy of Praxis? invited me to weave multiple sources of qualitative data for a mixed qualitative analysis. Table 5 showcases the types of data used and the analysis techniques employed to answer each research question.

Table 5

Data Analysis and Integration for Each Research Question

Research Question	Data Used	Analysis Techniques
RQ1 QUANT: Did change in liberatory consciousness awareness, social justice behavioral intentions, liberatory consciousness action, and social justice perceived norms occur for participants as a result of this course?	1. Pre-course Likert scale survey 2. Post-course Likert scale survey	1. Cohen's *d* 2. Individual Change Scores
RQ2 QUANT + QUAL: How did participants prior experiences with TIC and SJE and experiences in this course connect to quantitative change?	1. Pre-course Likert scale survey 2. Post-course Likert scale survey 3. Pre-course open ended questions 4. Participant pre/post-course reflections	1. Cohen's *d* 2. Individual Change Scores 3. Joint displays
RQ3 QUAL + QUAL: What were my experiences as a mixed race Asian and White person co-creating and facilitating this learning space with this group of White educators?	1. Facilitator/Researcher memoing 2. Pre-course open ended responses 3. Warm & Cool Feedback 4. Participant pre/post-course reflections	1. Facilitator/Researcher autoethnographic reflections 2. Qual data integration
RQ4 QUAL + QUAL: What are the elements of an Embodied Socially Just Healing: A Pedagogy of Praxis?	1. Facilitator/Researcher memoing 2. Warm & Cool feedback 3. Gratitude Notes 4. Participant pre/post-course reflections	1. Reflexive Thematic Analysis 2. Facilitator/Researcher autoethnographic reflections

More details about the analysis approaches for all research questions are described below.

RQ1: QUANT

The quantitative data was collected at two time points; one week prior to the course and during the last week of class. The quantitative survey was divided into four subscales. The items and their respective subscale categorization can be viewed in Appendix C.

The Liberatory Consciousness Awareness (LCAw) Subscale contained nine items that asked participants to rate themselves on their awareness of various forms of oppression and manifestations of oppression at work (e.g., *I am aware of racism at work*). Table 6 displays the differences between the pre-test and post-test subscale averages for all participants and is ordered from highest increase to lowest. The Social Justice Behavioral Intentions (SJBI) Subscale contained nine items that asked participants to rate themselves on their confidence in disrupting various forms of oppression and manifestations of oppression at work (e.g., *I feel confident in my skills to disrupt of racism at work*). The Liberatory Conscious Action (LCAc) Subscale contained three items that asked participants to rate themselves on their utilization of trauma-informed approaches, embodied practices, and anti-oppressive/social justice practices at work. The Social Justice Perceived Norms (SJPN) Subscale contained five items that asked participants to rate their perception of how supported they felt in utilizing trauma-informed practices, embodied practices, and anti-oppressive practices/social justice practices at work, and their perception of their colleagues and friends/family engaging in anti-oppressive practices at work. This subscale was also supposed to include items about

participant perception of their colleagues and friends/family utilization of trauma-informed practices and embodied practices but were mistakenly omitted.

To answer RQ1 I used Cohen's *d*, an average-based change statistics (ABC), to examine if the "group, as a whole, experienced a reliable change" (Estrada et al., 2018, p. 2). Additionally, Cohen's *d* is used to detect "effect in smaller sample numbers" (Sullivan & Feinn, 2012, p. 281). A Cohen's *d* of 0.2 is considered *small*, .05 is considered *medium*, and 0.8 is considered *large* (Cohen, 1988; Sullivan & Feinn, 2012) and does not assume independence. This means that SPSS is assuming that there is a connection between the pre- and post- results because it is the same sample rather than a control group compared to a treatment group.

The data was first analyzed using Q-Q plots to assess normality. The subscales showed relative normality "given the small *n*" (Statistician, 2022). Cohen's *d* was calculated using a paired samples t-test to compare means. SPSS calculates Cohen's *d* as (post-test mean - pretest mean) / standard deviation of the mean difference. I entered and re-entered the pre- and post-course survey results about eight times and re-checked the scores as many times. This same spreadsheet also housed the qualitative data collected from the pre course survey and the pre/post reflective survey so that participants' full data was captured. There were no missing data points and none of the participants dropped out during the study so there was a complete dataset. Subscale scores were calculated by averaging all participants' responses on the pre- and post-surveys. This resulted in having pre- and post- scores for the four subscales: LCAw, SJBI, LCAc, SJPN, as well as a combined individual pre- and post- score.

In addition to subscale scores for each participant, I calculated composite scores (the total of all survey items) to measure overall differences between the pre- and post-surveys. The overall difference was used in the quantitative and qualitative data integration for RQ2 which is described below.

Joint Displays

A joint display is "an approach to show the integration of data analysis by arraying in a single table or graph the quantitative and qualitative data" (Creswell & Clark, 2018, p. 228). Joint displays are used to "represent the integration of qualitative and quantitative research" (Guetterman, et al., 2021, p. 1). However, data integration within mixed methods does not exclusively apply to the *mixing* of quantitative and qualitative data but can also apply to *integrating* multiple sources of qualitative data (Flick, 2017). Therefore, I used joint displays to answer the mixed quantitative + qualitative research questions and the mixed qualitative + qualitative research question RQ4.

RQ2: QUANT + QUAL

To answer RQ2: How did participant descriptions of their experiences in this course and in other courses connect to quantitative change? I created multiple side-by-side joint displays (Guetterman, et al., 2021) that stratified participants by the difference in their overall survey change scores into the following five groups: -1 to + 9; +10 to +19; +20 to +29; +30 to +39; and +40 to +49. Joint displays were created so that participant IDs and demographic information were displayed in the same row as their pre- and post-survey overall scores and the differences between their pre- and post- survey overall scores (quantitative data) and their qualitative responses to these required questions from

the post-course survey: (a) after reviewing my pre and post surveys for this course, I noticed…; (b) how would you describe the impact of this course on you to someone else?; (c) in what ways was this course different from other professional learning you've done related to trauma-informed and/or social justice education?; (e) in what ways was this course similar to other professional learning you've done related to trauma-informed and/or social justice education?, and the optional question: anything else you'd like to share? Qualitative data from the pre-course survey were also in this joint display which included these two required questions: (a) describe previous experiences with trauma-informed workshops/coursework/professional development and (b) describe previous experiences with social justice/anti-oppressive workshops/coursework/professional development.

RQ3: QUAL + QUAL

Chawla & Atay (2018) suggested that "postcolonial autoethnography has the capacity to reframe conventional forms of autoethnographic writing by offering different templates of expressing culturally and historically infused lived experiences" (p. 4). Ellis et al. (2011) described that autoethnography researchers "retrospectively and selectively write about epiphanies that stem from, or are made possible by, being part of a culture and/or by possessing a particular cultural identity" (p. 276). I utilized these approaches to answer RQ3: What were my experiences as a mixed race Asian and White person co-creating and facilitating this learning space with this group of White educators?

Within this analysis, I explored my reactions and emotions while facilitating, reflecting on facilitating, and interacting with this group of White educators in the course in which I am the only person of color and both researcher and teacher. I used my

researcher memoing from the in-person week, the warm and cool feedback collected, the gratitude notes, and the pre- and post-course reflections from participants, as well as intermixing my recall of various experiences before, during, and after the course.

RQ4: QUAL + QUAL

I utilized Reflexive Thematic Analysis to answer RQ4: What are the elements of an Embodied Socially Just Healing: A Pedagogy of Praxis? In reflexive thematic analysis (TA), the qualitative researcher constructs themes across cases by combining their own perspectives, ideologies, and subjectivity with the experiences of the participants (Braun et al., 2022; Braun & Clarke, 2006, 2020, 2021a, 2021b). The process required "immersion in the data, reading, reflecting, questioning, imagining, wondering, writing, retreating, returning" (Braun & Clarke, 2021a, p. 332).

Braun and Clark (2021b) described six non-linear elements of the process: 1) data familiarisation and writing familiarisation notes; 2) systematic data coding; 3) generating initial themes from coded and collated data; 4) developing and reviewing themes; 5) refining, defining and naming themes; and 6) writing the report. This particular qualitative approach was used since "a research team is not required or even desirable for quality" (Braun & Clarke, 2020, p. 333), and I embarked on the data analysis approach as a solo researcher.

Braun & Clarke (2021b) stated that "there is *no* codebook or framework that guides the process of coding in reflexive TA" and further expand that "coding is an organic and evolving process, an open process, in reflexive TA. Coding begins without any list or set idea of what codes will be used" but that "you only need to code data relevant to the research question – broadly framed" (pp. 88- 89).

Validity Considerations

This was an intensive three-week course that happened over the summer, outside of the school year. During the in-person week, we met from 9:30 A.M. until 3 P.M. It is unlikely that participants were engaged in learning about trauma-informed and/or social justice and/or embodiment practices outside of this course. However, that is not known for certain and so there is the possibility that they were engaged in other learning related outside of our course. There were no absences during the in-person week, and the same data was collected from all participants.

The questionnaire variant of the convergent design (Creswell & Plano Clark, 2018) addressed "weakness minimization," meaning "the extent to which the weakness from one approach is compensated by the strengths from the other approach" (Onwuegbuzie & Johnson, 2006, p. 57). Robust qualitative data collection addressed "inside-outside legitimation" so that I could "accurately present and appropriately utilize the insider's view and the observer's views for purposes such as description and explanation" (p. 57).

A potential validity threat within the convergent design would be to separate the qualitative and quantitative dataset rather than to display the integration of these data through a joint display (Creswell & Clark, 2018). This was addressed by ensuring that both data types were interconnected for integration.

Creswell and Clark (2018) suggested that mixed methods researchers should "engage in strategies to understand disconfirming results" (p. 251). Another way weakness minimization was addressed was by gathering information from participants on their own experiences. None of the entries from participants, either hand-written or typed,

were changed, modified, or summarized. The use of direct quotes ensured that participant perspectives were present throughout. Disconfirming results in the forms of quotes from participants were included in the analysis.

Quantitative Validity

Burke Johnson and Christensen (2020) suggested that "experimental researchers sometimes need to construct their own tests to measure very specific constructors that are operationalized in unique ways" (p. 183). Since there were no standardized tests that examined the specifics of the course objectives, this survey was built to explore and evaluate the change over time in relation to the content directly connected to this course. The same survey was used as the pre- and post-course survey for consistency. All participants completed both quantitative surveys, so there are no missing data points. The survey was developed to measure specific aspects of the course that were taught/explored.

The statistical analysis chosen was Cohen's *d* to "understand the magnitude of differences found" between the pre-test and post-test. This is unlike *p* value, which will examine "whether the findings are likely to be due to chance" (Sullivan & Feinn, 2012, p. 281). Cohen's *d* can detect effect size in a small sample if the effect size is large enough (Sullivan & Feinn, 2012).

Trustworthiness

Even though this study was exempt from IRB due to it falling under the category of "program evaluation," participants were fully informed of the purpose of the data collection and the usage of the data prior to the course. Embedded in the pre-course survey was a description of the purpose of the survey and the study. They were given

three options after the description: a) I am comfortable with my anonymized data collected being used for your dissertation research; b) I do NOT want my anonymized data used; or c) I would like to talk more about this before I make a decision. All participants selected a. The text from the consent form is in Appendix C. Participant names and other identifying information such as their workplaces were removed from all spreadsheets.

CHAPTER IV: RESULTS

This mixed methods study sought to understand the experiences of myself as a mixed race/multiracial person facilitating a group of White educators, the experiences of the educators, how and if change occurred connected to social justice education and liberatory consciousness as a result of this course, and to refine the elements of the pedagogical approach taken in a three-week graduate level course. These data were collected over four weeks and answered these research questions:

1. RQ1 QUANT: Did change in liberatory consciousness awareness, social justice behavioral intentions, liberatory consciousness action, and social justice perceived norms occur for participants as a result of this course?
2. RQ2 QUANT + QUAL: How did participants prior experiences with TIC and SJE and experiences in this course connect to quantitative change?
3. RQ3 QUAL + QUAL: What were my experiences as a mixed race Asian and White person co-creating and facilitating this learning space with this group of White educators?

4. RQ4 QUAL + QUAL: What are the elements of an Embodied Socially Just Healing: A Pedagogy of Praxis?

In the following sections I discuss the findings for each research question.

RQ1 QUANT: Did Change in Liberatory Consciousness Awareness, Social Justice Behavioral Intentions, Liberatory Consciousness Action, and Social Justice Perceived Norms Occur for Participants as a Result of This Course?

The pre-course questionnaire variant of the convergent design was sent to participants the week prior to the start date of the course. The post-test questionnaire was sent to participants on the second to last day of the course, during the third week, which was asynchronous. The data were then transferred into a spreadsheet. The participants were then coded, and all personally identifiable information was removed.

The post-test and pre-test subscale means, standard deviations, and effect sizes were calculated using SPSS which was described in more detail in Chapter 3. A Cohen's *d* of 0.2 is considered *small*, .05 is considered *medium*, and 0.8 is considered *large* (Cohen, 1988; Sullivan & Feinn, 2012). Table 6 shows these results and the accompanying effect size.

Table 6

Post-Test and Pre-Test Subscale Means, Standard Deviations, and Effect Sizes

Subscale	Post-Test		Pre-Test		Cohen's *d*	Effect size
	M	*SD*	*M*	*SD*		
Liberatory Consciousness Awareness (9 items)	5.79	1.24	4.89	0.82	1.15	large
Social Justice Behavioral Intentions (9 items)	5.42	0.89	4.19	0.67	1.60	large

Liberatory Consciousness Action (3 items)	5.08	0.98	3.92	0.67	1.42	large
Social Justice Perceived Norms (5 items)	4.97	1.04	4.07	0.88	0.95	large

These results indicate that there was a large effect size for all subscales. The largest effect sizes were in connection to behavioral intentions and to liberatory consciousness action. The behavior intentions survey items reflected responses to "I feel confident in my skills to disrupt" various -isms and -phobias at work. The liberatory consciousness action items asked participants to rate their utilization of trauma-informed practices, embodied practices, and anti-oppressive/social justice practices at work. The lowest effect size, still considered large, was in social justice perceived norms. These items asked participants to reflect on the support they felt utilizing trauma-informed practices, embodied practices, and anti-oppressive/social justice practices and their perspectives on their colleagues and friends/family in relation to social justice practices. The difference between the pre-test and post-test individual total survey scores ranged from -1 to 48 with an average of 24 (standard deviation of 15). The highest total score possible, if someone rated each item as a "7," would be 182.

Table 6 displays the pre- and post- results from each participant along with gender, age range (decades), years of experience in their profession, and their race/ethnicity.

Table 6

Individual Raw Composite Survey Scores

Participant ID	Gender Identity	Age Range	Years of Experience	Race	Pre-Test	Post-Test	Difference
1008	M	30s	13	w	72	120	48
1002	W	40s	26	w	131	173	42
1005	M	40s	20	w	108	149	41
1012	M	40s	20	w	110	150	40
1006	M	30s	12	w	115	149	34
1009	W	20s	2	w	107	139	32
1007	W	30s	3	w	125	150	25
1010	W	30s	10	w	127	151	24
1001	W	30s	10	w	98	117	19
1011	W	40s	20	w	104	119	15
1004	M	40s	14	w	129	135	6
1003	NB	30s	9	w	140	139	-1

Subscales

The Liberatory Consciousness Awareness (LCAw) Subscale contained nine items that asked participants to rate themselves on their awareness of various forms of oppression and manifestations of oppression at work (e.g., *I am aware of racism at work*). Table 7 displays the differences between the pre-test and post-test subscale averages for all participants and is ordered from highest increase to lowest.

