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The University of San Francisco

"MY GUT HAS TO FEEL IT": A PARTICIPATORY ACTION RESEARCH STUDY OF COMMUNITY COLLEGE EDUCATORS NAVIGATING THE EMOTIONAL TERRAIN OF HUMAN RIGHTS EDUCATION

A Dissertation Presented
to
The Faculty of the School of Education
Department of International and Multicultural Education

In Partial Fulfillment
Of the Requirements for the Degree
Doctor of Education

By
Lindsay Padilla
San Francisco
December 2014

THE UNIVERSITY OF SAN FRANCISCO

Dissertation Abstract

"My Gut Has To Feel It": A Participatory Action Research Study of Community College Educators Navigating the Emotional Terrain of Human Rights Education

Informed by feminist theories of emotion and the concept of critical emotional praxis, this PAR study highlights the emotional terrain of four Northern California community college teachers who teach human rights. The following meta-question guided this research: "Given the role of emotions in challenging injustice, as well as in engaging in personal and societal change, what role do emotions play when teaching in a community college?" Data sources included journals, monthly meetings, final reflection narratives, and exit interviews, which were culled for emergent themes. The findings indicate that the co-researchers in this study experienced emotional ambivalence (the simultaneous experience of positive and negative emotions) towards the label of human rights educator, as well as other aspects of the community college profession. This study uncovered new knowledges and conceptualizations in understanding how emotions are central to teaching, learning and honoring the human rights of all beings. Specifically, engagement in critical emotional praxis allowed the co-researchers to teach for transformation. We discovered that by focusing on the emotional aspects of teaching, educators are able to teach wholeheartedly and work towards personal, professional, institutional, and societal change.

This dissertation, written under the direction of the candidate's dissertation committee and approved by the members of the committee, has been presented to and accepted by the Faculty of the School of Education in partial fulfillment of the requirements for the degree of Doctor of Education. The content and research methodologies presented in this work represent the work of the candidate alone.

Lindsay Padilla — 12/12/2014
Candidate — Date

Dissertation Committee

Dr. Susan R. Katz — 12/12/2014
Chairperson — Date

Dr. Shabnam Koirala-Azad — 12/05/2014
Date

Dr. Cori Bussolari — 12/05/2014
Date

DEDICATION

This dissertation is dedicated to the world's wholehearted teachers.

You are the life force of education.

ACKNOWLEDGMENTS

To my amazing co-researchers: I am grateful I had colleagues (now friends!) by my side to give me the courage to produce this public testimony of our experiences. We gave voice to something that is all too often silenced: by our own psyche, by our colleagues, by society. I wrote this dissertation "to record what others erase when I speak, to rewrite the stories others have miswritten about me, about you" (Anzaldúa, 1986, p. 169). Thank you for helping me return to a version of my full humanity. I realize our *becoming* will never be done, but you have shown me what is possible and filled me with critical hope.

To my committee chair and first wife: Dr. Susan Katz. We ventured into the middle if the Ecuadorian Amazon together (twice), where we consumed bowls and bowls of chicha, performed a play as first and second wives, danced by moonlight to the same four songs on repeat, and shared dreams over Guayusa. Embarking on those journeys was almost as adventurous and intimidating as this dissertation, but with your guidance and stalwart navigation skills, I learned more about myself than I ever thought possible. Thank you for all you have done for me, for the IME program, and for your brothers and sisters in the Amazon.

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To all the Mingueras (past and future): Thank you for voyaging with me into the heart of the Amazon. I am grateful for every moment we spent together during our travels. As I write this section, I long for the sounds of the forest, the gorgeous sunsets, the sense of wonder. Thank you for creating those unforgettable memories with me.

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and weaknesses. Your guidance nurtured my budding confidence and motivated me to be greater than myself.

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CHAPTER I: RESEARCH PROBLEM

> If identity and integrity are more fundamental to good teaching than technique—and if we want to grow as teachers—we must do something alien to academic culture: we must talk to each other about our inner lives—risky stuff in a profession that fears the personal and seeks safety in the technical, the distant, the abstract. (Palmer, 2009 p. 12)

It is only the second week of the semester. With all the courage he can muster, a student readies himself to bear his soul to 50 community college classmates and his sociology professor. His voice trembles, his body tenses, and he says,

> I was homeless for years. I struggled, and still struggle, with addiction. Many of my friends have attempted suicide, a few succeeded. My pain became too much to bear at one point in my life. Luckily, I am still here. As a vet currently in therapy, my presence in this class is quite different from most of you.

Several more times in the next few weeks, this student confides in his peers and opens himself to judgment. Moreover, many of them do judge: "Professor Padilla, Mark is making me uncomfortable. I don't like reading or listening to his personal problems in class and online. I just thought you should know."

The semester continued, and the initially "uncomfortable" student eventually wrote a personal note to me about her mother's incarceration. Another student shared that he will be in prison for two weeks, another is tired of waiting in a wheelchair for disability monies for his surgery, and another shares fears and concerns surrounding her undocumented status. I am sure more struggles were present. However, this is a glimpse into the stories shared with me.

What do teachers do when the emotional and personal enters classroom space? What emotions are considered "appropriate" in the context of the classroom? While

leading countless discussions, I have looked out onto a sea of faces with one or two teary-eyed students. What should I do in these situations? How am I "supposed" to feel? How do I want to feel?

My experiences teaching sociology and human rights led me to investigate the research surrounding how emotions are negotiated in a classroom. Similar to Winograd (2003), I find teaching "a profoundly, all-encompassing emotional endeavor" (p. 1641). Emotions in the classroom are especially heightened when teaching human rights. Because the pedagogy of Human Rights Education (HRE) encourages the personal/lived experience of students as sites of growth and transformation, what does the classroom landscape look like when discussing violations of rights? How do teachers negotiate this emotionally driven curriculum?

This participatory action research (PAR) study explored the role of emotions in teaching human rights across multiple disciplines in several California community colleges. It comprehends the possibilities of HRE to emotionally connect students, faculty, staff, administration, and communities; furthermore, it is my hope that a critical analysis of the transformative possibilities of emotion will situate the community college to rightfully reclaim the social justice foundations upon which they were built (Prentice, 2007), particularly because the Universal Declaration of Human Rights (UDHR) frames education as a right (United Nations, 2012).

Background and Need

Community colleges are at the forefront of democratizing higher education. In one century (Cohen & Brawer, 2008), they have opened significant doors of opportunities

to a wide swath of people, particularly those who have been socially and economically marginalized (Prentice, 2007). Serving nearly half of all United States undergraduate students (about 10.5 million people), 2-year community colleges have historically been "the people's college" (O'Banion & Gillet-Karam, 1994) or "democracy's college" (Boggs, 2010), educating citizens and university transfer students while simultaneously fulfilling a community's need for vocational training (American Association of Community Colleges [AACC], 2013).

With open admissions policies, community colleges have proven to be the vehicle of access, and ideally social mobility, to immigrants, people of color, women, first-generation college attendees, and students of lower socioeconomic backgrounds. Mellow and Heelan (2008) explain the history of the 'open door' policy under federal and state budget constraints: "In their scrappy and under-funded way, community colleges accepted waves of Vietnam veterans after the war…women as they entered the workforce in the 1970s, and currently enrolls the majority of minority and immigrant students in college" (pp. 10-11).

Historically, community colleges have enrolled roughly half of all undergraduate students of color (AACC, 2013; Snyder & Dillow, 2011) and 45% of the nation's first-time freshman (AACC, 2013). Furthermore, the National Center for Education Statistics (2011) reports that 44% percent of community college students, compared to 11% of all other sectors of higher education, are working part time. Community college students are far more likely to live with their parents (61% compared to 19%). Eighty-four percent of community college students work and 60% work more than 20 hours a week (2011). As

the numbers reveal, the U.S. community college system serves a distinctly non-traditional population.

Underrepresented or "nontraditional" students in higher education constitute the more vulnerable groups in larger society. The common definition of nontraditional includes "adults beyond traditional school-age (beyond the early twenties), ethnic minorities, women with dependent children, under-prepared students, and other groups who have historically been under-represented in higher education" (Kim, 2002, p. 85). With the most to gain from human rights recognition, these populations are only able to claim the rights if they know why they are excluded (Henry, 2006, p. 105). A 1997 study by Human Rights USA showed that 93% of people in the US have never heard of the UDHR (Flowers, 2003). The results show that while the sample population may have had opinions about human rights issues, only 8% of adults and 4% of youth had any notion of the UDHR. When informed of its existence, they overwhelmingly supported it and wanted more information (Flowers, 2003).

It is imperative to focus on the community college in discussions on HRE in higher education, particularly because it is these very institutions that teach the majority of the nation's first responders—police officers, firefighters, EMTs, and nurses and healthcare professionals. In California, community colleges train 80 percent of all California firefighters, law enforcement officers, and emergency medical technicians. Seventy percent of California nurses received their education at a community college (Office of Communications, 2013). In fact, these populations are directly mentioned in the *Declaration on Human Rights Education and Training* in Article 7, section 4 (United

Nations, 2012, p. 4). This article specifically addresses governmental authorities and the training required of these occupations. This Declaration unanimously passed in December of 2011, institutionalizing a global definition and mandating public education systems to teach HRE.

My opening vignette illustrates how the nontraditional population served by the 2-year system grapples with varying life struggles. The possibility of HRE at these institutions is clear, but a discussion of how to navigate the emotional curriculum is murky at best. If human rights educators will be discussing violations of rights, it is important they know how to navigate their own emotions because teaching human rights is an emotional endeavor (Kolstrein, 2011). One German study on HRE suggests the importance of an emotionally connected curriculum: “Emotion is the key to sustainable human rights education. Students who are emotionally involved in the subject and learn through emotion-oriented methods are inclined to become active for human rights” (Muller, 2009). HRE supports a learning experience that engages students and helps them relate emotionally and intellectually to course material, connect their personal biographies and narratives to world events and “transform their own lives so they are consistent with human rights norms and values” (Tibbitts, 2008, p. 3).

Statement of the Problem

Three distinct themes are integrated to form a foundational argument for this study. While the three bodies of literature explored can seem disparate, weaving them together demonstrates how much they relate to empowering educators at the community college level.

First, the literature on emotion challenges the dominant structure of education and the teaching profession by recognizing the emotional identity of the educator (Zembylas, 2005c). Second, the HRE literature creates an argument in favor of a curriculum that honors human dignity and offers students access to tools that allow them to claim their rights (Tibbitts & Totten, 2011). Third, the discussion of community colleges presents the location for the study and historicizes this institution.

An initial review of the HRE literature found no single study that explicitly explored the community college or the research questions posed in my study. A few studies focus on HRE in post-secondary institutions (Arcan, n.d.; Dhooge, 2003; Falcon & Jacob, 2011; Goel, 2013); however, most research in HRE is carried out at the primary and secondary levels of education (Bajaj, 2011b; Hersey, 2012; Silverberg, 2005; Spero, 2012; Yamasaki, 2002). As a researcher embarking on this field of inquiry, there is plenty of ground to cover. This research answers the call for emphasis on what potential HRE has at the college level. As Tibbitts (2002) recognizes, "In order for HRE to become more qualified as a field, there are several areas that we must begin to review, analyze and document" ("Strengthening the Human Rights Education Field," para. 3). Community college is one segment of education that HRE research has overlooked. To bolster HRE as a "qualified" field, all aspects of education deserve to be studied.

Another gap exists in studying emotions both at community colleges and in HRE. Studies on emotion in the teaching profession and the role that emotions play in this line of work have increased in the last 30 years (Day & Kington, 2008; Day & Leitch, 2001; Hargreaves, 1998, 2000). Building on concepts like "emotional intelligence" (Goleman,

2005) and "multiple intelligence" (Gardner, 1985), a newly generated group of educators believes that a "view of human nature that ignores the power of emotions is sadly short-sighted" (Goleman, 2005, p. 4).

Emotion research also focuses on the Western dichotomy of emotion and rationality (Boler, 1999; Jenkins & Oatley, 1996). From this polarizing perspective, "there is something wrong with emotions" (p. 38). Emotions are often labeled as "out of control, destructive, primitive, and childish, rather than thoughtful, civilized, and adult" (Sutton & Wheatley, 2003, p. 328). Often the college classroom becomes an arena in which the teacher has to decide whether to welcome this instability and subjectivity. This is seen in the following quote garnered from a pilot study:

> There are a lot of veterans in classes…who tell their story…I don't know how that's going to play out. How does that fit within human rights? I mean, what are they going to feel? […] It's one of those things that I enter into with a certain level of fear and anxiety about it at the same time. (Pilot study participant, 3/22/2012)

The excerpt highlights the need for an investigation of emotional experiences of the human rights educator at the community college. The community college is in the best position for experimentation with human rights pedagogy, as its faculty is not required to publish and instead have the ability to focus on teaching (Prentice, 2007). This research contributes to the growing number of studies that have considered the transformative powers of emotions (Maulucci, 2013; Chubbuck & Zembylas 2008). It explored the transformative possibilities of HRE and emotions to connect students, faculty, staff, administration, and communities.

Purpose of the Study

My intention for the study began with Zembylas's (2005c) radical re-interpretation of the questions we ask of teachers: what can teachers *do*, rather than what "are" they or what emotions they "have" (p. 212)? Can we as human rights educators at the community college reimagine a new way of being in the classroom that makes us whole, that honors our humanity? Therefore, the purpose of this study was to investigate and document the role of emotions in teaching human rights within the California community college system.

The approach of participatory action research (PAR), as described by Maguire (1987), provided the methodological framework for this exploration. The study investigated the emotional experiences of four co-researchers, selected from various disciplines. The methodology aligns with Zembylas's (2005c) argument that the "creation of positive affective meanings…can be liberatory" (p. 212); therefore, the aim of my research was not only to understand our emotions as human rights educators, but to "invent new interpretive approaches and practices of relating with 'others'" (Zembylas, 2012, p. 29). As educators we can create new emotional rules that allow us to be whole, to be human (Zembylas, 2005c). The co-researchers of the study identified personal and professional actions that might improve the experiences of human rights educators, their students, their staff, and overall campus life.

Research Questions

This research explored one essential question: Given the role of emotions in challenging and transforming injustice, as well as in engaging in personal and societal

change, what role do emotions play when teaching in a community college? PAR requires the co-researchers to develop questions together during the first phase of the study. During our first meeting, we decided that the following questions would guide our inquiry:

1) What is our emotional connection to teaching human rights?
2) How do our positional identities influence our emotions when teaching?
3) In what ways does the emotional discourse get co-created or co-destroyed between the teacher and student? How does this impact our self and the other as emotional beings?
4) How do institutional norms, budget constraints, and job duties influence our emotions when teaching?
5) How does engagement in critical emotional praxis impact our teaching?

Theoretical/Conceptual Rationale

> The connections made by good teachers are held not in their methods but in their hearts—meaning heart in its ancient sense, as the place where intellect and emotion and spirit and will converge in the human self. (Palmer, 2009, p. 11)

Critical theory, which seeks to "bring about awareness in individuals and their groups so they can overcome the social oppression in the world around them" through dialogue, provides the lens for my study; it informs the research questions, my proposed methodology, analysis and presentation of the data (Feagin & Vera, 2001, p. 202). According to James (2013), a theory is considered critical if it meets three criteria: "it must explain what is wrong with the current social reality, identify the actors to change it, and provide both clear norms for criticism and achievable practical goals for social

transformation" (Introduction, para. 3). My research questions and the selection of PAR as the methodology reflect this critical lens. The conceptual frameworks utilized in this study were critical pedagogy, a feminist theory of emotions and critical emotional praxis.

Paulo Freire (1970) coined the "banking" concept of education, synonymous with lecturing and placing students in a passive role. He argues that modern education resembles an "act of depositing, in which the students are the depositories and the teacher is the depositor" (p. 72). As an antidote to the banking method, critical pedagogy encourages a problem-posing environment where students and teachers "understand, analyze, and affect the sociohistorical, economic, cultural and political realities that shape our lives" (Leistyna, Woodrum, & Sherblom, 1996, p. 130). Central to this pedagogy is a classroom environment that allows students and teachers to be human. If denied humanity, students and teachers are unable to critically reflect on the world in which they live, detaching the school environment from their everyday lives (Freire, 1970).

Another theoretical layer to my study involves the feminist perspective on emotions. The feminist lens agitates the traditional dichotomies of reason/emotion and public/private (even teacher/student) in the context of teaching. The expression of emotion is a necessary human condition that is denied in many classrooms. The feminist perspective encourages teachers to challenge the status quo in education by seeing emotion as a site of resistance and implicates teachers to use their agency to create new ways of being in the classroom (Boler, 1999; Zembylas, 2002, 2003, 2005c).

The final aspect of my framework combines the feminist theory of emotion and utilizes Freire's notion of praxis as the relationship between a theoretical understanding

and critique of society (its historical, ideological, sociopolitical, and economic influences and structures) and action that seeks to transform individuals and their environment (Leistyna et al., 1996, p. 200). This cycle of action-reflection-action, when applied to emotions, leads to the conceptualization of critical emotional praxis, described as a "critical praxis informed by emotion that resists unjust systems and practices as well as emotion that helps create a more fair and just world" (Chubbuck & Zembylas, 2008, p. 343). Chubbuck and Zembylas (2008) argue that intersections of emotions and socially just teaching can be "mutually engaged as both critical and transformational forces to produce better teaching and learning opportunities for marginalized students" (p. 344). If HRE is seen as a way of learning, teaching, and *being* [emphasis my own] (Suarez, 2005, p. 60), then the ontological focus on the *being* of the educator is vital when teaching human rights; therefore, praxis must include the cognitive, affective and spiritual domains of being human.

Delimitations

Creswell (2011) defines delimitations as the boundaries of your study, the narrow scope, the time frame, location, sample, all of which are controlled by the researcher. Several reasons influenced the decision to focus my study on community college educators. First, at the time of the study I was a part-time professor at three northern California colleges. Other reasons include the concern about higher education as a public good, the importance of teaching and pedagogy, and the value of human rights education at institutions with marginalized populations.

My study is delimited by the small number of co-researchers, who were recruited through my participation in Stanford Human Rights Education Initiative (SHREI) and through University of San Francisco's School of Education. A description of SHREI follows in the Co-researcher section of Chapter III. This study only focused on community college educators who have included human rights content into their course. However, the purpose of PAR is to gain the perspective of the participants through a series of dialogue sessions that invite the researcher into the lived experience of the participants. A large, random sample is not the aim of PAR. The experiences of the participants of the current study cannot be generalized to a larger population of community college human rights educators teaching within the California system or to other systems throughout the United States. The unique political and social environment of the San Francisco Bay Area also renders it difficult to draw conclusions regarding a similar population in another city or state. The study occurred over the course of one semester. This time frame allowed a specific set of classes depending on the teaching load of the co-researchers, as well as particular students in those classes.

Another limitation of the study was the makeup of the dialogue sessions. Due to the distance between the co-researchers, we had to meet online via Google Hangout or Skype for two sessions. This did not have an effect on the group dynamic because we had met in person three other times.

Significance

This study made an innovative contribution to HRE by exploring the role of emotions in human rights teaching at the community college. It confronted many of the

tensions and questions that arise when educators seek to use HRE in their classrooms, or introduce, or develop programs that promote HRE. The problem addressed is significant to the field of HRE, since most of the literature in the discipline has acknowledged the fact that human rights education is under-studied and under-utilized (Keet, 2010), and the experiences of human rights educators teaching within the community college system have never been previously documented. The current study also introduced teachers' emotions as a new field of inquiry within HRE and contributed to a growing body of literature on the transformative possibilities of HRE pedagogy. For educators, this timely work looked at how these interdisciplinary relationships can be fostered in faculty-faculty relationships. This study provided an opportunity for the participants to "name" their experiences, critically reflect on their meanings, and determine their own social-justice action. It is hoped that the study provides a "springboard" for community college educators in terms of a new way to engage with their practice as teachers who experience participatory human rights learning alongside their students.

Definition of Terms

Essential to qualitative research is providing clear, operationally defined concepts to help with understanding (Berg, 2001). The following definitions clarify the use of terms in my study:

Critical emotional praxis. "Critical praxis informed by emotional resistance to unjust pedagogical systems and practices" with the goal to "create a more fair and just world in our classrooms and our everyday lives" (Zembylas & Chubbuck, 2009, p. 345).

Emotions. Emotions are not private, reactive, individual responses to situations, but are socially organized and managed (Zembylas, 2005b).

Emotion discourses. Emotional language and social practices created by culture, power and ideology (Zembylas, 2005b).

Emotion management. Considering emotion rules, emotion management is the intentional actions used to control emotions (Hochschild, 1979). According to Gross (1998), it refers specifically to "the processes by which individuals influence which emotions they have, when they have them, and how they experience and express these emotions" (p. 275). Boler (1999) adds that these processes include strategies to "maintain, enhance, subdue, and/or inhibit emotions in an attempt to accomplish particular goals and respond in a manner that is deemed socially and professionally appropriate" (p. 277).

Emotional navigation. According to Chubbuck and Zembylas (2008), emotional navigation refers to "the ways individuals actively manage their experience and expression of emotions and the ways they might work to maintain or change a given course of action" (Maulucci, 2013, p. 453).

Emotion work/labor. According to Hochschild (1979), "emotion work can be done by the self upon the self, by the self upon others, and by others upon oneself" (p. 562). She suggests there may be work to meet a discrepancy "between what one does feel and what one wants to feel" (p. 562). The acting that occurs when a given situation may not match your emotion is considered emotion work.

Emotion rules. Rules that govern how people try or try not to feel in ways that are considered appropriate for a given situation (Hochschild, 1979).

Feeling rules. “Our sense of what we can expect to feel in a given situation, and a rule as it is known by a sense of what we should feel in that situation” (Hochschild, 1979, p. 564).

Framing rules. “rules according to which we ascribe definitions or meanings to situations” (Hochschild, 1979, p. 566). “When an individual changes an ideological stance, he or she drops the old rules and assumes new ones for reacting to situations, cognitively and emotively” (p. 567).

Human rights. Human rights are the equal and inalienable rights of all members of the human family defined by the United Nations frameworks and upheld by international and national laws and treaties. Human rights belong to each individual regardless of nationality, race, ethnicity, gender, religion or other factors without which that individual’s human dignity would not be realized (United Nations, 1948; Flowers, 2000; *Amnesty International*, n.d.). Put simply, human rights are rights one has by being human; or as Brunsma (2010) beautifully states, “Because one is a member of the human family, because one is a member of this planet, because of one’s humanity, because one is, so they have rights as humans” (p. 14).

Human rights education (HRE). Amnesty International defines HRE as “ a deliberate, participatory practice aimed at empowering individuals, groups and communities through fostering knowledge, skills and attitudes consistent with internationally recognized human rights principles…Human rights education seeks to

develop and integrate people's cognitive, affective and attitudinal dimensions, including critical thinking, in relation to human rights. Its goal is to build a culture of respect for and action in the defence and promotion of human rights for all" (*Amnesty International,* n.d.)

Human rights educator. Educators who teach from a human rights perspective. In this study, the educator will be community college faculty.

Positional identity. "The relative positionings the teachers occupy, such that race, ethnicity, class, gender, age, and religion, among many others, intersect in multiple ways, allowing individuals to acquire knowledge of [their subject] and themselves and to define who they are in unique ways" (Moore, 2008, p. 687). Positional identities also involve "systems of interlocking oppression, privilege, and power that are experienced simultaneously and have a cumulative effect on teachers and the meanings they give to their lived experiences" (p. 700).

Teaching identity. Using O'Connor's (2008) definition of identity, the teaching identity in this study is the means by which teachers "reflexively and emotionally negotiate their own subjectivity" (p. 111). This professional identity is the "means by which individual teachers negotiate and reflect on the socially situated aspects of their role… [or the] socially and culturally determined nature and commonly held expectations of an individual's professional self" (p. 118).

CHAPTER II: REVIEW OF LITERATURE

To understand the experiences of the population under study, it is important to identify the various factors comprising the environment within which human rights community college teachers perform their professional roles. Because no single study has documented the emotional experiences of human rights educators in the community college, this literature review "speaks to" the larger context in which the current study is grounded, filling a critical gap in knowledge. Through this literature review, I show how teaching human rights at the community college is an emotional endeavor, and those who venture to teach human rights need to navigate emotions and engage in emotional reflective praxis in order to use emotion for transformation. Consequently, this chapter begins with the literature on emotions and education. The next section reviews the history of human rights and a discussion of HRE pedagogy. This chapter finishes with an exploration of the purpose, populations, and potential of the community college.

Emotions

> *We live in and through our emotions*. Our lives do not just include episodes of anger, fear, love, grief, gratitude, happiness, humor, shame, guilt, embarrassment, envy, resentment, and vengeance. Our lives are *defined* by such emotions. (Solomon 2008, p. 10, emphasis in original)

In the preface to her book, *Feeling Power: Emotions and Education*, Boler (1999) wrote, "In order to name, imagine and materialize a better world, we need an account of how Western discourses of emotion shape our scholarly work, as well as pedagogical

recognition of how emotions shape our classroom interactions" (p. xv). Boler (1997) offers a characterization of feminist philosophies of emotion:

> (1) They challenge the traditional separation of emotion and cognition
> (2) Emotions are not private, but rather must be understood as collaboratively constructed.
> (3) Emotions are viewed not as gender-specific but gender related. (pp. 222-223)

Therefore, my research answered Boler's (1999) and utilized the feminist philosophies of emotions. The first characteristic includes problematizing traditional dichotomies, like emotion/reason, and the value hierarchy implied (Boler 1999; Jenkins & Oatley, 1996). These traditional dualisms are rampant in education: "reason/emotion, public/private, and male/female [all] hold the former as superior" (Wang 2008, p. 11). Boler (1999) articulates the importance of investigating these dichotomies: "To study the history of such dualisms underpinning Western philosophy is to study the history of relations of power, of what activities and qualities are valued and commodified under what circumstance" (pp. 203-204).

Following principle two, this study understood emotions as social constructions that are not private, reactive, individual responses to situations, but are socially organized and managed (Zembylas, 2002a, 2005a). The social constructionist perspective also holds that emotional language and social practices are created by culture, power and ideology (Zembylas, 2005a). Finally, emotions are performative, wherein "subjects *do* their emotions; emotions do not just happen to them" (Zembylas, 2005c, p. 31, emphasis in original). The following quote from *Teaching Contested Narratives*, Zembylas and Bekerman (2012) provides a detailed explanation of this perspective:

> Emotions do not come from inside us as a reaction, but are produced in and circulated between others and ourselves as actions or practices. This circulation happens precisely because individuals do not live in a social, historical, and political vacuum but move on, and thus emotions become attached to individuals united in their feelings for something. (p. 116)

The authors go on to argue that from this perspective, students and teachers are constantly involved in the politics of emotions because “emotions are present, activated, and played out in all interactions taking place in classrooms” (p. 127).

In Boler’s (1999) outline of the three characteristics of feminist philosophies of emotions, she offers an example to explain the third point on gender-related emotions:

> It’s not that women don’t get angry in public or that men don’t feel shame, but there are gendered and culturally specific patterns to emotion that can be identified. This view challenges conceptualizations of emotions as ‘natural.’ (pp. 222-223)

Emotion research from a feminist perspective challenges the idea that “there is something wrong with emotions” (p. 38), which are often labeled as “out of control, destructive, primitive, and childish, rather than thoughtful, civilized, and adult” (Sutton & Wheatley, 2003, p. 328). The very association of females with emotion perpetuates their subordination.

Feminist theorists have also problematized the concepts of emotional intelligence and emotional literacy (gaining notoriety through the work of Goleman [1995] and Gardner [1989] respectively) (Boler, 1997, 1999; Burman, 2009; Zembylas, 2005b). Boler (1999) articulately critiques these concepts:

> [They are] entirely dehistoricized and [do] not discuss cultural difference or social hierarchies that account for the particularity of our emotional responses. Despite the apparent interest in social relations, what is reiterated is individual choice: the ability to autonomously choose how one acts and controls one’s emotions. (p. 63)

Burman (2009) adds, “Both notions involve the positing of an individual (stable) personality trait that is assumed to be unevenly distributed across a population” (p. 140). Also implicated in Boler’s (1999) quote is that the focus on quantifying intelligence is another form of control because it centers on “how to be in charge of directing and processing feelings, rather than allowing feelings to be in charge of us,” the consequence of which is that “emotions are ‘dangerous’ and need to be restrained or expressed in an ‘appropriate’ manner” (Zembylas, 2005c, p. 215). It reaffirms the individualism inherent in the education system.

The bifurcation of the cognitive and the emotional in our classrooms is a result of this emotional/rational dichotomy (Boler, 1997; Zembylas, 2005b). Boler (1997) deduces that “what defines the discourses of emotion most predominantly are silences” (p. 229), where “institutions are inherently committed to maintaining silences (e.g., about emotions) and/or proliferating discourses that define emotions by negation” (p. 231). Beatty and Brew (2004) agree and suggest that, “remaining silent about one’s inner authentic emotions [includes] fear of seeming to be out of control or stupid, fear of being ridiculed, fear of inviting crossing the boundaries and losing power in relationships” (p. 338). The emotional culture of distrust goes so far as to isolate teachers from each other (Troman, 2000). My research design challenged this silence and isolation. The use of the PAR methodology not only challenged the emotional/rational or the individual/community dichotomy, but also countered the subjective/objective dichotomy by offering an alternative approach to conventional, objectivist research. Through PAR,

our research team empowered and emboldened our voices and those of other faculty in community college by uncovering the emotion in our classrooms and our hearts.

Emotions in Teaching

Studies on emotion in the teaching profession and the roles that emotions play in this line of work have increased in the last 30 years (Day & Kington, 2008; Day & Leitch, 2001; Hargreaves, 1998, 2000). In a review of literature on teacher emotions, Zembylas (2005c) identifies three waves of research.

The first wave spans the 80s and early 90s, was tasked with establishing this area of research and noting the role of emotions of teaching and learning. For example, Nias (1989) observed that teachers invest themselves in their work and so they closely merge their sense of personal and professional identity. They invest in the values they believe their teaching represents. Consequently, she adds, their teaching and their classroom become a main source for their self-esteem and fulfillment as well as their vulnerability.

In the second wave, researchers focused on teachers' emotions and relationships with students, colleagues, parents, and administrators. Hargreaves' (1998, 2000) work called for the creation of emotional geographies of schooling, emphasizing the spatial and experiential patterns of closeness and/or distance in human interactions or relationships within the school, especially in the context of educational reforms. Hargreaves' (1998) work is arguably political, including "dangerous" emotions like passion and love.

More recently, the third wave uses feminist and poststructrualist theories to explore teacher emotion and the embedding of it in school cultures, ideologies, and power relations. For example, Zembylas's (2002a) three-year ethnographic study with an

elementary science teacher describes the role of positive and negative emotions in constructing science pedagogy, curriculum planning, and relationships (p. 79). This study finds that teaching is an emotional practice that involves a considerable amount of emotion work. (For even more details of this historical overview of research on emotion in education, see Chapter 1, Zembylas, 2005c).

Other studies have demonstrated how emotion is viewed and managed in education is gendered (Blackmore, 1999). For example, Acker and Grace (1996) interviewed 27 women academics in the education field in Canada about the gendered division of labor in universities and found that institutional practices and cultural norms allow for the inequity in work, particularly emotion work.

These studies, spanning several decades, all note how emotions are “silenced” in education (Boler, 1999) or even invisible. Lynch and Baker (2005) articulate the purpose of my study well: “There is a need to name emotions…[because] students and teachers are rarely given the space to talk about their feelings about learning and teaching, nor do they always have the language to name what they feel" (p. 153). In this study, we explored what Lindquist (2004) calls the “affectively dangerous space” of the classroom (p. 193).

Emotion Work

The idea of emotion work can be traced back as far as Aristotle: “The problem is not with emotionality, but with the appropriateness of emotion and its expression” (Goleman, 1996, p. xiv). Hochschild (1983) carried out the landmark exploration of emotion work when she studied airline attendants. Hochschild (1979) defines emotion

work as, “work…done by the self upon the self, by the self upon others, and by others upon oneself” (p. 562). She distinguishes there is often emotion work entailed to meet a discrepancy “between what one does feel and what one wants to feel” (p. 562). In short, the acting that occurs when a given situation may not match your emotion is considered emotion work.

In the research there is a discussion regarding the distinction between “emotional labor” and “emotion work”. “Emotional labor” is used by Hochschild (1983) to describe being paid to present a particular emotion as part of one’s job, where emotions are displayed solely for wage. This lends itself to the for-profit market. “Emotion work,” in contrast, refers to a situation where emotion work is controlled by the individual, rather than an organization (Callahan & McCollum, 2002). Teachers’ work also consists of what Forrester (2005) calls “non-work” because there is no direct economic benefit for teachers to care (p. 274). Boler (1999) argues that the concepts of emotional work and labor represent a significant shift in thinking about emotion, whereby “emotion is viewed not simply as the private, ‘caring’ act of a mother, for example, but as a ‘product’ that profits corporate business” (p. 40).

Tolich (1993) adds a further distinction useful for my study: emotion work may not always be negative, alienating or under control of the organization. He called this “autonomous emotional labor” or the spontaneous, individually managed emotions. College professors have a degree of autonomy (particularly academic freedom and the process of tenure), allowing the space for transformative and empowering emotions.

Emotion Rules

Although professors have autonomy, teachers do provide a service, a public good, for pay. As such, professional expectations and standards in a school create emotional rules of what teachers are supposed to feel and not feel. Emotion rules are rules that govern how people try or try not to feel in ways that are considered appropriate for a given situation (Hochschild, 1979). The use of emotion work in this study rests on the assumption that "emotion rules have become less rigid and formal…Every school has its own emotional rules…guiding what kinds of emotions are legitimized to display and which are not in the classroom" (Oplatka, 2009, pp. 63-64).

Wang (2008) specifies the emotion rules teachers must abide by, which can be challenging when teaching difficult topics:

> Teachers are expected to suspend their own beliefs so that students are encouraged to express and discuss their own perspectives; however, positions against racism, sexism, and all forms of social injustice must be made so that the dominant power structure can be interrupted. Such a double gesture is not possible without both intellectual complexity and emotional sustainability. (p. 15)

Teaching under the conditions mentioned by Wang (2008) will be explored in a later section.

Emotion Management

Considering a need to adhere to emotion rules, emotion management consists of the intentional actions used to control emotions (Hochschild, 1979). According to Gross (1998), it refers specifically to "the processes by which individuals influence which emotions they have, when they have them, and how they experience and express these emotions" (p. 275). Boler (1999) adds that these processes include strategies to "maintain, enhance, subdue, and/or inhibit emotions in an attempt to accomplish

particular goals and respond in a manner that is deemed socially and professionally appropriate" (Chubbuck & Zembylas, 2008, p. 277). Emotion management is part of the teacher's job (Hargreaves, 1998; Nias, 1989) as explained by Zembylas (2005c):

> Emotion management strategies are often used as a natural aspect of teaching and learning without problematizing them in any way. Thus, emotional management over time becomes part of a teacher's habitus…that is so embedded in one's practices, that no interrogation is involved. (p. 209)

Learning to manage one's emotions is connected to ideology (Hochschild, 1979). Hoschshild (1979) calls this framing rules and notes that, "When an individual changes an ideological stance, he or she drops the old rules and assumes new ones for reacting to situations, cognitively and emotively" (p. 567). The concept of framing rules is important to this research because it honors teacher agency and reveals the possibility for the human rights framework to shift the emotional realm.

Moving Forward with Emotional Navigation

Zembylas (2005c) presents a differing (postmodern) view from Hochschild's (1979) emotional labor and emotion work. He describes emotion work as the process of displaying an emotion (evoking, suppressing) and emotional labor is the outcome of that work. He sees emotional labor similarly to emotion management, where all these three process are active, interrelated and on a continuum. Put simply, emotion management is a self-regulating type of emotion work to cope with emotion rules (p. 44). (For a more thorough discussion of these concepts, see Zembylas, 2005c, Chapter 3).

From the feminist and poststructural perspective, Chubbuck and Zembylas (2008) use the term "emotional navigation" rather than "emotional management" in their

research because, according to Reddy (2001), navigation "includes the possibility of radically changing course, as well as that of making constant corrections in order to say on a chosen course" (p. 133). I would add that this term also implies agency for the teacher; therefore, this study used the term "emotional navigation" to investigate how teachers can use emotional praxis to further the goals of HRE.

As this section demonstrated, many teacher emotions are a result of cultural, social, and political relations (Hargreaves, 1998; Zembylas, 2005b). Zembylas (2003a) calls this the "normalization of teacher emotions", which serves to regulate teachers' emotional expressions. Wang (2008) makes the connection that if the emotions of teachers are regulated, the emotion work performed by teachers becomes inherently political. He outlines the external and internal dangers of engaging emotions in education: "externally, institutional expectations for teaching evaluation (emotional work may make students uncomfortable and lead to low evaluation scores) and for separating the public and the private; internally, the unsettling of the teacher's own inner life." (p. 15). This study adds to the literature in both arenas.

Next, I present the research in social justice education in order to see how pedagogies that focus on emotions can be transformative.

Emotions and Social Justice Education

The discussion of emotions and teaching controversial topics, while limited, has occurred in social justice education. Social justice is a broad term, but according to Chubbuck and Zembylas (2008), the most basic goal of socially just teaching is "improving the learning and life opportunities of typically marginalized students" (p.

281). Adams, Bell, and Griffin (2007) provide a more dynamic and holistic description of social justice:

> The goal of social justice is full and equal participation of all groups in a society that is mutually shaped to meet their needs...The process for attaining the goal of social justice...should be...democratic and participatory, inclusive and affirming of human agency and human capacities for working collaboratively to create change. (pp. 1-2)

Agreement on the definition is difficult and has sparked controversy (North, 2006). Scholars and educators alike worry about it becoming a "buzz term" (Adams, Bell, and Griffin, 2007, p. xvii) or "being emptied of significant content" (Chubbuck and Zembylas, 2008, p. 281). Chubbuck and Zembylas's (2008) literature review on "Socially Just Teaching" explains the tensions and contradictions regarding "goals, domains, contents, audiences, and agents" within the field (p. 281).

To add a foundation to social justice education, Bell (2007) provides a framework of principles for social justice teaching practice that explicitly address emotion in teaching and learning:

> (1) Balance the emotional and cognitive components of the learning process
> (2) Acknowledge and support the personal (the individual student's experience) while illuminating the systemic (the interactions among social groups).
> (3) Attend to social relation within the classroom
> (4) Utilize reflection and experience as tools for student centered learning
> (5) Value awareness, personal growth, and change as outcomes of learning process. (pp. 32-33)

The principles outlined honor the literature on emotions and education presented in the previous sections.

Although emotions are present in the framework, the research literature on social justice education and the emotional aspects of teaching this content is sparse (Bell, Love,

Washington, & Weinstein, 2007). One resource that tackles this head on is Bell, Love, Washington, and Weinstein (2007), who review the fears and concerns for the social justice educator in the chapter titled *Knowing Ourselves as Social Justice Educators* (pp. 381-393). The chapter is structured using the lived experiences of the authors around the following issues: awareness of our own social identities, confronting previously unrecognized prejudices, responding to biased comments in the classroom, doubts and ambivalence about one's own competency, need for learner approval, dealing with emotional intensity and fear of losing control, personal disclosure and using our experience as an example, negotiating authority issues, and institutional risks and dangers. The chapter compliments the emotion literature presented earlier and the importance of the emotions of the teacher is highlighted.

Similar to Roux (2012) who argues, "teachers cannot mediate or facilitate knowledge and skills pertaining to human rights without understanding their own position, identity and beliefs" (p. 41), the authors start the chapter with emotions and the identity of the teacher. In another section, they address the potential for transformation noting, "the disequilibrium that direct confrontation with feelings and contradictory information generate leads to the most significant learning" (p. 389). The chapter focuses on a lot of the fears and anxieties in teaching this subject, with little attention to positive emotions experienced by the teacher, like joy and passion. The authors end with a call for more teachers to share their struggles to name the emotions we feel and "begin a dialogue of support and encouragement" (p. 393).

Wang (2008) considers why empathy and the understanding of emotions can be difficult, but important in multicultural education, which has similar goals to social justice education:

> It is easier to feel for others who suffer from social injustice but are relatively at a distance from one's life. It is easier to claim that we would like to be open to others who are different from us. But it becomes difficult when such a claim of openness means giving up a part of the self. It becomes difficult when we realize that others' suffering is implicated in our own comfort. (p. 13)

This quote carries us into the next sections, which cover pedagogies that have emerged from the engagement of emotion and teaching social justice content.

Pedagogy of Fear

The burdens of emotional engagement are unevenly distributed in our classroom (Lindquist, 2004). Leonardo and Porter (2010) highlight how race dialogue exacerbates the emotional burden of students of color and argue for an emotion-centered pedagogy. They conclude that the rule of "safe space" in public race dialogue "maintains white comfort zones and becomes a symbolic form of violence experienced by people of color" (p. 139). The authors articulate how white racial speech is supported with rationality and contrasted to the "emotional speech" of people of color. Whites choose to put themselves in harm's way in race dialogue, whereas minorities rarely have the power to voluntarily choose to experience discursive (symbolic) violence. Wang (2008) affirms this, "When the majority refuses to engage with the politics of emotions, the minority will bear the burden of emotional work, and the rational claim for social justice cannot be fulfilled" (p. 12). Leonardo and Porter (2010) deconstruct the meaning of violence and ultimately

argue that violence that shifts one's mindset, which can occur when students (and teachers alike) engage in critical dialogue, is a humanizing violence.

Todd (2003) integrates the idea that violence in social justice education is inevitable and necessary for relational and compassionate learning:

> Education, by its very socializing function and by its mission to change how people think and relate to the world, enacts a violence that is necessary to the formation of the subject (this is, after all, what is meant by "formation"). (p. 20)

Although Freire (2001) does not explicitly mention violence, the idea that education is forming is present in his work. He also sees education as a form of intervention in the world. Ira Shor (2009) explains, "No pedagogy is neutral, no learning process is value-free, no curriculum avoids ideology and power relations. To teach is to encourage human beings to develop in one direction or another" (p. 300).

Through a disrupting pedagogy and 'risk' discourse, Leonardo and Porter (2010) and Todd (2003) seek to embrace the contradiction and tension inherent in critical dialogue, rather than safety:

> By redefining classroom space as a place of risk, educators encourage students to experiment with their self-understanding…A [classroom] of risk does not promote hostility but growth. It does not promote discomfort for its own sake, as if learning only happens when one is uncomfortable. (Leonardo and Porter, 2010, p. 153).

It is important for pedagogies of emotion to account for racialized experiences (Leonardo & Zembylas, 2013). Legitimizing emotions like "anger, hostility, frustration, and pain" is important, and if teachers fly a "banner of safety" it will "produce what Freire (1970) called the 'culture of silence'" (Leonardo and Porter, 2010, p. 149). A learning space that honors emotions is more transformative because it "humanizes

students of color [as it] legitimates their voice…affirms whites' incompleteness" and enables both to 'remove the mask' (p. 153).

Pedagogy of Discomfort

Similar to the pedagogy of fear, the pedagogy of discomfort "begins by inviting instructors and students to engage in critical inquiry regarding values and cherished beliefs, and to examine constructed self-images in relation to how one has learned to perceive others" (Boler, 1999, pp. 176-177). Often the dialogue that develops around this experience activates what Boler (1999) identifies as "defensive fear" of loss, for example, "the fear of losing personal or cultural identities" (as cited in Brooks, 2011, p. 192).

Brooks (2011) reflects on her own experience with the pedagogy of discomfort in a Foundations of Education undergraduate course. Her reflective article asks, "By neglecting the emotional components of learning (i.e. the risks they are taking), [am I] ultimately diminishing the existence of justice in my own educational setting" (p. 47)? Brooks (2011) argues that teachers deal with the intellectual side of teaching social justice, but few "seem willing to delve…into how the injustices we identify are felt and grappled with beyond the cognitive and rational" (p. 55). As such, she illustrates the importance for emotional praxis (without naming it as such):

> As instructors we can choose to participate alongside our students' grappling, modeling respect and care, and mitigating some of the violence they might experience by recognizing, naming and attending to the various elements of their struggle in the classroom. (p. 46)

Wang (2008) seems to agree with Brooks (2011) about the power of dialogue:

> Situating myself as a participant in the conversation, I explicitly express my sympathy with the pains that students experience in unlearning what is learned, and I share my own emotional struggles with the issues of social differences. Sometimes I choose to 'think aloud' in the class, reflecting on my own thoughts and feelings. At the same time, as a teacher committed to democratization, I also make my own social and political positions clear, as these positions may shift and change as a result of the class conversation. Such a positioning is made possible only by the teacher's grappling with her own feelings. (pp. 15-16)

As the authors presented in the previous section, both Brooks (2011) and Wang (2008) emphasize discomfort when discussing the shift of worldview. Brooks (2011) also notes that this is a form of violence. However, she argues for "less violent" (but not "nonviolent") because she recognizes that there are "inevitable and painful disturbances" involved in social justice education (footnote 4, p. 59). This is where she deviates from Leonardo and Porter (2010) and Todd (2003). Her work argues that less violence is possible: "The effort to acknowledge, honor and investigate students' and my own deep-seated anxieties and socialized discomfort with ambiguity seems…to be a less violent process in the service of a more relational dialogic pedagogy" (p. 57).

Brooks (2011) speculates that social justice educators, in particular, are vulnerable to perpetuating violence that may be stifling learning and transformation. She proposes to the social justice educator that mediating this violence can only offer if we "[bear] the weight of our own fears, our own losses and the uncertainty of knowing exactly what will emerge from the cocoon of our dialogic endeavor" (p. 58).

Brooks (2011) also wonders whether the apprehensions of instructors to acknowledge emotion is a result of "defensive fear" outlined by Boler (1999) because teachers fear "losing control, being ridiculed, losing power, or simply not knowing how

to work with emotions in a way that would be productive to the overall academic project" (p. 54). The fear she describes is supported by the research of Beatty and Brew (2004) and Troman (2000), presented in an earlier section. If we are not engaging in reflective praxis around emotions, teachers should expect these fears because we are not taught how to handle this or given the space (maybe even silenced by the institutions themselves) to discuss our emotions with our colleagues (Boler, 1997). This is precisely why the study was carried out using the PAR methodology.

The lack of emotional praxis affects our students, as described by Brooks (2011): "In the face of our fears students are often delegitimized or identified as having some sort of pathology themselves (which is interestingly connected to "emotional disturbance") when emotional upheavals emerge" (p. 55). Wang (2008) sees similar consequences, arguing that rather than embrace and use the difficult emotions as something to teach with, "teachers would rather send students to counselors for emotional problems" (p. 11).

Adding to the pathologizing of emotions, Brooks (2011) outlines the outcomes if we do not include the emotional in our classrooms:

> I am concerned that we may be reinforcing the unwillingness to risk that our students have consistently reported; delegitimizing their own experiences of injustice; stifling the possibilities for deeper relationships; and, arresting the potential for a less violent metamorphosis in our classrooms. If indeed this is the case, clearly there is a lack of consistency then between "talking about" injustice and actually engaging and resolving it in the classroom. (p. 57)

If emotions go undiscussed or silenced, as is common in critical dialogical classrooms, Brooks (2011) wants teachers to realize that critical dialogue in the classroom "leaves students and instructors to independently contend with their discomfort

outside of our classroom as we tentatively traverse the landscape of uncertainty regarding the educational change we are working so hard to imagine" (p. 48). The experience of leaving a classroom with emotions unexplored can hurt more than help, especially if we are working toward transformation.

Strategic Empathy

The pedagogies presented thus far encourage educators to engage the emotional. When discussing topics like human rights violations, racism, sexism, or classism, emotions are inevitably implicated in the classroom. Therefore, understanding how emotion is present (for both teacher and students) is vital to encourage learning and growth (Bekerman & Zembylas, 2012, p. 193). This section presents a possible teaching strategy that uses emotions.

Zembylas (2013) researched teaching in post-conflict areas and populations like Cyprus (2013) and Israel and Palestine (2005). The notion of troubled knowledge (Jansen, 2009) connects how students and teachers alike experience the world in conflict zones. Working with teachers in these areas, Zembylas (2013) suggested the use of strategic empathy on behalf of the instructor (Lindquist 2004), which is:

> The willingness of the critical pedagogue to make herself strategically skeptical (working sometimes against her own emotions) in order to empathize with the troubled knowledge students carry with them, even if this troubled knowledge is disturbing to other students or the teacher (Zembylas, 2013, p. 186)

Generating this empathy for the emotional knowledge our students experience requires emotional labor and a deep understanding of our own emotions. Lindquist (2004), discussing emotions as they relate to class in her college composition courses,

says teachers have to engage in “a pedagogy of strategic performance, in which teachers work to tactically position themselves as conduits for students' affective responses” (p. 189). The goal of strategic empathy is to aid students in "integrat[ing] their troubled views into compassionate and socially just perspectives" and ultimately toward "affective transformation" (Zembylas, 2013, p. 186).

Critical Emotional Praxis

If teaching about issues surrounding difficult subjects engages emotions, teachers need to be aware of their own emotions in the process (Zembylas, 2005c). My review of emotions in education shows that we must examine emotions as forms of social control (determining what emotions to feel when); which means they may also be explored as site of resistance and transformation of this control (Chubbuck and Zembylas, 2009). Chubbuck and Zembylas (2009) use a case study of a novice teacher pursuing a socially just teaching practice to explore the emotional side of social justice education. The authors utilize critical emotional praxis to denote the “critical praxis informed by emotional resistance to unjust pedagogical systems and practices” with the goal to “create a more fair and just world in our classrooms and our everyday lives” (p. 345). This term can be compared to another term used by Zembylas (2008, 2013) which is called critical emotional reflexivity. Critical emotional reflexivity does not bring in the full cycle of praxis of reflection-action-reflection.

Chubbuck and Zembylas (2009) reveal three dimensions of socially just teaching and emotions through critical emotional praxis:

> (1) [It] consists in the ability to question emotionally charged, cherished beliefs, exposing how privileged positions and comfort zones inform the ways in which one recognizes what and how he or she has been taught to see and act (or not to see and act), and empowering different ways of being with the other.
> (2) [It] illuminates the transactional role of the teachers' emotions in the local context. The specifics of the context produce emotional responses, even as the teachers' emotions shape the particulars of their context, challenging or sustaining unjust relations.
> (3) [It] translates these emotional understandings into relationships, teaching practices and policies that benefit teaching for social justice. (p. 285, numbering my own)

In short, critical emotional praxis engages students and teachers in emotion exploration by interrogating the emotional investments in ideas that perpetuate the status quo and maintain inequality. It places the teacher in the position to assess what emotions are present in class and how they can inform behaviors and experiences in the classroom, and encourages pedagogies (like pedagogy of discomfort) that use emotions as a critical tool to challenge inequality.

The findings of Chubbuck and Zembylas's (2009) case study demonstrate the need to address the "significance of emotion in sustaining or dismantling the structures of power, privilege, racism, and colonization…These structures depend on withholding particular emotional responses (such grief, remorse, passion, and caring) toward groups of people deemed *other"* (p. 307). If transformation of the student is part of an instructor's goals, then teachers must be able to navigate not only one's own emotions, but also the student and school environment. The practice of critical emotional practice for the teacher in the case study described measurable changes in her teaching. For example, she confronted stressful emotions and the situations that triggered them, became

flexible in lesson planning, acted more present with her students, encouraged her students to reflect on their emotions, and worked to develop the literacy skills of her students as a vehicle for social justice.

Using the term "critical emotional praxis," Maulucci (2013) also employed a case study methodology to explore a pre-service, social justice science teacher's emotions. She added another layer to the research in emotions, looking at how emotions stem from a teacher's "positional identity", or the intersections of various positions teachers occupy, such as race, ethnicity, class, gender, age, and religion (p. 454). Maulucci's (2013) figure on critical emotional practice diagrams the process of identifying, reflecting, and responding to social justice issues (pp. 472-473). *See Figure 1, p. 38*. The cycle commences with identifying inequality, and, as outlined in previous sections, emotions are not separate from cognition; therefore, teachers simultaneously experience emotions during the identification stage. The reflection step may be brief (as a teacher could be responding to a situation in the classroom in real-time), or could occur over the course of a semester. The phase is marked by critical dissonance (the mismatch between theory and practice or ideals and practice) and emotional ambivalence (the simultaneous experience of positive and negative emotions). Teachers, in the reflection stage, also engage in sense-making as they assess their agency and how they are positioned in a given context. The response stage is where the instructor makes pedagogical decisions, sets goals, and begins new practices. This is where critical emotional praxis factors into the diagram. As shown in *Figure 1*, emotion work occurs throughout all phases of social justice teaching.

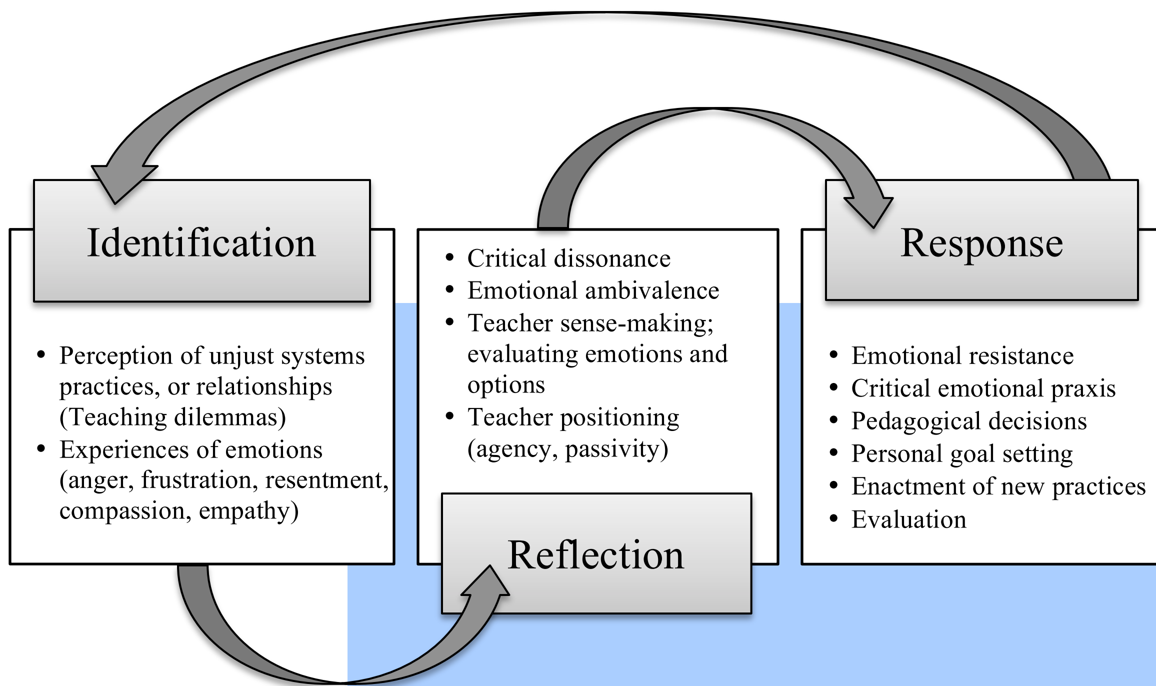

Figure 1. Identification, re
from Maulucci, 2013, p. 4

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"critical hope" (Freire, 2004a). Critical hope motivates teachers and students to initiate changes in their everyday lives (Chubbuck and Zembylas, 2009, p. 357).

Emotions as Transformative

Parker Palmer (2009) notes in *The Courage to Teach* that instructors who refuse or are unable to see students as whole persons, with intellectual capacities and emotional vulnerabilities, may lack an inability or refusal to "see" their own vulnerabilities (p. 47). The research presented in these past sections agrees with his appraisal and reveals that for the educator, "It is only by being in touch with one's own vulnerability that one can develop empathy and concern for others, while having an appreciation of one's own dependency needs enables one to be compassionate" (Lynch and Baker, 2005, p. 152). Both hooks (1994) and Wang (2008) take this further, noting the connection between transformation of oneself, our students, and our communities. hooks (1994) articulates, "Teachers must be actively committed to a process of self-actualization that promotes their own well-being if they are to teach in a manner that empowers students" (p. 15). In addition, Wang (2008) concludes, "Only when teachers are open to their own inner change, I believe, can they become healers of students and communities" (p. 16). In order to challenge the dominant culture (including its racist, classist, sexist, ableist institutional structures) the educator must be aware of the emotional realm involved in learning. "The roles of educators and students are key in producing powerful affective connections that create even small cracks in oppressive traditions" (Zembylas, 2005c, p. 161).

In his last published work, *Pedagogy of Indignation*, Freire (2004b) emphasized the role of emotions, particularly indignation, as transformative forces in the fight for

social justice. Research by Zembylas (2002a) concludes that meaningful exploration of the social construction of emotions in the particular context of social justice teaching can be used to initiate and sustain changes in one's teaching practice. Feeling of self-esteem can increase with reflection and using this knowledge can help achieve greater insight and enrich theoretical discussions with others about teaching. In another case study presented in this literature review, an instructor's emotions "prompted and gave meaning to critical reflection…and facilitated agency for change"(Cubbuck and Zembylas, 2009, p. 31), demonstrating that critical pedagogy alone cannot facilitate transformation without the connection to emotion. Wang (2008) would agree, then, that the enmeshing of cognition and emotion in the classroom creates a space for teachers and students to "risk personal and cultural transformation" (Wang, 2008, p. 16). Nias (1996) agrees with Zembylas (2002a), and argues that teachers' stories about their emotions can empower them and can become a productive starting point for collective action.

These conclusions highlight the need for the study and for use of the PAR methodology. The ability for teachers to tell the stories of their emotional experiences allow those who are on the front lines to "highlight the importance of emotions in advancing our conversation on multicultural education, not as something to manage but as something generative to promote democratization and social equity" (Wang, 2008, p. 11). In a dialogue with Thich Nhat Hanh, hooks (2006) was given sage advice: "Hold on to your anger and use it as a compost for your garden" (p. 4). Continuing with his metaphor, she goes on to say, "Just as cultivating a garden requires turning over the ground, pulling weeds, planting, and watering, doing the work of love is all about taking

action" (p. 4). I believe that doing the work of reflecting on our emotions starts with taking action. An important conclusion proposed by the research titled, *Advances in Teacher Emotion Research* (Zembylas & Schutz, 2009), supported the need for my research and the motivation for studying human rights educators at the community college. Zembylas and Schutz (2009) stated, "Teachers can be vastly empowered in their lives by developing accounts that recognize emotion as a site of personal transformation, professional development, and political resistance" (p. 376).

Summary

Research on emotions involved in education, and the invisible emotion work carried out by teachers, is vital because it is central to teaching and learning itself. Exploring teachers' emotions has the potential of linking teachers' personal experiences with schools as institutions (Zembylas, 2002a, p. 97). Furthermore, Lynch and Baker (2005) conclude that the "failure to recognize [emotions in education] results in a denial of the educational needs of both teachers and students as emotional beings" (p. 150). The relationship between institutional structure and agency and the honoring of the whole being is important to HRE, which is described in detail in the following section.