Table 7

Liberatory Consciousness Awareness (LCAw) Subscale: Pre-Test and Post-Test Results

Participant ID	Gender Identity	Age Range	Years of Experience	Race	Pre-Test	Post-Test	Difference
1008	M	30s	13	w	2.56	5.22	2.66
1005	M	40s	20	w	4.33	6	1.67
1011	W	40s	20	w	2.56	4	1.44
1002	W	40s	26	w	5.67	7	1.33
1006	M	30s	12	w	4.89	5.78	0.89
1012	M	40s	20	w	5	5.89	0.89

1007	W	30s	3	w	6.33	7	0.67
1009	W	20s	2	w	5.56	6	0.44
1010	W	30s	10	w	5.67	6.11	0.44
1001	W	30s	10	w	4.56	5	0.44
1004	M	40s	14	w	5.44	5.56	0.12
1003	NB	30s	9	w	6.11	5.89	-0.22

The Social Justice Behavioral Intentions (SJBI) Subscale contained nine items that asked participants to rate themselves on their confidence in disrupting various forms of oppression and manifestations of oppression at work (e.g., *I feel confident in my skills to disrupt racism at work*). Table 8 displays the differences between the pre-test and post-test subscale averages for all participants and is ordered from highest increase to lowest.

Table 8

Social Justice Behavioral Intentions (SJBI) Subscale: Pre-Test and Post-Test Results

Participant ID	Gender Identity	Age Range	Years of Experience	Race	Pre-Test	Post-Test	Difference
1002	W	40s	26	w	4.22	6.33	2.11
1009	W	20s	2	w	3	5	2
1008	M	30s	13	w	2.44	4.33	1.89
1012	M	40s	20	w	4.11	5.78	1.67
1010	W	30s	10	w	4.33	6	1.67
1001	W	30s	10	w	3.11	4.44	1.33
1005	M	40s	20	w	4.67	6	1.33
1006	M	30s	12	w	4.56	5.89	1.33
1007	W	30s	3	w	4.89	6	1.11
1011	W	40s	20	w	4.67	5	0.33
1004	M	40s	14	w	5.11	5.33	0.22
1003	NB	30s	9	w	5.22	4.89	-0.33

The Liberatory Conscious Action (LCAc) Subscale contained three items that asked participants to rate themselves on their utilization of trauma-informed approaches,

embodied practices, and anti-oppressive/social justice practices at work (e.g. *I utilize trauma-informed approaches at work*). Table 9 displays the differences between the pre-test and post-test subscale averages for all participants and is ordered from highest increase to lowest.

Table 9

Liberatory Conscious Action (LCAc) Subscale: Pre-Test and Post-Test Results

Participant ID	Gender Identity	Age Range	Years of Experience	Race	Pre-Test	Post-Test	Difference
1007	W	30s	3	w	1.67	4.67	3
1005	M	40s	20	w	3	5	2
1002	W	40s	26	w	5	6.67	1.67
1012	M	40s	20	w	4.67	6	1.33
1009	W	20s	2	w	3.67	5	1.33
1008	M	30s	13	w	3.67	4.67	1
1006	M	30s	12	w	4.33	5.33	1
1011	W	40s	20	w	3.33	4.33	1
1010	W	30s	10	w	4.33	5	0.67
1003	NB	30s	9	w	4.33	5	0.67
1004	M	40s	14	w	3.67	4.33	0.66
1001	W	30s	10	w	5.33	5	-0.33

The Social Justice Perceived Norms Subscale contained five items that asked participants to rate their perception of how supported they felt in utilizing trauma-informed practices, embodied practices, and anti-oppressive practices/social justice practices at work, and their perception of their colleagues and friends/family engaging in anti-oppressive practices at work (e.g. *I feel supported in using embodied practices at work* and *my colleagues are engaged in anti-oppressive practices at work*). This subscale was also supposed to include items about participant perception of their colleagues and friends/family utilization of trauma-informed practices and embodied practices but were

mistakenly omitted. Table 10 displays the differences between the pre-test and post-test subscale averages for all participants and is ordered from highest increase to lowest.

Table 10

Social Justice Perceived Norms (SJPN) Subscale: Pre-Test and Post-Test Results

Participant ID	Gender Identity	Age Range	Years of Experience	Race	Pre-Test	Post-Test	Difference
012	M	40s	20	w	2.8	5.4	2.6
1006	M	30s	12	w	3.4	5.6	2.2
1005	M	40s	20	w	3.6	5.2	1.6
1009	W	20s	2	w	3.8	5	1.2
1002	W	40s	26	w	5.4	6.6	1.2
1008	M	30s	13	w	3.2	4	0.8
1001	W	30s	10	w	2.6	3.4	0.8
1010	W	30s	10	w	4.8	5.4	0.6
1003	NB	30s	9	w	5	5.4	0.4
1004	M	40s	14	w	4.6	4.8	0.2
1007	W	30s	3	w	3.8	3.8	0
1011	W	40s	20	w	5.8	5	-0.8

RQ2 Mixed QUANT + QUAL: How Do Participant Descriptions of Their Experiences in this Course Connect to Quantitative Change?

The third week was asynchronous and designed for people to continue to integrate their learning and to further develop their continuation plans. There were also recommended readings and other resources shared if people wanted to explore more content. Participants were sent the post-course quantitative survey on the second to last day of class that contained the exact same items as the pre-course survey. Once each person had completed the survey, I entered their pre and post quantitative results with raw numbers into a table with this text: “Take some time looking at your pre and post

course survey results. Take notes, take a walk, process however you'd like. Then respond to the prompts in the survey" with a link to the pre and post reflective survey, which had these four required questions: a) after reviewing my pre and post surveys for this course, I noticed…; b) how would you describe the impact of this course on you to someone else?; c) in what ways was this course different to other professional learning you've done related to trauma-informed and/or social justice education?; and d) in what ways was this course similar to other professional learning you've done related to trauma-informed and/or social justice education? There was also one optional question: *anything else you'd like to share?* Appendix E shows a sample of the compiled pre- and post- survey results that were sent to each individual participant.

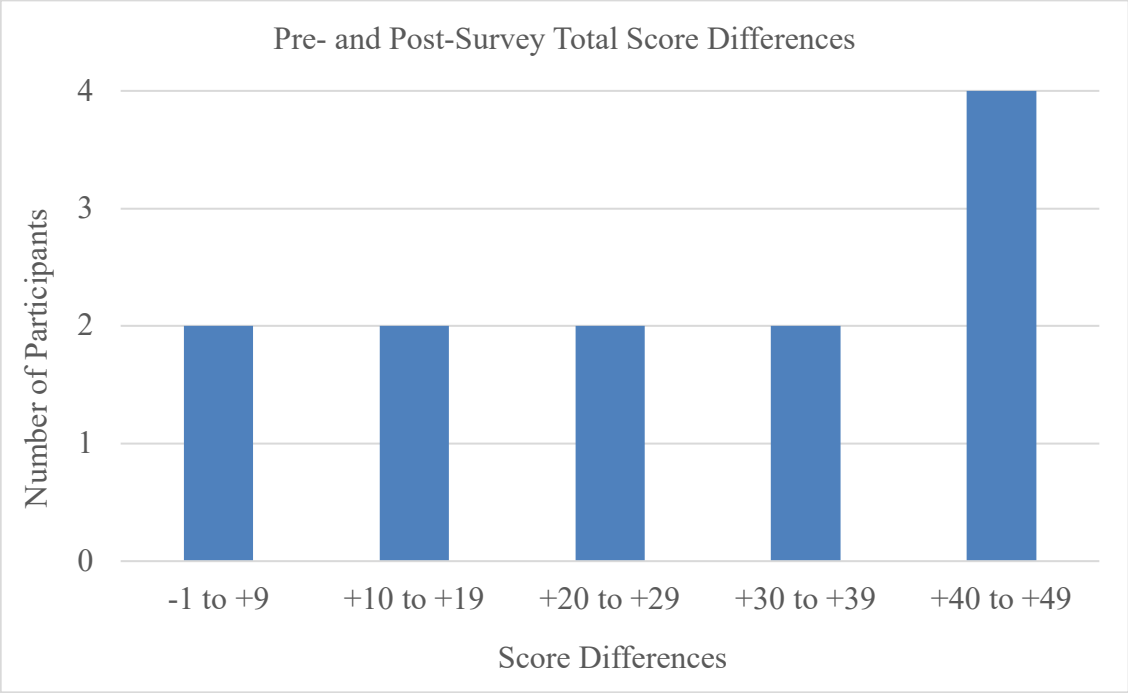
The subscale scores, pre and post total scores and pre and post score differences and the responses to the open-ended pre and post reflective questions were compiled into one spreadsheet so that the data was connected to each participant. Participants' responses to three separate open-ended and required questions on the pre-course survey asking them to describe previous learning experiences with trauma-informed, social justice/anti-oppressive, and healing-centered/embodied practices were also used in this analysis.

Overall Change Scores + Participant Experiences

To answer RQ2, I clustered participants with change scores from pre and post total survey scores in the following ranges: a) -1 to +9; b) +10 to +19; c) +20 to +29; d) +30 to +39; and e) + 40 to +49. Figure 4 shows the number of participants in each bracket.

Figure 4

Pre- and Post-Survey Total Score Differences



-1 to +9

There were two out of twelve participants with a change score between -1 to +9. The person with an overall pre- and post-survey score of -1 had the most experience with social justice work; they had designed their own undergraduate major that was entirely focused on "undoing systems of privilege and oppression" (Participant 1003). They were also the only nonbinary participant in the group. They noted that for them the change they noticed the most was in their "confidence that next year I will do more to implement embodied practices in my work." They also noted that in general "the course helped me feel more confident in my abilities and supports, but also reminded me of places where my community and I have opportunities for growth." They further named that circumstances outside of the class were stressful and may have had an impact on their assessment choices.

Participant 1004 was White man in his 40s with 14 years of teaching experience. His previous experiences with trauma-informed work were through "faculty work" with a trauma-informed consultant. He shared that he did not have "much experience" in embodied healing-centered work. He engaged in Facing History coursework and "district-sponsored in-service." He described his pre- and post-survey results in this way: "I was quite consistent with my responses. I think that in filling out the post survey I didn't see a lot of changes in awareness" and that "I'd say I didn't see a tremendous swing mostly because I'm not at work and so haven't seen anything jump out at me as a trouble spot." He further wrote that "we're starting a new year with a new Principal" and "I'm doing my best to enter with a clean slate." He wrote that "I feel like there's just so much out there for us to look at and explore in the area of trauma-informed and social justice education and I am left wanting to have more time and instruction in it all." He wrote that he "would have liked to have more time/instruction in utilizing practices/approaches, so it's less theoretical" and that "I enjoyed the class a great deal, content, instructional style, cohort, all hit a sweet spot for me. Thanks for your efforts."

+10 to +19

There were two White women with change scores between +10 and +19. Participant 1011, a White woman in her 40s with 20 years of experience teaching had an overall change score of +15. She shared that she did not have "a lot of experience with trauma informed practices" and that she had no experience with embodied/healing-centered learning. Her experiences with social justice/anti-oppressive learning including professional learning in her district with an outside consultant and working on a "Task Force for Anti-Racism" in her district. She wrote that "what stood out to me the most is

that after taking this class I am more aware of the -isms at my workplace." She also wrote that "considering my part in perpetuating some of it made me more aware of what it might look like and feel like for students." Her LCAw subscale score increased from 2.56 to 4 and her LCAc subscale score increased from 3.33 to 4.33. Her SJBI score stayed relatively static (4.67 to 5) and her SJPN subscale went down from 5.8 to 5. She reflected that

> this course has shifted my view on what a healing centered space is and allows me to use a more defined lens with which to carry myself, establish my classroom as a safe space, and move this work forward at my school.

Participant 1001, a White woman in her 30s with ten years of experience teaching had an overall change score of +19. She described having no experience with trauma-informed learning. Her experience with embodied healing-centered work was through reading the book *Hacking School Leadership*. She described her experiences in social justice/anti-oppressive education as self-study with a teaching partner, membership in a practitioner workshop, participating in an equity focused summer institute, and designed a "mandatory training" for her school district "on recognizing and responding to bias, based on the teachings of Paul Gorski and the Equity Literacy Institute." Each of her subscale scores increased, with the highest increase being in SJBI moving from 3.11 to 4.44. She shared that "this course helped me to feel relaxed for the first time in years. I felt like I was able to slow down, focus on important issues in manageable, bite-sized chunks and expand my thinking in a safe, supportive community." She also expressed appreciation for "the freedom to dip my toes into multiple different pools of learning and then focus in on the one(s) that seemed like the best fit for me" and that this "was a new

approach that I really liked." Despite the sizable increase in SJBI she wrote "I noticed that most of my answers went up slightly" and that the score of "I feel supported in engaging in anti-oppressive/social justice practices at work" was the one that "went up a lot." She surmised "maybe I was thinking about my old job the first time and my new job the second time."

+20 to +29

There were two people with change scores of +24 and +25. Participant 1010, a White woman in her 30s had 10 years of teaching experience with minimal experience in trauma-informed or healing-centered coursework. Her experiences with social justice/anti-oppressive education were through self-selected study, working with an Anti-Bias Anti-Racist (ABAR) committee in her school, and engaging in school-based professional development. This participant had an increase in all subscales, with the most change in SJBI moving from 4.33 to 6 pre to post. This participant described this change in this way

> coming out of this class has clearly left me feeling much more confident in my skill to disrupt power-over dynamics, adultism, racism, sexism, homophobia, transphobia, and classism at work. I have left with a clear boost in my confidence and must feel much more prepared and empowered to disrupt some of these isms in the workplace.

She further shared that "other trauma-informed/social justice education presented during school PD can often feel like a bunch of information or initiatives being thrown at us with no real plan of action or lasting implementation." She described the impact of this class as having "left" her "feeling more grounded, motivated, and empowered to make a plan

for self-care, continued learning, and influencing change and to follow through with that plan."

Participant 1007 was a White woman in her 30s with three years of teaching experience. Her only experience with trauma-informed education was "learning about ACE" (Adverse Childhood Experiences) at UVM and reported having no experience with embodied/healing-centered work. She shared that she had been "active in social justice since I was in high school to various degrees and that continues in my teaching today." She had the most increase in LCAc moving from 1.67 to 4.67. Her SJBI subscale score increased from 4.89 to 6. She described this change as now feeling "more prepared to take on/disrupt racism, ableism, adultism, etc. at work" and that she "feel more thoughtful about approaching these conversations and practices with my colleagues." Her LCaw increased from 6.33 to 7 and she shared that "adultism plays a much bigger role in the school system as a whole and that is a term that I did not know and yet had experienced for 30 years." Connected to behavioral intentions and action, she also reflected:

> this course taught me to slow down - to feel my body's presence in the world and to realize how all of us take up space in the world has ripping effects (both productive and unproductive) for ourselves and those around them.

She also shared that "this course was entirely different from any course in that it centered our own mental well-being and used wellness/embodiment practices that helped to ground us in ourselves as the priority in order to do the 'work.'"

+30 to +39

There were two participants with total survey change scores between +30 and +39. Participant 1009 was a White woman in her twenties with two years of teaching experience. This participant had previously participated in two years of an equity focused summer institute and engaged in colleague-led professional development. Prior to this course, she had designed a self-study connected to "trauma-informed instructional practices that cultivate belonging" that included an "action research plan to implement in the fall." She had no experience in explicit healing-centered learning. Her overall change score was +32. Her SJBI subscale score moved from 3 to 5 and her LCAc increased from 3.67 to 5. She wrote that "I left the course feeling more confident in my awareness of/ability to disrupt dynamics at work." This participant's SJPN subscale score also increased from 3.8 to 5.

Participant 1006 was a White man in his 30s with 12 years of teaching experience and his overall change score was +34. This participant had also previously participated in two years of an equity focused summer institute, was part of an equity practitioners network, and had engaged in self-study in the forms of readings and through webinars from organizations including the Equity Literacy Institute, Facing History and Ourselves, and Learning for Justice. He also described self-study and/or minimal experiences with trauma-informed and/or healing-centered learning. He noted that he felt "more confident now in my ability to identify and interrupt various forms of bias than I did coming into the course." This is reflected in his LCAw score moving from 4.89 to 5.78 and his SJBI score increasing from 4.56 to 5.89. He shared:

> the biggest way that this course differs from many of the PD opportunities I've completed in the past is that we were immediately putting our learning into

> practice. This wasn't something to take with us and try later, it was work that we could jump into in real time and then immediately reflect and discuss its impact on us.

This change is present in the increase in his LCAc, which increased from 4.33 to 5.33. The discussion of "its impact on us" is highlighted in the SJPN increase from 3.4 to 5.6.

+40 to +49

There were four participants whose total score differences ranged from +40 to +48. Three of them were White men and one was a White woman. Three people were in their 40s and one person was in his 30s.

Participant 1012 was a White man in his 40s with 20 years of teaching experience. He had no prior experiences with either trauma-informed or embodied healing-centered learning. His previous experience with social justice/anti-oppressive education was in his undergraduate work and two courses on Restorative Practices (RP). One of the RP courses used *The Little Book of Race and Restorative Justice: Black Lives, Healing, and U.S. Social Transformation* as the main text. He also was part of implementing a Racial Justice Academy within his school district. His overall change score was +41. He described the impact of the course as being "profound" and that he "enjoyed himself and learned really meaningful information." Each of his subscale scores increased with the largest increase in SJPN which almost doubled from 2.8 to 5.4. He noted that "I am pretty new to this course of study" but that the course had a "more we are all in this together feel" and there was more promotion of agency in comparison to other learning spaces.

Participant 1005 was a White man in his 40s with 20 years of teaching experience. His prior experience with trauma-informed practices was in the course taken prior to this one for the certificate program he was enrolled in. He had no experience with embodied healing-centered work. He shared that he teaches "an elective class called Race and Power in America" and that he had "done a lot of reading and personal reflection and had a lot of hard conversations with students about race, equity, and identity." His score in LCAw increased from 4.33 to 6 and he wrote "I learned a lot in this class! I think that I was in a great space in terms of readiness to come into contact with the content you shared." His SJBI subscale score increased from 4.67 to 6 and his LCAc subscale score increased from 3 to 5 and shared that the course had "definitely impacted my view of myself and my role in my school." He noted:

> This course presented us with a lot of information prior to our meeting and used our in-person class time to practice, reflect, and connect. This flipped model was powerful and unlike anything I have experienced. This model enabled us to move beyond our analysis and made room for feelings and a deeper level processing.

His SJPN subscale score also showed a large increase from 3.6 to 5.2.

Participant 1002 was a White woman in her 40s with 26 years of experience in the field of education and worked as a trauma-informed consultant. In response to being asked to describe previous experiences with social justice/anti-oppressive education, she wrote "not enough" and that she engaged in learning on "diverse literature in classrooms." She also "participated in an Equity Anti-Racism course for teachers" and received some coaching. She also wrote "not enough" about previous experiences with embodied healing-centered work but had participated in a group focused on self-care

since 2020 and facilitated work focused on embodied healing for schools and families. Her overall change score was +42. The increases in her subscale scores ranged from +1.2 to +2.11, the highest increase being in SJBI which increased from 4.22 to 6.33. In her reflection she wrote "I noticed that my awareness and my confidence have gone UP in most cases. I noticed that words I didn't know such as adultism and ableism I now understand and have some skills in disrupting them." Describing the impact of her class she wrote:

> several people have asked me, '[name] how was your class?' and I find it so hard to put into words. The impacts are FAR reaching for me. The way the class was facilitated has impacted how I present to teachers. Since coming home I have been in 6 schools and every presentation slide deck NOW includes movement, journaling, triad discussions. We talk about the WHY of all these strategies as well.

In response to the question about how this course was similar to other coursework she had taken related to trauma-informed and/or social justice education, she wrote "NOTHING. And that is a good thing." She wrote that the difference from this class to other ones connected to trauma-informed and/or social justice education was "SLOWING DOWN!!!" She noted that "I also think it helped that the majority of us know each other a little bit."

Participant 1008 was a White man in his 30s with 13 years of experience as a college-level sports coach. His previous experience with trauma-informed coursework was through the class prior to this in the certificate program and one other graduate level course. He went to "one workshop in the spring" and one about social/justice and anti-

oppressive coursework and one about embodied healing-centered learning. His overall change score was +48. His subscale score increases ranged from +0.8 to +2.66 with the most increase in LCAw (2.56 to 5.22). Upon reflecting on his pre and post course surveys he wrote that "This was very fascinating to look at! I remember taking it before class and thinking that I really didn't know what many of these things (i.e., ableism, adultism) were!" His SJBI score increased from 2.44 to 4.33 and he wrote:

> after this class I feel empowered for 2 main reasons, the first being that I've learned to acknowledge what these things are, the second being that I feel I've been given a template with how to create a space where no topic is out of reach.

He also wrote "I feel very confident in being able to create space for this kind of work" even though "given it will be challenge when there are other agendas that most will prioritize." He shared that the main differences between this course and other learning he had done was that "there were more and consistent embodiment practices that increased the level of connection exponentially with other students." He also wrote that "this course was significantly more impactful than any other training I have done because of the time spent doing reflections in different environments, the embodiment practices, the connections created with other students" and "the ability to be together day after day and build momentum as a group."

RQ3 QUAL + QUAL: What Were My Experiences as a Mixed Race Asian and White Person Co-Creating and Facilitating This Learning Space with this Group of White Educators?

These qualitative data sources were used to answer this question: pre-course questionnaire responses to: *my learning styles are supported by, my learning styles are*

most challenged by, and the anonymous warm and cool feedback collected throughout the week. I describe my reactions to reading participant learning preferences and I describe my reactions and the teaching/pedagogical shifts I made based on the warm and cool feedback. Additionally, an authoethnographic approach was utilized to describe my initial thoughts and feelings about teaching this group of white educators prior to the course and in response to reading the responses from the pre/post reflection responses from participants.

Being Mixed Facilitating a Group of White Educators: Pre-Course Reflections

I always feel a mix of excitement, anxiousness, and curiosity before teaching a class. This course increased these emotions because it was also serving as my dissertation research. I saw the roster about one month prior to the start date and felt my breath get stuck in my throat seeing that there were five White men enrolled. Most courses I have taught are usually filled with women and mostly White women. This is usually not surprising given the demographics of Vermont and education.

Realizing that there would be five White men in this course that was also my dissertation study evoked waves of slight nausea and fear. How would these men respond to the topics we were going to dive into? How would these men respond to me, a mixed race Asian and White woman as their facilitator? What types of behaviors that I had encountered from other White men in professional spaces would I need to navigate? How would these men respond to me if I needed to address problematic behaviors, such as them taking up too much airtime during discussions?

I did not have those same worries about the White women in the space. Contrastingly, I felt relieved knowing there was one White nonbinary student, as I have

often found a sense of ease in my body sharing space with other people whose identities do not fit into "neat" categories. Overall, I wondered how the dynamics might play out with this group of White educators with me, a mixed race Asian and White person, situated as both professor and researcher.

Past experiences had shown me that both White men and White women had the potential to be damaging to my psyche in courses and settings I facilitated that centralized conversations about race, racism, and oppression. Experiences of White women lashing out and stating that it was "pejorative and presumptuous" of me to state that "it is important for all of us to examine our biases" or beginning to feign tears while proclaiming "I care deeply about diversity" after dismissing my suggestions for examining special education practices for ableism and anti-Blackness still evoke a sense of frozen rage. Recalling times when White men would unapologetically interrupt me to then reshare my ideas while claiming them as their own elicited both anger and fear. My position as professor and/or professional did nothing to deter these types of responses from White folks.

I also wondered how this group of people would either accept, reject, or take a neutral stance at my naming my mixed racial identity. Would I encounter questions or comments I have encountered from White women in professional settings like "what are you?" or "so, you're from the *good* Korea, right?" or "so, what language do they speak, is it a form of Chinese?" or "you're so interesting looking?" Or would I be on the receiving end of statements like "well, I don't see you as being any different?" Would there be any hint of exoticization or sexualization from the White men? Any close talking or feeling cornered that would send up my guard? Before the course began, I told my partner who is

a cisgender White man, that I would need his support and a commitment from him to continue his ongoing work of understanding my experiences as a mixed race East Asian and White woman in predominantly White spaces.

Reading Participant Needs

As part of the pre-course survey, participants were asked to share their learning preferences and needs in response to two open-ended questions: *My learning style(s) are best supported by* and *My learning style(s) are most challenged by*. It should be noted that "learning styles" is a term used to categorize learners into different categories including "auditory" or "kinesthetic" but has a lack of scientific evidence (Lawrence, et al., 2020). I have since changed my language to "learning preferences" to avoid perpetuating the myth of learning styles.

I read participant responses prior to meeting this group and had their demographic information to pair this information with. I read these descriptions of challenges knowing that five of these participants were White men, five were White women, and one was a White nonbinary person. The racial power dynamics increase my hypervigilance and desire to do as much as I can to ensure my own psychological and emotional well-being. Sitting with the knowledge that I would be spending five full in-person days with a group of all White people after nearly two years of not teaching in-person elicited anxiety from multiple origins.

Teaching this course also meant that I would be in-person while still navigating the complexities of COVID-19. Worries about keeping myself, my family, and my community safe and ensuring the safety of the participants were omnipresent. I wondered how many people would be wearing masks. I hoped that people would not join in-person

if they felt ill. I wondered how people would respond to me and/or be able to hear me well enough if I were wearing a mask. The guidance from the college was that "There are no mask requirements for people who are healthy/symptom free." I shared this information with the group and said "I will likely be wearing a mask for most of the in-person part of the course; please do what feels best for you" in an email sent prior to our in-person week.

My Learning Style(s) Are Best Supported By…

There were five themes that emerged from these responses. They were repetition, creativity/self-reflection, conversation and connection, structure, and reduce information overload.

There were five entries connected to repetition, three people shared that they benefitted from "regular feedback". Two participants shared that repetition was beneficial for their learning. One person shared that "consistent reaffirming of what is being taught/learning" would be supportive and another said "I thrive under consistent reps".

Within creativity/self-reflection, four different people shared they would benefit from having time to reflect in a way that suited their preferences. One person wrote "journaling" and "having opportunity to create with art supplies" and another wrote "frequent opportunities to put new ideas into my own words and context (whether through discussion, writing, drawing, contemplation, etc)".

There were ten entries related to conversation and connection. Multiple people shared that engaging in dialogue, discussions, asking questions, and/or conversations in small groups supported their learning. One person shared that it was important for them to have "people who make space for me to share my thinking when I'm ready".

Four people described structural considerations that benefitted their learning preferences. Two people wrote that clear expectations were helpful for them. Another person wrote that they benefitted from "assignments that are broken up into manageable tasks" and one person shared that "self-paced assignments" could be supportive.

There were four comments connected to reducing information overload. Two people shared that they benefitted from not having lengthy periods of auditory information shared. One person wrote that "at times of long lectures I may lose my ability to attend" and another shared that "short in-person or video explanations" were supportive.

My Learning Styles Are Most Challenged By…

Some participants shared a single statement: "learning through osmosis (lecture)" while others shared multiple examples and provided more detail. Four main themes emerged: anti-dialogical pedagogy, dysfunctional dialogue, ableist policies and practices, and lack of structure. Responses connected to anti-dialogical pedagogy included: lecture, not seeing a "clear purpose or benefit of the work," and "lots of information without breaks to process ideas in my own worlds and context."

Dysfunctional dialogue was found in participant responses such as "people who dominate conversations" and "when dialogue is limited in a way that it makes it hard to engage in conversation in response to harm," and "asynchronous discussions (discussion boards)."

Ableist policies and pedagogies were a challenge to participants: "I enjoy writing to show my thoughts but I am very slow at it," "long, overwhelming assignments or directions," "lots of reading comprehension, but I know I need to work on this!," "when

I'm allowed to take an alternative path for an assignment, but must envision it and write up a proposal in advance with a short deadline," and "when things move FAST."

The last emergent theme from challenges to learning styles was a lack of structure and people described "too much open-endedness," "independent work without feedback," and "assignments open to interpretation" as challenging.

My Learning Styles Are Supported By…

As I read the responses to the prompt, "my learning styles are most supported by," I realized that some of the requests were connected to elements of the conceptual framework I created of an engaged healing-centered pedagogy. This included responses that a slow pace could be beneficial. Participants shared that "flexibility," "personal reflection," "opportunities to put my new ideas into my own words and context," "opportunities to be creative," "reading slowly and marking up a book as I go," and "self-paced assignments that are broken up into manageable tasks" were supportive of their learning.

Half of the participants shared that relational learning through discussion with others would be beneficial to them. People mentioned that having autonomy and agency were supportive such as having space to "share my thinking when I'm ready." Connected to anti-dialogical pedagogy was a comment that "I may lose my ability to attend" with "long lectures."

Outside of elements of the engaged healing-centered pedagogy were requests for structure and clarity. Two participants shared that "explicit clear directions" would be helpful to them and two people shared that "regular feedback" would also support their learning.

Warm and Cool Feedback

Participants were asked to write warm and cool feedback on sticky notes at the end of each in-person class. The one person who joined online wrote theirs in the chat function of zoom. At the end of each class, I read the feedback and thought about the types of adjustments I would make the next day. At the start of our next day together, I shared the themes from the warm and cool feedback and the adjustments I planned to make.

The warm and cool feedback from the sticky notes were transcribed and organized days one through five. The feedback was coded connected to elements of an engaged healing-centered pedagogy and additional coding and themes emerged that were not connected to the pedagogy.

Day One Feedback

The eighteen pieces of warm feedback from day one centered mostly around the slow pace, unstructured movement breaks, guided movement/mindfulness practices, time to explore other parts of the campus, and engaging in discussions in both small group and whole group settings. There were nine pieces of cool feedback on day one. Multiple people suggested adjusting the classroom setup; we were in a small classroom that also served as storage for a department in the college and the tables were set up in rows.

Two people shared that they wanted specific guidance on how this learning could show up in their classrooms and one person wanted "a bit more direction on what our goals are and what we're exploring/hoping to accomplish." Two people shared that they wanted me to assign small groups rather than self-select and one person wrote "As adults, I think we can all get along, so you choose the triads or have a system to mix things up."

I thought the warm feedback was useful on this day. I found it to be affirming and specific enough so that I could recreate and sustain the practices that were beneficial for most people. The cool feedback about the physical space was actionable and specific. It was a challenge for me to figure out how to approach the requests for "how to incorporate learning into classroom practices."

I also bristled when reading the comment explaining to me how I should set up groups. I intentionally do not assign groups and instead encourage people to start making those choices and decisions based on their needs and preferences. The notion that "as adults, I think we can all get along" is not one that I agree/d with. The following day, I shared my approach to choosing groups, which meant that people were in charge of their own decisions with getting into groups rather than me making that choice for them.

I was able to connect with someone at the college to change our room to a more spacious and open room that allowed everyone to be facing each other rather than having "our backs to each other."