Human Rights Education

The History of Human Rights

Human rights are the rights one simply has for being human; or as Brunsma (2010) beautifully states, "Because one is a member of the human family, because one is a member of this planet, because of one's humanity, because one is, so they have rights

as humans" (p. 14). Although the idea of human rights can be traced to Greece, the Enlightenment, and multiple non-Western philosophies and religions, the modern definition is founded in the UDHR (1948), a document containing 30 articles outlining fundamental rights and freedoms. The term "human right" is applicable to all individuals—regardless of their complex identities—and encompasses civil and political rights along with economic, social, and cultural rights. All these rights are equally important and intricately interconnected, as described by Johnston (2009):

> The differing sets of rights are mutually self-supporting: without personal rights, there can be little of talk of social, economic, cultural, minority, or indigenous rights. Likewise with these latter rights: without these, there can be little in the way for personal rights to accomplish. (p. 120)

The UDHR offers a glimpse of shared global norms and values, central to establishing a global human rights culture; specifically, the UDHR represents "A common standard and achievement for all peoples and all nations" (United Nations, 1948, Preamble, para. 9). The global impact of the UDHR has been profound. In November of 1999, the Office of the High Commissioner on Human Rights was awarded the Guinness World Record for "collect[ing], translat[ing] and disseminat[ing] the Universal Declaration of Human Rights into more than 300 languages and dialects: from Abkhaz to Zulu" (United Nations, 2000, p. 10). Universality is the foundation of the international human rights standards within the UDHR. Because it "recognizes no borders or privilege or no state's citizens over any other" (Moncada & Blau, 2006, p. 113), the UDHR can serve as the basis for educating populations to be global citizens and human rights protectors and promoters.

Upon presenting the Declaration to General Assembly of the United Nations in 1948, Eleanor Roosevelt, chair of the committee, proclaimed, “It is not a treaty; It is not and does not purport to be a statement of law or of legal obligation. It is a Declaration of basic principles of human rights and freedoms” (as cited in Johnston, 2009, p. 120). Her statement reflects the absence of enforcement. However, this emphasizes the reason to introduce human rights, through education, as a tool with potential for reconstruction and democratic participation, rather than as a set of rules.

Though the Declaration itself is not legally enforceable, the International Conventions that emanate from it (e.g., the International Convention on Social, Economic, and Cultural Rights [ICSECR] and the International Convention on Civil and Political Rights [ICCPR]) came into force in 1976. These treaties were ratified by individual countries are expected to be incorporated into appropriate, enforceable, national legislation. In addition, countries that are signatories to such conventions are expected to submit reports on their national compliance to the appropriate UN body. All three documents make up the International Bill of Human Rights and “encompass a wide range of personal, legal, civil, political, economic, social and cultural rights” (Leung, 2008, p. 232). Article 13 of the ICSECR and Article 29 in the Convention on the Rights of the Child (CRC) include HRE in these binding international treaties.

Defining HRE

The UN formalized education as a fundamental human right in Article 26 (2):

> Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or

> religious groups, and shall further the activities of the United Nations for the maintenance of peace. (United Nations, 1948).

This initial call for the right to education embodies the universality and interconnectedness of all rights defined in the UDHR; however, it needs HRE to be fully realized. The critical role that HRE plays in discussions surrounding the advocacy for international human rights is rooted in its efforts to bring people from around the world together to communicate in what has been deemed the common language of human rights, or a “global lingua franca” (Koenig, 1997, p. xvi).

The promotion of HRE formally occurred as part of the Vienna Declaration and Programme of Action, which led to the Draft Plan of Action UN Decade for HRE (1995-2004) and the World Programme for HRE (2005-ongoing) (Gerber, 2011). The Draft Plan of Action became the first explicit effort to bring HRE to the center of global attention. Although HRE had been explored in other UN documents, specifically the 1974 UNESCO Recommendation concerning Human Rights Education and the 1993 UNESCO World Plan of Action on Education for Human Rights and Democracy, the Draft Plan set in motion efforts to build a universal culture of human rights through education (Lapayese, 2002). The plan outlined the following objectives:

> (A) The strengthening of respect for human rights and fundamental freedoms;
> (B) The full development of the human personality and the sense of its dignity;
> (C) The promotion of understanding, tolerance, gender equality, and friendship among all nations, indigenous peoples and racial, national, ethnic, religious, and linguistic groups;
> (D) The enabling of all persons to participate effectively in a free society;
> (E) The furtherance of the activities of the United Nations for the maintenance of peace. (United Nations, 1996, pp. 5, para. 2)

Once the United Nations had presented the legal definition, those intimately involved in HRE worked to define the concept. In *The Human Rights Education Handbook*, Flowers (2000) defined HRE as, "all learning that develops the knowledge, skills, and values of human rights" (p. 6). In this booklet, she distinguishes between learning *about* human rights and learning *for* human rights. Lohrenscheit (2002) expanded Flowers's (2000) definition to include that learning *about* human rights emphasizes "knowledge, understanding and values" while learning *for* human rights focuses on "respect, responsibility and solidarity" (p. 177). The use of other terms exists in the literature to describe the ways of learning [e.g., see Muller (2009), *cognitive* versus *emotional* and *implicit* versus *explicit* Tibbitts (2008) *legal* versus *normative*.] More recent iterations of this definition include learning *through* human rights, which "includes learning and teaching in a way that respects the rights of both educators and learners" (United Nations, 2011).

Unsurprisingly, "educators continue to puzzle over how to define HRE" (Flowers, 2003, p. 1). To look at how practitioners themselves were defining HRE, Suarez (2007) did a content analysis of scholars and practitioners' online conversations in the Human Rights Education Association (HREA) forums, studying 2,047 messages between 3,500 members from 150 countries. Suarez (2007) finds that "HRE has become increasingly concrete and ambitious" (p. 64). His research demonstrates that the HRE community is continuously developing and defining HRE, through dialogue, "without imposing one vision" (p. 65). This understanding of HRE argues that there is no "one best system" and that local actors in a given context will enact versions of HRE suitable to their needs.

The most recent effort to globalize and institutionalize HRE is the *Declaration on Human Rights Education and Training*, which unanimously passed in December of 2011, institutionalizing a global definition and mandating public education systems to teach HRE. Article 2 states:

> Human rights education and training encompasses:
>
> (A) Education *about* human rights, which includes providing knowledge and understanding of human rights norms and principles, the values that underpin them and the mechanisms for their protection;
> (B) Education *through* human rights, which includes learning and teaching in a way that respects the rights of both educators and learners;
> (C) Education *for* human rights, which includes empowering persons to enjoy and exercise their rights and to respect and uphold the rights of others. (United Nations, 2012, p. 3, emphasis added)

Note the incorporation of the language mentioned earlier: *about*, *through*, and *for*. The accomplishment of the *Declaration of HRE and Training* cannot go unnoticed; in fact, once countries ratify this convention, they agree to uphold the articles found within the document. This allows pressure to be applied using this legal document for support.

Suarez and Ramirez's (2004) historical analysis notes that HRE was a "priority subsequent to the institutionalization of the human rights movement" (p. 15). With some exceptions, there remains a lack of commitment on the part of many governments to keep their promises to promote human rights (Claude, 1997); despite this, a global movement is evident. Currently, more than 100 countries have placed HRE into national initiatives (Bajaj, 2012). Meyer, Bromley, and Ramirez (2010) found that the number of organizations dedicated to HRE quadrupled between 1980 and 1995, from 12 to 50. In

one international study of social science textbooks, the researchers found a rise in human rights themes since 1994 (p. 135).

The definitions of HRE guide the intent of the curriculum, which imparts knowledge and skills, as well as the molding of attitudes. Several key points emerge from these definitions. I agree with Gerber (2011) that first, HRE is about empowerment and participatory education; second, HRE prevents human rights abuses by building a culture of human rights; and third, all rights must be respected. I would only add that we might not be looking at all aspects of HRE in these definitions. Because the "full development of the human personality and the sense of its dignity" (United Nations, 1996, pp. 5, para. 2) and education *through* human rights includes the emotional realm, throughout the next few sections I will detail how this corner of HRE has remained absent in research in HRE.

HRE Pedagogy

> Education is an act of love, and thus an act of courage. It cannot fear the analysis of reality or, under pain of revealing itself as a farce, avoid creative discussion. (Freire, 2005, p. 33)

Human rights norms outlined in international documents define the objective of all education as the full development of the human personality and potential. HRE represents a movement that encourages educators and students to engage in social justice issues.

Amnesty International's (n.d.) definition of HRE adds the pedagogical implications:

> A deliberate, participatory practice aimed at empowering individuals, groups and communities through fostering knowledge, skills and attitudes consistent with internationally recognized human rights principles…Human rights education seeks to develop and integrate people's cognitive, affective and attitudinal dimensions, including critical thinking, in relation to human rights. Its goal is to build a culture of respect for and action in the defence and promotion of human rights for all. (n.p.)

Of the three definitions presented thus far, Amnesty International explicitly mentions the emotional aspects of this pedagogy regarding "affective and attitudinal dimensions" (n.p.).

As mentioned in the previous section, there is no one way to teach HRE. However, Tibbitts (2002) argues that participatory methods should be used because it is "motivating, humanizing and ultimately practical, since this form of learning is linked more strongly with attitudinal or behavioral change than with a pure lecturing approach" ("Human Rights Education and Advocacy", para. 7). Rather than be prescriptive regarding methods, she also conceptualizes three models of HRE to further the conversation around HRE pedagogy. The first she calls the "values and awareness model," whereby HRE norms and standards, as well as the history of human rights and human rights topics, are studied in schools and integrated into the public realm. The "accountability model" of HRE includes the monitoring of human rights violations and human rights advocacy. According to Tibbitts (2002), "personal change is not an explicit goal, since it assumes that professional responsibility is sufficient for the individual having an interest in applying a human rights framework" ("Accountability," para. 4). The final model is the "transformational model," which focuses on "empowering the

individual to both recognize human rights abuses and to commit to their prevention" ("Transformational," para. 1). This model embodies praxis, or the "on-going interaction of reflection, dialogue, and action" where praxis is seen as a "self-creating and self-generating *human* activity" (emphasis my own, Darder, Baltodano, & Torres, 2009, p. 13). Being human is to be involved in praxis; indeed, this model expects students to share personal experiences of rights violations.

The transformational model of HRE is one that supports students in reaching a "critical human rights consciousness," as defined by Meintjes' (1997, p. 78). Critical human rights consciousness is centered on the following criteria:

> (A) The ability of students to recognize the human rights dimensions of, and their relationship to, a given conflict- or problem-oriented exercise;
> (B) An expression of awareness and concern about their role in the protection or promotion of these rights;
> (C) A critical evaluation of the potential responses that may be offered;
> (D) An attempt to identify or create new responses;
> (E) A judgment or decision about which choice is most appropriate; and
> (F) An expression of confidence and a recognition of responsibility and influence in both the decision and its impact. (p. 78)

Of interest to this research is part "b" of Meintjes' (1997) conceptualization. If students and teachers alike are to express awareness and concern, this invariably calls for an emotional experience. Evoking critical emotional praxis is necessary here, but remains untheorized as related to HRE.

With critical human rights consciousness as a foundation, HRE pedagogy is arguably a holistic approach to education that can be utilized to redefine the relationships (including emotional ones) between individuals and communities. Rather than merely

increasing awareness about the content and mechanisms of international human rights instruments, this pedagogical approach necessitates deep understandings of and explorations into power relations that concurrently affect our students and their respective communities. The use of critical emotional praxis would enable students to reflect on the UDHR in relation to their own lives, the lives of others and the culture in which they create respect:

> Human rights are grounded in respect for the rights and dignity of others. For this reason human rights are not simply legal instruments, but also everyday practices, rooted in community culture and in rhythms of everyday life. They are collective like democracy is—the more people participate the better the outcome for everyone and encompass the rights of distant others. (Blau, n.d.)

HRE is central to education because it provides the vehicle for us to know our rights. In order for individuals to claim their rights and to hold leaders accountable, they must be aware of these rights. "Human rights begin as declarations or unenforced laws, but become tools for analyzing relationships and reimagining communities, and can only be achieved if people claim them" (Henry, 2006, p. 106). HRE curriculum is a challenge to the dominant ideology that not only analyzes, critiques and encourages social change surrounding the structural foundations of society, it also promotes agency (Lapayese, 2002). Ultimately, counternarrative implies collective resistance and struggle. The purpose of the incorporation of HRE into schools is to prepare students to participate in society and to develop fully as emotional human beings. Infusing our curriculum with ways of teaching and learning that strive to foster a sense of dignity, respect and

understanding—all critical elements to a truly global, multicultural environment—require the use of multiple pedagogies:

> (A) Experiential and activity-centered: involving the solicitation of learners' prior knowledge and offering activities that draw out learners' experiences and knowledge
> (B) Problem-posing: challenging the learners' prior knowledge
> (C) Participative: encouraging collective efforts in clarifying concepts, analyzing themes and engaging in the activities
> (D) Dialectical: requiring learners to compare their knowledge with those from other sources
> (E) Analytical: asking learners to think about why things are and how they came to be
> (F) Healing: promoting human rights in intrapersonal and interpersonal relations
> (G) Strategic thinking-oriented: directing learners to set their own goals and to think of strategic ways of achieving them
> (H) Goal and action-oriented: allowing learners to plan and organize actions in relation to their goals. (ARRC, 2003, as cited in Tibbitts & Totten, p. 196)

The pedagogies presented above, once again, highlight healing, experiential, and problem-posing pedagogical strategies as part of the HRE curriculum. Unfortunately, little research describes how emotions inform our teaching and learning of human rights, which are present in all of those strategies. I believe that a curriculum based in the standards of the UDHR can help create meaningful connections with our students, other faculty, our emotions, our communities (both local and global), and with humanity. However, this remains to be empirically explored.

Osler and Starkley (2010) critique the status of HRE globally. They found that what currently passes for HRE in many schools and in government policy "may be little more than a mechanism for managing young people's behavior" (p. 17). This point is

similar to the findings presented in the section on defining emotions, where emotional literacy programs are seen as having a similar function. The goal, then, of this literature review and research project was to propose a pedagogy that connects emotions as sites of transformation, something that seems to be missing in HRE programs.

The next section discusses the philosophical underpinnings of HRE to explain why there may be little research on emotions and the teaching and learning of HRE.

HRE and Critical Pedagogy

> To be human is to engage in relationships with others and with the world. (Freire, 2005, p. 3)

Freire's (2005) opening line in *Education for Critical Consciousness* connects the pedagogical foundations of HRE, emotions, and the inherent relational aspects of PAR. To garner a better understanding of the connection between HRE, emotions, and community colleges, it is important to recognize the philosophical underpinnings of HRE—critical pedagogy.

Critical pedagogy encourages a problem-posing environment where students and teachers "understand, analyze, and affect the sociohistorical, economic, cultural and political realities that shape our lives" (Leistyna et al., 1996, p. 130). As described by Braa and Callero (2006), critical pedagogy contains four core principles: dialogue, critique, counter hegemony, and praxis. Braa and Callero (2006) elaborate on each principle, beginning with dialogue, which is the "active participation of student and teacher in discussion and analysis" (p. 359). Following dialogue is a discussion of critique, which the authors argue is the "systematic analysis of both the self and society

with a focus on inequality, exploitation, oppression, and domination" (p. 359). Counter hegemony is the opposition of dominant ideologies like individualism and meritocracy. Finally, the authors end with praxis, which is described as the "application of knowledge to the transformation of society" (p. 359). These principles align with the transformative model of HRE and critical human rights consciousness where students see the links between human rights standards and principles to current events and daily practices with the goal to transform their social reality.

The works of Freire (1970) and hooks (1994) connect teaching, emotions, and transformation. They both insist that good teachers love their students, in the sense that they are deeply committed to their development in a way that enables them to be free. Moreover, they both see education for those that are oppressed as a practice of freedom.

Freire (1970), recognizing the necessity of social change through education, challenged that the liberation of the oppressed must not come from oppression by those once oppressed, but through the liberation and restoration of both groups. The central tenet to liberation is "conscientization," defined as "the process by which students…achieve a deepening awareness of the social realities which shape their lives and discover their own capacities to recreate them" (Darder et al., 2009, p. 14). The goal of "conscientization" is to liberate learners from oppressive knowledge and engage them with action that changes the world. This "awareness" of reality and liberation of oppressive knowledge is intertwined with emotional connections to the social world.

In *Pedagogy for Freedom,* Freire (2001) addresses the importance of emotions in education when he says, "I now have, through the consciousness I have acquired…a

sense of legitimate anger" (p. 44). He advises, "The kind of education that does not recognize the right to express appropriate anger against injustice, against disloyalty, against the negation of love, against exploitation, and against violence fails to see the educational role implicit in the expression of these feelings" (p. 45). I would add to Freire's insight that an education that fails to account for teachers' expressions of similar emotions is also suspect.

Freire's (2001) philosophy of education also offers an ethical judgment for the implementation of a human rights curriculum at the community college:

> When I speak of a universal human ethic…I am speaking of something absolutely indispensable for human living and human social intercourse…I speak of a universal human ethic in the same way I speak of humanity's ontological vocation, which calls us out of and beyond ourselves. (p. 25)

He envisions a classroom environment that allows teachers and students to be fully human—which includes the recognition as emotional beings. If denied, students are unable to critically reflect on the world in which they live, detaching the school environment from their everyday lives (Freire, 1970, 2001). "If we have any serious regard for what it means to be human, the teaching of contents cannot be separated from the moral formation of the learners. To educate is essentially to form" (Freire, 2001, p. 38).

Hooks (1994) adds to this discussion from her experience as an African American woman in education. She too had discovered that education and knowledge were sources of transformation and freedom. Referencing Henry Giroux, hooks (1994) writes that "professors must learn to respect the way students feel about their experiences as well as

their need to speak about them in classroom settings. You can't deny that students have experiences…students have memories, families, religions, feelings, languages, and cultures that give them a distinctive voice" (p. 88).

Criticisms of critical pedagogy open potential spaces for HRE and emotions to fill the gaps of this transformative pedagogy.

Critique of Critical Pedagogy

Critical pedagogy is not without critique. However, I only review the analyses that are central to this study. Sherman (1980) scrutinized Freire in "Two Views of Emotion in the Writings of Paulo Freire." She calls out his ambiguity on this issue of emotions in *Education for Critical Consciousness* (Freire, 2005) and *Pedagogy of the Oppressed* (Freire, 1970):

> On the one hand, Freire states that we need certain emotions (e.g., love, mutual trust) in order for dialogue, and thus for education for critical consciousness, to develop…certain emotions are portrayed as essential to the critical, rational process of education. On the other hand, Freire talks about the necessity of overcoming the emotionality, which he sees as one of the prime characteristics of a naive and irrational consciousness. (pp. 35-38)

One of the three points Sherman (1980) makes regarding Freire's reason and emotion binary in *Education for Critical Consciousness* (Freire, 2005) is his acknowledgment of emotion having motivational possibilities, but Sherman argues that Freire wants people to "replace [emotion with] an understanding of the factual causes of the situation" (p. 37). Sherman (1980) points out that critical pedagogy neglects "the ways in which emotions and causes are interconnected" (p. 37). Overall, she notes that

when Freire (1970, 2005) invokes certain emotions, like love or trust, he is vague on how to develop these emotions, even though he believes they are necessary for dialogue.

Another feminist critique surrounds the pedagogy of “consciousness raising” (see Boler, 1999, for a further critique of Critical Pedagogy). This pedagogy gained popularity during the women’s movement, allowing for “personal experiences to serve as a legitimate site of knowledge…to both illustrate and explore larger societal patterns of patriarchal domination and female subordination” (Adams, Bell, & Griffin, 2007, p. 27). According to Adams et al. (2007), consciousness raising has taken a backseat to Freire’s conscientization because of “feminist backlash” (also see Boler, 1999; Larson, 2005).

In “Why Doesn’t This Feel Empowering?” Ellsworth (1989) described the enormous emotional challenges of teaching and learning, emphasizing the emotional ambivalence (the existence of positive and negative emotions simultaneously) associated with enacting critical pedagogy. She argues, “the discourse of critical pedagogy is based on rationalist assumptions… [that if] untheorized and untouched; critical pedagogues will continue to perpetuate relations of domination in their classrooms” (p. 297).

Zembylas (2013) criticizes critical pedagogy for similar reasons. Specifically, he addresses the lack of attention on emotion in teaching within post-traumatic or post-conflict situations. He argues that this theory "receives and constructs the world as divided (e.g. black/white, oppressors/oppressed) and then takes sides to free the oppressed" (p. 177). This overlooks, or downplays, a student's strong emotional investment in their current worldview and how this can be used by educators "as a source of fruitful and responsive learning" (p. 177). Brooks (2011) also assesses critical dialogue

noting that it “prioritizes detached cognitive, and perhaps oppositional, engagement at the expense of the unsettling and spontaneous emotional experiences that might moderate a more relational dialogue between students, instructors and the texts and issues we are exploring" (p. 47).

Connections between HRE, critical pedagogy, and social justice education (presented in the section on emotions) are clear: the lived realities of students are used to analyze larger structures in society and the end goal is social action. The concept and definition of social justice education may lack scholarly “agreement,” which allows HRE to support the goals of social justice using international standards put forth in UN documents and conventions, as argued by Hersey (2012). Merret (2004) also sees value in using national and international standards in the classroom: “[it] narrow[s] the gap between reality and social justice ideals by teaching…students to adhere more closely to the progressive standards embedded in our founding documents” (p. 93).

HRE complements the literature on critical pedagogy because HRE offers practical tools to “raise consciousness” (Ilkkaracan & Ercevik, 2005). Because proponents of critical pedagogy argue that it is not meant to be a teaching “method” (Darder et al., 2009, p. 19), HRE can offer a foundation (without a method) for raising consciousness. The research shows HRE as experiential, action-oriented and supported by international legal framework. I agree with Bajaj (2008), who argues that the context and framing of the UDHR is valuable in the classroom because of “its analysis of power” and the tension between individual and collective rights (p. 3). By critically examining the dynamic and complex notion of human rights, students will be introduced to the

"issues of asymmetrical power relations, structural violence, and how principles of human rights can inform action admits such a context" (Bajaj, 2008, p. 4); students will then be empowered to constructively "engage with larger international standards" (p. 6). As previously outlined, the transformation model of HRE espouses what Freire (1974) calls "critical optimism," where the unfinished state of society "requires the strong sense of social responsibility and of engagement in the task of transforming society" (p. 10).

In addition to Hersey's (2012) and Bajaj's (2008) analyses, I think a more forthright discussion of emotions will benefit the literature on transformative HRE and critical pedagogy.

HRE and Emotions

Tibbitts (2008) argues that HRE supports a learning experience that engages students and helps them relate emotionally and intellectually to course material. However, there is very limited research surrounding HRE and emotions in the classroom. The *Human Rights Handbook: Effective Practices for Learning, Action, and Change* (2000) acknowledges that difficulty with certain topics may arise:

> Human rights are not just academic subjects. Human rights involve feelings, values, and opinions, which must be given at least equal importance if transformative learning is to take place. Human rights educators need the courage to resist the safe, purely cognitive approach and honor and engage feeling responses in themselves and others. Acknowledging the non-rational and affective also means accepting that unpredictable and sometimes negative and disruptive feelings may be evoked. If the educator is convinced that such affective responses are essential to learning, the learning community will be able to accept and accommodate them as part of the process. (Flowers, Part IIa, para. 4)

The literature on emotions presented earlier, as well as the discussion of critical pedagogy and social justice education, supports the argument put forth in this handbook. One would

expect that emotion would be seen as integral to human rights pedagogy, yet few academic studies focus on emotions of the teacher or of the students involved in HRE.

Muller's (2009) research at German schools evaluated HRE cognitive, emotional, and action-oriented aims of the curriculum. In his discussion of the emotional realm, Muller (2009) argued that the interpretation of the emotional aspect lies in the development of "empathy for those affected by human rights violations, joy in engagement for human rights, and/or empathy-based value systems" (p. 10). This study looks at emotions from the psychological standpoint, claiming that "emotionality" is a personality trait that guides a student to become involved in human rights actions (p. 14). In the surveys that addressed teaching, Muller (2009) found that teachers rated project-based methods that addressed both emotional and action-oriented aspects of human rights (pp. 17-18). He concluded that students are more likely to become active if specific emotions are allowed and that instructors "must be able to show ways to reflect on emotions, without completely inhibiting engagement through 'rationalization'" (p. 20). The suggestion for further research in "students' affective engagement with human rights rather than knowledge acquisition" and the conclusion that instructions must facilitate reflection on emotion demonstrates a gap in the literature that this study fills (p. 18).

The sole reflection on teaching and emotion in a post-secondary HRE classroom occurred when Henry (2006) studied her own undergraduates. She agrees with HRE literature that it is important that human rights connect to the students' realities. She adds, "human rights norms and standards can provide clarification and analysis for often emotionally driven issues" (p. 108). Henry argues that teachers should set up the learning

experience for students to cultivate moral agency. If a teacher succeeds at such a task, then college students are able to see human rights as "liberating, not as a set of rules" (p. 111). Her reflections demonstrate how the UDHR supports the ethical concerns that will inevitably arise when teaching this material.

Human rights has the potential to reclaim and secure our rights to be fully human (Lapayese, 2002, p. 31). If we want HRE to provide an education that recognizes our wholeness as teachers, we must understand our own positions, identities, and beliefs (Roux, 2012). I would add emotions to that list. Chubbuck and Zembylas (2009) agree that we need to study how teachers "make sense of themselves, their teaching practices, and their political options in relation to their emotional understandings and the ways such understandings affect their actions" (p. 312). The emotional realm of the human rights educator had yet to be studied.

Magendzo (2005) reflects on why he teaches for human rights. He says,

> I believe that the nucleus of my motivation is on an emotional rather than a rational level, although without the latter, it would not have the same force. I also have a dominant sense of my concern for human rights education as pertaining to my own identity and empathy with the suffering, pain, and anguish of the other. (p. 295)

It is undeniable that emotions are present in the work that human rights educators do. If community college instructors can integrate human rights values into daily teaching practices while demonstrating the need to be caring, responsible, and active members of local and global communities, community colleges can be a powerful social change agent. Zembylas (2005c) notes, "the creation of positive affective meanings…can be liberatory" (p. 212). Can we reimagine a new way of being in the classroom that makes

us whole? Educators have the power to create new emotional rules that allow us to be whole, to be human.

Community College

Functions

> All of this promise and openness, and the fluctuating boundaries between community and college, are both our strength and our greatest challenge. (Mellow & Heelan, 2008, p. 14)

At its very core, the community college provides higher education to those who would otherwise not receive it (Boggs, 2010). The open admissions process powerfully “subvert[s] the assumption of college for the select few" (p. 4). By their very nature, community colleges espouse the human rights ideal that education is a right, not a privilege (p. xiii). Equal access is achieved by open admissions, affordable tuition, comprehensive curricula offering transfer to four-year universities, career training, developmental education, or lifelong/continuing education; and extensive student services are an "integral part of the college" that develops academic skills and promotes social and personal growth (Herideen, p. 6, note 3). They are the only “distinctly American form of higher education… [with] an explicit and implicit commitment to accessibility, community development, and social justice" (p. xv). Mellow and Heelan (2008) go so far as to argue that “at their best are the epitome of America, keeping a promise to her citizens that they will be given all the tools to achieve a life of liberty and happiness" (p.14).

The discussion of the purposes of higher education can be fleshed out by looking at the difference between the public and private benefits of such an institution. Mellow

and Heelan (2008) provide a chapter in their book, *Minding the Dream,* on the private benefits and public good that community colleges offer. In order to discuss the multifaceted functions of the community college system, it is important to define the concepts of public and private. Mellow and Heelan (2009) explain how the public good can be:

> Defined by strictly economic measures...or as a civic resource, with the understanding that higher education provides benefits that are shared widely across all spheres of society...It can also be defined as an ethical code...establish[ing] the public good as a series of tradeoffs and a rationale for making decisions for the greater good...[It] becomes the moral responsibility of all citizens and requires that every American protect the opportunity of every other American to access higher education. (p. 16)

This PAR study combined the last two definitions of public good, the ethical code and moral responsibility in order to argue the need for HRE and emotions to be studied at the community college.

Originally geared toward local students with local needs, community colleges were designed to serve their surrounding communities. Using "community" in its name "suggests a focus on the enlarged mission of the community college which is to provide equal access to quality education for all students regardless of background" (Byrant-Serrano, 1995, p. 1). Basic mission statements often revolve around serving the local community by “providing educational opportunity to all” and creating the pathways to building strong, unified communities that establish a lifetime of learning (Story, 1996, 81). In one study of mission statements, Levin (2001) notes that the 1990’s saw a drastic paradigm shift from “serving local communities to serving the economy” (p. 19).

Emphasis swung from education to training, from community needs to business needs, from individual improvement to workplace training (p. 2).

College mission statements promote "civil and social well-being… [which] are…a potential outcome of well-used community colleges," according to Mellow and Heelan (2008, p. 11). Most mission statements include the moral development of students. Of the three campuses where I was employed, the following language is used in mission statements: "cultivat[ing] learning and personal growth", "enhance[ing] the intellectual, cultural, and economic vitality of our diverse community" and "passionately cultivate[ing] learning through the creative, intellectual, physical, social, emotional, aesthetic, and ethical development of our diverse community." These examples were only haphazardly chosen based on institutions where I work. In addition, although it would be useful to conduct a thorough content analysis of the language used in these statements as related to emotional well-being, it is not in the scope of this study. However, I would like to point out that the faculty, staff and administration of community colleges desire these outcomes, which serves to support the goal of researching emotions of the educators who teach at this level.

Community colleges play a "crucial role in American higher education…yet both scholars and laypeople often know very little about them, believing they are only a peripheral part of the collegiate system, a catch basin for those students unable or unwilling to enter 'regular' colleges" (Dougherty, 1994, p. 1). Herideen (1998) also notes how the system "has been overlooked and under-appreciated" (p. 7). Grubb (1999) says the institutions and the teaching happening within them remain relatively invisible (p.

11). Added to this lack of interest for the community college is the lack of research in HRE at this level, which overlaps beautifully with the goals of the community college and the right to education.