Day Two Feedback

To accommodate the requests for people wanting to make plans for their upcoming school year, I adjusted day two so that there was some open time at the end of the day to take what we learned from the week prior, day one, and the first half of day two and to begin to develop their own plans of integration into their settings (e.g., classroom, as a consultant, etc.) People were given the choice of finding a space to work on their own or staying in our new classroom which would indicate they were open to engaging in conversations with others. We also had more whole group circles rather than smaller breakouts during the first half of the day.

Of the fourteen entries of warm feedback, the majority were gratitude for the new space. We also were able to adjust the technology for better access for the person joining online; a participant volunteered their computer that was passed around so the person online could hear everyone's comments during whole group discussions and joined small group discussions on this computer as well. Multiple people shared their sense of the group "coming together" and that "people were more comfortable today."

As often happens, some of the warm and cool feedback were in opposition to each other. There were eight total cool feedback entries. Three people shared in the warm feedback that they enjoyed the whole group discussion and back and forth dialogue while one person's cool feedback was "I missed the small group time today. Hope we get more of it this week" and another person wrote "I could enjoy a bit more open discussion and (possibly) a bit less going around the circle." Similarly, for the warm feedback multiple people shared they enjoyed the independent work time to "work on practices" while other people felt that they needed more time and "concrete examples" to figure out "how to incorporate this learning in our communities."

This felt like a bit of a puzzle, and I recognized that my own learning and teaching styles were incongruous with some of the people in the learning community. I built my classroom around my preferences, which included having more space and time to explore resources and dream up how this new learning might work in my own setting rather than having someone provide me with a rubric. It seemed to me that some of the participants were more rubric-style students.

Day Three Feedback

I adjusted day three to have a more similar structure to the first day: a short lecture and/or video, time for personal reflection, small group discussions, and a whole group share-out with one person from each group reporting. I also shared more information about our final project since at least one person had requested that information from day two.

For day three, there were only five pieces of warm feedback, two of which included people enjoying working in small groups with new people. One person shared that "the days are flying by and the discussions are rich and debriefs and content super engaging" and another person offered that they "appreciated the ability to ramp up challenging conversations." There was only one piece of cool feedback from one person who made specific requests for people they would like to pair up with in a small group.

I felt relieved to not have as much feedback to contend with in the middle of the week. I interpreted the reduction in both types of feedback as a sign that people's needs were being adequately met and the structure of the day was working well enough. I also wondered if people stopped asking for things they knew I would not be able to provide or had not provided for them yet, like a rubric.

Day Four Feedback

I kept the same format as days one and three for this day. There were five pieces of warm feedback. There were affirmations for the flow of the day, for having time to work on their semester-end projects and meditating in community. Two people shared that they enjoyed working with new people and one person shared that it was "great to grapple with difficult topics together and really feel this discomfort."

Since the sticky notes were placed on a simple chart near the door at the end of the day, when I walked to the chart my heart sank when I saw more sticky notes and text in the "cool feedback" column. However, the majority of the six pieces of cool feedback for this day, were not necessary feedback. There was one that simply said "N/A." One person shared that it was challenging for them to participate in mindfulness practices. Another person wanted an "elevator pitch about why this class is essential for all educators." Someone shared their excitement for the list of resources that was going to be curated and shared while another person said they were feeling overwhelmed by the information and were hoping to "make things manageable/realistic for me" for their continuation plan. The two pieces of actionable cool feedback was someone's request for time to "share out/group brainstorm thoughts and ideas for mini parts of our continuation plans as I would love to hear from others" and another person who shared that they had needed more time to read the article in class.

Day Five Feedback

This was the final day of our in-person week. The following week was another asynchronous week in which people were encouraged to explore new resources and to integrate their learning from the past two weeks into a continuation plan. I also told the class that I created open zoom-rooms to discuss continuation plans and that I would also create a discussion board for the same purpose to meet the request of the person who wanted that time.

The five pieces of warm feedback for the day were: "Thankful to you for creating this space - and providing space for all our different needs," "Thank you, thank you, thank you, you have made a big impact on my life," "The time to sit with each

reflection," "The encouragement to move with our process," and "You made so much space for us to learn from one another, ourselves, you, your curation of other teachers - thank you!" These reflect slow pace, the interactive process, the embodied and relational elements of my pedagogical approach. The cool feedback was only made up of requests for other resources and information.

Gratitude Wall

The remaining gratitude notes at the end of the class were ones not addressed to any person in particular. There were four notes from people that expressed gratitude for the humor in the space even though we were engaging in "serious conversations." Six notes expressed appreciation for hearing other people's thoughts and that people were willing to listen to and share with each other. One person also wrote "I appreciate the balance in voices during the whole group discussions."

There were five notes expressing appreciation for "pushback" that happened in class because it "opened up a really honest and valuable dialogue." Multiple people shared gratitude for the willingness of people to be "vulnerable," "honest," and for "getting into the muck." One person wrote that "I appreciate the pace of this class which is allowing me to learn and absorb a lot of content." Another wrote "Thank you to Rhiannon for creating a supportive and open space for us to learn and grow."

Reflective Journaling

At the end of each day, I either wrote or recorded my reflections on my phone. For a couple of these recordings, I recorded my reflections while sharing my reflections with my partner at home. The prompts I chose, as described in chapter 3, were: a) three

highlights of the day; b) what was the main challenge I experienced; and c) what is my new solution/new response to the challenge? (Gu, 2021).

I organized the data into a spreadsheet with three separate highlight columns, a column for challenges, and a third for "reflection/solution." The highlights yielded three different themes: a) experiences that supported me as the facilitator; b) specificity from feedback; and c) community in the classroom.

Highlights

In my reflective journaling, I described the types of teaching approaches that supported my facilitation of the in-person week. I noted that having a slide-deck kept me organized and on track. I wrote that I used it "as a tool for anchoring us." I told the class that sometimes without that anchoring, I am prone to tangents and forget to take breaks. The slide-deck included slides that simply said "break" or "movement" to make sure these happened at least a few times during the day. This slide-deck also allowed me to be a learner and participant, not just a facilitator. On the fourth day, I wrote that I used guided mindfulness practice videos, and I was able to also participate in this. I recognized that was needed so I could "recharge rather than facilitate those practices."

There were social supports that bolstered my energy during the week as well. I described randomly running into friends who also facilitate social justice workshops and courses during my lunch break on the last day. In my reflection, I wrote that this random connection felt "so nourishing" because "I shared with them about what we were doing, how long we had been doing it, and I received empathy and encouragement". Another source of replenishment was "being reminded by my partner that I'm going to have an impact on people and that I already have had an impact on people even though I might

not see the fruit of the work; that doesn't mean it's not important." This is something my partner had heard me say before to other educators, and it felt so needed to receive the same message.

Another aspect of refueling on the last day was having the honor of listening to people in our closing circle. Prior to our final circle, participants had about thirty minutes to reflect on these questions: a) what has this space meant to you?; b) how would you describe what we've done this week?; c) what have you learned/unlearned?; d) what helped you learn/unlearn this week?. I reflected that the closing circle was "really powerful" and that "it was really interesting to hear people's different experiences."

There were three times that I mentioned that the specificity of the warm and cool feedback was beneficial to me. I noted that it was most useful because it was "concrete and actionable" and that "people were clear about what they were looking for more of, less of." I also mentioned that there were a couple of participants who were "very specific about asking for what they want and need which makes my job a lot easier in terms of adjusting and accommodating in the ways I can." One student asked specifically to review the continuation plan and another student noted they needed support in connecting with new people because they kept somehow gathering with the same people. As I explored this data set, I realized that "community in the classroom" was connected to answering RQ4 in relation to updating and revising the pedagogical approach which will be explored later.

Challenges and Reflections/Solutions

Through my reflective journaling, I recognized my own discomfort when the structure went awry. Of the five days, three of them were focused on trying to meet needs

and feeling stuck. I expressed on day one and day five that I was struggling with things being "disjointed." This was particularly interesting to recognize since I had bristled when reading that some students' learning preferences were supported by structure, and I was worried that they might dislike my teaching style, which I consider unstructured.

I noted that it was a challenge to meet opposing needs. The warm and cool feedback illuminated some of those opposing needs that were shared by participants. I responded to these challenges, which were more present for me during the first two days, by creating more room for participant choice. I also reflected on day two that there was a need for "more space for small group discussions so that more people are talking more frequently rather than most people talking for shorter periods of time."

I also struggled with the fear that I was not doing enough. On day three I wrote:

> There's so much I want to teach them and there is so much information out there. I keep having this internal struggle: Am I doing enough? Am I teaching enough? Am I teaching the right things? Is this good enough?

The reflection about this challenge was a reminder to divest "from the urgency that I've felt when I've been a student in a class that feels like I have been pushed through a program/course/workshop at someone else's pace" and to remember that "we are doing deep work and deep work requires slowness, intentionality, and moving in a way that is sustainable and relational rather than transactional."

One the fourth day, my challenge was suspecting that the men in the space were taking up too much of the conversation time. In my reflection, I noted that I wanted to "continue to be self-reflective about this; was it men actually taking up that much space

or was I having some bias?" It was an instance in which I wished I had a co-facilitator to help me unpack the day and to check in about how they might have perceived that.

On the last day, the challenge for me was that the afternoon felt disjointed and did not go as smoothly as I had planned. The reflection for me was that the "clunky and less smooth" parts of the afternoon "didn't actually matter." I reflected that I also "got to model" that "the work of education is messy and being a person is messy" which was something "I had shared multiple times during our week together."

Reading Pre/Post Reflections and Gratitude Notes from Participants

As discussed in the literature review, emotional granularity is a skill that can be supportive in navigating emotions (Barrett, 2004; Kashdan, et al., 2015; Smidt & Suvak, 2015; Wilson-Mendenhall & Dunne, 2021). To "practice what I preach," I used multiple charts and a feelings wheel to explore my emotional reactions to reading the pre/post reflections and gratitude notes from participants.

I read each person's pre/post reflections in response to these required questions: a) after reviewing my pre- and post- surveys for this course, I noticed…; b) how would you describe the impact of this course on you to someone else?; c) in what ways was this course different to other professional learning you've done related to trauma-informed and/or social justice education?; d) in what ways was this course similar to other professional learning you've done related to trauma-informed and/or social justice education; and this question that was optional: anything else you'd like to share?

Reading the impact of this class and the experiences of people was incredibly powerful and moving, and some of the quotes elicited tears of gratitude. The pleasant emotions that were present were gratitude, overwhelm, hope, tenderness, appreciative,

serenity, moved, excited, energized, restored, invigorated, empowered, and surprised. These were often experienced simultaneously and/or in succession. When I read the responses of people sharing that they were planning on bringing the practices and what they had learned in this course I felt a mix of pride in myself, in others, and I felt energized. It evoked gratitude when I read people writing direct notes to me. Table 11 shows a sample of the responses from participants and the data course as well as the accompanying emotions I experienced.

Table 11

Sample of Pleasant Emotional Responses to Participant Reflections/Gratitude

Data Source	Direct Quotes	Accompanying Emotions
Gratitude Notes	"Rhiannon - your honesty, transparency, energy, and flexibility is amazing"	Overwhelmed, grateful
	"You made so much space for us to learn from one another, ourselves, you, your curation of other teachers. Thank you!"	Appreciative, humility
	"Thankful to you for creating this space and providing space for all our different needs"	Grateful, humility
Pre/Post Reflections	"This course helped me to feel relaxed for the first time in years. I felt like I was able to slow down, focus on important issues in manageable, bite-sized chunks and expand my thinking in a safe, supportive community"	Tenderness, compassion, humility, hesitancy
	"Thank you, Rhiannon, for your patience, flexibility, and compassion this semester. I really enjoyed our time together, and I hope out paths cross again!"	Overwhelmed, grateful
	"Being more reflective in class and considering my part in perpetuating	Energized, grateful, empowered

some of it [the -isms at my workplace] made me more aware of what it might look and feel like for students"

Some of the unpleasant emotions I felt were ones connected to empathetic responses when someone described previous experiences with professional learning spaces. For example, reading that "I also appreciated that I didn't have to define my project fully and make a proposal" elicited empathetic indignation toward that ableist and power-over practice this person experienced in other educational spaces. At times, both pleasant and unpleasant emotions co-existed. When I read:

> I was struck by the fact that more than one of my classmates expressed that they had never felt safer in a community of adults. Hearing that, I was grateful to the course for providing that experience to my peers, but I am also sad that this kind of space is so rare.

I felt both compassion toward the people referenced in this response and a similar agitation that this was an uncommon experience.

Other unpleasant emotions were connected to the content of a participant's responses. One person shared that "I didn't see a tremendous swing mostly because I'm not at work and so haven't seen anything jump out at me as a trouble spot," which elicited agitation and confusion. I felt unclear and perplexed by a person's reflection that "I would have liked to have had more time/instruction in utilizing practices/approaches, so it's less theoretical."

Garnering Additional Support During the Week

There were personal and interpersonal practices I used throughout the in-person week to bolster myself. My personal practices included meditating each morning before

leaving the house. I also ate lunch in a quiet office and did not hold “office hours” during lunch. There were interpersonal practices that supported me as well.

I was in constant contact with another Asian American friend who does similar work to me. They offered affirmations and reminders that this work is hard and that it was amazing that I was teaching this space. These reminders that I was not truly alone, even though it could feel like that in the classroom space, were critical in my capacity to sustain.

I also scheduled a dinner date with some of my friends who are Black women and educators. We did not talk about the course at all but spoke openly about race, gender, and power dynamics and intermixed conversations about TV shows, the sunset, and the beauty of summer. The ease I felt in my body sharing space in which I did not feel that I had to be *on* or had to edit my emotions or thoughts was such an important reset. I was my full passionate, quirky, mixed self in a space with people who fully embraced all those parts of me.

My partner also provided interpersonal support during the lead up and during this course. He offered to be a sounding board so that I could process the days and make plans for the next day. He would validate and empathize with my exhaustion and shared awe and appreciation for how I was teaching the course.

RQ4 Qualitative: What Are the Elements of an Embodied Socially Just Healing: A Pedagogy Of Praxis?

To answer the question *what are the elements of an embodied socially just healing pedagogy of praxis,* I used the conceptual model I developed prior to the course and combined that with multiple data sources and utilized reflexive thematic analysis. I

used the anonymous warm and cool feedback from participants and any remaining anonymous gratitude notes that were left on the classroom wall at the end of the week. I also used participant responses to "how would you describe the impact of this course on you to someone else?" and participant responses to "in what ways was this course different?" I used my researcher memos and incorporated my reflections on the course structure and content.

The original conceptual model was developed from my experience in the field as a facilitator/educator combined with the concepts explored in chapter two. The original conceptual model is below in Figure 5. The conceptual model supported initial coding and emergent and divergent themes arose from the coding and theming processes.

Figure 5

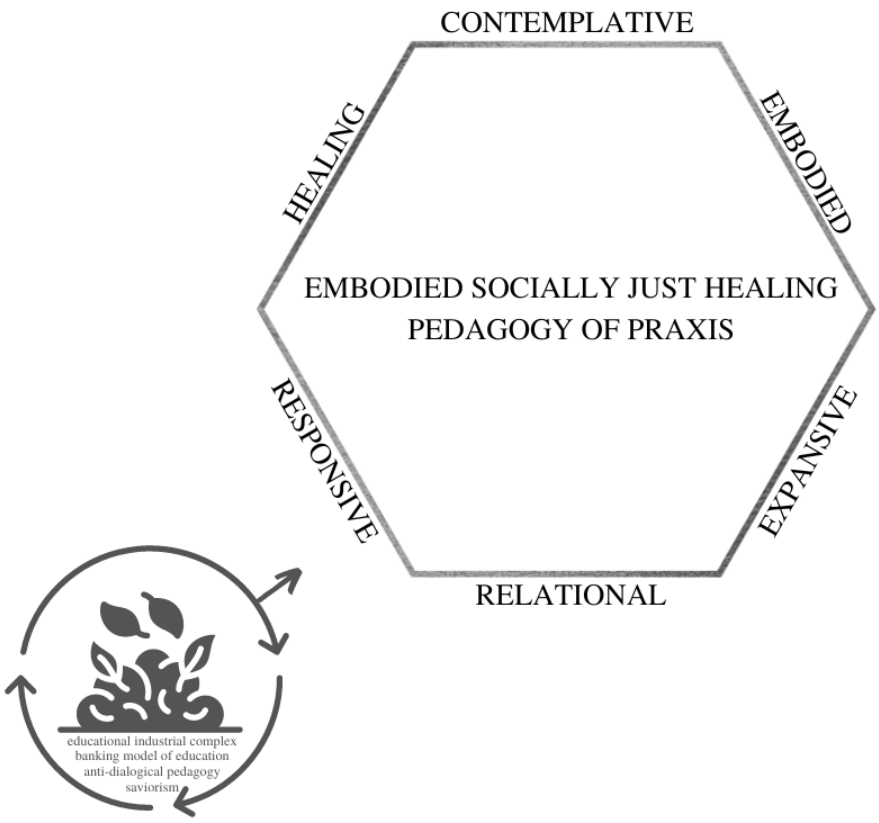
Original Conceptual Model

Updated Conceptual Model

The six themes that emerged were a) contemplative; b) embodied; c) relational; d) healing; e) responsive; and f) expansive. These are not mutually exclusive but are interdependent. Figure 6 shows the continued practice of "composting" oppressive and damaging elements including the educational industrial complex (Picciano & Spring, 2013) the banking model of education (Freire, 1978/2018) antidialogical pedagogy (Kohli, et al., 2015), and saviorism and the interdependent relationship between the six components of an Embodied Socially Just Healing Pedagogy of Praxis.

Figure 6

Elements of Embodied Socially Justice Healing Pedagogy of Praxis



These elements are reliant on each other. If one was not present, this would no longer be a hexagon, nor would it be an embodied socially just healing pedagogy of praxis. In the tables below, I display the data sources used to define each element and their accompanying quotes and descriptions of the course structure that were connected to the respective elements.

Contemplative contained two components: slowness and depth over breadth. *Contemplative* connected to the pacing of the facilitation as well as focusing on depth of knowledge rather than attempting to push through the syllabus. Participants were invited to read articles and other resources in-class and then had time to reflect on them in silence through walking, journaling, or any other contemplative practice of their choosing. Table 12 displays connected data points to *contemplative*.

Table 12

Contemplative: Slowness and Depth Over Breadth

Data Source	Quotes
How was this course different?	"I appreciated the deliberate pace and mindfulness practice"
	"It gave me time to digest, process, journal"
	"SLOWING DOWN!!"
	"to realize that how all of us take up space in the world has rippling effects (both productive and unproductive) for ourselves and those around us"
How would you describe the impact of this course to someone else?	"I felt like I was able to slow down, focus on important issues in manageable, bite-sized chunks"
	"The biggest impact was the slowing down of the class. We went through a ton of things, and I know there was a ton more we could have done, but what we did go through I feel so connected to it because we slowed down"
	"This course taught me to slow down"
Warm & Cool Feedback	"I appreciate the pace of this class which is allowing me to learn and absorb a lot of content"
Facilitator Memos	"People had time to do a summative reflection of the week"
Contemplative in Course Structure	During the first week (asynchronous), participants were encouraged to read content and to then self-select a contemplative practice(s) to process and synthesize.
	During the in-person week people had time to engage in self-selected contemplative practices after listening to or reading content.

Relational contained two components: learning in a supportive and safe enough community and heterarchical. The r*elational* aspect meant that participants were engaged in a learning community rather than me as the facilitator being the primary voice in the

space. Safe enough indicates that the learning space was one in which people experienced a sense of ease in sharing their thoughts and being vulnerable; this is interconnected to *healing.* Table 13 displays data points reflecting *relational*.

Table 13

Relational: Learning in a Supportive & Safe Enough Community & Heterarchical

Data Source	Quotes
How was this course different?	"This course presented us with a lot of information prior to our first meeting and use our in-person class time to practice, reflect, and connect. This flipped model was powerful and unlike anything I have experienced"
	"we are all in this together"
	"gave me time to…discuss the many resources we were given around trauma-informed and social justice education in a way that felt autonomous yet built an amazing sense of community"
	"consistent embodiment practices that increased the level of connection exponentially with other students"
	"I was struck by the fact that more than one of my classmates expressed that they had never felt safer in a community of adults. Hearing that, I was grateful to this course for providing that experience to my peers, but I am also sad that this kind of space is so rare"
How would you describe the impact of this course to someone else?	."..the course respected the expertise of my past experience"
	"it was really great to be amongst a group of committed educators that are so interested in creating a more just and equitable world"
Gratitude Wall	"I appreciate everyone's willingness to dig deeply and share meaningful + personal insights"
	"thank you to Rhiannon for creating a supportive and open space for us to learn and grow"

	"Thankful for people who share about their different experiences & expertise"
	"I appreciate people's willingness to add to each other's ideas + share practices"
	"I love hearing everyone share their thinking"
	"I appreciate the balance of voices during the whole group discussions"
Facilitator memos	"Circle "discussions." While physically in a circle, helped us feel more connected & everyone had an opportunity to share"
Couse Structure	The first discussion board during the first asynchronous week was connected to developing a community *ethos* often referred to as "community agreements".
	The ethos were discussed on the first day and revisited periodically during the in-person week.
	When we were in-person, we opened with a circle in which people re-shared their names and how they were feeling each day.
	Lecture and/or content was followed by self-reflections as described above in *contemplative*. After this, participants engaged in small group discussions that lasted at least 20 minutes. The whole group debriefs following these discussions lasted approximately 30 minutes.
	We finished each class with a closing circle in which people shared what "stuck out" for them from the day or what they were grateful for.

Healing was made up of emotions and vulnerability and centering the whole person to include personal and professional. Emotional expression was normalized through discussions about emotional granularity, empathy, and co-regulation. I participated in the opening and closing circles and modeled describing my emotional state. I used examples of my own work learning how to better understand emotional

reactions. We discussed anger and rage, and people reflected on their own relationships to their emotions. Table 14 showcases additional data points aligned with *healing.*

Table 14

Healing: Emotions & Vulnerability, Whole Person (personal & professional)

Data Source	Quotes
How was this course different?	"…this course has shifted my view on what a healing centered space is"
	"This course helped me to feel relaxed for the first time in years"
	"TIE and SJE is not really about the kids, but more about the adults. This class proved that 100 times over"
How would you describe the impact of this course to someone else?	"…gave me the opportunity to care for ourselves in class"
	"…engage in important learning content while experiencing a more embodied, healing and human approach to education".
	"This course gave me resources to guide my growth as a loving, anti-oppressive teacher".
Gratitude Wall	"I appreciate that we have found time and occasion for laughter every day this week"
	"People's sense of humor and levity in serious conversations"
	"Everyone for bringing humanity to the front and sharing authentically to create this space"
	"I appreciate the humor and levity that helped us keep balanced this week"
	"people's willingness to be vulnerable"
	"I appreciate everyone's honesty and clarity when describing how we are feeling"
	"Thank you to everyone for bringing humor, love, honesty and vulnerability into this shared space"

Healing in Course Structure	Feelings wheel and other visual supports for emotions were provided to all participants and they were encouraged to use these while engaged in their contemplative reflections. We played movement games and participants were encouraged to embrace the awkwardness, the laughter, and the silliness. The opening circles each day were connected to emotional states.

Responsive was connected to the iterative nature of the course, that it was communally co-created which disrupted hierarchy, and centered agency and choice. The use of the warm and cool feedback each day meant that the space was influenced by input from participants. People's agency was recognized; meaning that their power to decide their own paths of learning and needs were honored. There were choices and options offered as to *how* they wanted to engage in their learning through self-selecting contemplative practices and their continuation plan. The continuation plan, the end-of-course assignment, had requirements for content but not for style. Some participants created calendars displaying their plans of actions, others wrote papers, some made graphics, and others created slideshows. Table 15 displays additional data points connected to *responsive*.

Table 15

Responsive: Iterative, Co-Created; Agency & Choice

Data Source	Quotes
How was this course different?	"…freedom to dip my toes into multiple pools of learning and then focus in on the one(s) that seemed like the best fit for me was a new approach and one I really appreciated"

	"It gave me time to digest, process, journal and discuss the many resources we were given around trauma-informed and social justice education in a way that felt autonomous"
Anything else you'd like to share?	"…appreciated that the class was a space to acknowledge that we were learning in the context of the rest of our lives"
	"I appreciated that the final project had some structure, but that there was immense flexibility within that structure to make it meaningful to me. I also appreciated that I didn't have to define my project fully and make a proposal before I dove in in order to adapt the project to my own needs"
	"Thank you so much for everything in this course…for the kindness and patience that I think we all want and deserve in the teaching/learning environment".
	"Thank you, Rhiannon, for your patience, flexibility, and compassion this semester"
Gratitude Wall	"I appreciate the balance of voices during the whole group discussions"
	"Thank you to Rhiannon for creating a supportive and open space for us to learn and grow"
Facilitator memos	"People's warm and cool feedback was extremely helpful. It was concrete and actionable. People were clear about what they were looking for: more of and less of and their appreciations of integrations"
	"There are a couple of students who are very specific about asking for what they want and need which makes my job easier in terms of adjusting/accommodating"
	"People were helpful and supportive with adjusting our space and offering tech support. It felt like a shared space that we were creating together and problem solving together"
Responsive in course structure	Ensuring that audiobooks were available and sending the reading materials to people who had requested them ahead of time.

	Reminding people that they had choice about which directions they were diving deeply into (regarding content).
	Using the warm and cool feedback from participants to either keep structural elements in place or adjust.
	Participants were reminded that they could "opt-out" of content, small or whole group discussions for any reason and they did not have to disclose their reasons.
	Participants could choose the style of their continuation plan.

Expansive related to the disruption of status quo through centering social justice and de-centered perspectives, embracing complexity over simplicity, and inviting disagreement and conflict. An example of *expansive* in action is when we read an article written by an Indigenous person about the impact of colonization, its connection to adult supremacy and the impact on Indigenous youth and culture. During the whole group debrief following small groups, someone shared that in their small group, a conversation about wondering what this article had to do with our context(s) in public schools. I answered that this article was not written with any statements that this was closed and meant only for Indigenous people and that in schools and in Vermont there are Indigenous youth who have historically been harmed by colonization and are still being harmed.

I attempted to share more about how there is a presumption that anything written by White people is seen as "truth" or "neutral." A participant added to the conversation and cited another author who speaks on the idea that "the only audience is the white audience and that the white audience is neutral". Table 16 displays data points connected to *expansive*.

Table 16

Expansive: Centers Social Justice and De-Centered Perspectives, Complexity over Simplicity, Invited Disagreement and Conflict

Data Source	Quotes
How was this course different?	"Resources that came from people with diverse identities and perspectives"
	"There was also a mix of defining the barriers and offering a path forward without those solutions being a list of concrete strategies"
	"The course explored on how to address trauma and inequity without pretending there were concrete answers or one-size-fits-all"
	"What I've previously experienced about social justice in education is, through our intention is to repair harm, the impact is sometimes more harm. In this course, we differentiated between harm and discomfort"
	"This model enabled to move beyond our analysis and made room for our feelings"
How would you describe the impact of this course on you to someone else?	"Expand my thinking"
	"I am also leaving with great resources and eagerness to explore them"
Pre/Post Survey Reflection	"I think the course helped me feel more confident in my abilities and supports, but also reminded me of places where my community and I have opportunities for growth."
	"What stood out the most to me after taking this class is that I am more aware of the -isms at my workplace. Being more reflective in class and considering my part in perpetuating some of it made me more aware of what it might look like and feel like for students"
Gratitude Wall	"I love how our work together is expanding/pushing that thinking"

	"I really enjoyed hearing personal reflections about challenges and successes with upholding dignity" "I appreciated the pushback that people shared during our group discussion yesterday because it opened up a really honest and valuable dialogue" "I appreciate *can I push back*. I like that as a question"
Facilitator memos	"Diving into some pretty intense content about racism, ableism, adult supremacy, and colonization" "This afternoon, people had time to do a summative reflection of the week. Afterwards we did a closing circle about what the week was to people. That was really powerful. It was really interesting to hear people's different experiences. I emphasized that this class is not going to be the same for everybody and not everyone is taking away the same thing"
Expansive in Course Structure	People were encouraged to ask questions and to openly disagree. I offered reminders that this course was not about "making sure we're on the same page" but being aware of the pages other people are on.

Embodied reflected that the course was action-oriented which was focused on practice over theory. This element of the pedagogy included practicing a variety of movement, embodiment, and contemplative practices rather than just learning about the theory of why they are important or how they are beneficial. Participants were also required to develop their continuation plan based on continued action. More data points connected to *embodied* are displayed in Table 17.

Table 17

Embodied: Action-Oriented and Practice-Based over Theory

Data Source	Quotes

How was this course different?	"The biggest way that this course differs from many of the PD opportunities I've completed in the past is that we were immediately putting our learning into practice. This wasn't something to take with us and try later, it was work we would jump into in real time and then immediately reflect and discuss its impact on us. I really loved that aspect of the course"
	"Other TIC/SJE presented during school PD can often feel like a bunch of information of initiatives being thrown at us with no real plan for action of lasting implementation"
	"I also appreciated the repetition of games and embodiment practices over learning a greater quantity…there is comfort in familiarity"
How would you describe the impact of this course on you to someone else?	"Loved being exposed to all kind of different movement"
	"The continuation plan has set out some fairly concrete goals so I've been thinking about that a lot and how I'm going to hold myself accountable"
	"I felt better prepared to take practices back to my own classroom"
	"Confidence in my own power to choose love and healing in school"
	"This course gave me resources to guide my growth as a loving, anti-oppressive teacher"
	"empowered to make a plan for self-care, continued learning, and influencing change and to follow through with that plan"
	"I feel that I've been given a template with how to create a space where no topic is out of reach. Given it will be a challenge when there are other agendas that most will prioritize, but I feel very confident in being able to create space for this kind of work"
	"engage in important content while experiencing a more embodied, healing, and human approach to education"
	"to feel my body's presence in the world"

	"empowered me to do the necessary work within myself that will allow me to better serve my students and colleagues"
Pre/Post Test Reflection	"This course has shifted my view on what a healing centered space is and allows me to use a more defined lens with which to carry myself, establish my classroom as a safe space, and move this work forward at my school"
	"I felt better prepared to take practices to my own classroom and was reminded that it is okay to not always have a lot of activities to pull from"
	"The biggest shift I noticed in my pre and post survey results is my confidence that next year I will do more to implement embodied practices in my work"
	"I feel more confident now in my ability to identify and interrupt various forms of bias than I did coming into the course"
	"I left the course feeling more confident in my awareness of/ability to disrupt dynamics at work"
Gratitude Wall	"I am grateful for all of the opportunities we are getting to move our bodies!"
Researcher Memo	"people were increasingly vulnerable. They reflected on their own triggers about student behavior and connected it to feeling "ego wounded" and recognized that doesn't have to be part of their classroom. It felt like an important leap"
Embodied in course structure	Participants practiced contemplative practices, deep listening, grounding practices, and other movement rather than learning the theories behind them or how they are beneficial to <u>other</u> people.
	Participants developed a continuation plan that had action-oriented elements rather than a summative project focused on what they did learn.
	This continuation plan was designed to support participants in planning to integrate what they had learned into their lives outside of this course.