Programs

The central function of the community college is teaching, and as mentioned in the previous section, the comprehensive curricula in the community college spans many program areas: transfer to four-year universities, career training, developmental education, or lifelong/continuing education (Herideen, 1999). Based on the focus of this study, I briefly discuss two programs, Developmental Studies and Vocational Programs, both of which point to the importance of studying emotions and including HRE as a pedagogical strategy.

Developmental Studies (formerly known as remedial education) provides a "remedial function by working with students not prepared for college-level reading, writing or arithmetic" (Mellow & Heelan, 2008, p. 172). In many colleges, however, this program is also a comprehensive process that looks at learners holistically. It focuses on the intellectual, social, and emotional growth of the learner (Casazza, 1999). Of any programs on campus, Mellow and Heelan (2008) maintain that "[It] is the program that actuates the community college dream [because] it equalizes the opportunity for under-prepared students to be successful and to achieve the American Dream" (pp. 166-167). At the heart of this program lies the emotional realm. This study contributes to filling a gap in literature surrounding emotions in this type of programming.

Vocational programs (also referred to as Career Technical Education [CTE]) and non-credit courses are offered at community colleges across the country. According to Mellow and Heelan (2008), "As many as one-third or more of all students come to college seeking preparation for work" (p. 210). The main function of non-credit course work "is to help people enter into a new job or provide skills enhancement for individuals already employed" (p. 227). Certificate programming in human service work, (e.g. nursing, counseling, firefighting) encompasses all options at the community college. In order to connect this programming to this study, it has been found that emotions play a key role in human service work, and "to deprive students of learning about the emotion work involved in caring is to disempower them in terms of their future work responsibilities" (Lynch, 2005, p. 151). Lynch and Baker (2005) note that "emotions are as endemic to our humanity as is our rationality" arguing that "education is particularly important in preparing students for care, love and solidarity work, given that all people live their lives in relations of dependency and interdependency" (p. 153). Teaching in the community college means that educators will invariably have students who are entering service work. Preparing students to do care work must include the emotional realm.

The following section focuses on the student populations that enroll at these institutions.

Students

> Four-year colleges weed out everyone who they do not believe will make it, and community colleges accept everyone and create miracles. (Mellow & Heelan, 2008, p. 53)

Dougherty (1994) reminds us that community college students are disproportionately working class, non-white, and academically weak and are "stigmatized by the assumption that their inadequate academic preparation is due to a lack of cognitive ability" (p. 21). This stigmatization permeates the walls of these institutions. Mellow and Heelan (2008) argue that this is a result of the normative comparisons to the four-year college student. It focuses on the deficits of the students who attend these schools, and even the deficits of the schools themselves (p. xvi). Herideen's (1998) research with community college students agrees with findings that students are often mistakenly labeled as "not college material" (p. 48). Kim (2002) asks if the term “nontraditional” perpetuates the negative stereotypes of the students it describes. She says, “while this term connotes an image of a student that wavers from the norm, the research shows that most community college students are nontraditional in some sense, and, therefore, are the norm” (p. 86). She concludes that instead of using this vague term, students should be more accurately identified so research will be more specific to their needs. Some descriptions she offers are, “adult students, reentry students, educationally disadvantaged students, first-generation students, or [minoritized] students” (p. 86).

Herideen (1998) researched the emotional issues students carry with them into the classroom. She documents the student voice using journaling, participant observation and interviews, which reveal student concerns with the "negative past educational experiences, domestic violence, child abuse, divorce, 'rehab' for alcoholism and drug abuse, tedious dead-end jobs, financial difficulties, hopelessness, and rape" (p. 61). For my own students, I would add suicide attempts, PTSD from military service, court

hearings, prison sentences, and uncertainty around deportation due to undocumented statuses, all based on my personal experience in the classroom. Herideen (1998) finds that students report feeling anxious, uneasy, and fearful of failing, and that they often return to campus at vulnerable points in their lives.

Therefore, it should not be surprising that nontraditional students “who do not succeed within models of traditional education often blame themselves for their failure…Pedagogies that do not acknowledge the lived experience of nontraditional students may replicate institutional and structural discriminatory practices" (p. 23). Griffith and Connor (1994) quote the past-chancellor of San Francisco City College, Evan Dobelle, who said, “The biggest problem we have at this institution is self-esteem, not cognitive ability" (p. 51). Later, the authors argue that these students have not typically been "rewarded economically… [nor] validated academically. They must deal with the past… [and] struggle to begin again" (p. 63).

The focus on the community college is important for HRE. The students attending these institutions are likely to have human rights violated and would benefit from an emotion-oriented pedagogy. The discussion of who is teaching at these institutions follows.

Faculty and Instruction

> We can no longer teach as we have been taught. (New Jersey Virtual Community College Consortium, 2006, as cited in Mellow and Heelan, 2008, p. 100)

Community colleges lack resources; nonetheless, the educators that work within them are “exceptionally entrepreneurial, creative, and innovative" (Mellow and Heelan,

2008, p. x). Unlike their university counterparts, community college educators are "focused solely on the scholarship of teaching and learning…significantly higher teaching loads and an institutional culture that concentrates on student learning act as a deterrent to discipline-based research and publications" (p. x). Classroom teaching, not scholarship, is the primary responsibility of community college faculty. Gillet-Karan (1994) establishes that "the central focus of the community college has always been the student—thus, excellence in teaching, and not research, is the primary goal of community college" (p. 411).

Palmeri (2006) carried out an action research study (although not participatory) of full-time community college faculty on the use of reflection as a means of instructional improvement. The findings indicate that reflection aids the teaching and learning process. It helped build stronger academic bonds with their students and increased their pedagogical skills. Additionally, the faculty members felt instructional reflection helped their students learn the material by fostering richer student engagement, leading to better student focus and, ultimately, greater understanding of the material. However, the study did not look at the emotional aspects of teaching and how that was documented in the journal reflection process.

With the requirements of professional development and the promise of reflection, I agree with Mellow and Heelan (2008) that "community college faculty are ideally suited to become experts in the scholarship of teaching, modeling for all of higher education the best educational practices for the critical first two years" (p. 101). They are unique institutions, not simply lesser versions of four-year colleges. Community colleges

are in the best position for experimentation with human rights pedagogy, as the faculty are not required to publish and instead have the ability to focus on teaching (Prentice, 2007). "If community colleges are correct in thinking of themselves as 'democracy's colleges,' our pedagogy must reflect those democratic values" (Mellow and Heelan, 2008, p.101).

The question remains, then, as to what pedagogy will best serve the students and their learning. These institutions boast diversity in skill level, age, enrollment status, gender, ethnicity, first-generation college students, citizenship status, and socioeconomic status, which calls for a very different pedagogy:

> In this unique learning environment, faculty might be as likely working with students who…feel hopeless because of past academic or social struggles as they are working with academically talented students. The dream of a perfectly effective pedagogy is one that engages hearts and minds as well as provides intellectual tools. (Mellow & Heelan, 2008, p.101)

As outlined previously in this literature review, critical pedagogy, feminist theory and postmodern theory all contribute to a philosophy of education that "advocates pedagogical techniques that may better fit the unique circumstances of community college students" (Herideen, 1998, p. 25). The words of Pincus (1980) from 30 years ago points to the value of a critical education:

> [Students] have reason to question why economic security and meaningful work remain so elusive in the world's richest country…If community college educators want to help working class and minority students, they should provide them with a historical and political context from which to understand the dismal choices they face. (p. 356)

Prentice's (2007) study looks at the pedagogical promise of civic engagement in community college classrooms and agrees with much of what I have presented, namely

that many of the social issues that can be addressed by a socially just education are experienced in the daily lives of community college students. She continues to argue that there may be explanations for the lack of social justice education and research at these institutions: faculty are not required to publish, therefore community college faculty are not writing about the work that is being done; or some faculty may believe that the institutions themselves embody social justice (for the reasons I have outlined earlier) and no further work is needed to be done. Her study compliments my suggestions for a transformational pedagogy that includes emotion.

Implementing new pedagogies may create external problems. Recent developments in higher education seem to emphasize the outcomes of schooling in terms of grades rather than the lifelong experience of learning, where education is reduced to a product rather than a process (Aronowitz, 2000). This marginalizes the interest in the emotional side to teaching and learning. Brunsma (2010) supports this claim when he suggests that Americans are socialized “away from understanding our shared vulnerability…as human beings…[and] the [educational] structure trains and prepares citizens not humans” (p. 8). The lack of attention to the emotional is a lack of attention to the whole student. In a call to arms, he goes on to say, “We need human rights principles not only taught in our classrooms, but also structured into the relational fabric of our schools—wherever learning takes place” (p. 8). Scholars presented in this section all support the call to reimagine education and schooling. Moreover, I want to underscore how implementing a human rights perspective demands the establishing of respect in the classroom and on campus.

In their best form, community colleges "transform students who are labeled 'not college material' (because of the failure of traditional school structures) into engaged thinkers and scholars" (Herideen, 1998, p.101). In order to fulfill the promise of an engaging pedagogy, community college faculty will require "significant changes in orientation and support to develop and implement these new pedagogies. This will be particularly trying in community colleges that have not heavily invested in faculty-inspired and faculty-led professional development programs" (Mellow & Heelan, 2008, p. 127). As evidence of the call for change, I want to draw attention to two noteworthy recommendations (among many) from the AACC's (2012) report regarding faculty responsibility. The AACC believes that we need to challenge the institutional characteristics of community college: "From individual faculty prerogative to collective responsibility for student success; [and] from a culture of isolation to a culture of collaboration" (p. x). I could not agree more.

While many community colleges in the United States pride themselves on being "teaching institutions," few states require preparation in pedagogy for teaching at the community college level. In fact, comprehensive pre or in-service faculty development in community college programs, with a main focus on teaching instruction, is rare (Grubb, 1999). Unfortunately, Grubb (1999) concludes that many instructors have paid little attention to their own teaching practices. Further, few empirical studies investigate the teaching that occurs here. The preparedness of some faculty, coupled with the relative isolation, solidifies the need for my study. The participatory action methodology of this

study aided in the understanding of the emotional side to teaching in these institutions, while fostering collaboration, connection, and transformation.

Sites of Struggle/Change

> If community colleges are to contribute powerfully to meeting the needs of 21st-century students and the 21st-century economy, education leaders must reimagine what these institutions are—and are capable of becoming…stepping up to this challenge will require dramatic redesign of these institutions, their mission, and, most critically, their students' educational experiences. (AACC, 2012, p. vii)

Presented thus far is a system that does it all, and often for little money (Mellow & Heelan, 2008). Between 1999 and 2009, per-pupil operating expenditures increased by almost $14,000 for private research universities, while public community colleges saw just a $1 increase (The Century Foundation Task Force, 2013, p. 5). Dougherty (1994) encapsulates the inherent tension around the identity of the community college, naming this institution the "contradictory college" (p. 1). On the one hand, community colleges are praised as "democracy's college" and the "people's college" or as "gateways to democracy" (Bowen and Muller, 1999); while simultaneously they are denigrated to the "middleman in higher education", "second best" and the "deferrer of dreams" (Herideen, 1998). Even President Obama notes how "community colleges are treated like the stepchild of the higher education system; they're an afterthought, if they're thought of at all" (Obama, 2009, para. 35).

Herideen (1998) is forthright in calling the community college the "lowest rung in the hierarchy of U.S. higher education" (p. 45). The pejorative label of "junior college" that is still used in some cases reinforces the idea that it is not considered 'real' college for 'real' students. She argues that the "stratification we see in higher educational institutions

reflects the existing social inequalities of race, class, gender, and age in U.S. society" based on the populations these institutions are likely to serve (p. 45). Herideen (1998) points out the negative public image enveloping the community college system, being treated not as "the silk, but rather the polyester of higher education" (LaPaglia, 1994, p. 4); with a similar denigration of its students, noting it as the Walmart of education that sells for less and serves the needs of "ordinary people" (Parnell, 1985). "Like Walmart, they are not intended to serve the elite" and "sometimes considered to be less than 'real' colleges" (p. 20).

This image of the community college affects its students, its faculty, and its funding sources. The research carried out by the Century Foundation Task Force (2013) finds the racial and economic stratification of colleges and universities is increasing, creating a separate and unequal higher education system. The authors explain the double disadvantage in funding:

> On the one hand, disadvantaged students generally have greater educational needs and need additional resources to reach a given level of proficiency. On the other hand, low-income and working-class people generally wield less political power in our political system and institutions serving them are often short-changed on resources. (P. 21)

Students and educators alike need research that comprehends the current realities of the community college systems. The myths and misconceptions of community college are damaging. The focus needs to shift to this system, and its possibilities more fully explored. I see no better way to negotiate the rights of students and teachers within these colleges than through HRE and critical emotional praxis. Because HRE helps students

connect the local to the global, this pedagogy will uncover how the schools they attend are important sites for social struggle. I am not the first to suggest this. Richard Russo argues that social justice, which I have linked to human rights in this literature, needs to be emphasized in general education courses—the core of academic classes at community colleges (Russo, 2004). I argue that if these institutions truly are gateways, then this unique learning environment rightfully positions community colleges to take a leadership role in human rights curriculum and organization reform in higher education. Democracy and social justice represent the means to achieve the universal values embodied by the UDHR; therefore, it is time we embrace the social justice role of community colleges as institutions that honor the whole teacher and aim to cultivate the whole student.

Summary

In the three bodies of literature reviewed, common themes emerge and form the basis for this study. First, emotions as sites of transformation in education are understudied, particularly as it relates to HRE. Second, HRE curriculum requires an engagement of emotions, even though there is almost no empirical research on the impact of emotions in our classrooms. Third, the community college mission encapsulates the idea of a right to education and serves a distinctly marginalized population that would benefit from the study of human rights. Finally, the community college educator can use critical emotional praxis in the teaching of human rights to empower themselves and their students to transform society. When woven together, the three areas of study produce evidence for the purpose of this study.

CHAPTER III: METHODOLOGY

Restatement of Purpose

> If identity and integrity are more fundamental to good teaching than technique—and if we want to grow as teachers—we must do something alien to academic culture: we must talk to each other about our inner lives—risky stuff in a profession that fears the personal and seeks safety in the technical, the distant, the abstract. (Palmer, 2009, p. 12)

The purpose of this study was to investigate the emotions of self-identified human rights educators teaching within the California community college system. In academia, it can be difficult, even threatening, to collaborate with faculty across campus. Typically, if there is any collaboration at all, it is within one's department. Rarely do faculty across disciplines have the opportunity to discuss pedagogy, emotion, and the successes and failures of our classrooms. Our class space becomes our personal vault. Is it because we are worried about being judged on our teaching ability? Is it because teaching, as Palmer (2009) says, is one of the most vulnerable professions? Are we afraid of what we may find out if we reflect on our practice? My co-researchers and I grappled with these questions. The PAR methodology helped our team begin the dialogue about our "own shadows and limits, our wounds and fears as well as . . . our strengths and potentials" (Palmer, 2009, p. 13). This chapter outlines the research design, setting, data collection and analysis, and protection of human subjects' protocol.

Research Design

> The pursuit of full humanity…cannot be carried out in isolation or individualism, but only in fellowship and solidarity; therefore, it cannot unfold in the

> antagonistic relations between oppressors and oppressed. No one can be authentically human while he [or she] prevents others from being so. (Freire, 1970, p. 85)

To understand the inner landscapes of human rights educators at community colleges, Participatory Action Research (PAR), as described by Reason and Bradbury (2001), was employed in this study. According to Reason and Bradbury (2001), action research:

> Is a participatory, democratic process concerned with developing practical knowing in the pursuit of worthwhile human purposes, grounded in a participatory worldview…It seeks to bring together action and reflection, theory and practice, in participation with others, in the pursuit of practical solutions to issues of pressing concern to people, and more generally the flourishing of individual persons and their communities. (p. 1)

The PAR model provided the opportunity for the participants to act as experts on their own experiences as human rights educators within California community colleges, as they navigate emotions when teaching human rights. Rather than reliance upon the objective interpretation of an outsider, PAR demands a type of insider participation that illuminates the problem under study. PAR was ideal for this research because it uses a collaborative research team that utilizes dialogue and reflection during all phases of the research process. The research design created a set of interconnected forums where conversations about learning took place, where innovations in curriculum and pedagogy were tried out, and where questions and answers about education were exchanged, critiqued, and built upon.

The conceptual framework of this study assumed that an alternative approach to conventional, objectivist research must be sought in order to reflect the humanizing principles of HRE. The attraction to this research method is based largely in the prospect of connecting otherwise isolated teachers. It is easy for faculty working on their own to become discouraged by the narrow reach of their best efforts. When faculty meet together to inquire about their practice, space can be opened for conversation and hope. Goodson (2000) articulates the power of teacher research:

> The project of 'studying the teacher's life and work' represents an attempt to generate a counter-culture that will resist the tendency to return teachers to the shadows; a counter-culture based upon a research mode that above all places teachers at the center of the action and seeks to sponsor the 'teacher's voice.' The proposal…is essentially one of reconceptualizing educational research so as to assure that the teacher's voice is heard, heard loudly, heard articulately. (p. 16)

The research design chosen demands engagement with each other as all involved become co-researchers in the study and gives voice to human rights educators in community colleges.

A common tool of feminist research is the metaphor of 'voice,' which is "the telling of, affirmation of, reflection on, and analysis of personal stories and experiences 'from the ground up'" which "are potentially empowering action research strategies drawn from…consciousness raising" (Maguire, 2001, pp. 62-63). PAR uses 'voice' similarly because it is grounded in the lived experiences of the co-researchers and brings voice to the previously "unspeakable" or "politically unimportant" (p. 63), the space where the reflection on emotions in education resides (Boler, 1999).

PAR is also a systematic approach to individual and social transformation through social investigation, education, and action in order to share the creation of knowledge with marginalized people (Maguire, 1987). At the heart of Maguire's (1987) feminist perspective of PAR is the belief that knowledge is constructed and those who participate in its investigation can transform reality. It "aims to develop critical consciousness, to improve the lives of those involved in the research process, and to transform fundamental societal structures and relationships" (p. 3). Park (2001) aptly calls PAR the research of the people, by the people, and for the people. Although PAR is historically enacted with marginalized populations, even people with access to educational privileges are vulnerable to intersections of oppression. According to Young (2004), there are five "faces" of oppression: exploitation, marginalization, powerlessness, cultural silence and violence. Based on her typology, community college educators, especially if part-time, experience many of these forms of oppression.

The co-researchers in this study tell the stories of their classroom experience in order to co-create knowledge and empower themselves over their curriculum, the corporatization and privatization of higher education (Aronowitz, 2000), and the domination of reason over emotion in the classroom space (Boler, 1999; Zembylas, 2005c). In this sense, PAR is emancipatory, because it "unshackle[s] people from the constraints of irrational and unjust structures that limit self-development and self-determination" (Creswell, 20011, p. 10).

A chief aim of PAR is organizational and social reform. Creswell (2011) describes PAR as a "research inquiry… intertwined with politics and a political agenda"

(p. 9). And Whyte (1991) pushes further, claiming that "the participatory research process not only can achieve results of current benefit to the organization but can lead to a rethinking and restructuring of relations so that the impact of the process can carry far into the future" (p. 40). In this sense, the research done as a collective has the ability to create change in individual classrooms and entire campuses, statewide and nationally.

This study followed the three phases of PAR. All decisions were made with the involvement of all co-researchers.

Phase 1. (January 2014) This phase set the stage for our study and helped us develop relationships with each other. During the month of January, we met and corresponded online using Google drive. The first meeting, and as a follow up on Google Drive, we collectively brainstormed the problem we would investigate, developed our research questions, and finalized the data collection methods. During this stage, I created the meeting agenda and guided the dialogue. I also supplied readings and clarification on PAR and critical emotional praxis.

Phase 2. (February-June 2014) In the data collection and analysis phase, the research team began teaching. During this phase, each member kept a journal of their emotions around teaching. We also decided to collect work from our students. We met in person in March and May to touch base and discuss the research thus far. After the semester ended, we met twice in June (face-to-face and online using Google Hangouts) to organize our journals, begin coding, and generate themes.

Phase 3. (July 2014) In July, we had a reflection meeting online using Google Hangouts. At this meeting we reflected on the previous phases, considered the findings,

individually developed action plans and ongoing goals regarding emotional reflexivity. We also discussed bringing our findings to a larger audience, like "Teachers 4 Social Justice" and other local conferences.

The phases I have outlined align with my theoretical framework and Freire's (1970) rejection of the "banking method" in education. Although not speaking directly about PAR as a method, Freire described the process of problem-posing education in similar terms. He wrote, "Problem-posing education bases itself on creativity and stimulates true reflection and action upon reality; thereby responding to the vocation of persons as beings who are authentic only when engaged in inquiry and creative transformation" (p. 84). The co-researchers worked together on a research problem, made group decisions, and critically reflected on actions taken throughout the process. Through participation in this research project, the participants contributed to the construction of knowledge that is a foundation for additional research. Further, the methodological instrumentation fostered the critical emotional praxis necessary to do this work.

Research Setting

The research setting was chosen due to my fellowship with SHREI in 2011 and my part-time employment at three community colleges in the Bay Area. A profile of each campus can be found in Chapter IV, with its corresponding co-researcher.

The team met in person three times throughout the semester. The first two meetings were held at the University of San Francisco (USF), which was a familiar campus and a central location for all of us. The final face-to-face meeting was held at one co-researcher's home. Two meetings were held using Google Hangout.

Co-Researchers/Participants

The PAR research group consisted of two current doctoral students and one alum from USF's International and Multicultural Program and three past fellows from the Stanford Human Rights Education Initiative (SHREI). SHREI is a program that unites California community college faculty with international studies educators from Stanford to "promote HRE in California and nationally and to serve as a model of how faculty from various disciplines and institutes can work together to create pedagogic resources for one another" (*Stanford Human Rights Education Initiative,* n.d.). In 2011, I was a first-year fellow, along with nine other faculty. There have been two more cohorts of fellows since the program's inception. I utilized this resource purposefully to select participants for my study. According to Creswell (2011), purposeful sampling is to "intentionally select individuals and sites to learn or understand the central phenomenon" (p. 214). Knowing that those involved with SHREI teach from a human rights perspective and at a California community college, drawing from this resource supported the research task.

All co-researchers were from various disciplines, employment statuses, and community colleges in California. While non-experts in HRE, the co-researchers were experts in their own discipline. Table 1 (p. 82) organizes pertinent information on each team member. The following chapter (IV) provides details about each institution and a written narrative authored by each researcher.

Table 1

Team Members

Name	Full/Part Time	Discipline	County/City	Years teaching
Carolina	Part time	Ethnic Studies	Bay Area	10
Enrique	Full time	History	Santa Clara	19
Jeramy	Full time	English	San Mateo	4
Lindsay	Part time	Sociology	Sonoma	4

According to Montero (2004), the relationship between the researcher and the participants is key to successful PAR. He maintained:

> Citizen participation means a horizontal, equal relationship. It means relating with the other at the same level. One understands one's usefulness as part of the solidarity produced within the relationship. Accepting the otherness involves admitting different modes of knowing and making possible the dialogue and the relation with the other in a plane of equality based on the acceptance of our own differences. (p. 252)

I have developed close relationships with my colleagues through the SHREI fellowship and classes at USF. These working relationships added to the trust and honesty required to become co-researchers. Relationships are key to the work we do as educators. I believe that through relationship we can create an environment that cultivates social justice, respect for human rights and a context for healing.

Data Collection Procedures

Data collection occurred from January 2014 until July 2014. The research team met several times throughout the semester and held two meetings using Google

Hangouts. Each meeting agenda was initially created by me, but agreed upon by the team. I recorded and transcribed our online and in-person meetings. The purpose of each meeting and the phases of PAR are organized in Table 2:

Table 2

Research Timeline

Month(s)	Phase(s) of PAR	Meeting location	Research Objectives
January 2014	1	USF, online	Relationship building; brainstormed research problem, questions and data collection; delineated research tasks
February -May 2014	2	USF	Data collection; Two meeting occurred in March and June to connect with each other, talk about our research thus far
June 2014	3	Jeramy's House	Designed a coding template; began analyzing data; noted emerging themes
July 2014	3	Online	Reflected on findings; discussed action plans; developed ongoing goals; conducted exit interviews

Journals

Data was drawn from a variety of sources, which evolved as we continued through the PAR process. The main source of data was the co-researchers' journals. Each researcher kept a journal over the course of the semester. The format was open to the individual. Some of us wrote on the computer, others wrote by hand and then transferred to a word processing program, and I recorded audio snippets after classes that I then transcribed. Co-researchers were told to write as little or as much as able, and were not directed on what to record. It was decided at our first meeting that we would be as open as possible to the journaling, in order to get the best understanding of the emotional realm of teaching at the community college.

Meeting Transcripts

Another large source of data included meeting transcriptions. I prepared the agendas for each meeting, but the meetings were very conversational, which reflects the dialogic process inherent to PAR. Meetings were recorded and saved to Google Drive. I then transcribed the meetings, which allowed me to review our discussions and stay connected to the data.

Final Reflection Prompts and Interviews

At the end of the research period, the co-researchers completed written self-reflections that addressed the PAR process, our research questions, and the journaling experience. These reflections were written in July.

The last meeting of the group was held online on July 6, 2014. The audio from the meeting did not record, so there is no transcript from that meeting. I decided to hold a follow-up, exit interview, in an attempt to recapture some of the discussion that evening. I held individual 30-40 minute interview with each co-researcher. I recorded and transcribed each one.

Data Analysis

The research team decided to use Google Drive to house all the data collected over the semester. This tool allowed the research team to collectively analyze the data and critically reflect on our experiences during the process. Data triangulation was used to compare data from meetings, journals, correspondence between researchers, written reflections, and final interviews (Creswell, 2011). Each co-researcher was involved in coding for emerging themes in our journals, based on our research questions. The

meetings and final interviews, whether held online or in person, were recorded and transcribed by me. Multiple readings of the data were conducted to reveal additional information and reorganize themes when necessary. The thematically defined data was organized by headings and sub-headings in Chapter V (Findings).

I wrote up the findings of the study, as the main author of this dissertation. To maintain the PAR method's integrity, each researcher read Chapters IV, V, and VI to ensure that the ultimate analysis accurately portrayed the findings and our experience during the PAR process.

Reliability and Validity

In order to ensure reliability of this study, I employed the following procedures as outlined in Creswell (2011): verified the accuracy of the transcriptions, shared analysis with all members of the research team throughout the process, and consulted with my Dissertation Committee Chairperson, Dr. Susan Katz, during the data collection and analysis.

Creswell (2011) explains validity as "means that researchers can draw meaningful and justifiable inferences from scores about a sample or population" (p. 235). Fine (2008), speaking as a PAR researcher, describes expert validity in PAR projects and how this form of research "sharpen[s] the range and chisel[s] the focus of expertise, strengthening and democratizing expert validity" (p. 225). The validity of this study occurred through triangulation of sources, such as interviews, journals, reflections, and emails, so themes that emerged from the study were justified. The opportunity for the co-researchers to comment and reflect upon the analyses highlighted the "wide-ranging

forms of contextualized expertise" present in the group, which adds to the validity (Fine, 2008, p. 224). Furthermore, the collective, which is an inherent aspect of PAR, allows for a re-conceptualization of validity: "When very different kinds of persons and texts come together, around a table, for the purpose of social analysis, the nearly invisible but ruthless threads of injustice come to light" (p. 224).

My experiences, my values, and my assumptions guided this dissertation. Using Fine (2008) to further articulate, I "work[ed] diligently and self-consciously through [my] own positionalities, values, and predispositions…in an effort to not be guided, unwittingly and exclusively, by predispositions and the pull of biography" (p. 222). At the end of the next chapter (Chapter IV: The Research Team), I outline my unique background and life experiences, which differ from my co-researchers. However, we collaborated throughout the entire research process, and as a group, we acknowledged that our experiences, interpretations and reflections of similar events did differ. As Fine (2008) distinguishes, "biases are not to be denied, but displayed, dissected, challenged, and pooled" (p. 223). We did our best to negotiate shared meaning in order to produce a shared knowledge. As the researcher responsible for organizing the team and writing the final report of our findings, I remained vigilant in representing the team's perspective accurately and honestly. I submitted drafts of Chapter V and Chapter VI to the research team. I incorporated the team's input to ensure that all members were represented fairly and accurately.

Protection of Human Subjects

I obtained the necessary permissions from the University of San Francisco's International Review Board for the Protection of Human Subjects (IRBPHS) prior to the initiation of the research process. After I received IRBHS approval, I obtained consent letters from all willing participants. The consent letters included a description of the research purpose and methodology. I informed the co-researchers that the data gathered during this study will be part of my dissertation and they agreed to this before initiating their participation. All dialogues occurred on a voluntary basis, allowing participants the opportunity to withdraw from the study at any time. Pseudonyms were used unless the co-researchers consented to using real names. Each educator was responsible for obtaining any necessary permission to conduct research within his/her classroom or school.

CHAPTER IV: THE RESEARCH TEAM

Introduction

This chapter provides portraits of each co-researcher and a snapshot of his or her respective institution. The process of keeping a journal was central to our study; therefore, an understanding of the researchers and their respective institutions is vital. Because much of our data is a look into the way we each see our teaching world and our teaching selves, I decided to ask my co-researchers to write their own narratives. By having my co-researchers describe themselves, they are positioning themselves within the research and defining themselves within the context of our study (Bagnoli, 2004). The work of Dickens and Fontana (1994) argues that including the voices of the co-researchers can "minimize…authorial bias by letting [them] speak for themselves as much as possible. The aim is to produce 'polyphony' of voices, rather than a single voice, in order to reduce bias and distortion" (p.214). It is my hope that this chapter does exactly that.

Carolina

Bay City College

Bay City College (BCC) was founded in 1935. The college has seen much growth and expansion. The college currently serves nearly 90,000 students throughout the city on the main campus, nine centers, and many neighborhood sites. According to the college's website, nearly 8% (or 64,000) of the city's residents take classes at the college each year.