In the next section, findings, limitations, and recommendations will be discussed.

CHAPTER V: FINDINGS AND RECOMMENDATIONS

"Schools are microcosms of the greater society; they concentrate the strengths and ills of their members' communities. This social concentration means that racism, violence, and other challenges to mental and emotional well-being are felt more intensely within the pressure cooker of a school environment, where almost everything occurs in plain view"

(Almengor, 2020, pp. 134-135)

U.S. public education and higher education institutions are complex entities nested within a society organized around oppressive systems including whiteness. The pervasiveness of this mythical ideal that positions some as better and others as lesser wreaks havoc in society broadly and can be keenly observed in educational institutions. There are myriad toxins that contribute to the symptoms that people at all levels of educational institutions experience to varying degrees. Women of color and mixed/multiracial educators in public education and higher education institutions experience the impact of whiteness in complex ways especially when existing in predominantly White spaces.

Graduate level coursework is a common avenue for educators to pursue professional development. The pedagogical approaches and practices utilized in these spaces have the potential to be healing (Ginwright, 2018; Wagner & Shahjahan, 2015) and transformative (Freire 1978/2018; Love, 2018) so that educators are then able to bring their new learning and apply it into their sphere of influence whether it is a classroom with six-year-olds or in meetings with colleagues. However, these spaces are often riddled with oppressive pedagogies rooted in the banking model of education in which a professor or lecturer attempts to make "deposits" of information rather than a

more heterarchical pedagogy in which participants and lecturers are both learning from each other and co-creating the learning environment (Freire 1978/2018; hooks, 1994). The perpetuation of hierarchical pedagogical models sustains oppression and stifles creativity and the liberatory potential of education. Conversely, there are pedagogical approaches that can serve as a healing balm by centering both social justice and healing.

The intent of this mixed methods research was to explore participant change in connection to their awareness of oppression at work, their confidence in disrupting those oppressions at work, their utilization of trauma-informed, social justice, and embodied practices in their workplaces, and their perceptions of the use of trauma-informed, social justice, and embodied practices in their broader community. This research measured this change quantitatively and invited participants to describe the change they did or did not experience because of the course.

This study also described the complex nature of being a mixed race Korean and White person utilizing an embodied socially just healing pedagogy of praxis with a group of White educators by collecting data from participants and utilizing researcher memos and reflections. Through an examination of the conceptual model developed out of the literature review, my previous experiences as a facilitator/educator, and the qualitative data collected during this research, a more complete understanding of the elements of an embodied socially just healing pedagogy of praxis were illuminated.

Findings

In this section, I will first describe the power of mixed methods research. This will be followed by a description of participant's prior experiences in social justice and/or trauma-informed and/or embodied/healing centered professional development. Then there

will be an exploration of the connections between group change and the pedagogical elements. The findings section will close with my experiences as a mixed race Korean and White facilitator teaching a group of White educators as well as descriptions of some of the pedagogical elements used in my facilitation.

The Power of Mixed Methods

A mixed methods research approach allowed for richer understanding of change over time for these participants as well as a more complex understanding of my own experiences as the facilitator and researcher. The amount of data collected at the individual level allowed a better perspective into the intersections between prior experiences with similarly focused professional development and participant experiences and change within this course.

Each participant was given their quantitative pre and post survey results and were asked open-ended questions so they could describe their interpretations and impressions rather than me as the researcher making assumptions. There was one participant who had a negative overall change score. Without their responses to the open-ended reflection questions, I may have believed that this course did not benefit them. However, by combining the pre-course open ended questionnaire data gathered at the individual level with the post-course results I was better equipped to understand *why* this occurred. This participant had the most experience with social justice education prior to joining this course. Even though they had an overall negative change score they reflected that "I think the course helped me feel more confident in my abilities and supports, but also reminded me of places where my community and I have opportunities for growth" indicating that

even though the quantitative data did not indicate change that change did occur for this person as a result of this course.

Weaving together the input from participants with my reflections as a mixed race facilitator and researcher helped build a more nuanced understanding of this pedagogical approach. The multiple types of qualitative data from participants in different forms - warm and cool feedback, gratitude notes, and post-course reflections, paired with my reflections on the implementation of this pedagogy led to a more comprehensive description of the elements of an embodied socially just healing pedagogy of praxis. If I only focused on my reflections, I would have missed critical components that make this pedagogy unique from the perspective of those experiencing the pedagogy in action.

Participant Prior Experiences

Participants shared their prior experiences with professional learning on topics connected to the purpose of this course: social justice, trauma-informed, and embodiment/healing centered practices before the start of our course. At the end of the course, they reflected on how this course was similar to and different from those professional development experiences. One participant shared that:

> "This course was significantly more impactful than any other training I have done because of the time spent doing reflections in different environments, the embodiment practices, the connections created with other students, the ability to be together day after day and build momentum as a group".

Another participant wrote that this course was different because "other TIC/SJE presented during school PD can often feel like a bunch of information or initiatives being thrown at us with no real plan for action or lasting implementation." The impact was

reflected even though half of the participants wrote that the topics and/or content was similar to other professional development experiences.

The group demonstrated statistically significant change related to their awareness of oppression at work, their confidence in disrupting those oppressions at work, their utilization of trauma-informed, social justice, and embodied practices in their workplaces, and their perceptions of the use of trauma-informed, social justice, and embodied practices in their broader community. This was influenced by the embodied socially just healing pedagogy of praxis. The connections between group change and the pedagogical elements are discussed below.

Group Change and Pedagogical Elements

The results indicate that the embodied socially just healing pedagogy of praxis influenced change for this group of White participants in a three-week intensive summer course. There were large and statistically significant effect sizes for all the subtests on the survey indicating that the "group, as a whole, experienced a reliable change" (Estrada et al., 2018, p. 2). The large Cohen's *d* effect sizes indicate that change likely occurred because of this course since it was a three-week intensive course that left little room for participants to be engaged in other coursework, workshops, or other learning during those weeks.

The Social Justice Behavioral Intentions subscale, which had items connected to participant responses to "I feel confident in my skills to disrupt" various -isms and -phobias at their workplaces had the largest effect size of +1.60. The second largest effect size was for the Liberatory Consciousness Action subscale which asked them to rate their utilization of trauma-informed, embodied, and anti-oppressive/social justice practices at

work which had a +1.40 effect size. A core component of an embodied socially just pedagogy of praxis is that it is *embodied* meaning that participants are practicing the types of skills necessary so that they become habit. We also practiced grounding techniques daily and one person shared that they "appreciated the use of repetition of games and embodiment practices over learning a greater quantity...there is comfort in familiarity." Another participant wrote:

> The biggest way that this course differs from many of the PD opportunities I've completed in the past is that we were immediately putting our learning into practice. This wasn't something to take with us and try later, it was work we would jump into in real time and then immediately reflect and discuss its impact on us. I really loved that aspect of the course.

Similarly, the continuation plan supported participants' sense of action and behavior change. Multiple participants wrote that their continuation plan was going to support them in being accountable to continuing their learning and incorporating what they learned during the course into their lives. There was one participant who wrote "I would have liked to have had more time/instruction in utilizing practices/approaches, so it's less theoretical" in their pre/post reflection. This was counter to the majority of participants who wrote that the course was one in which they were practicing and using the learning immediately.

The consistency of *embodiment* in community during the in-person week supported the development of these new habits. The *embodiment* practices also included settling (Menakem, 2017) or grounding practices in which people engaged in movement, breathing, and other practices that supported a regulated nervous system (Menakem,

2017; Porges 2017). A regulated nervous system is more able to absorb new information and view challenges as opportunities rather than threats (Menakem, 2017; Porges, 2017) which is critical when engaging in the *expansive* element of this pedagogy.

Expansive is one of the essential elements of the embodied socially just healing pedagogy of praxis. This element encompasses centering social justice and de-centered perspectives. Participants were in a learning community with me as the facilitator, a mixed race Korean and White person and learned from some of the examples I shared about my experiences navigating the world and as a student and professional in public education in Vermont. Additionally, most of the additional content, readings, videos, podcasts, etc. were created by people whose identities have been societally marginalized.

We discussed ableism, racism, classism, the impact of colonization on Indigenous Youth, read about the appropriation of Restorative Practices, and explored understanding systems of oppression. These are directly related to core components of social justice education (SJE) (Adams & Zúñiga, 2016). The Liberatory Consciousness Awareness subscale items asked participants to rate themselves on their awareness of different -isms and -phobias at work. The effect size for this pre-test/post-test subscale was 1.15 indicating a large magnitude of change. Participants explored the social justice centered content through utilizing contemplative practices.

The *contemplative* element of this pedagogy ensured that there were long periods of time for reading, reflecting, and engaging in deep listening during our in-person class time. There was less emphasis on lengthy writing assignments or creating a polished final project. We practiced deep listening every day during our in-person week, rather than long lectures or group discussions in which one person spoke for most of the time.

During small group listening sessions, each person had the same amount of time to talk, to think, or to sit in silence. Everyone was encouraged to notice when they felt the urge to give advice, interrupt, or to ask follow-up questions and to then return to the practice of listening. This required that they were in connection with their thoughts (mind) and bodies (impulse to speak), connected to the *contemplative* element of the pedagogy. Our whole group debriefs were done in a circle in which each person had an opportunity to share or pass.

Participants in this course shared that they felt more connected to the content and to the learning because of the pacing of the course. The slowness did not disempower students but allowed them to absorb the information and experiences more fully. In a capitalist model of education, the purpose of education is to churn out workers who can contribute to society and uphold the status quo; not to transform society (Freire, 1978/2018). Utilizing contemplative approaches (Barbezat & Bush, 2013) and slowing down disrupted the capitalistic pattern of consuming and producing (Hersey, 2022; Lau, 2019). An embodied socially just healing pedagogy of praxis requires slowness, which for some, equates to “less rigorous”. This belief is tied to capitalism, ableism, and racism (Hersey, 2022; Lau, 2019). A participant in the pre/post course reflection noted that the slowness had “the biggest impact” and wrote that “we went through a ton of things, and I know there was a ton more we could have done, but what we did go through I feel so connected to it because we slowed down".

Participants were encouraged daily to develop patience with themselves as they practice new ways of listening and as they learned new content. They were reminded that

discomfort is not the same as harm and that discomfort can lead to transformation (Tutu & Tutu, 2014). These reminders are connected to the *healing* element of the pedagogy.

The *healing* element of an embodied socially just healing pedagogy of praxis centers emotions and vulnerability as well as the whole person. The impact of being in a space that allowed room for people to both recognize and to share their emotional state with others was felt by multiple participants. bell hooks (2010) recognized that "humor can provide a needed break from serious, intense material and discussion" (p. 72). The presence of humor and laughter when engaged in the *expansive* nature of the pedagogy, which required that we engage into conversations that often bring up discomfort related to oppression, supported the space in being one in which we could be challenged and changed while also supporting our nervous systems in releasing tension, reconnecting to a sense of ease, and feeling connected to the people around us (Hatchard & Worth, 2021; Law et al., 2018).

Emotional expression, including humor and laughter, is essential so that educators engaged in social justice and trauma-informed professional development can find some reprieve from the impacts of moral injury (Litz et al., 2009; Levinson, 2015), secondary trauma response (Jacob & Lambert, 2021; Lipsky & Burk, 2009), and burnout (Bodenheimer & Shuster, 2020; Gorski & Chen, 2015; Kim et al., 2021; Robinson et al., 2019). Learning in a *relational* space that was supportive and safe enough community impacted participants engaged in learning about trauma-informed and social justice practices.

In this pedagogy, the *relational* aspect meant that participants were learning from and with each other throughout the whole week. The Social Justice Perceived Norms

asked participants to rate their perception of how supported they felt in utilizing trauma-informed practices, embodied practices, and anti-oppressive practices/social justice practices at work, and their perception of their colleagues and friends/family engaging in anti-oppressive practices at work. Cohen's *d* for this subscale was 0.95, which is considered a large effect size. Hoang et al., (2020) in a study utilizing the social justice scale (Torres-Harding, 2011) found that "greater subjective norms and perceived behavioral control were related to participants' intention to engage in social justice behaviors" (p. 46). The results from my research contrasted with these results. The largest effect size was connected to intentions and actions and the smallest (but still a large effect size) was connected to perception of social justice and trauma-informed care in participants' broader communities and at work.

One person said that they were unsure about why they had significant change in this area but mused that "Maybe I was thinking about my old job the first time and my new job the second time?" Multiple participants wrote that being in a learning community in this course was supportive to them. It seems likely that being surrounded by other people who are invested in this work may have contributed to the group change in perceived norms. While the overall group demonstrated significant group change as measured by the pre and post survey, there was variance in the group which may have been connected to prior experiences.

Existing as a Mixed Race Facilitator in a White Space

I view part of my role as someone with proximity to whiteness in a "white supremacist" world whose lineage is made up of equal parts Korean and White European

to dissect and disrupt whiteness with White folks. Being the only mixed race person in a room of White folks in a predominantly White state can be emotionally exhausting.

Prior to the class, I did not feel particularly stressed about teaching White women although I have had many experiences of White women being disruptive and/or hostile while I am teaching or in reflections or feedback. It is likely that I have become accustomed to normalizing the types of disruptions White women are likely to cause when I am facilitating and at times downplay the impact those disruptions have on me. It is often much easier for me to recognize the harm of gender power dynamics between me and men rather than the racial power dynamics between myself and White women.

It was interesting to notice that although there were multiple instances in which I felt utterly irked by White women in the space that did not show up in my reflective journaling. With my reflections each day, it seemed that I was hyper focused on whether "I was doing a good enough job" or not. Being in a room of White folks as the only nonwhite person elicits stress in my body and a desire to maintain a sense of control which presents as perfectionism. This is a self-protective response and attempt at ensuring my own well-being and psychological and emotional safety (Hamad, 2020). Receiving feedback as a mixed Korean and White person from only White people is psychologically and emotionally complicated.

Attributional ambiguity describes the complexity of not knowing whether feedback is connected to one's social position being perceived as *lesser than* (Crocker, et al., 1991). The irksome feelings I had connected to comments or suggestions from White women felt like my expertise was being questioned. One of the smaller ones was connected to a visual I created. A White woman indicated that she had a question for me,

and she asked why I organized the circles in the direction I did because it "usually went this way" as she showed me the *correct* way. In the moment I responded, "I'm not sure" and encouraged her to remake it in the way that suited her preferences. Reflecting on this interaction later in the day, I remember feeling agitated but could not understand why. That experience irked me less than the next one.

On the first day of my facilitation after encouraging people to choose their own small groups, a White woman suggested instead I decide the groups because, as they suggested, "as adults, I think we can all get along." My encouragement for participants to choose their own groups was intention…That comment immediately set my body aflame with agitation. The idea "we can all get along" is not one I share but is one I often hear in predominantly White spaces. It is akin to the "we are like family here" motto which does not promote autonomy nor agency for people within a classroom, team or organization who are disinterested in being a "work family." That belief is not consent-based and flattens "the impact of power and privilege on the feeling and experience of safety" (Littlewolf, et al., 2020).

On the second day of the course, I talked about the importance of people who are supporting the healing of others also being in a process of healing themselves. I said that it is challenging to support others healing if we haven't addressed our own wounds. A White woman raised her hand and said "I just want to push back on that. I know it's not what you were trying to say, but it sounded like you said that we can't help others if we haven't healed". In the moment I had a semi-freeze response; it was hard for me to formulate words. I responded with something about appreciating her pushback and then used myself as an example of how the more I understood my own emotions the better

equipped I was to support others, including young kids, navigate more intense emotions. While I said in class that I appreciated the push back, I didn't. I experienced it as a warped version of my words.

The three experiences highlighted here about White women making "helpful" suggestions or wanting to "push back" all held attributional ambiguity for me. Did they feel comfortable in suggesting that I make changes because of my mixed racial identity? Would those women have made those suggestions had I been White? Older? A man? These questions linger and will always be a part of my world. It has taken many years for me to not place blame on myself or to try to contort myself into ways of speaking or facilitating that provoke the least discomfort to White folks, but there are still times when I lean back into those self-protective responses. Sometimes it takes me hours, days, or even months to fully process and understand the layers of complexity about the critiques, feedback, or pushback that I receive from White folks and my responses to them. These experiences directly shaped the pedagogical approach I take when teaching other adults.

Facilitating an Embodied Socially Just Pedagogy of Praxis

As the facilitator of an embodied socially just pedagogy of praxis, I too am influenced by the elements of the pedagogy. I am not a neutral, emotionless entity controlling the space. I am an integral part of it, and I must be *embodying* the pedagogy not simply profess its importance.

While I facilitate, I am also practicing the *contemplative* element. During the course that is the focus of this research, some of my practices included starting my days with meditation and ending my days with reflective journaling. I would eat a silent lunch alone so that I could recenter. After lunch I enjoyed breathing and movement practices on

my own. These supported my ability to slow down and to reconfigure the afternoon based on how our morning had gone connected to the *responsive* element.

An embodied socially just pedagogy of praxis is *responsive* which requires collaborative relationships with students, adaptiveness and responsiveness to student hopes and needs. It also means that I am being responsive to my own needs so that I am not overextending my energies. There were times when I reduced the amount of reading or content we were engaged in after getting a sense of how tired people in the group were and how much energy I had. I was an integral part of the group, which is part of the *relational* element of this pedagogy.

The *relational* element meant that people were learning from each other and not just from me or my curated content. While I provided structure for small group and whole group discussion, I was not the primary voice or perspective in the space. I also was part of ensuring we developed plans of action to address harm at the beginning of the course and I guided the development of the creation of the community agreements, but I was not the deciding authority on how people engaged with each other in class. They were responsible for and responsive to each other as well.

Although the space was designed to be more heterarchical, we have all been socialized to believe in hierarchy consciously and unconsciously (Hersey; 2022; Love, 2018). My position as facilitator and researcher could have created distance between myself and participants, but I actively tried to model practices that flattened the power dynamics. Throughout our week together, I modeled naming my emotions and shared vulnerable reflections about times I had erred when teaching in public education. This *embodied* modeling of the *healing* component was essential. There was increased

emotional expression and vulnerable sharing from participants as the week went on. This was particularly helpful to support the *expansive* element of the pedagogy.

As described earlier, I received some "push back" on a comment from a White woman. While I did not enjoy that experience, it did open the space up for more disagreement and created a space in which people felt more comfortable pushing back. Multiple participants wrote that they appreciated that moment and one person shared that they appreciated the response to the push back. They also shared that it created an environment in which push back could happen so we could have more complex conversations. The *expansive* element requires that there is room for disagreement and even conflict. It also urges moving away from simplicity and moving toward complexity. As the facilitator, I had to also model that I would welcome disagreement and that I would not attempt to be "right". This is not always easy in a space with all White folks.

It was essential to receive support from friends and my partner during the in-person week. Gathering with people with whom I could relax, unwind, and not feel "on" was critical to my capacity to return with energy the next day. Asking my partner for specific support like "I just need to process today out loud, do you have the bandwidth to be a sounding board" was incredibly helpful as I tried to make sense of the warm and cool feedback, reflect on the day, and plan for the next day. Emotionally unburdening myself reduced my stress responses and allowed me to have a more settled nervous system (Menakem, 2017; Porges, 2017) while I was teaching.

Reflecting on the Dissertation Process

Creating this dissertation allowed me to reflect on the complexities of utilizing this pedagogy as a mixed race person in an all White space. It reminded me that teaching

is something I love and feel both exhausted and rewarded by. It helped me hold the complexity that I can care immensely about people, their growth and healing, while also being irked and annoyed by them at times. This whole process provided me with opportunities to reflect on my own growth and places that still need healing. Even with the large magnitude of change that was demonstrated as a result of this course, I still have worries that I am somehow not teaching the "right way" and that my approach is less rigorous. The ideas about productivity and perfectionism are ones that I continuously grapple with as is the fear that I do not belong in the academy.

Limitations

Frequently in research, a small *n* indicates a reduced generalizability of these results to other groups or the broader population. However, Patel (2016) argues that the idea "research should be universal, generalizable, and immutable" (p. 79) contributes to colonial constructs, especially in academia. Patel suggests that rather than seeking a "mythical objective truth (which is a façade for coloniality), we can ask what knowledge might be useful at this moment, in this place, and how does our pursuit of it stay attentive to its material effects?" (p. 79) in order to support the process of decolonizing educational research.

This research was designed to provoke the thoughts of those who teach, regardless of their setting. It was not designed to suggest that this is *the* way or the *right* way or that I somehow discovered this approach. Rather, it is intended to describe the pedagogical approaches that have been transformational for me as a participant and to illuminate changes as described by others experiencing this pedagogy. There is no tidy package or checklist for this pedagogy. This pedagogy was built over the past eight years

through my experiences facilitating and teaching in higher education institutions and other settings. It was developed through experiences at workshops, retreats, and graduate level coursework, some of which I loved and some of which I loathed. It was also developed through my experiences as a racially ambiguous mixed Korean and White person facilitating and receiving various feedback over those eight years.

This study was with a small group of White educators who self-selected this course and/or certificate program, which indicates they were interested in and willing to engage in learning about social justice and trauma-informed practices. It is likely that the people in this course were people who wanted to learn and change and were motivated to do so. The impact of this course and the pedagogical approach would likely have different results were this a mandatory workshop or course with people who were disinterested and/or opposed to learning about these practices.

The course occurred outside of most participants' respective jobs. Participants who worked in public schools were on their summer break and were not also juggling their roles in school and/or needing to create plans for substitute teachers had this been implemented during the school year during school hours. It also was not an evening course which meant people were not trying to engage in more learning after a full day of responsibilities. The immersive nature of this intensive course meant that participants were able to dive more deeply into content and discussions compared to single workshops or even workshop series scattered throughout multiple months. This is not a possible model for everyone though. People who work summer jobs to supplement their income and people whose districts or organizations do not provide compensation for professional development are less likely to be able to access graduate level courses.

This was the only course I was teaching. I was not navigating my own classes as a student nor was I teaching multiple courses as is often the case with professors. This meant I had the time to be more responsive to the warm and cool feedback and had time to reflect on only this course rather than moving between courses, meetings, and other commitments that many people working in higher education are navigating.

The monoracialness of the participants may have contributed to participants' willingness to engage in complex conversations about race with each other. Similarly, my proximity to whiteness may have also given them a sense of ease in discussing anti-Blackness in the U.S. Conversely, my mixedness may have contributed to their hesitancy in asking questions they might have had about the mixed/multiracial experience.

Data from course evaluations was not used in this study in part because there were only two participants who completed them. Most of the feedback, with the exception of the anonymous warm and cool feedback and gratitude notes, was linked directly to participants as part of the course. It is possible that participants did not feel comfortable offering more critical feedback during the course. The low response rate of feedback may have been related to the amount of feedback participants provided throughout the course including the warm and cool feedback and the pre/post course reflection.

I opted to not engage in interviews for this study in part because I was aware of my own bandwidth and worried that I would overcommit. Interviews a month or two after the end of the course would have allowed me to explore if the changes participants reported lasted beyond the summer and if they brought their new learning into their respective roles. However, I also think about the slightly transient nature of teaching

courses. It is rare that I reconnect with a student that I have taught unless they return to a workshop I am offering in their field. Teaching seems slightly ephemeral in that way.

This is not a limitation of the research perse, but it is important to acknowledge that it is challenging to capture the nuance and iterative nature of an embodied socially just healing pedagogy of praxis in writing and through research. The experiential nature of the pedagogy does not easily lend itself to being fully described in written form.

Recommendations

There is incredible power in the pedagogical approaches utilized when teaching others. This power can be detrimental to learners and the learning space, as in the banking model of education (Freire, 1978/2018) and antidialogical professional development (Kohli et al., 2015) or it can be transformative and expansive. The changes that occurred for participants in this course that utilized an embodied socially just healing pedagogy of praxis demonstrated a large magnitude of change. If educators are charged with ensuring they are incorporating social justice and trauma-informed practices in their workplaces, then professional development pedagogy must mirror those practices. Teaching theory does not do enough to create transformation.

This pedagogy should not be used like a checklist. The elements of an embodied socially just healing pedagogy of praxis must be practiced not just displayed on a white board or a chart somewhere in the room. It must be adapted and responsive to the people in the learning space (hooks, 2004). The utilization of the components of the *relational* element is critical in mixed racial, gendered, and cultural groups. There is an intentional "slow-build" of the relationship development within the group so that the space is better equipped to handle disagreement, discomfort, and harm when and if they occur. While an

embodied socially just healing pedagogy of praxis is *relational*, it does not assume that people in a group will like each other, nor does it force people to try to "get along" with people with whom they do not for any reason. The presumption of "getting along" is riskiest for people whose social identities are societally marginalized and whose agency and choice is at most risk of being denied by people with dominant social identities (Littlewolf et al., 2020).

The *relational* element of the embodied socially just healing pedagogy of praxis reminds participants of their own autonomy and agency in choosing when, how, and if they share their experiences with the group and with me, the facilitator/educator. Those reminders are not just written but are *embodied* through actions. This means honoring the choices participants make in terms of who they talk with especially when talking about personal experiences with oppression. The other *relational* element of the embodied socially just healing pedagogy of praxis is that the space is "supportive and safe enough". It is imperative to honor that safety means something entirely different for people whose identities are constantly under critique and attack interpersonally and societally.

This pedagogical approach has the potential to increase awareness and intentions to disrupt injustices while simultaneously mitigating the impacts of secondary trauma response, moral injury, and burnout. It is not a replacement for systemic change but this approach to co-creating a learning environment with educators can be a vital component of systems change work. The heterarchical nature of the pedagogy can be utilized not just in graduate level courses but can also be incorporated into preK-12 and college courses broadly. The pedagogical elements are also translatable into organizational change. An organization that embeds *contemplative practices*, *responsiveness to members, relational*

leadership, expansive perspectives centered on social justice, embodiment of practices, and *creates room for healing* into their work with members of the organization and those they serve has the potential for immense transformation.

Policymakers and those who hold financial power to invest in professional development can actively divest from the toxic educational industrial complex (Picciano & Spring, 2013) by funding learning experiences that do not have pre-packaged curricula but do center social justice, wholeness, and healing. Funders and policy makers can center local knowledge (Corburn, 2005) to drive change rather than presuming that professional knowledge is the pinnacle of perfection.

The devaluation of local knowledge happens frequently at the policy level and decision makers can challenge their beliefs that local knowledge is somehow less valuable. Credible evidence within local knowledge is found through one's experiences and is not "instrument-dependent" whereas credible evidence in professional knowledge is "highly mediated" and has statistical significance. Within local knowledge, knowledge is acquired through experiences and "cultural tradition" whereas professional knowledge is acquired through experimental and epidemiological pathways (Corburn, 2005, p. 51). Recognizing the value of local knowledge and putting that belief into action through policy change and policy enactment is needed in movement toward justice and away from oppression.

It is far too common that institutions of education and professional development employ hierarchical rather than collaborative and heterarchical models of leadership which can be trauma-inducing (Bloom, 2011; Bloom & Farragher, 2013). The pattern of authoritarian leadership often emerges and "means that those at the top of the hierarchy

will be far more influential than those at the bottom, and yet better solutions to the existing problems may actually lie in the hands of those with less authority" (Bloom, 2011, p. 145). Seeking input from participants and being willing to learn from constructively critical feedback is essential to create meaningful change. Any institution who employs or supports facilitators, lecturers, and /or professors must be actively pursuing divestment from practices and policies that detract from a humanistic approach to teaching to promote justice. To change this, educational institutions should take an honest assessment of the pedagogical approaches most utilized and represented in their classrooms and learning spaces.

Promoting justice cannot be achieved through lengthy statements that profess intentions but lack action. Facilitators of professional learning, especially for people whose identities are societally undervalued, need communities of care and time and space for self-reflection and restoration. Reducing workloads and encouraging meaningful connection with a self-selected group of people can be one path toward justice and healing, as can discouraging authoritarianism and ableist, classist, sexist, and racist policies about sick-leave and wellness days. Examining policies, practices, such as the tenure track process, can also ensure that pedagogy and teaching are viewed as just as important contributions to higher education institutions as is research and publishing.

Justice and healing work in higher education institutions and organizations that teach adults must center the reality that "adult education must be viewed and handled as the real world because the power relationships that structure our social lives cannot possibly be checked at the classroom door" (Johnson-Bailey & Cervero, 1998, p. 390). Harm is not fictional; it is the lived reality for the people in your organizations. Listening

to, believing, and taking the lead from facilitators, lecturers, professors who are experiencing racism, sexism, homophobia, transphobia, xenophobia, ableism, antisemitism, or any other form of harm, is essential so that educational spaces are ones in which harm is dealt with rather than avoided. This does not mean placing the burden of addressing oppression on those with lived experience. Not everyone whose identity has been societally marginalized is or strives to be an expert or facilitator on diversity, equity, inclusion, and justice. However, people who are emotionally, psychologically, and physically overburdened in a society organized by oppression and -isms should be offered time and resources to engage in self-selected healing practices with no strings attached.

It was challenging to find research that centered the experiences of participants, particularly in-service educators, in graduate level coursework that was not connected to a degree program. More mixed methods research that incorporates input from people partaking in professional learning/professional development is needed to better understand how professional learning/professional development can be supportive and transformational.

Future research could incorporate interviews and or/observations of this pedagogical approach to include more perspectives about how this pedagogy is implemented and more nuance of the specific elements. Comparative research could examine change over time with mandated trauma-informed and social justice practice professional development for educators compared to self-selected workshops and/or graduate level courses. Similar comparative research could also compare this pedagogical approach with other pedagogical approaches in courses teaching similar content.

Additional research could explore participants' relationship to burnout, moral injury, and/or secondary trauma response to explore the relationship between this pedagogical approach as a potential mitigating experience of these experiences.

Offerings to Those Who Have Been and Will Be Othered

"Sometimes people try to destroy you, precisely because they recognize your power — not because they don't see it, but because they see it and they don't want it to exist."— Bell Hooks, Reel to Real: Race, Class and Sex at the Movie (need page #).

This is a love letter to people who know the complex pains of simultaneously being erased and othered. You matter. Period. There will be so many ways that people will try to diminish your power. This will often happen from people who hold some kind of dominance in social identity and/or social position (e.g., a white cishet person who is also your supervisor). It will also occur from those you hoped would be in solidarity with you within your own community and/or an adjacently societally marginalized community (e.g., invalidated by another mixed race person or by a queer person). This is especially true for those of us working in educational spaces including higher education institutions.

At times, these experiences will illuminate a deeper truth we need to interrogate about ourselves and how we are showing up in the world. Perhaps the way we facilitate is stifling conversation and the participants have a suggestion on how to adjust the dialogue structure. Maybe our assignment directions are unclear and need revision. It might be that the entire assignment itself needs to be reworked with a particular group to meet their unique needs and preferences. These constructive forms of feedback can be helpful and generative and may evoke some discomfort within us. In these moments, attributional

ambiguity is likely to surface. These are some of the realities of existing in the world as it currently is and in employing pedagogical approaches that are more heterarchical. In addition to grappling with these complexities, you will also be subjected to unwarranted and deeply biased critiques.