In 2012, the ethnicities of students enrolled at BCC were 34% Asian, 23% White, 22% Hispanic, 8% African American, 4% two or more race, and 1% Native Hawaiian or Other Pacific Islander. Forty-eight percent of students are 24 or under, and the remaining are 25 and over.

The college has 772 full-time and 874 part-time faculty. The ethnic identities represented in full-time instructors are as follows: 55% White, 20% Asian, 6% African American, and 10% Hispanic. For part-time instructors, the numbers are 62% White, 20% Asian, and 8% for both African American and Hispanic (National Center for Education Statistics, 2014).

Background of the Co-researcher

I have been working in education since I moved to the San Francisco Bay Area 16 years ago. As an educator, my commitment has always been to serve within low-income communities, immigrant communities, and students who are the first in their families to attend college. I have been teaching community college students for the past ten years, and I have worked with middle school, high school, and adult students in different capacities. When I decided to teach in higher education, I knew that I wanted specifically to teach Ethnic Studies to community college students.

I understand that I am privileged to teach Ethnic Studies and to work within these diverse communities. This curriculum and these communities were not part of my own early educational experience. I was raised in a small, rural town on the East Coast. My family and I were among the very small number of people of color in our area. As children and adolescents, my siblings and I were very familiar with our own “otherness”

from the White cultures, histories, and families surrounding us. This was not something that we actively named, but that we experienced as our given, everyday reality.

Education was paramount in my home. My parents, like many parents, wanted to give us the tools we needed to lead successful lives. As an adult, I have also come to understand that my parents hoped that our academic achievement might shield us from racism. My parents are medical professionals and were able to give my siblings and me multiple opportunities and educational advantages. We were sent to a college-preparatory high school, enrolled in SAT prep classes, and did not lack for educational resources. My siblings and I excelled in school but we were not immune to experiences of racism. I now have the language to identify these experiences, although I did not then. Sometimes we experienced racism as everyday microaggressions. Often we experienced racism as systemic and structural--built into our schools, for example, in the demeaning representations of people of color in our curriculums. Occasionally, these incidents were also violent, and deeply threatening to our physical and emotional safety.

Each of us in my family dealt with racism in our own ways, but we were mostly encouraged by my parents not to “dwell” on racism or let it affect us. I was known as the “sensitive, emotional child” of my parents’ four children, and I never experienced racism without feeling deep and enduring confusion, loss, and pain. We rarely named these realities, and did not know how to work to change them, except to hope that our own individual merit might allow us to “rise above” and transcend racism. It is telling that I grew up considering racism as a series of painful incidents, rather than structures and systems with long histories of both struggles and alliances.

I was saved by books and literature, which gave me a sense that a world, larger than my small home town, existed and awaited. I majored in English literature, with the hope of being an English professor. These plans changed in college, however, as more exposure to the world led me to explore my identities as a woman of color. I became dissatisfied with the narrow spectrum of literature that I was studying in my classes. I began to seek out literature by women of color, and to look for representations and curriculum that spoke to multiple and diverse experiences. I did not yet know that the field of Ethnic Studies existed, but I found myself moving towards it nonetheless. I found myself contextualizing my own class privilege and examining ways in which educational and economic opportunities could be available to all students and communities.

When I finished college, I moved myself to the San Francisco Bay Area with the intention of working in education with communities of color. Throughout the years, in working with and learning from my students, I have sought to fill in the gaps in my education. I am grateful to have had so many generous and compassionate teachers, both in formal and informal educational settings. Many of my greatest teachers have been my students, who have taught me by their own examples, by their own leadership and knowledge and commitment to their families and communities. I am grateful to the teachers and activists who introduced me to popular education, critical pedagogy, and human rights education. I have been mentored by so many committed individuals who have taught me that education could be democratic, liberatory, and transformative.

I am grateful for my formal college-preparatory education, and for the many opportunities, I was privileged to have. But one of the most gratifying experiences for me, as a teacher and learner, has been actively un-learning so many of the pedagogies, curriculum, and frameworks that shaped my own early education.

I took my first Ethnic Studies classes in the Bay Area, at the same institution where I teach now. Those classes, and my love for the democratic nature of community colleges, led me to apply for my Master's degree, so that I could return to teach the same classes that inspired my own learning. Ethnic Studies allowed me to understand that change and transformation is possible, and that everyday people can and do participate in creating that change. Ethnic Studies taught me that our experiences are not only a result of individual interactions, but that our lives take place within historical and on-going systems that are designed to perpetuate inequality. This understanding has allowed me to contextualize, and continually heal from, the racism I had experienced and felt powerless against as a child and adolescent. I have learned how to examine the complex intersections between racism, sexism, classism, xenophobia, and other inequalities. Ethnic studies taught me that individual, community, and systemic and structural transformation are all needed to create a more just and equitable world; and education is one way to achieve this.

I understand teaching to be a vocation, a praxis, and an art. Teaching is not "efficient" work; it is not simply the transferal of knowledge. The more deeply I engage in this praxis, the more complex the work becomes. I understand teaching and education

to be the praxis of humanizing our students; and, for me, the ultimate goal of teaching is learning to be more empathetic to others and ourselves.

As I approach my tenth year of teaching community college, I find myself more able and willing to engage with my students in a pedagogy of critical love—a praxis that remains academically rigorous, and that focuses on skills and critical thinking; but also one that is driven by compassion, human rights, and social justice. I understand that these pedagogies require rigorous self-reflection, humility, and self-care. To teach with critical love and with an aim towards social justice also requires support from community, colleagues, and from our institutions. Being an adjunct faculty member has many challenges, but the students continue to be my heart. They keep me honest, humble, and committed.

Enrique

Gavilan College

The college is located in the Santa Clara Valley in Central California, and is one of 72 California community college districts. Its main campus in Gilroy, and two satellite centers, Gavilan College students live in relatively isolated communities that mix rural and agricultural sectors with new suburban subdivisions. These communities have experienced rapid growth in recent years, which has brought both economic and structural change to the region.

The college has approximately 6,000 full-time equivalent students (FTES), made up of approximately 11,000 distinct students. The satellite centers are in Morgan Hill and Hollister. Demographic data of the college shows that 44% of the students are designated

as Latino, 39% are White non-Hispanic, and the balance a mixture of African American, Asian, Native American, Pacific Islanders, and others. The demographics constitute the school as a federally designated Hispanic Serving Institution. In general, ages range from 18 to 60 years, but a small number of students are over 60, and recently a high school has been placed on the campus. Enrollment by gender shows that about 52% of students are male, and 48% are female when counting all students. Nevertheless, females account for approximately 60% of FTES, while males account for approximately 40% (Gavilan College Equity Plan, 2014). This indicates that women take a much larger number of classes than males.

Eighty tenure-track faculty work at Gavilan. Part-time faculty is double that number, registering at 154 persons. The ethnicities of tenure track staff are as follows: 50% White, 19% Hispanic, 5% Asian, and 1% each for Black, Filipino, and Other categories. A large amount of faculty (22%) are Unknown. The part-time faculty is 74% White, 9% Hispanic, 5% Asian, 3% Black, 1% Filipino, and 1% Other and 1% Native American. Eight percent are Unknown.

Background of the Co-researcher

I am an immigrant to the United States. As a family, we moved from Mexico in 1961. Arriving as a toddler, I grew up in what is likely a typical immigrant family; meaning that we maintained strong social and emotional connections with the old country, while energetically working for economic benefits in the US. In this sense I was brought up in what I would describe as parallel monolingual communities; meaning that life inside the home was largely Spanish speaking, and life outside was strictly English

speaking. This set up an internal tension where I was pulled by two tremendously powerful social forces: as a child, seeking acceptance of my peers, I sought to be as "American" as possible, all the while feeling parental pressure, reminding me that I was *puro Mexicano* (pure Mexican). While this Mexican American identity has a bifurcated aspect, in a pluralistic society, this is a common experience.

Among many other factors, competing identities are often associated with low academic, and in turn, economic achievement. I must admit that averaged out over time, my achievement in scholastic measures would be considered below par. In high school, I was a C+ student, and it took me longer than typical to finish college. My college path was scattered, attending in fits and spurts, at times, I barely passed classes, other times I dropped out of school, but in the end, I became a straight A student receiving awards and scholarships. So did competing national identity play a part in this checkered academic history? Probably. Still, I never considered my background a hindrance. Instead, I simply see it as the reality in which I grew up, a reality that also included a loving and stable family, rich in oral history. Moreover, as a professional, I do feel successful; but more importantly, I see myself as a member of the multifaceted national tapestry. I hope that traveling a winding path aids me as an educator, giving me insight and empathy for those that are finding their way through our academic institutions.

At the time of this study, I was in my 19th year of teaching history at Gavilan College. As noted earlier, my academic path was scattered. I swung between success and failure in coursework, but always liked the school environment. It took me nine years to receive a B.A. in Psychology, another six for my M.A. in History, and five years for my

Ed.D in Education. While I always felt that individual teachers wanted me to succeed, early in my college career, I was unwilling or afraid to take advantage of institutional programs set up to help struggling students like me. One reason I was reluctant to use support services is because I felt they labeled me as dumb. A second reason was that I felt like I did not really belong in college.

It is hard to explain feeling like an outsider. I have heard people describe it as the imposter syndrome, which captures important aspects of the sensations. It is ironic that I feel like an outsider, especially since I have always loved school. I could not wait for my first day of kindergarten, and I dread the day I will need to retire. In a very real sense, I have been at school my whole life.

As with most community college instructors, I had little formal teacher training prior to working in the field. This lack of preparation intensified the imposter syndrome. As a result, I sought out workshops and coursework to fill the pedagogical gap. While I always felt that I had a knack for teaching, and student and administer evaluations were consistently positive, I knew I was missing clearly thought-out pedagogical theory. In 2005, I enrolled in the Education Department at the University of San Francisco (USF) in order to more fully develop my teaching. I graduated with a Doctorate in Education in 2010. The program at USF was fulfilling personally and professionally. At the personal level I felt that I made friendships, which in some cases resulted in professional collaborations. In a very real sense, I grew from a student to a colleague.

Intellectually, the USF program was more fulfilling than I could have expected. Leaving the program, I felt I had the tools to fully mold myself as a teacher.

Nevertheless, having tools is not the same as effectively using them. Since completing the USF program, I have kept myself busy professionally, joining various educational initiatives, this PAR study being the most recent. Joining this study was a way of establishing collegial experiences I do not often have at my home campus. Still, the question remains: has my teaching improved? Have I taken the theory and put it into practice? Maybe yes, maybe no. Becoming a teacher is a process, not an outcome.

Jeramy

College of San Mateo

The College of San Mateo (CSM) is 20 miles south of San Francisco, perched upon a hilltop with a panoramic view of the San Francisco Bay Area. It has served the needs of the diverse local community for 92 years and is the oldest institution in the three-college San Mateo County Community College District. According to the College of San Mateo's recent Self Evaluation Report, "more than 40 percent of San Mateo County's total geographic area is protected open space with preserves of parks and watershed, a portion of which is directly adjacent to CSM" (2013, p. 7).

The college serves approximately 10,000 students each semester. Demographic data shows that 34% of the students are White, 19% are Hispanic, 16% identify as Asian, 7% Filipino, 3% African American, and 2% Pacific Islander. Fourteen percent of students identified as Multi-Ethnic. In 1982, minority students comprised 24% of the student population; in Spring 2012, the proportion was 47%. Over the last 17 years, White student enrollment has dropped almost 20%. In terms of gender, representation of male

and female students on campus were roughly equivalent. Most students on campus, nearly 60%, are under 25 years of age.

There are 110 full-time, instructional faculty at CSM and 250 part-time instructional faculty. Of all instructional faculty combined, the ethnicities are as follows: 61% White, 12.7% Asian, 4.5% African American, 4.5% Hispanic, 2% Pacific Islander, and 1% Native American. Nearly 15% of the faculty declined to state or are “Other”.

Background of the Co-researcher

I grew up in Mesa, Arizona, the third largest city in the state, and, unknown to me at the time, one of the most diverse. However, my part of town, which was predominantly white and middle-class, was isolated from the rest of the city. To the north and west ran two very large freeways that separated my neighborhood from the more impoverished areas of Mesa and Tempe, and to the south and east were borders with the affluent towns of Chandler and Gilbert. Mesa was diverse, but I did not see it.

I found out later that my parents did this intentionally. The neighborhoods had higher property values, new chain-restaurants and stores, and the schools had higher academic achievement and resources. Without a doubt, my parents wanted my sister and me to reap the rewards of this prestige and funding. Demographically, my classmates were predominantly white and Asian, with a few Hispanics, very few African Americans, and no Polynesians or southeastern Asians. I never questioned these demographics, and I never witnessed racism or discrimination or heard about it from friends or classmates (but the blinders of white privilege are oh so strong!). I often think back to my primary and secondary schooling and wonder whether I had missed something. What were the

experiences of my African American classmates or even my Hispanic classmates? What were their interactions like with teachers and administrators or other white students?

Now, it is important to mention that I grew up in a biracial household. I am the son of a white mother and an African American father (he is technically my stepfather but he raised me, so he is Dad. Moreover, I only mention this because I do not look African American). This fact is important because I was raised in an Afro-centric household, yet I was blissfully unaware of the African American experience. That is how well my parents protected my sister and I. Their goals were to get my sister and I through high school with high GPA's (A's and B's were the expectation . . . no exceptions) and into college. My pops had a bachelor's degree and my mom an associates, so the expectation was that we went to college. Period.

After high school, I attended Notre Dame de Namur University (NDNU) in Belmont, California, as a lacrosse recruit. If I had not come to California, I would likely have stayed in Arizona to attend Arizona State or the University of Arizona. A stroke of good luck allowed me the opportunity to expand my horizons in a state that is much more progressive. Arizona was where my eyes were finally opened to the injustice that surrounded me. Sure, I knew about poverty in third-world countries, the authoritarian governments that pervade the world, and the wars and genocides that plagued Africa. However, that was it. In addition, unfortunately, NDNU only reinforced a more global perspective over a domestic social justice perspective. I learned much more about the injustices occurring in the Middle East, Central and South America, and Africa. Do not get me wrong, I appreciate this knowledge every day, and I have been concerned with

global affairs ever since. However, it did not open my eyes to what was going on right here in America.

Nevertheless, it was at NDNU that I found compassion and empathy, which I think was the point. The university prides itself on a mission "in which community engagement and the values of social justice and global peace are integral to the learning experience" (Notre Dame de Namur University, 2014). I had the honor and privilege of studying under a diverse faculty. I had professors from all over the world and of all different races - black, Hispanic, Asian, European. However, it was an Iraqi-American professor that would change my whole world perspective and who would teach me to love others. I had the interesting experience of being a college freshman as California recalled Gray Davis and replaced him with Republican Arnold Schwarzenegger and as President George W. Bush took to us to war with Iraq. The United States was engaging in a "war against terror" while California waged a war against the marginalized. This particular professor opened my eyes to both. This professor was against the occupation of Iraq, and for obvious reasons, but he was not a supporter of Hussein. In fact, he was as adamant as Bush that Hussein's authoritarian government needed to be replaced. However, he spoke to us about things we had only seen in movies: airstrikes, collateral damage, the death toll of Iraqi citizens. He gave a face, and a voice, to the people that were most affected by the war while the government and media kept giving face to the oppressors. Under his tutelage, I developed important human emotions like compassion and empathy for others, two things I never learned in high school.

Unfortunately, NDNU did not open my eyes to the racism and classism that plagues America. In fact, this did not happen until I started teaching in the California community college system at the beginning of 2011. I embraced the diversity of Foothill College and College of San Mateo immediately. In a way, it was like being among family. Nevertheless, I still had not developed a lens for critiquing race and racism. Even as I started teaching college English, I bought into the "mainstream" view that racism was on the decline and that we had it right here in the San Francisco Bay Area. We were fighting for gay marriage, right? We must be tolerant. Obviously, this could not be further from the truth.

It was not until a small committee at College of San Mateo released an achievement gap report that I started questioning my assumptions. African American and Pacific Islander students were succeeding and completing college at a much lower rate that whites and students. But why? It was easy to blame the education system. Students from poorer schools are going to come to school less prepared and have a higher dropout rate and a lower success rate. However, I knew this could only be a small part of the problem. I was slowly starting to realize that there were larger forces at work here. Authors like Michelle Alexander and Tim Wise showed me that the entire fabric of American society was laced with racism and built on a system of white supremacy.

It was right after starting a tenure-track position at College of San Mateo that I wanted to become part of the solution. I associated myself with like-minded colleagues, I started participating in campus committees and organizations that looked at racism and social justice, and I eventually helped develop the CSM *Umoja* Community, a learning

community that strives to increase success among African American students. This was also when I participated in this study, giving me the opportunity to distinguish between human rights and social justice, a distinguishment that helped me focus not only efforts for racial equality and anti-racism but also my career. I continue to look at my classroom and my college through the lens of critical race theory.

Admittedly, I am still a novice in this arena, but I finally feel like I am channeling the compassion and empathy that I learned my freshman towards a cause for which I really feel compassionate. This is not to say that I was not passionate about global human rights. I had the honor of serving a fellowship in Stanford's Human Rights Education Initiative from 2012-2013, and I have planned several human rights events on campus. Nevertheless, joining the fight with African American colleagues and students feels personal. It feels like family.

Lindsay

Santa Rosa Junior College

Established in 1918, Santa Rosa Junior College (SRJC) is the tenth oldest of the 112 California Community Colleges. SRJC operated as part of Santa Rosa High School until 1927, when a junior college district was formed. The District is approximated 1,600 square miles, encompassing Sonoma County, Tomales (Marin) Point Arena and Manchester (Mendocino). The campus is set in a park-like setting, peppered with beautiful oak trees. There are several other services provided by the campus, which includes the Petaluma campus located 20 minutes south on the 101 freeway, a Public

Safety Training Center, a Southwest Santa Rosa Center, Shone Farm, and Pepperwood Reserve.

The college serves 18,667 full-time equivalent students over the course of a year. Demographic data reveals that the population of the county closely reflects the school population. It is notable that the proportion of the Latino population has increased significantly. From 1970 to 2012, the percentage of Latinos increased from 5% to 25.5%, and it is projected to continue increasing. The proportion of White residents in the county decreased from 92% to 64% over the same period. This is reflected in the ethnic composition of the student population, which is as follows: Hispanic/Latino students make up 30.4% and White students are 52.5% of the population. Black students constitute 2.4%, and Asian students 3.6%. Filipino, Native American, and Pacific Islander represent less than 1% each. Students claiming multiple ethnic backgrounds include 3.7% of the total population. The school serves a majority female students, which is 53.4% of the population. Over 50% of the students are under the age of 25. The older adult population (50+ years) as well as the under 20 population notably dropped in 2008, when funding to various programs were cut (Sonoma County Junior College District, 2014).

The employee demographics tell a story as well. There are 281 full-time faculty, of which 82% are White, 7% are Hispanic, 6% are Asian, 2% are American Indian, and 1% African American. The part-time (862 employees) ethnic identities at SRJC is as follows: 90% White, 4% Hispanic, 3% Asian, and 1% for both American Indian and African American.

Background of the Co-researcher

> I am not a social scientist interested in more participatory research, but an educator and activist exploring alternative paradigm research as one tool in the multifaceted struggles for a more just, loving world. (Maguire as quoted in Reason & Bradbury, 2001, p.1)

My cultural biases and personal assumptions as well as the context of my employment, drive this dissertation. My larger goals include helping other community college instructors who are teaching from a human rights perspective, building collaboration to bring HRE to more community colleges, understanding the relationship between pedagogy and praxis, and being open to the transformation of the ideas, beliefs, and values of all co-researchers. I also have a personal goal: to be a better teacher for my students and colleague within my institution.

I was raised in a cookie cutter neighborhood (where they just happened to film "Weeds") in southern California. I was the first of three children, often given the lion's share of my family's meager resources. My community was overwhelmingly white, with very few people of color. I had a few friends from diverse backgrounds, but my family often chose to be segregated. I grew up believing I was in the "comfortable" middle class, like everyone else, and it was not until much later in life did I realize we were part of the precarious lower middle class. Sure, my mom did not work (only a little when we were all in school), but my father was an independent contractor who installed kitchens, so money was never constant or reliable. We never had insurance; everything was paid out of pocket. I did not experience regular doctor or dentist appointments.

For the majority of my educational experience, I found school to be uninspiring. That is, unless my creative side was unleashed. A few teachers valued my imagination

and allowed me to explore intellect, knowing, and reason. These assignments and lessons are still with me. I can feel the burning excitement in my chest as I reminisce about an elementary school teacher who fostered my artistic side and gave me the confidence I needed to study math. Other teachers forced the "this-is-the-answer" instruction, to which I rebelled, or entirely gave up. Later in my schooling, my math education suffered. The feelings associated with that are shame, fear, ridicule, and resentment.

Nonetheless, my math skills did not prevent me from continuing my education. My family held a clear expectation for me to continue my studies after high school. Higher education was a newly paved road for my family, one that was made available through generations of hard work and sacrifice. Even by my well-intentioned family and teachers, education was never presented to me as something that was transformative and liberating, but instead a means to an end—a job, a career, a salary.

My parents filed for bankruptcy when I was in high school. This stigma sticks for seven years, so although money was coming in steadily and more than ever before, my parents could not get credit. When I was 18, my mother opened all new credit lines and accounts in my name. Gathering all the resources we could as a family, I was sent to college. The misunderstanding of personal finances that came with being sheltered from my family's economic struggles (hidden to save face and remain "comfortable middle class, like everyone else") followed me into college. Despite those struggles, I was not cognizant of the privileges I also had entering college: being prepared academically, having the opportunity to live at school, and not having to work. In order to make this happen, my parents took out loans against their house and paid what they could, when

they could. I over-drafted on my account, spent money I did not have using credit cards, and had significant emotional breakdowns around finances.

These economic struggles were cloaked by my studies and social life. Selfishly, I soaked up the college life during these formative years and used this time to work on becoming a teacher. My senior year I was honored to take Multiculturalism in Education with a Latino male (all other favorite teachers up until this point were white). It was here I read *People's History* and *Lies my Teacher Told Me* (both books that still sit on my shelf, one with Howard Zinn's autograph!). For me, this material illuminated the multiplicity of perspectives and how power and privilege affect what story is told. It was not only the impact of the readings I remember, but his assignments. We had to do "Cultural Plunges," which put you in a situation where you were, the outsider looking in. These opportunities forced us to get out of our comfort zones and challenge our perspectives. One of the plunges was making brown bag lunches and passing them out to homeless men, women, and children in downtown San Diego. It was the first time that I had participated in a selfless act. I was scared, uncomfortable, all the feelings I was supposed to have "plunging" into the unknown. I walked away from his class with many ideas for my future teaching self, but how this would come to be had yet to crystallize.

Upon graduating, I went into a credential program and moved back in with my parents. I worked in the same privileged school district in which I graduated. I picked up a sociology course designed by my master teacher. She left all her classes to me to teach in her absence. It was teaching this new subject that initiated a different and unexpected

path for me. I saw the power of questioning the status quo for high school students and was hooked. I knew I wanted to get my master's in the subject.

I got into San Diego State University's sociology program in Fall 2007. Two professors moved me in my master's program, each for different reasons. One was a white woman, who came to be my thesis chair, and the other a Korean man who taught Modern Social Theory. Both teachers had an enormous impact on my development and interest in becoming a community college educator, which was not part of the original plan. I took a class called "Teaching Sociology" with her. She was the most organized, honest and intentional teachers I ever had. I learned so much about teaching, planning, and the bureaucracy of higher education, and about teaching at a community college. From then on, I knew that was what I was going to do. Unfortunately, she was taken from us too early. She was diagnosed a few months before I graduated and passed away from breast cancer about a year later. I am forever grateful for the time I spent with her.

My Modern Theory teacher was a radical, in every sense of the word. He encouraged us to question what we were told, imagine how things could be different, and recognize our responsibility and capacity to create change in society. The logic of education (good grades→degree→employment→salary→happiness) was deconstructed. He introduced me to Freirean teaching, interacted with us like colleagues, and inspired us to change the world. He was straightforward, honest and made me want to teach more than any person that came before him! He lit a fire in me that I did not know I had—one that wants to work for social justice through education.

My interests in sociology and teaching at a community college led me to the International and Multicultural Education doctoral program at the University of San Francisco. The human rights emphasis fit my sociological worldview, and I could not wait to incorporate it into my courses. While enrolled at USF, I was teaching at several local community colleges. Teaching and taking courses at USF in the IME program laid bare the privileges I bring into each classroom session I teach. My teaching self-flows from my social location and identities, all of which I was not considering until graduate school. Because I teach marginalized populations as a privileged, white, heterosexual, cisgendered, middle class, able-bodied woman, what I say and how I say it may be very different from the social locations and perspectives of my students. During my education, I had financial and emotional support that most of my students lack. This has real implications for the learning environment and our shared experiences. In addition, as the opening vignette in my introduction demonstrates, human rights violations are happening to my students all the time.

Reflecting on my life experiences, I recognize that without the economic (as hard as it was for them to provide) and emotional stability provided by my parents, I could not have pursued my bachelor's degree. Throughout my educational career, my parents provided me with a home (a place to go back to if necessary), paid for schooling and books, and offered emotional support. A middle-class lifestyle provides one with a set of essential preconditions for activities other than everyday survival. For some of my students, their reality is very different.

My reflections also point to my choice to study teacher emotions in the classroom. All my favorite teachers that I mention were good at what they did, and for very different reasons. All of them connected with their students and were passionate about their subject and our learning. My teaching self was molded by each one of these people. Remembering a good teacher brings a flood of positive emotions and energy. The research we carried out gets me excited about the prospect of writing and sharing my knowing: the knowing that when I teach with my whole self, the classroom becomes a beautiful place.

My educational experience is a testament to how the development of qualities like integrity, creativity, and human agency assisted in restoring my sense of self, as we are all survivors of a traditional “banking model” of education (Freire, 1970). Where I used to be driven by superficial/self-centered motives, I now feel a deep sense of purpose and confidence in our ability to transform society. The impact that this type of teaching has had in my life has been so profound that it has motivated me to study and practice a type of pedagogy that invites students to liberate themselves. Using my life experiences combined with discussing the teachers I admire as a springboard, I seek to answer: How can emotions be a source of transformation/liberation? If I am to dedicate my life to teaching from a human rights perspective, how do I handle the flood of emotions invariably present in each class meeting?

I see an urgent need to have this conversation. Moreover, PAR, which starts with the inherent assumption that we want to interact with each other and help each other, shifts the framework of the research and the researched and demands engagement. As a

current community college educator, I recognize the democratic values espoused in these institutions and want to challenge the students, faculty, and staff to uphold these ideals. Only until we can teach as fully human are we able to realize this ideal.

Summary

I am honored by the opportunity to peek into the teaching soul of each of these individuals, as well as to have shared my own thoughts. These portraits set the context for Chapter V, which addresses the five research questions and explores the emergent themes from our journals, meetings, and final interviews.

CHAPTER V: RESEARCH FINDINGS

Introduction

This chapter presents the findings of our team, beginning with a discussion of our PAR process and its impact on the co-researchers. Subsequently, the research findings are organized by research questions and the emergent themes using the data garnered from the co-researchers' journals, meeting transcriptions, and individual reflections. Over the course of four months, each member kept a journal documenting his or her emotions and their relationship to teaching. We met four times in order to check in with each other and share our progress. The data from these meetings were transcribed and coded. At the end of the study, each co-researcher individually wrote a final reflection and participated in an exit interview. As noted in the findings, individuals explored some themes more in depth depending on the connection to the topic.

It is important to note that the research findings shifted the purpose of this study, which originally was to investigate the role of emotions in teaching human rights within the California community college system. Over the course of the study, the findings broadened to include the emotions experienced while teaching and upholding our responsibilities as educators at various community colleges in the Bay Area. This shift is documented in the following section on the PAR Process.

PAR Process and Chronology

> By exploring emotions, we are individually and collectively yearning to feel and be felt. (Lindsay's Journal, June 12, 2014)

This first section of the research findings chronicles our journey and presents the experiences we shared while engaging in PAR. For this research team, PAR created a set of interconnected forums where conversations about learning took place, where questions and answers about education were exchanged, critiqued, and built upon, and where our deepest emotions around teaching were shared. The PAR methodology helped our team begin the dialogue about our "own shadows and limits, our wounds and fears as well as…our strengths and potentials" (Palmer, 2009, p. 13).

The team met in person three times throughout the semester. The first two meetings were held at the University of San Francisco (USF). The final face-to-face meeting was held at one of the co-researcher's home. Two meetings were held using Google Hangout.

The January meeting allowed us to get to know each other, learn our motivations and goals for the project, and decide the research questions and methodology we would use. I supplied the group with readings on PAR and critical emotional praxis. I established early on that PAR is meant for marginalized or underrepresented populations to own their own knowledge instead of having an outside researcher come in. In our continued conversations around PAR, I also mentioned:

> As teachers, especially adjuncts…our voice isn't always heard or we are not always represented in the way that we want to be represented. We may not be marginalized populations, but to a certain extent there are ways that we are. (Meeting, January 25, 2014).

Enrique added, "I think institutionally in the educational system, community college as a whole, which has a real big footprint, but as a voice, we are pretty limited"

(Meeting, January 25, 2014). I also offered another reason for choosing the PAR method for my study:

> I don't think I would be able to truly investigate my inner self without putting it back out to you all too…I don't think it's going to be easy talking about where we fail as teachers, what we're anxious about. It is a support process. (Meeting, January 25, 2014)

Following the discussion on PAR, we dove into the research questions. I originally presented three guiding questions and suggested we begin there. The first question considered our emotions around teaching human rights, which sparked a thoughtful dialogue (details of this conversation can be found in the Research Question 1 section of this chapter). For the purposes of this section, I want to focus on how the study deviated from my original proposal.

Due to the conversation around HRE, our team wanted to broaden and open up the scope of the study to include our emotions no matter the topic we are teaching (rather than just HRE). At one point, Enrique confessed,

> My original thought was human rights as a key focus. But now my feeling is like we are throwing in human rights on the side. Is it okay to look at other classes that have nothing to do with human rights? It's about emotions in teaching? (Meeting, January 25, 2014)

In agreement with Enrique, I said to the group, “It’s about emotions in teaching, but also teaching inherently emotional topics. And human rights is built into that because it is about the whole human being.” At this point in the meeting, we agreed that we wanted to broaden the scope of the study. Enrique concluded, “The more we talk it’s about the role of emotion in the structure.” We went on to discuss how we are or are

struggling with using human rights in our current classes. A goal for my classes that semester was to "help my students see emotion as a tool to analyze structure and to see the tension between the individual and society" (Meeting, January 25, 2014).

After discussing the first question, we worked on the other questions. Jeramy suggested we look at the institutional level, "We work at community colleges…we are the site for social justice, and emotions are connected intimately with human rights, shouldn't emotions be part of the mission for our colleges?" (Meeting, January 25, 2014). Carolina agreed, "I like the idea of reflecting on not just our practice, but how that reflects our relationship with the institutions." Enrique added, "Institutions are increasingly looking to efficiency which is in certain ways about moving people through as quick as possible, which is anything but emotional!" This line of thinking led to the third research question. We discussed the biases we have, which are informed by our positional identities. This became the basis for our second research question. The final two questions were also agreed upon.

The meeting organized the research project and set up our methodology. We agreed to bi-weekly check-ins over email, posting on Google Drive, and meeting three times over the course of the semester. We started a Google Drive folder, where I kept agendas, transcriptions, readings, and everything else related to our study. As for the methodology, we agreed that journaling would be the best way to record and analyze how we were feeling throughout the semester.

The researchers reflected on the PAR process at the end of the study in the final reflections and interviews. The following sections cover the strengths and challenges associated with the methodology as experienced by our research team.

Strengths of PAR

Overall, the experience for the research team was overwhelmingly positive. Our meetings served as the hub for personal, intellectual, and pedagogical exchange. The reflections and interviews at the end of the study serve as the data for this section. The strengths outlined by the research team included: being in community, becoming a support system, and engaging in dialogue.

Being in Community

PAR reinforces community (Park, 1993). The research process itself manifested outcomes that included trust, support, and dialogue between the researchers, as Jeramy elucidated:

> It is a rare thing that educators can talk about teaching, especially when feelings and emotions are involved…we shared very personal stories about teaching and emotion. It was a great experience and a great way to know fellow educators on a more intimate level. (Reflection, July 17, 2014)

It appears that Jeramy and I both used our reflections to talk about isolation. In my own reflection, I also mentioned its relationship to our day-to-day responsibilities:

> Teaching can be very isolating, especially when it comes to how we feel and what is happening in our class. To have a space to share highs and lows, to talk about how the semester is going, and to visit about our families, all of this was a part of the study. (Reflection, July 10, 2014)

The PAR methodology encourages a collective research agenda (Park, 1993). I found it interesting, however, that we engaged in this process to investigate very personal aspects of our teaching. In Jeramy's interview, we discussed what this meant for our study, and I said:

> I keep coming back to this idea that we were working on this alone but together…It's really hard to explain outwardly…I was doing a really individual journey but with other people doing the same journey next to me. (July 26, 2014)

The interview continued. Jeramy noted that the more effective thing for him were the meetings, which allowed us to think about the bigger issues and concepts, rather than journal. He reminisced on his participation:

> I feel like I've been more reflective and critical over the last month than I was the rest of the study…I think I work better when I'm thinking about larger, theoretical type things. But I wish that I had the correct engagement since the beginning of the study. (July 26, 2014)

When Jeramy used the word "correct" to explain his engagement in PAR, I thought about how each of us, at some point in the study and our journal writing, questioned, and judged ourselves. We each asked, "Am I doing this right?" I said to Jeramy, "I think…we were [each] doing what we needed at the time" (July 26, 2014).

Our journeys throughout the process were different for each of us, based on our needs and our inner selves. I realized that I had one of the best semesters I've ever had and wondered if it was because of the study. I occurred to me that Carolina had one of the hardest semesters she's ever had. And we were two of the people that were writing the most. Enrique and Jeramy may not have written as much, but I noted:

> Whatever you needed to work on during this semester happened. And if it wasn't during the journaling part, but it was just engaging with us—and it doesn't matter what point in the study. I think we were doing what we needed for ourselves as teachers, and that's not going to look the same. (July 26, 2014)

The structure of PAR allowed us to build community while exploring our inner selves.

Engaging in Dialogue

Another strength of PAR, and an important aspect of being in a community, includes the space for dialogue. Enrique's reflection stated it well: "In reviewing journals, and participating in discussions, this PAR study provided an opportunity to read and hear the nuanced differences of educators who outsiders might paint with a single brush" (July 12, 2014).

There were instances in each meeting where dialogue encouraged us to grow as teachers, to think about our curriculum, and to see the best in what we do. In the March meeting, both Jeramy and I presented difficult teaching moments. We called out students for hurtful and oppressive language. My concluding thoughts on the experience in my journal were about how my students "didn't get it." When you spend time on a topic, as the teacher you want students to be able to apply it right away. Enrique noted that there is a responsibility to respond or deal with the outcome of any activity. One common theme he heard in our two situations was:

> You both thought, 'They didn't get it,' as opposed to, 'I've got, thirty or forty people, who knows how many people did get it.' There may be one person who actually…is just turning [what you said in] their head and all of a sudden [it] is clear as a bell. And then there's everything in between. And I think a lot of times

> we focus on that one student that makes us feel terrible. (Meeting, March 8, 2014).

He continued to offer the explanation that we tend to frame the situation as not successful, or that we failed as teachers, rather than recognize that there are “gradations of success” where students hear things at different times. He shared, “I think what you’re doing is important. And I think it's pretty brave. And I think it's exhausting” (Meeting, March 8, 2014). Sharing our stories with other educators allowed us to dialogue through our teaching practice and be kind to ourselves.

PAR dialogue encouraged growth in two other notable moments. During the first meeting, Carolina came to view human rights as global citizenship (the direct quote is discussed under Research Question 1) after a long discussion on human rights and our research questions. Another occurred in the March meeting. We talked about pedagogy and curriculum. In this instance, we discussed students turning in late work and the level of vulnerability that the community college population faces. I referenced the prevalence of social anxiety in my classrooms:

> It may be because I'm opening up more pathways for them to tell me, and most teachers don't [chuckles]. Most teachers don't want to know what their students are doing, or don't "believe" them when something's happening [to them]. (Meeting, March 8, 2014)

We ventured into a dialogue around the vulnerability of community college students and whether we become “enablers”, as suggested by Enrique. It was thought-provoking conversation ending with recognizing that intentional lesson planning is vital in students’ success.

The conversations throughout the semester were enlightening, energizing, and encouraging. The PAR dialogue allowed us to bravely explore our pedagogies and our deepest thoughts on education.

Becoming a Support System

> We ARE the class. We internalize, we become…we take things personally, we have things happen in class, and we don't have the space to talk about it or work through it. (Lindsay, Meeting, January 25, 2014)

One of the most important strengths of PAR was the inherent support system it provided. I alluded to this in the previous section. During the first meeting, I explained to the group why I chose PAR to investigate my research problem. I shared that PAR is about support:

> I don't think I would be able to truly investigate my inner self without putting it back out to you all too…I don't think it's going to be easy talking about where we fail as teachers, what we're anxious about. (Meeting, January 25, 2014)

As a research team, we discussed the lack of support, or the lack of space to build support, on campus. Carolina noted that to do this work well means working in community, having support:

> [In my department] we're all adjunct, we all teach at different places, getting other degrees. There just is not a lot of structure to support one another. The institution certainly doesn't support us, so that's a problem. Actively finding spaces for community is something I'm always working at. It is not always one of my strengths. (Meeting, January, 25, 2014)

The PAR research project allowed us to convene multiple times during the semester, which fulfilled our need for community, dialogue, and support.

Another level of support occurred in the methodology we chose to study our emotions. Carolina mentioned in her exit interview that she regularly journaled about her teaching. Doing the study opened the process up to colleagues, which is rare. She explained that she would not have shared some of the issues that came up with people in her department; it was a little too close. She also would have been a little concerned about them knowing so much about her and being at the same institution. PAR became a support system that she wasn't getting on campus, even if we only met monthly. She mentioned another reason she valued this supportive environment, which was to validate some of the institutional issues she had been facing:

> It was really nice to hear people who were outside of my situation say yeah, you're in a really fucked up situation. That sense of validation that I'm not crazy and that I'm having a hard time because it is a hard time. (Interview, August 14, 2014)

The semester was particularly and uniquely difficult for Carolina. As a result, the PAR experience helped her in ways that much of the group did not realize at the time. The meetings and reflections upon reading other journals "opened" her up. She suggested that it would have been very easy for her to shut down:

> There are ways in which I definitely shut down just to get through, but I'm grateful that the decisions I'm making come from a place of openness rather than armor and being bitter. It feels like the process was really helpful in that sense. (Interview, August 14, 2014)

Throughout the semester, we were able to share successes and failures. In many cases, what was perceived as failure was really progress. Having access to other educators to talk through teaching moments allowed us all to broaden our perspectives

and to welcome the imperfection that comes with teaching. In the March meeting, I thought a lot about my teaching self and the pressure that comes with perfection:

> I think other times I internalize [a failed teaching moment], and I wonder if this opportunity to talk with you guys about it, to hear about your stories around similar themes is making me think, ‘This is okay that this is happening’…I really appreciate hearing [your stories]. And I think that hearing [them] gives me a lot of courage. (Meeting, March 8, 2014)

Challenges of PAR

The research team encountered very few challenges while engaging PAR. Delimitations of the methodology were addressed in Chapter I and other limitations within the Reliability and Validity section of Chapter III; however, it is useful to consider other challenges in light of the co-researchers’ feedback and reflections on the process.

Carolina was enrolled in the graduate-level PAR course at USF during the study. Her journal is filled with insights on PAR, related to her future work, and to the study that we were conducting. One of the challenges of PAR that she wrote about was from Nygreen’s (2006) work: “Every way of seeing is a way of not seeing” (p. 4). According to Carolina, the article described the “emotional and intellectual” rigor of PAR and urged PAR researchers to “check our blind spots and our egos” during the process (Journal, February 21, 2014). In the same journal entry, Carolina also asked herself, “How do I make sure that these actions are truly representative of my students' voices (and not only my own)?” For our study, I used her question to ask myself how is it possible to make sure the other co-researchers involved had an authentic voice? I aimed to “examine [my] own ‘ulterior purposes’” for engaging in the study (Carolina’s Journal, February 21,

2014). The expansion of the research questions from HRE to all classrooms was part of this examination. I also believe that with the group interpretation and coding of the data, as a group we tried to mitigate our collective and individual blind spots.

Carolina also answered these challenges with words from a previous course at USF. In the Anthropology of Education, Professor Chatterji spoke of “the necessity of collaboration and alliances in our work, so that we are never too certain of ourselves” (Journal, February 21, 2014). Carolina continued, “I loved this reminder: that collective knowledge is where growth and community is nurtured and that uncertainty can also be a place of growth, with humility.” The notion that challenge represents the seeds of growth helps alleviate problems associated with PAR methods.

Enrique suggested another challenge during his exit interview. For him, the hardest part is the “A” in PAR, or the action. He struggled with the process because he thought action has to have a more direct, practical outcome:

> I think the flaw—I don't know if it's a flaw—but the line that's difficult to cross is pretending that we're taking action…It's feeling we're taking action when what we're doing is recycling the reflection and the research again. (Interview, July 18, 2014)

This challenge of PAR is present in the findings of our study. What constituted action around emotions and teaching? Are personal actions (like awareness of emotions) and the goal of applying and modeling critical emotional praxis valid, direct outcomes? Is presenting findings at a conference direct? These questions surfaced as I reflected on his comment. For me, yes, they are actions. If one of the reasons for engaging in the project

is to grow as an educator and exploring emotions is a space for growth, then that transformation is an action. Is it measurable? No. But it has an impact.

The challenges of PAR are practical and philosophical. The next section presents outcomes of the process.

Outcomes of PAR

While there may have been a few challenges, the outcomes from this process span the personal and professional. The PAR process utilizes praxis, whereby participants are focused on the cycle of action and reflection. The structure of the methodology itself contributed to an outcome. I considered this in my final reflection:

> Research can be an isolating experience and PAR actively fights against that. I enjoyed being able to code and develop our themes in a group. It is difficult to all be on the same page, but the process of going back and forth helped me understand our data more. It also helped to be accountable to more than just myself. This group of committed individuals pushed me to see the value in our work. (July 10, 2014).

When I spoke with Carolina during her exit interview, another outcome of the process surfaced. This time it was around the sharing of our journals and the dialogue from our meetings. I thought about the notion of making it public; the sharing of our inner thoughts with others, was a unique way of looking at teaching and emotions. I continued:

> When do we ever have the opportunity to share how we're feeling [about teaching]?…I think that we were fortunate to have the chance to spend time [with our emotions] and in the presence of others. (August 14, 2014)

The cycle of action and reflection occurred on an individual and collective level. Individually, the reflections and exit interviews were used to establish a set of personal and professional actions for each co-researcher. When Carolina wrote about the PAR process, she noted that it is not an 'either-or' methodology, but a 'both-and' methodology:

> Just as PAR does not ask us to abandon 'traditional' methodologies, neither does PAR rely solely on one definition or outcome of change. While we can certainly challenge our projects to create change in wider communities, we should also acknowledge and validate the change that is enacted among the participants themselves in the process. (Journal, March 2, 2014)

Regarding the PAR project, I admitted to Carolina in her exit interview that, "A big fear of mine is that are people just doing this because they are personally invested in me as a person and want to just help me out? Are they going to get anything from this?" (August 14, 2014). She reassured me that the process did benefit her:

> The challenge is making PAR mutually beneficial, ideally to all of the participants…I didn't just feel like I was participating in your research project, it was incredibly helpful for a lot of reasons that I suspect won't even manifest to me for some time. (August 14, 2104)

Her acknowledgment of the project's mutuality settled my fears. The two other researchers made similar comments in their respective reflections. For Jeramy, he entered into the study because he was curious about how it could inform his pedagogy. He began the project not fully realizing the focus or the depth of the study. In fact, he admitted that he assumed we would focus on student emotions:

> I am not sure why I made this assumption, but I have a feeling it has to do with my fear of looking at my emotions. But to my surprise, investigating my emotions

> vis-à-vis human rights pedagogy has revealed quite a bit about my teaching style, my personal and professional relationships, and about my connection to human rights. (Reflection, July 17, 2014)

PAR was a positive experience for Enrique as well. In his exit interview, he explained how he connected the study to his work with critical theory and pedagogy:

> I feel that the experience colored, or reframed, my thinking. I cannot predict how this re-orientation will manifest itself in actions. But I do feel a holistic, almost physical, sense for the meaning and application of critical theory. I do not feel I have been transformed, because I have been on the path for a while. But I do feel that a new level of intensity, perhaps more knowledgeable, if not yet wise. (Interview, July 18, 2014)

The last pieces of our PAR outcomes were the action components. In our final meeting, we discussed the possibility of sharing our findings with a larger audience. Proposals to various conferences were sent out in the fall.

PAR actions were also created with personal goals in mind. For Carolina, this included cutting back on her workload, which she describes as:

> An effort to just handle myself and take care of what I need to do and, I still wrestle with this, but to it's a commitment *to* the classroom rather than away from it. It isn't stepping back from a connection in a way it's being able to step more forward. (August 14, 2014)

The study impacted future actions related to her teaching, her decision-making process, and the problems with her current institution. She noted that it gave her permission to have options. She admitted that she knew working at her institution would be tough, but that she stayed because was fighting “the good fight”. But the process revealed more options to her:

> This process made me think that I deserve better, every teacher deserves better…Every college has it's dysfunction, but not every college has to look like this. I'm kind of expanding the idea that I can make choices about where I want to be and why…and if I choose to stay that's an active choice for me that I didn't have before. (August 14, 2014)

Carolina's agency as an instructor was validated through the process.

The use of PAR for this study also encouraged us to model action and reflection institutionally. A goal that I set for myself was to bring this awareness to committee work at my future institution:

> As I reflect on the simple act of getting together and sharing about teaching, I hope that I can replicate something similar at my new institution. It will be hard, mainly because committees do not tend to allow for sharing; rather, they are a space to "get things done." (Reflection, July 10, 2014)

Similarly, Enrique came away from our study with a vision for meaningful professional development. As a group, we were working through this vision during our study. It was mentioned that using the beginning of the semester to organize inquiry groups (PAR cohorts) that would meet over the course of the year. Enrique believed that PAR at the institutional level could "engender some actual action" rather than the "mundane exercise [of professional development], which is required, and which most people just drag themselves into. It doesn't take anyone anywhere" (July 12, 2014). He saw this "as a way to understand, but also a way to influence the institution to make some changes in those practices". Another idea fostered in that final interview was how the faculty would present their findings. He imagined a place for them to post their findings, so other people have access to the resources they used to get their conclusions. He noted

that it modeled open source research and access. Enrique took it a step further and envisioned how it could model research to students on campus and allow for their participation:

> I think that's a way of creating more attraction, but it's also presenting the research in a manner that it's more real to everyone that's involved…People are invested when it's of interest and they have a part in it. But also … students need to see that research is real. Don't just tell them, show it, demonstrate things like this to them. (July 12, 2014)

Enrique's planned action serves as a reminder to why all the researchers participated in this study: their desires to become better teachers, which included understanding how to serve our students better.

Summary

This section presented how the PAR process included multiple strengths and generated significant outcomes for each researcher. PAR allowed each participant to explore his or her innermost selves "alone, but together" (Lindsay, Interview, August 14, 2014). The following section unveils the findings of our semester-long study. The emotional realm of each researcher is explored within the context of human rights, which aims to present the whole, human side of our profession.

Research Question 1: What Is Our Emotional Connection to Teaching Human Rights?

The first question laid foundation for this PAR study; however, quite notably this question was mainly addressed in the first meeting, final reflections (written at the end of the PAR study), and exit interviews (final thoughts shared in a one-on-one interview with

me). In fact, little discussion of HRE came up in co-researchers' independent journals. Carolina and Jeramy mentioned human rights in their journal, but only a few times. What transpired over the course of our study was less focus on HRE and more emphasis on emotions and teaching. Essentially, we opened with a discussion of human rights, found little to write about in our independent journals, and concluded with a reflection on where we had been, which included the label of human rights educators. This shift from HRE broadened our study and opened us up to more than we had originally intended. This becomes apparent in the following findings for Research Question 1.

Through our coding of the transcriptions and writings on this question, three themes emerged. First, all of the co-researchers struggled with defining ourselves as human rights educators. In this theme, we explored what HRE means to us and discovered the importance of our own emotions toward HRE.

Second, the use of the human rights framework is a part of each co-researcher's classroom; yet we felt that aspects of the framework still do not resonate with students. Pedagogy for HRE includes international documents, which many of us found difficult to connect to our students' lives, but also includes classroom culture and social action. Also in this theme, we discovered that in order to bring this framework into the classroom, we must consider the emotions of the student.

Finally, although the label of "human rights educator" was not fully embraced, all the co-researchers were—and still are—committed to social justice in their teaching. Social justice was seen as the umbrella term for these co-researchers, which is apparent in this theme.

Defining Ourselves as Human Rights Educators

The first notable theme is the tension between self-labeling as a human rights educator and/or a social justice educator. For the human rights educator, the framework includes teaching *about* (documents, entities, legal structure), *through* (cultivating a classroom culture that respects dignity of all persons), and *for* (empowering students and teachers to uphold rights of themselves and others) human rights (Flowers, 2000; United Nations, 2011). To provide comparison, the most basic tenet of socially just teaching is "improving the learning and life opportunities of typically marginalized students" (Chubbuck and Zembylas, 2008, p. 281). The two frameworks are related, but as you will see, the co-researchers in this study found similarities, differences, and tensions. The tensions were expressed as challenges with the institutionalization (the system) of human rights, the lack of emotional connection, and whether or not one has experience in activism.

For Enrique, the label does not resonate:

> For me…my gut has to feel it, and then it has to make a connection to my head. And when the two…are in harmony, you know you're in both selves, and they sound good together. (Meeting, January 25, 2014)

He explained that the struggle with HRE lies in the institutionalization of human rights, or the “about” of HRE:

> The social justice perspective resonates with me. It's not directly related to any institution. It's not U.S. government. It's not the United Nations. It's not a specific institution. It's a conceptual framework that can be placed in a zillion different institutional environments. It's flexible. It's a blob that adjusts to whatever environment. (Meeting, January 25, 2014)

He noted that kind of framing has a long history, both religious and non-religious. He pointed out that a lot of religious groups work effectively with people who do not want to associate themselves with religions, and this is because they speak a similar language. The concept of human rights has its own language and a specific institution it is connected to: the United Nations. For Enrique, “It has a certain amount of baggage it has to overcome” (Meeting, January 25, 2014). This way of seeing human rights in the U.S. mattered, and Jeramy echoed this concern in the same meeting when he suggested that, “People see human rights as this leftist, liberal paradigm” (Meeting, January 25, 2014). This points out the particular way that human rights have been institutionalized and co-opted in the U.S.

In our discussion of labeling, the issue of connecting the emotional and intellectual surfaced. Enrique addressed it when he said that his “gut has to feel it, and then it has to make a connection to my head” (Meeting, January 25, 2014). Carolina expanded on this facet when she considered her own conflict with the language and framework of HRE. She agreed with Enrique that the much more comfortable terms (that also line up with her discipline) are social justice and social equity. She noted that the framework for human rights is much more problematic, especially the institutional and bureaucratic side of things. However, she laid it out in terms of needing both the emotional and intellectual in teaching:

> I think human rights universalizes things in a way that lets us look outside of our communities, on an international level, and we can study things in the diaspora. Intellectually that makes sense to me as to why I would add that…I have those conversations with myself and I keep coming back to the same response: I’m not

> really sure I buy it. Intellectually I buy it. Emotionally I don't. (Meeting, January 25, 2014)

Both Enrique and Carolina recognized the need for intellectual and emotional buy-in, as well as the problematic, institutional structure inherent in HRE. Carolina worked on reconciling the emotional/intellectual connection in that meeting. Enrique mentioned immigration and the internal struggle he has with teaching a U.S. History class as a Mexican when he compared his feelings during both situations: "Teaching a U.S. History class, and not feeling American or not feeling comfortable with that word. Teaching a Mexican-American History class, feeling within the group...there are different concerns, places for more emotions." As a follow up, Carolina said:

> Just as you were speaking, I was hearing myself say, 'Oh, so human rights as global citizenship.' And emotionally, I resonate with that much more than what I told you earlier. They're not different, it's [just] naming it [differently]. (Meeting, January 25, 2014)

At the time of the meeting, Carolina's classes were talking about citizenship "beyond American, beyond our nationality, but citizenship is having responsibilities to our communities, being counted, to insist we have a say in the governance of our community" (Meeting, January 25, 2014). When Enrique used the word "American," it brought up the idea of global citizenship, which she noted that she could emotionally get behind. Carolina addressed the group:

> I had a breakthrough! I can sell [the idea of citizenship on a global level] to my students and talk more convincingly with less hesitation than something where I clearly intellectually relate and less emotionally. (Meeting, January 25, 2014)

That moment brought all of us in agreement. Enrique concluded, “I mean increasingly we're going in that direction, allowing people to perceive themselves as that broad, international, global citizen.”

After the meeting, Carolina wrote a journal reflection, which ended up being one of the few reflections on the discussion of human rights. She questioned herself, “Why integrate human rights, if social justice is what I emotionally identify with?” And then answered:

> Human rights [sometimes] feels bureaucratic, Western and imperialist. But the intellectual answer I give myself…is that human rights allows for inter/transnational alliances and has potential on these levels. But it doesn't resonate emotionally for me. (Journal, January 29, 2014)

She pushed herself to explore the advantages and the agreement of her head and heart:

> But (and this is an aha from our convo on Saturday), what if human rights frames a kind of global citizenship: both our rights and responsibilities to be concerned with the rest of humanity? Our rights and responsibilities to be counted, to be part of our own community’s governance. Now that has potentially to resonate with me, emotionally, and that is worth exploring. (Journal, January 29, 2014)

For Jeramy and I, the reflection on labeling oneself a human rights educator occurred over the course of the study. Only after we had heard (and read during the coding process) about how our colleagues saw human rights, were we able to critically interrogate our own positions. I was in agreement with Enrique and Carolina when I realized how important the emotional and rational connection is for my own teaching.

During Jeramy's exit interview, I thought about my emotional and intellectual connection to human rights and its connection to whiteness:

> As a white woman, I was able to easily latch on, and in the sense I can say, 'There's these rules. And all the students have to do is see this rational system in place that they can use.' It's a very bureaucratic, very Western way of looking at it. Maybe I was so excited about it because now I had a reason to talk about inequality that was very rational and logical - which is from a white, privileged perspective that says, 'Okay, I can use this tool to help those people.' (Interview, July 27, 2014)

My connection to HRE considered the apparent lack of emotion, which is couched in whiteness and its relationship to inequality:

> And so am I emotionally connected if I'm using this tool, when I don't know if I really have those emotions? For me, without the background of being a marginalized person in many of my identities, I didn't *live* social justice. I don't have that emotional connection to social justice - and I'm only realizing this talking to others about their understanding of HRE. (Interview, July 27, 2014)

Jeramy's discussion of the emotional and the rational was also evident at the end of the study. In his exit interview, he said, "I considered myself a human rights educator before participating in the study, but have become resistant to using that term now that we have finished" (July 27, 2014). For him, his connection to human rights needed to be more experiential. He explained why this happened:

> I never had a tangible connection to human rights. I am very interested in human rights and I want to do whatever I can to promote them, but I was never a human rights activist…I've never had a strong desire or the passion to travel abroad to work on human rights or to gain the practical experience that I am finding necessary to teach human rights. (Interview, July 27, 2014)

He also took time to reflect on his secondary, undergraduate, and graduate education, and highlighted how he was indoctrinated to fight injustice in a way that he never was growing up. Injustice was absent from his K-12 education. He found this troubling and potentially the source for the disconnection:

> Therefore, human rights and social justice was an abstract idea to a young man that had never left North America, which probably explains why I am most passionate about the plight of immigrants to the U.S. I simply did not have the lived experiences to really engage in human rights abroad, as an activist or an educator. (Reflection, July 17, 2014)

During his interview, he explained how his passion might have been absent all along:

> Once I started to figure out that this is a club that I'm not in [because I am not an activist], I started to question my kind of passion for it. And you know what? I may have never had the passion for it; to be honest with you…I may have just been telling myself that. But after I started to kind of see the differences, or at least, make up some differences between humans rights and social justice, I think my passion for it kind of waned. (Interview, July 27, 2014)

These three quotes highlight how Jeramy's connection to HRE is linked to labeling himself an activist, which is connected to following his passions. Because of the participation in the study and the consideration of his emotions in teaching, Jeramy decided he would change his curriculum to focus more on social justice and topics he is passionate about.

Labeling oneself is intricately intertwined with the following theme, using the framework of human rights in the classroom. The perspective of the educator stems from the framework he or she chooses to employ.

Using the Human Rights Framework

Through exploration of this theme in the first meeting, reflections, and exit interviews, we discovered how intertwined the label of human rights educator is with how we use the human rights framework and how our students connect to the content. In fact, we found it to be integral to defining ourselves as human rights educators. Again, the human rights framework includes use of documents (*about*), creating a culture in the classroom (*through*), and supporting human rights at home and abroad (*for*) (Flowers, 2003).

When we discussed labeling ourselves at our first meeting, it was intertwined with how our students connect to the material too. We found that the emotional and the intellectual connection translated to our students as well. In our first meeting, Enrique revealed that he has a certain sense of dissonance in that he wants to do human rights, but he still struggles with it's relevance to students. He was particularly concerned about whether or not he is imposing it on them: do they go with it just because teachers are the authority? The issue is whether they are going to connect emotionally to the material if it is imposed. He described his teaching method:

> I try to have them discover it, and I don't know if that's any more successful. Instead of framing things as here's human rights and here's the importance of it, we cover a bunch of things and have them pull out the issue of concern and then introduce human rights and show the connections. I think it remains still intellectual versus 'Oh, now I need to do something. I was pissed off before, now I'm really pissed off, now I need to take action.' (Meeting, January 25, 2014)

In this quote, Enrique highlights the clear difference between teaching someone *about* human rights and inspiring them to action or making it to the *for* human rights

stage, to which Jeramy exclaimed, “And action is emotional!” (Meeting, January 25, 2014).

In our first meeting together, Jeramy discussed his reasons for wanting to be involved in this project. One goal he set for himself was to “infuse [his] teaching with more emotion” (Meeting, January 25, 2014). During the meeting, he wondered if he might be standoffish in order to be as objective as possible. He considered how this may not be the best strategy for students to start developing compassion. He went on to explain his curriculum. Most of the human rights work was done in English 100, Freshman Composition:

> When I think about those classes in the past, I will get like one or two who are into the whole human rights thing...to the point where they're like changing majors completely or shifting career goals into something human rights. That is two students out of 50. I'm thinking it has something to do with the passion or emotion that is lacking in my curriculum. (Meeting, January 25, 2014)

Jeramy considers his own emotional state as a reason for his students’ apparent lack of participation and connection with the material. In the same meeting, Carolina described how her personal connection to human rights affected her teaching. She noted that she never felt very satisfied with how well she introduced human rights in her leadership class, which she introduced it and then let it fall away. Her analysis of this focused on her personal conflict with the framework of human rights:

> Some of my students really love human rights. Clearly, it is meaningful to them. For other students, it doesn't really seem to have much to grab onto. It seems like why bother even articulating this stuff if it is so clear that it doesn’t exist. It feels like a tease, like it’s just language. (Meeting, January 25, 2014)

This comment demonstrates the importance of teachers exploring their emotions. Carolina also saw a connection that newly immigrant students have with human rights, deepening the initial thoughts that she had in our first meeting. She contemplated in her journal about the sense of "universality" of the framework that connects these students to human rights. For Carolina, however, she still prefers focusing on human rights and the local, concrete actions happening in her community:

> I'm happy to add the human rights framework, especially if it helps students. It seems like a no-brainer really, and I count my blessings again that I work within a discipline that takes, as a given, the working towards equity and social justice. (Journal, April 5, 2014).