There will be people who are outraged by your outrage at injustice. They will try to tone police you and suggest that if you shared your thoughts in a calmer manner, people would be more receptive. They will try to convince you that somehow you, your existence, your emotions, your teaching are the problem. Which is only a distraction from their own discomfort and dis-ease. It is not your burden to bear even though they will try as hard as they can to have you take responsibility for their unskillfulness in navigating discomfort. You are wholly responsible for true harm but not for imagined harm that is actually discomfort. They may use course evaluations as an outlet for their anger with you for illuminating the work they need to do to be engaged in deep justice and healing work.

Here is my advice, forged from years of reading anonymous feedback in course evaluations and in other workshop feedback forms. Option 1: Don't read any anonymous feedback at all. Instead collect feedback and information throughout the course (if that is accessible/doable) and use that as your guidepost. Option 2: Skim anonymous feedback and determine whether you will do a slower and more invested read. Pull out the pieces that are usefully critical and reflect on them. Pull out the pieces that are affirming and give you fuel. Save those in a document, a journal, a collage; any collection of affirmations; and revisit these when you feel hollowed by the work. Gloss over and do not engage in any feedback designed to hurt you. Option 3: Do all of option 2 but for any

nonsense that was sent your way, rage it out on your own or in the company of trusted others. Scream, write letters or emails you'll never send, kick, flail, let it all out. Then light the nonsense feedback on fire (safely). Let the nonsense turn into ash which can then be used as compost. Option 4: Ask a trusted person to screen them before you read them. They can summarize the important points and filter out anything designed to "put you in your place" or is someone's personal opinion (i.e. *"*I don't like the font you used" or "I didn't like [presenter]'s sense of humor") neither of which are actually feedback. Option 5: Find a relationship with the feedback that works best for you that wasn't described above.

I am sending you protective love and trust that you will build discernment about what is yours to hold and what is yours to release. May you receive that protective love and trust and find strength and ease whenever you need it.

Closing

Years ago, I wrote a poem trying to remind educators and those who support others that even though they may never know the impact they have had on others, what they do matters. I share this with you, fellow changemakers and as a reminder to myself:

to my friends

both known and yet to be known

who are doing healing work in and for our world

you might be agitating the soil

you might be planting seeds

you might be tenderly nurturing the growth of a seedling

you might be the water or the sun or the air bringing much needed nourishment to a tree with many rings.

you never know which part of the growth journey you are part of

and

your part is essential

thank you for being.

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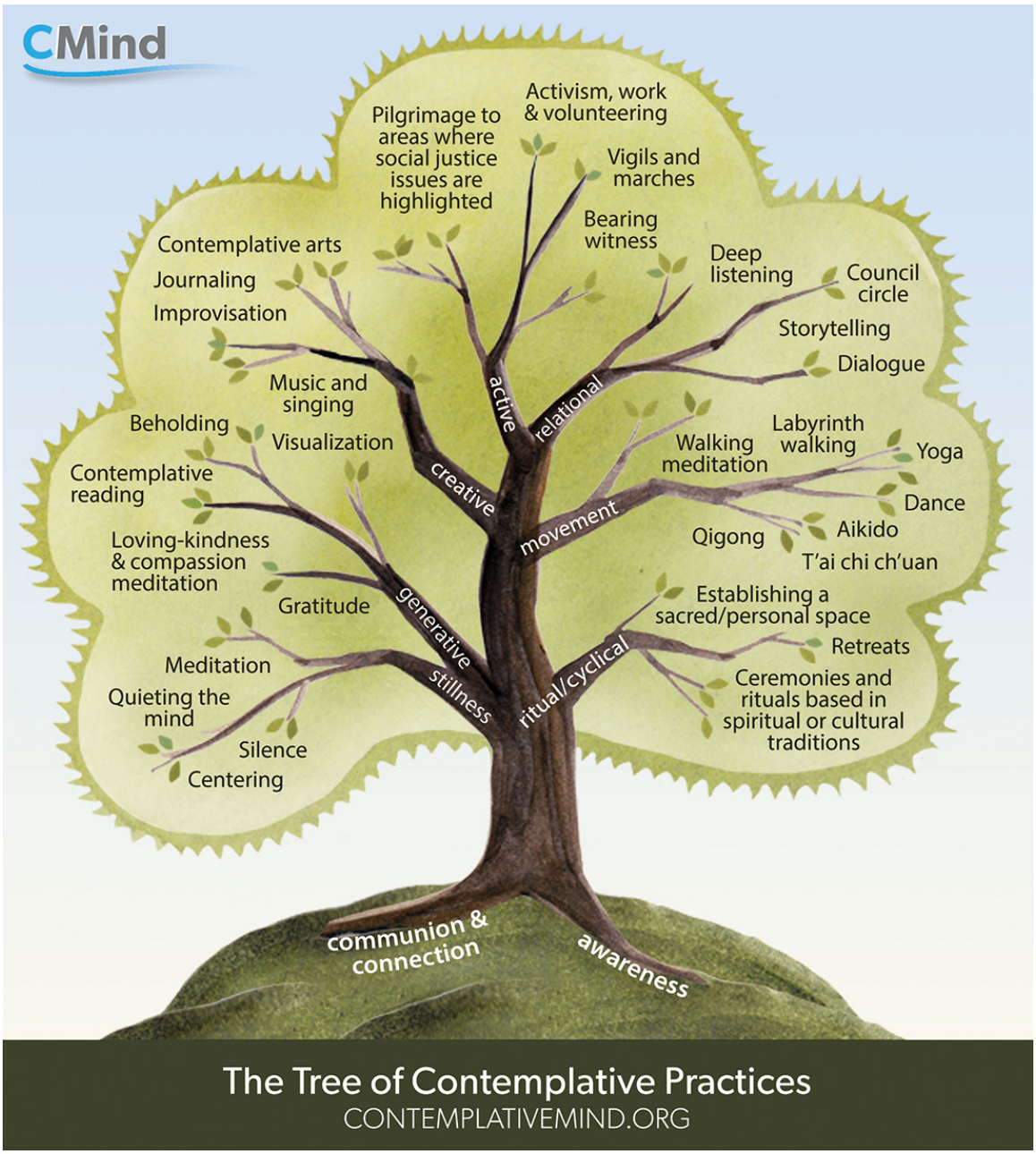
Appendix A

Tree of Contemplative Practices. CMind. (2021).



Appendix B

Social Justice (SJS) Scale

"1-7 Likert type scale with 1 = disagree strongly, 4 = neutral, and 7 = strongly agree" (Torres-Harding, et al., 2011, p. 81)	
Social justice attitudes (SJA)	I believe that it is important to make sure that all individuals and groups have a chance to speak and be heard, especially those from traditionally ignored and marginalized groups
Social justice attitudes (SJA)	I believe that it is important to allow individuals and groups to define and describe their problems, experiences and goals in their own terms.
Social justice attitudes (SJA)	I believe that it is important to talk to others about societal systems of power, privilege, and oppression
Social justice attitudes (SJA)	I believe that it is important to try to change larger social conditions that cause individual suffering and impede well-being
Social justice attitudes (SJA)	I believe that it is important to help individuals and groups to pursue their chosen goals in life
Social justice attitudes (SJA)	I believe that it is important to promote the physical and emotional well-being of individuals and groups
Social justice attitudes (SJA)	I believe that it is important to respect and appreciate people's diverse social identities
Social justice attitudes (SJA)	I believe that it is important to allow others to have meaningful input into decisions affecting their lives
Social justice attitudes (SJA)	I believe that it is important to support community organizations and institutions that help individuals and groups achieve their aims
Social justice attitudes (SJA)	I believe that it is important to promote fair and equitable allocation of bargaining powers, obligations, and resources in our society
Social justice attitudes (SJA)	I believe that it is important to act for social justice
Social justice perceived behavioral control (SJPBC)	I am confident that I can have a positive impact on others' lives
Social justice perceived behavioral control (SJPBC)	I am certain that I possess an ability to work with individuals and groups in ways that are empowering

Social justice perceived behavioral control (SJPBC)	If I choose to do so, I am capable of influencing others to promote fairness and equality
Social justice perceived behavioral control (SJPBC)	I feel confident in my ability to talk to others about social injustices and the impact of social conditions on health and well-being
Social justice perceived behavioral control (SJPBC)	I am certain, that if I try, I can have a positive impact on my community
Social justice subjective norms (SJSN)	Other people around me are engaged in activities that address social injustices
Social justice subjective norms (SJSN)	Other people around me feel that it is important to engage in dialogue around social injustices
Social justice subjective norms (SJSN)	Other people around me are supportive of efforts that promote social justice
Social justice subjective norms (SJSN)	Other people around me are aware of issues of social injustices and power inequalities in our society
Social justice behavioral intentions (SJBI)	In the future, I will do my best to ensure that all individuals and groups have a chance to speak and be heard
Social justice behavioral intentions (SJBI)	In the future, I intend to talk with other about social power inequalities, social injustices, and the impact of social forces on health and well-being
Social justice behavioral intentions (SJBI)	In the future, I intend to engage in activities that will promote social justice
Social justice behavioral intentions (SJBI)	In the future, I intend to work collaboratively with others so that they can define their own problems and built their own capacity to solve problems

Appendix C

Pre- and Post-Course Survey Items & Pre-Course Open-Ended Questions

Likert Scale: 1 = not at all; 7 = very aware

Liberatory Consciousness Awareness	I am aware of power-over dynamics at work.
Liberatory Consciousness Awareness	I am aware of adultism at work.
Liberatory Consciousness Awareness	I am aware of racism at work.
Liberatory Consciousness Awareness	I am aware of ableism at work.
Liberatory Consciousness Awareness	I am aware of sexism at work.
Liberatory Consciousness Awareness	I am aware of homophobia at work.
Liberatory Consciousness Awareness	I am aware of transphobia at work.
Liberatory Consciousness Awareness	I am aware of xenophobia at work.
Liberatory Consciousness Awareness	I am aware of classism at work.
Social Justice Behavioral Intentions	I feel confident in my skill to disrupt power-over dynamics at work.
Social Justice Behavioral Intentions	I feel confident in my skill to disrupt adultism at work.
Social Justice Behavioral Intentions	I feel confident in my skill to disrupt racism at work.
Social Justice Behavioral Intentions	I feel confident in my skill to disrupt ableism at work.
Social Justice Behavioral Intentions	I feel confident in my skill to disrupt sexism at work.

Social Justice Behavioral Intentions	I feel confident in my skill to disrupt homophobia at work.
Social Justice Behavioral Intentions	I feel confident in my skill to disrupt transphobia at work.
Social Justice Behavioral Intentions	I feel confident in my skill to disrupt xenophobia at work.
Social Justice Behavioral Intentions	I feel confident in my skill to disrupt classism at work.
Liberatory Consciousness Action	I utilize trauma-informed approaches at work.
Liberatory Consciousness Action	I utilize embodied practices at work.
Liberatory Consciousness Action	I utilize anti-oppressive/social justice practices at work.
Social Justice Perceived Norms	I feel supported in using trauma-informed practices at work.
Social Justice Perceived Norms	I feel supported in using embodied practices at work.
Social Justice Perceived Norms	I feel supported in engaging in anti-oppressive/social justice practices at work.
Social Justice Perceived Norms	My colleagues are engaged in anti-oppressive practices at work.
Social Justice Perceived Norms	My friends/family are engaged in anti-oppressive practices.

<u>Pre-Course Open Ended Questions:</u>

1. I am taking this course because…
2. I hope to gain…
3. My learning style(s) are best supported by….
4. My learning style(s) are most challenged by…
5. Describe previous experiences with trauma-informed workshops/coursework/professional development
6. Describe previous experiences with social justice/anti-oppressive workshops/coursework/professional development

7. Describe previous experiences with embodied healing-centered workshops/coursework/professional development.

Appendix D

Participant Consent Form

This is a multipurpose survey. The first is as a self-reflection tool. You will be asked to complete a post-course survey that has the same likert scale questions with additional open-ended questions at end of the course. You will also review your own pre and post course survey results and reflect on them as part of our course. This tool is also an accountability tool for me; to see if I am teaching what I set out to teach.

It is also a space for you to share your learning needs and preferences so that I can adjust and accommodate in the ways I can.

Additionally, as part of the requirements toward earning my Ed.D. in Educational Leadership and Policy Studies at UVM, these results will be part of my dissertation - with your consent (there is a question embedded into the survey).

There be any penalty for not participating in the study. The only components of the course that will be used for dissertation research and any future publication will be anonymized pre and post course survey, pre & post course reflection and the anonymized warm and cool feedback collected during the in-person week.

Every effort will be made to ensure that your information will be kept secure and confidential. All identifiable information will be deleted. Your name, age, role at school, and location will not be revealed to any other members of the research team. Names, ages, role within school, and location will be changed when compiling the data in order to ensure anonymity.

You will have the option to review your words and edit them prior to them being incorporated into the dissertation. This option will require that you share your contact information with me so that I can connect with you. You can change your mind about your participation at any time.

The focus of my dissertation research is to understand participant experiences of this course related to both content and pedagogy. The purpose is to further inform both my own practices as an educator and other educators/facilitators/adjuncts/professors on the impact of content and pedagogy for trauma-related and socially just workshops and courses.

Please do not hesitate to contact me with any questions or concerns.

Rhiannon M. Kim, M.S., CCC-SLP, E-RYT 200, RYT 500, Ed.D. Student UVM
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Appendix E

Sample Pre & Post Reflection Sent to Each Participant

	1 = Not at all ***7 = Very Aware***	
Take some time looking at your pre and post course survey results. Take notes, take a walk, process however you'd like. Then respond to the prompts in the linked survey (survey questions are below).	Pre-Course Survey	Post-Course Survey
I am aware of power-over dynamics at work.	4	5
I am aware of adultism at work.	4	5
I am aware of racism at work.	4	5
I am aware of ableism at work.	4	5
I am aware of sexism at work.	4	5
I am aware of homophobia at work.	4	5
I am aware of transphobia at work.	4	5
I am aware of xenophobia at work.	4	5
I am aware of classism at work.	4	5
I feel confident in my skill to disrupt power-over dynamics at work.	3	4
I feel confident in my skill to disrupt adultism at work.	3	4
I feel confident in my skill to disrupt racism at work.	3	4
I feel confident in my skill to disrupt ableism at work.	3	4
I feel confident in my skill to disrupt sexism at work.	3	4
I feel confident in my skill to disrupt homophobia at work.	3	4
I feel confident in my skill to disrupt transphobia at work.	3	4
I feel confident in my skill to disrupt xenophobia at work.	3	4
I feel confident in my skill to disrupt classism at work.	3	4

I utilize trauma-informed approaches at work.	2	3
I utilize embodied practices at work.	2	3
I utilize anti-oppressive/social justice practices at work.	2	3
I feel supported in using trauma-informed practices at work.	2	3
I feel supported in using embodied practices at work.	2	3
I feel supported in engaging in anti-oppressive/social justice practices at work.	2	3
My colleagues are engaged in anti-oppressive practices at work.	2	3

After reviewing my pre and post surveys for this course, I noticed...*
How would you describe the impact of this course on you to someone else?*
In what ways was this course different to other professional learning you've done related to trauma-informed and/or social justice education?*
In what ways was this course similar to other professional learning you've done related to trauma-informed and/or social justice education?*
Anything else you'd like to share?

*Required a response