Over the course of the semester, Jeramy's journal revealed his attempts to engage in his emotions and his students' emotions around human rights. One assignment in his class was reading *Little Bee*, which is about a Nigerian refugee in Britain (Cleave, 2010). Jeramy assigned the reading for homework, and then reflected on what he thought about the purpose of assigning it. Jeramy wrote about how the scene is probably one of the most disturbing things he has ever read or encountered. To him it was a "testament to the sheer brutality of war and knowing that this is one example of real life events is mentally exhausting and brings about feelings of defeat" (Journal, February 4, 2014). In reading and assigning this material, he did question how he could create change from his classroom in San Mateo, California:

> Obviously, I know and I believe that my class is one in a sequence of college courses that are changing lives, but how does this change extend to Nigeria? I think that is where is human rights education comes in, and in the end, if I can inspire empathy and compassion in my students, perhaps I am making a change for good. (Journal, February 4, 2014)

This excerpt from a class assignment and activity demonstrates how emotional the human rights curriculum can be. Jeramy considers the emotions he has, his students have, and whether or not a global connection to struggle can be made.

The other part of the human rights framework includes the work that students produce. In their journals, Enrique and Jeramy grappled with the work completed in the name of human rights education. At Jeramy's school, his students (and many other classes across campus) are involved in a Human Rights Day. He described the event as students "immers[ing] themselves in a world defined by rights" as outlined by the UDHR. For one month, the students "become the champions of the UDHR and the mouthpieces for the oppressed" in a culminating event called Human Rights Day:

> For at least one day, my students become s/heroes in their own ways. But what happens when they leave my classroom? Sure, a few students are so touched by the experience that they commit themselves academically and professionally to human rights. But we are really talking about one student out of 120. What happens to the rest? (Journal, April 6, 2014)

Jeramy was questioning the impact of the curriculum in a way that is broader than just his individual classroom. In this entry, he implicated all other teachers and students involved in an event surrounding human rights. For Enrique, he questioned the actions that happen in HRE:

> I'm trying to be as supportive as possible, but when I see human rights education, and it is students putting up a web page, having presentations in the student center—yeah, those are actions, but those…kind of stay within the boundaries of intellectual exchange, and they don't cross that line and actually inform or take some action that kind of pushes the boundaries further. (Interview, July 18, 2014)

After the semester and the study concluded, Enrique argued that for him, being a human rights educator must consider how to connect concepts to the reality of our students' lives and to their previous knowledge. In Enrique's classroom, he found that not initially speaking the words "social justice" or "human rights," but beginning with the term "civil rights," students understood what he is talking about:

> I think it's easier to connect to students starting with civil rights and then showing them how there's an effort to expand those kinds of guarantees, and broaden those guarantees to other groups, especially when so many people within a nation don't have an official legal position, a legal place. So, in other words, undocumented people, they're all over the world. And so 'civil rights' doesn't necessarily fit well with [the undocumented]. (Interview, July 18, 2014)

In this case, Enrique is meeting his students where they are.

I asked Jeramy about how his perception of himself as a human rights educator had changed (or not), and he agreed with Enrique. He noted that we grow up in the U.S. thinking of human rights as something that happens beyond our borders, and in countries where there are institutional violations, where there are no resources for people who are victims of human rights violations. Jeramy pointed out that the mindset of the teachers and students in the U.S. affects our relationship to human rights:

> Here in the U.S., theoretically, at least, we do have places where we can go, like the courts and the legislature. We have a system set up here to kind of address some of the inequalities…It might be more of privileged point of view, because I'm kind of implicitly saying human rights violations happen in third-world countries. [Chuckles] (Interview, July 27, 2014)

In attempting to articulate the relationship between human rights and social justice with Jeramy during his exit interview, I arrived at the notion that human rights and

social justice teaching are both happening at the same time. This showed that part of the issue lies in how we define the two perspectives. I reflected:

> Human rights are explicitly demonstrating the legal framework on an international scale. That's the difference. Where social justice, to me, I'm starting to see as more the umbrella, because it is about equality and fighting for that equality. So, maybe human rights is a tool. And I think human rights works in some communities, and I could see it working in America. (Interview, July 27, 2014)

I brought up his previous comment that human rights was for internationally underdeveloped nations because they don't have those political tools, but questioned the application of the legal system here:

> The problem is once people start to realize that [some people] don't actually have access to those tools, and that we're living in a system that prevents us from getting access to those tools, then you could arguably say it's a human rights violation. The universal periodic review that the U.S. is going under again, where they grade us on our human rights, it will show that we're failing in many places. (Interview, July 27, 2014)

Exploring this theme, Jeramy and I went deeper. I noted that so much of U.S. politics is based on rights, to guns, speech, etc. Our students get that language. It is the process of taking them further. Then, having them extend the concept to health, housing, work, and so on. I mentioned to Jeramy the power in HRE to shift perspectives, to challenge our students' understanding of human rights:

> Changing the perspective of students can get them to think: 'Wait. Maybe the things that we have rights to are not very *human-ish*—or respectful of living in dignity'…I think we're at this point where human rights hasn't been talked about enough in this country…and there's still space to negotiate it. That's where I see some strength in [HRE]. (Interview, July 27, 2014)

After the semester, Jeramy reviewed his entries and considered the power of a human rights curriculum:

> I truly think that the shift is possible and that given the right framework, our students will truly embrace social justice. But… [one assignment] is not the answer. It does some fantastic things for students, but a cultural shift will take more than one class. It needs to be a campus-wide change, at the very least. (Journal, June 20, 2014).

In the same entry, he reminisced on his education at Notre Dame de Namur University and appreciated the school's campus-wide emphasis on social justice. To him, it was effective in creating graduates that are empathetic and passionate for social justice. He referenced alumni newsletters and keeping up with old classmates on social media, where he saw "the mission of the college alive and well" and wrote, "I think the same can be done at any of our campuses" (Journal, June 20, 2014).

In Carolina's final interview, after she had time to ruminate on teaching human rights, she expanded on how we feel about what we teach translates in the classroom. She told me about how she tells her students that human rights is a framework that can be very useful, but is also problematic. She noted the overlap between human rights and social justice, but it was clear to her that social justice language triggers passion in her. When she focuses on human rights documents, without more local or personal connections to her students, she found she lacks conviction. However, she pointed out that the best way to talk about human rights is to show how it might be useful in the local community:

> When we talk about like rights to adequate standards of living or we talk about housing in San Francisco, we talk about housing as a human right. As I'm talking

> to you I feel myself getting excited, that's language I can hold onto, these concrete examples in our communities and our histories…The actual language of the documents on its own, for me personally, I can't summon that same amount of conviction until it becomes concrete. (Interview, August 14, 2014)

The last part of this section considers the broader definition of HRE. For me, one of the most important aspects of HRE is teaching and living *through* human rights. In the re-reading of my journals, I wrote the following passage:

> Reading the work from my students makes me miss them. It connects me back to their humanity. I had homeless students, students who lost parents, broke up with partners, turned down going to their dream college because of money. To me this screams: teaching (when done wholeheartedly) is human rights practice! You don't have to be explicitly teaching the documents to experience and live human rights. (Journal, June 20, 2014)

As educators, we hold perceived contradictions (rational/emotional, subjective/objective, human rights/social justice) within us. It is in the space of overlap where learning occurs and humanity resides.

Commitment to Social Justice

When considering how our PAR group discussed our relationship to human rights, we cannot disregard our ongoing commitment to social justice. No matter which label we chose, each of us wanted to do what we could to teach with heart, care for our students and fight for social change. In the middle of the semester, Carolina's commitment to teaching and social justice is shown in her statement about leadership and self-assurance at our March meeting:

> I'm a very different teacher now than I was ten years ago. And I think part of that is because the more I understand that there is no one way that I can learn about all

> my students. And in some ways I'm less self-assured…The idea that there's no blueprint…The more I open I am, the more complex and human I let my students be, the harder it is to do my job. And I think that's as it should be. There's also some humility in saying… I'm not their life-changer. (Meeting March 8, 2014)

She also referenced a past Anthropology professor who shared how she invites in other perspectives so she never feels too sure of herself and that being less sure can be a good thing (with the proper support). In her reflection on her own teaching, we see the space for growth that must be intentionally held open for ourselves. It is in this space that commitment to social justice can be nurtured. Similarly, deep commitment was shown in the constant reflection and inquiry we had about our inner selves, our teaching, and our students throughout the semester.

The commitment to empowerment was a theme in my own journals, and summed up by the question I asked myself, "How do I get my students to be empowered and think about themselves as worthy? What is my role and responsibility in doing that?" (April 15, 2014). Carolina also explored a similar theme when she asked herself:

> What does it really mean to care about my students? To make caring a verb, actions that translate into how I see them in class (not only as students, but as whole human beings with lives, responsibilities, challenges, loves, dislikes)? How do I care (especially) about my resistant students, especially when I interpret one of their 'dislikes' as [disliking] me? (Carolina's Journal, May 13, 2014)

Jeramy's commitment to his students and social justice aligned when he decided to become a part of *Umoja,* which is an academic community "dedicated to enhancing the cultural and educational experiences of African American and other students" (Umoja Community, 2013). At the end of the semester, he pieced together an internal connection

between the educational disparities in higher education, his existing knowledge about mass incarceration, and his childhood experiences witnessing micro-aggressions towards his stepfather and his family. He noted how his passion, and anger, started to build. He did not feel that he had an outlet for this passion, until this spring, when he became involved in *Umoja*. He shared in his interview with me, "I could now turn the abstract knowledge from college into a tangible cause, and I saw my role as a college educator as a chance to promote that cause" (July 17, 2014).

Jeramy also wrote in his journal that he believes that our students can realize their potential to promote meaningful change in this world, but only if we think about the relationship to emotions and content:

> [On Human Rights Day at my campus], I share experiences with my students that leave me humbled by the brilliance of these young people. But my frustration is borne from the fact that I cannot replicate my students' outrage and passion every day in class, and I am further perplexed by how we sustain it outside our classroom in a system of higher education that still values rote learning and banking methods of pedagogy. (Journal, April 6, 2014)

And for Enrique, he demonstrates his commitment to his students when he questions his role in teaching. The entry shows his fortitude and brutal honesty:

> When it came down to assigning grades, I realized that not a single person from the Learning Community had gained enough points to pass. But how responsible where they for this outcome? To what extent did my curricular experiment place students in a position of failure? I had to admit the experiment failed these students. Still, how was I going to assign grades? (Enrique's Journal, May 2014)

The journal process allowed all of us to ask ourselves these questions, and either attempt to answer them, re-visit them, or just put them out there for our group to read. By reflecting on our teaching, we re-committed ourselves to our practice and to our students.

Carolina lived the theme of commitment and social justice in ways that the other co-researchers did not. During our study, she was teaching on a campus that is currently undergoing a chaotic form of reflection and rebirth, and that is imposed from the outside. In this time of turmoil, students, teachers, staff, and the community were fighting to have their voices heard. Carolina felt energized by the activism and the movement from BCC students, faculty, and allies in fighting back. She documented the ongoing commitment of these stakeholders in her journal:

> For this energy, this movement, and this action, I am genuinely grateful. And there are other times when I'm just tired. When my morale is in the toilet, and I remember that critical hope is an exercise and a discipline. And I rest a while. Sleep. Go outside. Read for fun. Dance. See my people. Regroup. For minutes or days or weeks. Whatever is needed. And then I dust off, sit down, and come back to work. (Journal, February 3, 2014)

The struggle felt by her school was internalized and affected her teaching. Carolina's community faced more strife than the other schools of the co-researchers. Tensions escalated later in the semester:

> I am alarmed and furious of the police violence on campus yesterday. I am furious and at the police putting hands and fists and batons on student bodies. I am asking myself how to step up more, take an active role. I walked to class on Thursday, stepping on campus concrete thinking how much I love this place and what it stands for. There is work to do. (Journal, June 22, 2014)

The commitment shown by Carolina and her community is an example of the connections between our personal, professional, and political lives.

Summary

In answering Research Question 1: "What is our emotional connection to teaching human rights?" I identified three major themes. First, the co-researchers struggled with defining themselves as human rights educators. Second, the use of the human rights framework was a part of each co-researcher's classroom, yet we felt that the legal aspects of the framework do not resonate with students or ourselves. In this theme, we considered the emotional connections of both the teacher and the student. Finally, although we did not fully embrace the label of human rights educator, the co-researchers were committed to social justice in their teaching, which involves promoting human rights values. Through journaling and our meetings, the co-researchers utilized elements of HRE that worked for them, whether it was in the language or the framework.

Research Question 2:

How Do Our Positional Identities Influence Our Emotions When Teaching?

The second research question we investigated forced us to look at and analyze power relations, as power relations are part of emotions (Zembylas, 2005c). Particularly, this question looks at positional identities (or the various statuses people in the study hold) and how this affects our teaching. An analysis of power and positional identity occurred in every aspect of the study: in meetings, journals, reflections, and interviews.

Three themes emerged in answering this research question, each focusing on a specific positional identity. The first theme addressed employment as a status. In

academia, being a full-time professor allows for stability, comes with health benefits, and a higher salary. This theme looks at the relationship between being part-time or full-time and how this impacts emotion in teaching. The second and third themes explore the statuses of race and gender. The findings in these themes demonstrate how the identities of teachers affect emotions around teaching and how students perceive the teacher's actions.

The Difference Tenure Makes

The first theme of this question touches on the imbalance of power between full-time faculty and part-time faculty. At the time of our study, Enrique and Jeramy were full time, and Carolina and Lindsay were part time. There is an inherent inequality between faculty because full time faculty have benefits and a guaranteed workload. Part-time faculty are not likely to have the same guarantees. Enrique spent the study exploring this theme. All other co-researchers, however slight, have a connection to the theme as well.

At our second meeting, Enrique recalled an encounter with a part time counselor. He received an email from a counselor after joint meeting with a student. She was as professional as she could be, but she was apologetic about her presence. Enrique explained that her part-time status and his full-time status created a discomfort between them. He described his position of power and how "on the edge" and vulnerable part time faculty are:

> I felt really privileged…It's like I've got this position and I don't really worry about most stuff. I mean just institutionally, there's no big threat to…my classes, my department…I've got all this insulation. (Meeting, March 8, 2014)

Enrique made an effort to send a polite message back. He explored this privilege, being comfortable and not worrying about money, and what it means for his colleagues:

> All around there [are] people who have all kinds of worries. It's just a step away. It's not like they're 50 miles down the road. It's two doors down in the office that's used by part-time instructors. It's in that grant-funded program that supports students, but that professional needs support themselves. In other words, they're on the edge as well. (Meeting, March 8, 2014)

This encounter laid bare the emotional struggle that part time faculty face, based entirely on their precarious status in the institution.

Carolina, a part-time instructor, experienced a difficult semester. She confided in us her fear of failure, which is directly related to her lack of support due to her political beliefs and part time status:

> I am so exhausted, and I'm there are genuinely people judging me. There are genuinely people waiting for me to fail. I have opponents on campus. And it's hurtful, because they should be supportive of the program [that I direct], but they think I'm much too leftist and liberal - they are literally hoping that the program doesn't do well and have all but told me that so that they can replace me or do something that's [they consider to be more] effective. And so I realize that, oh, I should play it quite safe this year. (Meeting, March 8, 2014)

The safeguard that tenure brings allows faculty to teach in a manner that aligns with political and ideological underpinnings. Carolina was not afforded this luxury. The pedagogical decisions she made about her class always considered whether she should “play it safe” or teach in the way she wants to teach. For Enrique, the recognition of his full-time status translates into the classroom and affects the decisions he makes about his classroom and policies. In the same meeting, he comforted Carolina with the acknowledgment of his privilege:

> People who are protected with tenure never say, "I know people want me to fail," because they have that institutional defense system, so they're not going to lose their job…But people are saying [to you, Carolina], "No, but we want you to fail, 'cause we want somebody else to run it"…Having no real institutional safeguards…you're doing something difficult on a high wire with no net. (Meeting, March 8, 2014)

As the conversation progressed, Enrique noted how his tenure affects his likelihood of taking risks:

> The more you guys talk, I'm going, "I've never stretched myself" - or, "I need to stretch myself more and take more risks," or something, just because you guys are doing it…I think, especially if you start getting comfortable, then it's like, "Why would I take any risks?" (Meeting, March 8, 2014)

Near the end of the semester, Enrique also reflected in his journal how his full time status affects assigning grades:

> I gave passing grades to all those who stayed with the class to the end. I am not overly worried that anyone will complain, and I feel confident that I could justify my actions. Of course, I am tenured, which rewards experimentation and creative solutions, with little personal cost. (Journal, May 2014)

Enrique spent the study grappling with this theme. He was asked to give closing remarks at the 4th annual SHREI forum on teaching human rights at the community college. In his journal, he connected our study to the emotions being felt at the workshop. He noted that the presentations [on HRE] were very powerful. They elicited many emotions in him, and from the intensity of dialogue, he sensed that it did the same in others. As the workshop progressed, he felt that his prepared remarks were trite. Because he was in tune with the emotions of the day, he decided to speak about the disparity

between faculty on community college campuses (and all higher education campuses) across the country:

> We can all see ourselves as human rights workers, but the costs are different depending on a person's privilege…I was surprised by the intensity of responses I received from part-time instructors after making my closing remarks. One after another let me know that they generally live with a level of fear. (Journal, June 12, 2014)

Jeramy is also a full time faculty member, but he is in his first year and currently undergoing the tenure process. During our first meeting, he mentioned that there was tension within his tenure committee. Members of the committee believed that his curriculum focused too much on social justice and human rights. He wrote in a subsequent entry:

> But the part that really got to me was when one member said that it is not our job to teach empathy…I think it's important that students learn critical thinking and emotional reflection in tandem…if we want to change how emotions are perceived in higher education, we have a lot of work to do! (Journal, February 3, 2014)

This speaks to the larger point of this theme that our teaching status affects the choices we get to make regarding content and pedagogy in our classes. In his exit interview, he said he was tired of working with colleagues that don't care about their students or fellow instructors. Jeramy highlights this difference between full time and part time, and makes a call to action to include emotion (and care) in our schools:

> As an adjunct instructor, I could hide in my classroom where I didn't have to worry about how my colleagues felt about anything. And, frankly, I didn't care to know because I was not anchored at any particular institution. For all I knew, I wasn't anchored to the profession since I could be 'laid off' at any time. As a full-

> time, tenure-track professor, I now take a different view. I care about my institution. I care about higher education. I will be doing this for over thirty years, and I need it to work for the students and instructors alike. (Interview, July 26, 2014)

My connection to this theme related to my job hunt. Writing in March, I was anxious, and I related it back to the time of year. Many part-time faculty members are simultaneously looking for a job while finishing out a given semester. This puts an emotional burden on part-time faculty:

> There is something about being under critical scrutiny that makes you second guess your abilities, achievements, and worth…Adjuncts struggle with this, it is hard not to tie our worthiness to our jobs (which are tenuous)… [We] want to be treated fairly and with respect, and we work very hard; the problem is, the full time job is tied directly to this feeling. (Journal, March 27, 2014)

Carolina, as a fellow adjunct, found herself asking the same questions she has asked over the years: what did she want from her next year of work and how sustainable was her workload? For years, there had always been job insecurity, financial insecurity, and fatigue while having this conversation. She told herself that the answers are the same:

> I want a job where I feel respected and supported and nourished; I love this population of students, and I want to continue working with them for as long as possible; I want financial security; I want professional development and to work with colleagues, actually be able to work collaboratively; I want to be able to write. There are choices ahead. They are mine to make. (Journal, April 5, 2014)

Race and its Impact on Teaching

Regarding positional identity, each co-researcher looked at how his or her race and the race of his or her students impacts teaching. Much of the findings around this

theme occurred during our meetings. We gave each other space to explore race as a way to reflect on our teaching and the emotions experienced around race.

During the first meeting, we discussed various aspects of this theme. One aspect of the conversation centered on how the race of a student may or may not affect how the teacher responds in a given situation or what content the teacher may choose to present. Enrique brought up his white, male students and considered how they are not being served. In his experience, they are the ones who leave quickest. He mentioned that the discipline of history has included more and more groups, leaving some out. He sensed guilt with his white students. Hollister, where he lives and where he teaches, is a conservative place. There are a lot of ranchers and farmers, as seen by the display of dirt on their boots. To Enrique:

> It seems like they don't have a place…How do I keep them engaged? Of any group, that seems to be the group that increasingly, at least to me emotionally, feels left out. I know that I haven't taken it from the perspective of emotion. I have tried to deal with their level of discomfort. (Meeting, January 25, 2014)

I mentioned a different experience with that same population. As a white woman, I noted how I am constantly thinking about my teaching as it relates to the white male population, and in my experience, most have no idea how privilege and oppression operates. I provided an example during our meeting about how on the first day of the semester, I had four white males come up to me after class to challenge the material from the class session. I described to our group how it might have to do with the intersections of gender and whiteness:

> So much energy is put towards that conversation that I come away drained. As a white person, walking out of a class and having the emotional burden of having to explain privilege to other white people is the least that I could do in anti-racist education. It does take a toll on me because I have this conversation over and over again. (Meeting, January 25, 2014)

This conversation prompted questions that I shared with the team:

> I want to look at why do I get angry and feel disdain towards this group? How do I talk about race, in my skin? And how does that come off? And who's quiet in those conversations…it is typically the white male that has all this insight. And emotionally, I experience it every semester. (Meeting, January 25, 2014)

Those questions remained, and after the first meeting, I decided to further explore the idea of silence and voice, as well as the centering of whiteness, in my journal. I wrote:

> My two classes are very different. I tend to think it is because I have two older, white males who are VERY talkative in the second class. This class is roughly 10-15 min behind the previous class, every week! We have amazing discussions, but it often centers around their perspective, and my reaction/answer to their perspective. This makes me question whether other voices are heard in large discussions...it is my hope that the small group conversations elicit more participation from marginalized voices, but I am still worried. (Journal, February 18, 2014)

A few days later, I dug deeper. I reflected on the building of community and noted that some students are starting to feel comfortable with one another and with me, feeling like they could approach me. But I also considered who might be left out: "I think that this comfort that some students are demonstrating towards their classmates may be silencing others, and that's the part that I have difficulty navigating…where I feel pressure and concern" (Journal, February 27, 2014).

The first meeting explored another facet of race in the classroom. For Enrique, being Mexican affected the subject or course that he felt comfortable teaching:

> When I talk about certain things [in class] I can't help but feel very Mexican. [Laughter]…I will bring in the history of how Mexican people enter in my regular U.S. History, and I feel really guilty, that the Mexican guy is doing this…And I feel it, I get red in the face. It takes practice. And several semesters I get a little more comfortable, but it's never comfortable. (Meeting, January 25, 2014)

He analyzed and further complicated his identity and how he feels in front of his students, depending on the topic:

> I personally can't call myself an American. The word doesn't come out of me naturally. I mean, it’s because I was socialized as Mexican... [and told] "Don't ever forget."…Emotionally, when Barack Obama was elected, I felt a little bit American that day. But, here I am, teaching a US History class, not feeling American or not feeling comfortable with that word. (Meeting, January 25, 2014)

Enrique related his emotions to feeling within a group while teaching his Mexican-American History, versus outside of a group when teaching U.S. History:

> [In the Mexican-American History class] I have a certain license. I can almost bop them on the side of the head about an issue because I'm from within the group…And there's certain kinds of emotions that are associated with that…My sense [in my U.S. History class is] that I'm not serving this particular group of people…how do I try to make sure that they're included? (Meeting, January 25, 2014)

In a follow up to Enrique’s comment, I asked if anything would change if he were honest and open about his positionality, if he named it outright. He responded:

> It’s not like I do or I don't. I teach lots of classes and I teach the same class multiple times and in some classes I'll get closer to it and some classes, I'll consciously avoid it. Some classes just go by. And some classes I've actually brought it up, say ‘Hey, you know, I feel uncomfortable because I think you're

> looking at me as…a Mexican teacher teaching U.S. history.' So I've said that a couple times, and I don't know how people respond. They just look like they always look, like, just writing things down. (Meeting, March 8, 2014)

We all agreed how difficult it is to read what students are getting out of comments like that, comments that seem unrelated, but we know that they are a part of the class. We also agreed that maybe we should be bringing it up more of our classes. Enrique noted it was as simple as saying, "You know, I'm really uncomfortable. You're looking at me and I think you're saying the Mexican guy is bringing this up because he is Mexican" (Meeting, January 25, 2014).

Carolina's also explored race and teaching, and followed Enrique's comments with how ethnic studies comes from an activist tradition, and "one of the pillars of ethnic studies was that it was to be taught for us by us" (Meeting, January 25, 2014). As a woman of color, she feels very comfortable teaching her Ethnic Studies classes:

> I am clearly representing and no one else should be teaching this but me. And there is a real permission to represent and also an obligation and humility to represent…There aren't that many classes on this subject taught by people like me, so it's legit. It's humbling and something I do with a lot of pride. (Meeting, January 25, 2014)

Carolina's emotion around the subject was pride and a sense of belonging. However, she is still teaching in an institution that maintains white supremacy. In her journal, she grappled with imposter syndrome when she dealt with the bureaucracy of academia and grant funding:

> I thought I was over dealing with the imposter syndrome; the feeling that I had something to prove; the fear that I would be exposed a fraud, or found wanting. The grant report brings this out of me. The numbers that I report, which have little

> to do with what actually occurs in the classroom, in the relationships we've built, in the ways that students have grown or challenged themselves (which is entirely unrelated to their GPAs). I have to prove myself, in a way that others don't. I'd forgotten about this, but yup. This is exactly what's happening now. (Journal, February 11, 2014)

In our March meeting, Jeramy discussed a teaching moment that captures how race plays out in the classroom. A speaker, Hodari Davis with Youth Speaks of Oakland, visited his campus. Hodari Davis gave a presentation titled: "14 Minutes of Black History Month". Jeramy took his class to the talk, and followed up with an open discussion. One white student said that Hodari Davis was attacking white people. As the teacher in this scenario, Jeramy challenged the oppressive ideology and reflected on the situation:

> After class I was thinking about…how I only have a class size of 25, [and] 9 of them are white students…The whole conversation was dominated by the white students…A few of my Latino students were nodding their head in agreement, but they didn't want to say anything…It was interesting that the minority, the white students, took up the majority of the conversation, considering the topics. (Meeting, March 8, 2014)

He also noted, "As a result of our study, I have become more aware of how I react and why I say what I say." He considered how he was feeling during the incident and he thought about what his students were feeling, particularly his students of color. Carolina followed up on Jeramy's story with an affirmation of how it feels to be a student of color in a classroom when a discussion around race occurs:

> I'm kind of jazzed to hear your response…If I were a student of color in the class; I would have felt relieved that I'm not the one that has to say it. The teacher is saying it, which is very different from another white person…It's exhausting when you have to defend yourself. (Meeting, March 8, 2014)

Carolina also noted that she most likely would not have responded the same way, and that she does not know if I she could have if she wanted to, because of her ethnicity.

Gender, Emotions and Teaching

The final theme in exploring this research question considers gender. Both sexes were represented on this PAR team, which leads to findings that consider the inequality between men and women in teaching. Carolina, Lindsay, and Enrique encountered this theme in meetings and journals.

During our first meeting, the group shared why we decided to do this project. In her response, Carolina discussed intersectionality, which is articulated by Patricia Hill Collins (2000) as cultural patterns of oppression around social categories like gender, race, class, ability, sexual orientation and other identities, which are interrelated, bound together, and influenced by systems within society. Carolina explains how her positional identity affects how her students and colleagues see her:

> I think emotions are intelligent should be welcome in the classroom. As a young-looking woman of color, I think that for some students—I'm generally over this now, it doesn't bother me—but feeling like [I] always hav[e] to prove [my]self, that emotions in the classroom are a sign of weakness, or students think you aren't objective, therefore you aren't valid or your points of view aren't valid.. (Meeting, January 25, 2014)

In my journal, I wrote about a teaching experience that also wrestled with gender and emotion as it relates to my authority. A white, male student challenged a conclusion about sexuality and orgasms made by one of our readings. His reasoning aligned with biology, noting that men have more orgasms in college because they are at their sexual prime. I immediately responded with a rant on the messages I received about my agency

as a sexual being beginning with my first sex education talk. It was emotional, it included arm waving and voice raising, and many female students were nodding in agreement. My entry explained what transpired:

> After class…he mentioned that he was being logical and I was being emotional...the very essence of [our PAR] study! Heaven forbid a woman raises her voice to defend her own sexuality and her own truth…I mentioned that he should consider how his social location, as the white, heterosexual, male, your position is automatically assumed as neutral, and your response is informed by this 'neutral' position…I think that struck a chord.(Journal, February 18, 2014)

I shared that teaching moment in our March meeting. In recounting the story, my discussion of rationality and logic were connected to gender expectations:

> The student approached it in a way that said, 'I could tell you were very emotional about it.' Oh, thank you for letting me be emotional about my sexuality. Thank you. I'm glad I have your approval. You're also saying, your story doesn't count, it's emotional. Mine comes from just logic. (Meeting, March 8, 2014)

During that same meeting, Carolina explained how gender and emotions affected her personal life too, as a response to my story about delegitimizing emotions. She confronted her partner about word choice that discredits emotion:

> When you say touchy-feely in a way that makes it de-legitimate, that's your code word for saying this is bullshit, what you're really saying is that emotions and things that are feeling rather than thinking are bullshit. And so come up with a better word for that. (Meeting, March 8, 2014)

For Enrique, his discussion of gender occurred not in his classroom, but in an important meeting. In his journal, he recounted a candidate interview where he was on the hiring committee of ten people, two being male. In discussing the candidates, he:

> Used the term intensity, purposely avoiding the word emotion… [because] conversations from our PAR group were on my mind. I was conscious of not using the term 'emotion,' thus coloring myself as a typical male, insensitive to feminine perspectives. (Journal, May 2014)

In their discussion, Enrique mentioned the person was intense. The candidate was asked to respond to the following question:

> Many of our students are at risk of failing or dropping out because of challenges with disabilities, emotional traumas, financial stresses, or heavy demands at home. Tell us about a situation in which you dealt with a student who was struggling. (Journal, May 2014)

Enrique's journal recounted the response. The candidate referred to a student who was absent and then upon returning, showed signs of abuse. The instructor talked with the student and found out the student was raped. The candidate teared up as she told this story. In his journal, Enrique recorded:

> Two women on the committee choked down their emotions, and one had to leave the room. I said nothing, but felt many levels of discomfort, at least one was guilt, feeling some generalized responsibility simply as a result of being male. The most consistent feeling was that I would not like to be in this instructor's class. But why? As far as I know, I do not shy away from my emotions. Maybe it is that I do not like to process emotions publicly. I do not find it personally useful, and find that I am not helpful to others. While I am open, at some level, about my emotions with individuals, I am not in groups. (Journal, May 2014)

He went on to consider if the reaction was related to gender, and if so, how male emotion should be recognized by teachers. He also asked, "If we need to recognize that denigrating emotion is denying an important way of knowing, should we be also recognized that there are different ways of processing emotions?" (Journal, May 2014). Enrique's entry highlighted how male and female teachers differently process emotions.

During her final interview, Carolina considered how helpful it was to have two men in the group:

> It was nice to hear men say that they were also feeling vulnerable in the classroom…that they also felt like they might be failing at certain things or just not performing well. I think that's not something I hear a lot of male teachers admit. (Interview, August 24, 2014)

Overall, this theme investigated how gender was experienced in and out of the classroom, which was also related to how emotions are processed and interpreted by others.

Summary

In answering Research Question 2: "How do our positional identities influence our emotions when teaching?" I identified four major themes related to and power imbalance. First, the co-researchers' full time or part time status affected how and what can be taught. The next two themes considered the race and gender identities of each co-researcher. Each researcher explored various aspects of these themes, although I was the only researcher who explored social class. Overall, this question highlighted the importance of understanding one's positional identities in order to be critical of what is happening inside the walls of the classroom and outside in the larger institution.

Research Question 3:

In What Ways Does the Emotional Discourse Get Co-Created or Co-Destroyed between the Teacher and Student? How Does This Impact Our Self and the Other as Emotional Beings?

Exploring the emotional discourse between students, teachers, and colleagues elicited three themes. The first included the importance of being emotionally open with one's students. Each researcher grappled with this theme over the course of the study. The second theme, discussed by Enrique, Carolina, and I, looked at what happens when teachers choose to "see" their students as whole, imperfect beings. The last theme, covered by Carolina and me in our journals, focused on how community is created within the classroom.

Being Open

Over the course of the study, each co-researcher explored their emotional relationship with students. In this theme, we realized that being open with our students impacted ourselves and our teaching.

In our first meeting, Enrique explained why he wanted to participate in this study. He saw this opportunity to develop as an educator and to ignite energy into his teaching:

> I want to continue to grow and not get bored. When I have fun, I mean the class becomes fun. When I'm really engaged, I think we as instructors pull people along. I mean some people maybe hold them back, I'm sure that happens too, but there are those that need to be pulled by the instructor and they are pulled by the energy and excitement and the sparks that appear. (Meeting, January 25, 2014)

Carolina agreed with Enrique when she brought up how a connection to the material must be present in order for her students to want to study the same content:

> When my students sometimes don't buy [believe, or emotionally connect to] it, then sometimes I don't buy it…When I'm engaged in the class my students are more engaged. And I started thinking about the fact that I was feeling discouraged, and this is a very circular thing. If I don't buy it, they're not going to buy it from me. I'm co-creating this sense of feeling discouraged in the classroom; it's not just coming from them. There are layers. (Meeting, January 25, 2014)

Carolina revisited the question she was asking herself at the first meeting:

> How do I re-engage with my students when I want to check out? I'm so close [to the end of the semester]. You can do this. You can finish strong. You can dig deep and get to the heart of why you are here and why you do what you do. (Journal, May 13, 2014)

At the end of the semester, Carolina reflected on one of her first journal entries. She showed herself kindness in re-reading her journal and in reading entries from her co-researchers. She brought up the importance of recognizing the joy and pleasure that come with teaching, as well as the long and deep relationships we build with some students:

> I realize how hard it was for me to be present with my students this semester. That the cumulative stress of nine years of being an adjunct, four years of grant work with so little support, BCC accreditation, etc., all of this wore me down to a point of such self-doubt, and survival mode, and I missed being able to really experience the joy of my students and my classrooms. (Journal, July 7, 2014)

In this same reflection entry, she chose to re-focus on the value of the long and deep relationships she built with four student mentors who are graduates from the leadership program and now are alumni peer mentors for current students. Carolina gained more support from them than anyone else on campus:

> We all ate lunch together, shared resources, funny YouTube videos, talked about our families. We shared food, challenges, joys. We shared our lives. I know that I had gained their trust through all that we had been through together last year…I know for certain that I love these students and that they love and trust me. It is because of these women that I had made the intentional step to be more emotionally open to and with my students this year, to do my best to humanize our classrooms, to take more risks. (Journal, July 7, 2014)

Enrique addressed some troubling issues from the semester. He admitted in his journal in early March, and his fellow co-researchers in the meeting a few days later, that a course of his had not been doing well. He faced the problem head on and included his students in the discussion. Rather than hide behind his authority, he became vulnerable and open:

> I felt the need to clear the air, so I spoke as honestly as I could with the class. I admitted that I dreaded coming to class, and asked them for their feelings. I got mostly blank stares I made them an offer, one that I had thought through and discussed with the Dean. They were invited to attend my Wednesday class; it was same class, it met at the same time, and we were covering the same material. (Journal, March 5, 2014)

The power of being open with students was also brought up by Jeramy in our first meeting. He recounted a colleague who had been around for at least 25 years. She confided in him last semester that ten years ago she had a professional breakdown. She told him that the way that she got herself back on track was "by loving my students." I responded that there is power in even allowing oneself to admit that, to say it out loud. Jeramy speculated that it might have to do with the pressure to "hold it in, to be objective". This objectivity was a theme he explored the entire study. But at the beginning of the study, Jeramy pondered in his journal how his schooling failed to

prepare him for emotional connection with his students. He chose not discuss his family, college, or childhood with his students:

> Distancing my personal life and experiences from the classroom distanced me from my students to the point where my compassion for their lived experiences waned. I took on many of the attitudes my colleagues had about their students. I started seeing my students' absences as affronts and their excuses as trivial and perhaps even with suspicion. I started to discount the students' experiences, responsibilities, and struggles, and I took on the attitude that if the students wanted to succeed in college, they needed to 'figure it out.' (Journal, February 3, 2014)

As the semester wore on, Jeramy noticed that his journals tended to shy away from the one-on-one interactions with his students. His final reflection connected what was said in our first meeting to how he was feeling at the end of this journey:

> The teaching self is inseparable from the personal self. For too long, I tried to be the detached 'professional'…As a result of this project, I have completely opened myself to my students this summer, and I feel more comfortable and confident than I ever have in my career. (Reflection, July 17, 2014)

Jeramy noted that it could not have come soon enough, as he was scheduled to be the new coordinator for the *Umoja* learning community in the fall. He wrote in his reflection:

> I need to develop emotional connections with my students. That is the whole point of a learning community . . . to keep at-risk students in school. And when it comes to students of color, they really need to feel like they have caring allies and champions on campus. It is impossible to do this without opening up to them. (Reflection, July 17, 2014)

My own exploration of the theme of openness came in a journal entry around an in-class discussion. During the large class discussion, one of my students became heated

about the topic. She approached me after class and said, "That was really intense. I hope you didn't take offense to what I was saying." I decided to have an honest conversation with her and another student about what it's like leading a group discussion as the teacher. She didn't say I was defensive, which is where I thought she would go, but instead she was worried that I was taking offense to her comments. In my journal, I wrote:

> She felt confident enough and trusted me enough to be able to talk about our relationship, and that is what I love. I feel like when I'm thinking about my emotions, registering that I'm getting excited over a particular topic, I know students recognize that, but then that students know that it's coming from me as a person. They can talk to me differently and work their feelings about how they feel about an issue. I think that builds trust and community. (Journal, April 15, 2014)

The openness I felt in that moment is what allowed an important conversation to happen after class. We both gave each other the chance to explain our thinking.

During the second meeting in March, many of us shared difficult teaching moments. Enrique reminded us why being honest with our students' matters:

> You are you every single day. And I think that an instructor who is kind of open about who they are in the class; students actually know how to measure what is said, based on that personality. As long as that personality is not just perpetually putting students down and showing their power, just to show that they have power. I think that students give their instructors a tremendous amount of liberty when they feel that instructor is really authentic. (Meeting, March 8, 2014)

To close the discussion of this theme, I want to end with an end-of-semester quote from Carolina's journal, which encapsulates why this theme is so important:

> This is real life. The complexity. The living and the feeling deeply. The more honest I am with my students, the more honest they are with me, and that is a precious and complex gift. This semester taught me that I need support to hold with respect and compassion all of these experiences. Compassion for my students comes more easily than compassion for me. (Journal, May 24, 2014)

Choosing to "See" Our Students

The theme of seeing our students surfaced in my and Carolina's journals. However, Enrique had one point that surfaced during his exit interview. Carolina and I both wrote about the choice we made to see our students as whole human beings. The institution's structure actively fights against this, as outlined in the discussion section for Research Question 4.

Class activities are an important opportunity to "see" our students. Teachers have to plan activities that engage the emotional discourse between the teacher and the student. One example of this in my class was the Privilege activity. Students began in a straight line. I read nearly 40 statements, and for each one, students are instructed to step forward or backward, depending on whether it is an advantage or disadvantage. After the activity, I had students sit in a circle and share thoughts and feelings. A young woman talked about the statement that was hardest for her. She started to tear up when she shared, "Despite all the statements about discrimination, where you are born, etc., the one that really hit home was about having 50 or more books in your house". I looked her in the eyes and said to her and the rest of the class:

> 'You are amazing. You are here. You've done it. You are enough.' On the back of her card, she wrote in all caps, in different writing than everything else on the card with stars around it, "YOU ARE ACHIEVING BY JUST BEING HERE". I

> could tell it was an emotional way of writing what I had said. (Journal, April 15, 2014)

When I graded the cards, I cried upon reading it. I wrote in my journal:

> Little things that you say to students can validate their worth; and if I'm not thinking about that as I'm teaching, then that's not going to come across in the activities we do, what I choose to talk about, how I choose to approach the topic, and how I say certain things. (Journal, April 15, 2014)

Sometimes the large class discussion is too difficult to elicit emotional discourse. In this case, small groups can be the space where students and teachers can connect. I had the students reflect on an activity we did in smaller groups. One young woman told me and her group that on the day of the all-class activity, her heart was beating really fast as she was listening to the discussion. She said she was nervous, but she wanted to share something with the class, but could not muster up the courage. I wrote in my journal about the incident:

> She was supposed to have a kid at about 15, but she lost the baby at 13 weeks…She struggled and cried a bit telling us. I put my hand on her shoulder and told her how strong and brave she was. I said I can only imagine what hearing [her classmates talk about the choices made by the women in the book] would be like, and how it would be triggering. I told her that she has so much courage to even consider telling the class. Sharing her story with the three of us was enough. (Journal, April 1, 2014)

Not all discourse gets co-created during class. Many times students feel comfortable approaching their instructors after class. These moments allow for the teacher and student to build trust and choose to “see” each other. Carolina wrote about a new student who approached her after class to say:

> I just wanted to say thank you. I get really emotional in class because I realize that what I am learning here is so meaningful. I want to be a teacher. I want to do what you do. It's so clear that you are passionate and really enjoy what you do. When we were talking about internalized oppression, it reminded me I'm just learning now much I am worth. Some people are given all that confidence, but I'm just learning it now. (Journal, January 31, 2014)

Relatedly, I had an emotional incident with a student I hadn't seen in three class sessions. According to his classmate, his dad was sick and he has been struggling coming to class and keeping up with the work. I hung back to talk with the student about his sick father who was on dialysis:

> We started sharing about what is going on in our families and how hard it is to see our parents struggle…There we were, two people, sharing our struggles, our personal stories. Not a teacher, not a student. I told him, 'You showing up, just being here, is a struggle for you. And that's okay. I'm glad you're here. Keep me posted, let me know what's going on.' He said, 'Yeah, this is what my dad wants. He wants me to go to school.' I said, 'As much as it must be hard, you're doing it, and you're taking care of your father.' We hugged. (Journal, April 1, 2014)

This was a powerful moment for me too, because he was the second person (and first student) that I told about my dad's seizure in January. In my journal, I noted:

> Whether he fails or not, or gets a 'C,' it doesn't even matter. I know looking at his face, he wants someone to look at him…He wants someone to connect with. I can't have complete empathy, I don't know exactly what he is going through, but I can say and show him that I'm here. I see you. I hear you. I feel you. I think that's really important. (Journal, April 1, 2014)

Both Carolina and I wrote about teaching moments that revealed the complexities in our students' lives. When we reached the topic of parenting in my Marriage and Family course, I had several mothers come up to me after class thanking me for the

lesson that honored their struggle. One woman said, “I remember when we were reading *Promises*, you told me that 'I am enough, but society tells me I'm not.' That really stuck with me." In that moment, I recognized the power of my discipline and of truly listening to our students:

> I'm noticing that students are in community college are very vulnerable and in many cases need that human connection that says, ‘You are worthy.’ That's what I love about sociology. It challenges the culture that says that you need to live up to a certain standard, and if you're not, you're a bad person or are not doing it right. (Journal, April 15, 2014)

Carolina also reflected on a powerful assignment midway through her semester:

> I am grateful for students who wept in class, speaking of their narratives for their oral history projects. Their tears honored me, us, and the women for whom they wept. For the student who told me, 'Thank you for giving us the opportunity for this project.’ (Journal, March 24, 2014)

Her class ended with “lovely words from my students about being seen, being proud, understanding themselves their stories, and their families, differently” (Journal, 2014)

The more time I spent thinking about our emotional struggles as teachers, the more I started to connect the dots between caring and performance in class. During the March meeting, we discussed some impactful teaching moments that we had thus far. I said:

> All students come with vulnerabilities, heck us too! And if I don't tap into that, then they don't think I care. And what I'm finding this semester, and what I'm hearing from my students is they know that I treat them like a human being and that I listen. And I think I need to start from a place of ‘I believe you.’ (Meeting, March 8, 2014)

Enrique responded with a very different outlook. He does not want to have to believe students:

> Where do I draw certain lines? I actually don't want to judge anybody's explanation because I don't want to look at you and believe you, and I don't want to look at you because of the way you sit in class and not believe you. And so I have a structure, lots of assignments, but no makeups for any reason…Stuff happens to our lives. Just move on. (Meeting, March 8, 2014)

I agreed that setting up our class must be intentional. In the meeting, I pushed his line of thinking and challenged him to see that maybe the entire education system has already failed the students who show up to our classes. I explained how our relationships with our students make us who we are as teachers:

> We have to admit that some part of our job is therapist-like. I think about the number of students in my classroom that have been told their whole lives negative things [about their learning], and they've internalized that. But, I can't be making assumptions on how they're learning unless I hear from them. So the more I open that pathway, then the more I'm honoring myself…because I find myself through them. I'm not my teaching self without them. (Meeting, March 8, 2014)

Carolina also added to the discussion on believing our students and wanting them to do well. She noted that the students have different conflicts and obstacles, so everyone will not necessarily be prepared in the same way, every day. The key is helping students not feel like they are bad students:

> For one student, getting dressed this morning and getting to class at all was huge because of all the things that had to get done to get out the door that day. And that might be very different than another student who had a parent drop them off, or they had to take care of their brothers or whatever…I really like the idea that this is something that moves beyond judgment, and it moves beyond just identifying barriers. (Meeting, March 8, 2014)

To conclude the section on "seeing" our students, I want to share one of Carolina's last journal entries, which happened to be on the day that Maya Angelou died. In memory of her, Carolina wrote:

> Maya Angelou died today. And with this, I think about my teaching too. People will forget what you said and did, but they will always remember how you made them feel. How do I want to make my students feel in my classes? In my presence? Even when we disagree. Even when I tell them no. I want them to feel respected and seen. Regardless. (Journal, May 28, 2014)

This theme highlights the humanizing possibilities of an education that explores emotion as a site for transformation.

Creating Community

Carolina's and my journals serve as the data for this theme. We tended to reflect on what was experienced in the classroom more than Enrique or Jeramy. The theme relates to the co-creation of emotional discourse because the more open and honest Carolina and I became, the more we were available to notice moments of community in our classes.

Towards the middle of the semester, I recognized a class activity that became a defining moment:

> Students were staying after in both classes in order to accomplish and make a good argument so they could report back to the class. I watched students walk away together still talking. I could sense that they are making real friendships, even in my 40 person classes. It made me happy to see that, and it felt good. (Journal, March 17, 2014)

This moment spoke to me and demonstrated how students enjoyed each other in my class. On the last day for my Sociology of Marriage and Family courses, I did a reflection activity in a large circle. Students spoke of the community they built. They mentioned enjoying listening to other students. This part of the entry highlighted why student voices are central to creating community:

> Someone brought up that I'm a teacher that actually gives them the space to talk, so that teacher's voices aren't the only one being heard…other students reflected on how the cards were a positive thing that allowed them to be heard, or as a way to process information and talk to the teacher on a personal level…A lot of students set goals for themselves. Several of them were to have to the courage to speak up in class. (Journal, May 15, 2014)

My students found a space where they could be heard. This next excerpt of the same entry shows how important "seeing" students was in my class. The organization of the class and the assignments made it a very communal experience:

> A student said that this class was like a family…several mentioned making friends and saying hi to each other on campus, because they know people's names. One student reflected how they had classes where the teacher doesn't know their names and the student doesn't know a single person in the class. She said [that as a student], she walks in and doesn't say anything for the entire session. (Journal, May 15, 2014)

My Introduction to Sociology class did not feel as communal. However, there were several moments that occurred during and after class that speaks to building community. For class that afternoon I showed a video demonstrating racism and we discussed it as a class. I stayed after and spoke with two young white women:

> We talked openly about the structures/frameworks in our heads that tell us what to say, how to act, what to think. One of the students said, 'I wish people would be

> more honest in class. I can honestly say that I don't know what I would have done in that situation, and I very likely would have called the cops on the black kids.' (Journal, March 27, 2014)

Her comment was tough to hear, but completely understandable. In my journal, I asked myself, "How do I build that space for students to be able to confront that?" The moment stood out to me. I wrote:

> I'm leaving energized, even though I was a little tired coming into class today. It makes me love teaching because people want to talk with me after class, and I love that, it's one of my favorite things about teaching! (Journal, March 27, 2014)

Even though my students were addressing the discomfort of students in class, the ability to talk about it with other students calmed me. I recognized the importance of building relationships with students as ways of opening doors to other students.

Carolina also built community with her students. Similar to my course on Marriage and Family, she found the group projects she designed as a key factor in bringing the class together:

> The projects were unique and creative, and each group's personality was so evident. The group project did, as I always hope that it does, show how to build and solidify community among the students…such a gratifying way to end what started off as such a shaky beginning of the semester. There was laughter, and creativity, and pride from each group, despite the stress of the past few weeks of pulling together the projects. They were so supportive of each other's work too, and that was golden. (Journal, May 8, 2014)

Early in the semester, Carolina's students attended a Saturday symposium put on by the USF. Their appearance showed Carolina how important the community they were building was to them and to their success over the semester:

> They came…with bags full of dim sum to share with one another and with me. They were excited to participate they supported each other, like they always do, and that says so much about who they are. Today was a hopeful day and I am grateful for it. I'm grateful for my students, their enthusiasm, and commitment. (Journal, February 1, 2014)

The community theme goes further outside of the classroom for Carolina. She was able to connect with other faculty and staff at a national Ethnic Studies conference in April and considered herself grateful to be surrounded by colleagues and for:

> The reminders that, in my heart and gut and liver, I am a teacher. I am NOT an administrator. The classroom is my space. It's the place I most want to be, professionally. So many times, I've counted myself blessed that I have work that I feel good at, work that I believe in, and work that I love. It's helpful to remember that. (Journal, April 17, 2014)

Summary

Three themes emerged to answer Research Question 3: "In what ways does the emotional discourse get co-created or co-destroyed between the teacher and student? How does this impact our self and the other as emotional beings?" The first included the importance of being emotionally open with one's students. Each researcher grappled with this theme over the course of the study. The second theme, discussed by Enrique, Carolina, and me, looked at what happens when teachers choose to "see" their students as whole beings. The last theme, covered by Carolina and I in our journals, focused on how community is created within the classroom.

Research Question 4:

How Do Institutional Norms, Budget Constraints, and Job Duties Influence Our Emotions When Teaching?

For the fourth research question, the PAR team found several themes. The first theme reviewed the lack of support from administration and colleagues. Enrique, Jeramy, and Carolina covered this theme in meetings and journals. The second theme was explored by Carolina alone, and considered the dysfunction of her institution. The final theme is the dehumanization of faculty, staff, and students at all of our institutions. All three themes demonstrate the emotional aspect of teaching at the community college and the adversarial relationship to funding and serving our community.

Lack of Support

The first theme investigated the lack of support from the institutional level, as well as between colleagues. Carolina, Enrique, and Jeramy addressed this theme in their journals.

Carolina spent a lot of the semester of the study struggling to keep her head above the water. Her first journal entry shared her feelings of discouragement, the "familiar" feeling of being alone and unsupported, and the "comfortable (and not entirely accurate) role of playing the martyr" (Journal, January 29, 2014). She needed more support:

> I am so grateful to have one colleague's support in this, but really, there should be more. The administration should give a fuck. My staff should be better able to assist, emotionally and practically. But we are all spread so thin, like butter scraped over too much bread. (Journal, January 29, 2014)

Carolina recognized that the program she has directed these last four years is not just her responsibility. The grant for the program was a commitment the college made and was not fulfilling. She questioned how it got this way:

> I wonder why I was so willing to take responsibility for this. Some of it is my own drive and desire to achieve, but, in fairness to myself, much as this was also how I was made to feel—my administrators should have been lending their support, but instead made me feel as though I were in it all alone. (Journal, February 22, 2014)

In the same entry, Carolina wrote about how her department chair is disinterested in supporting the program, but she was happy to take the grant money. She described what her work did for her students and colleagues:

> Over the last three years, I've secured money to save nine classes that would have otherwise been cut due to budget cuts. That's hundreds of students. That's my colleagues having jobs. That's them maintaining their health benefits in this insecure system. (Journal, February 22, 2014)

Her commitment, strength, and courage is what made this program survive. Enrique and Carolina both touched on the theme of support.

For Enrique, he noted how the leadership often fails to hold on to their commitments:

> Our society often makes a lot of statements about making choices and being responsible for them. Unfortunately, the model we get over and over is of people in positions of responsibility ducking out. (Journal, February 24, 2014)

Jeramy's connection to this theme arose during a meeting on his campus. He, too, struggled with how the leadership on campus makes decisions and follows through. Particularly, the goals of the institution may be at stake. The meeting occurred on March

25, 2014, which discussed the identity of the professional development program at CSM, the name, and the fall flex activities. In the meeting, Jeramy recorded in his journal the background story of a leading, veteran senator who had worked at his school for the last 30 years. Up until that year, this woman had been oblivious to campus-wide activities and initiatives, and according to Jeramy, if it did not affect her department, she did not care. She was "tired of this "touchy-feely stuff" that the group was attempting to incorporate into the programming. Jeramy wrote:

> She is the epitome of the emotionless, individualistic academy. The funny thing is, she's very passionate about her students. But that emotion is a private one that never extends beyond her classroom or office, and based on her comments in [the meeting], she doesn't believe we, as professionals, need or should discuss topics of emotion, whether it be our own, or our students'. (Journal, March 27, 2014)

Enrique noted that, "It is not just the administrators who fail to meet expectations, as well as social justice commitments." He saw an apparent lack of support or empathy for students when considering pre-requisites (courses that must be taken before enrolling in another course) for the courses taught by he and his colleagues:

> I feel a certain guilt associated with not outing people in my department [and the college] who profess social justice orientation, and say it's all about the student! And then when they vote or act to institute certain kinds of practices, whether it's establishing new prerequisites, the tone and the words I hear are about limiting access. It's all about open access, as long as that doesn't appear in my class. (Meeting, January 25, 2014)

During the first meeting, I asked each person why he or she wanted to be involved in this study. For Carolina, part of the draw was related to building community. She described how it is difficult for her colleagues to support each other:

> [In order to do] this work well means working in community, having support. I am quite aware that I have not nearly enough support. My colleagues and I are all really down with each other, [but] we don't see each other…We may talk on the phone every now and then, but everybody has their hustle. (Meeting, January 25, 2014)

Carolina's journals showed that a few colleagues did reach out during the semester. In the following entry, Carolina wrote about the guidance, support, and affirmation received by her "steadfast and most important ally at BCC" and what the responsibility for the grant felt like on her "sore and tired shoulders":

> It is the college, it's my department, it's the institution who should be sharing this responsibility with me. I know what I needed her to remind me and insist on this. It is not my failure, there is a system. All the responsibility—I'm making it easier for BCC, my administrative leaders to escape responsibility, to place the blame on me, as I am placing the blame on me. And as I write that, I realize this is an old survival pattern, one that I have and can outgrow: no one's blame or shame hurts more than mine. (Journal, March 27, 2014)

Dysfunction

The theme of institutional dysfunction and overall lack of accountability centers on the accreditation struggle that BCC faced this last year. Carolina was at the center of this, and so this theme followed her journal entries and the final meeting we had at the end of the semester. No other researchers considered this theme.

At the beginning of the semester, Carolina wrote an entry on the interrelated functions of the college and the dysfunction surrounding the problem with accreditation:

> I am so frustrated with BCC's administration and its bullshit. The secret pay raises for administrators (which, of course they denied, until they were caught) at the same time they are jerking around adjuncts, and cutting classes (before the add/drop period was over!). Administrators making speeches about 'unity' while

> making irresponsible decisions that we—faculty, staff, and students—have to absorb, and live with. (Journal, February 11, 2014)

In an important entry, Carolina looked at how the climate of her institution affected her teaching and the her well-being. The stress she felt was directly related to the institutional dysfunction:

> It is so clear but the hardest part of the job the most exhausting part of the job has nothing to do with the students. The classroom has been difficult, of course, but also a joy. The exhaustion and frustration has been about working with administration, the passive aggressive and sometimes outrightly aggressive tactics, the mess, the inefficiency of our systems that has been the source of most of my frustration. (Journal, February 22, 2014)

In the same entry, she mentioned the lack of support (which relates to the last theme), but also how the administration must be equally stressed. She wrote about the difficulty with paperwork and follow up with the grant. She felt resentful towards her administrators for the lack of support:

> The smallest requests I make are made to seem like great burdens. They are stressed, and worn too, by all of the same stresses and frustrations. Much more is being asked of them, by bosses and deans, and I empathize with that. The system is so broken. I know that we are not unique at BCC, but it sure does seem like we do dysfunction better than most places. I'm exhausted. I'm not sure how I'm going to make it through until this fall. (Journal, February 22, 2014)

Carolina reflected on the year prior in one of her last entries. She pondered her relationship to the school, where the school has been and where it is headed, and how this impacts the climate on campus:

> It is incredible to me what we went through this year, as we faced the possibility of losing our school. BCC means a lot to me as the place that had been my dream job, with my ideal population of students, as the place where I took my first

> Ethnic Studies class as a recent east coast transplant in 1998, as a resource, as an absolutely necessary institution for this city. That is no small thing. And that uncertainty was with us, all the time, whether we knew it or not. (Journal, June 24, 2014)

In the May meeting, Jeramy and I asked her about the impact on students. She explained that the uncertainty around accreditation affects the choices students make about classes. There is a lawsuit going to court in October 2014, which will likely go on for many months, and during the course of that lawsuit, the college will remain open and accredited. She noted that this instability breeds worry and fear, two emotions that counter the goals of higher education. She explained the situation:

> We have no idea what our enrollment is going to be like next year…We tell students that we're open and we're accredited, and we are, but we have no guarantee of how long that will be…We can say that we're doing everything we can, and we can say we're not going to let the college close, which a lot of people really genuinely feel, of course, and they're typically working for it, but there's honestly no guarantee. (Meeting, May 10, 2014)

Another facet of this theme is the administration's discussion of consolidating the various diversity studies into one department. The current departments consist of Asian American Studies, Latino-American Studies, African-American Studies, Asian Studies, Philippine Studies, L.G.B.T. Studies, Interdisciplinary Studies, and Middle-Eastern Studies. She explained that most are separate, discreet departments with individual chairs, which allows for autonomy, including separate budgets. Another factor that must be considered is that some of these departments are the only ones that exist nationwide at the community college level.Carolina explained that efforts to consolidate have been around

for years, but it has gotten more traction with the accreditation issues. In fact, she described the administration's tactics as sneaky:

> It doesn't come up on agendas anymore, none of this is written down, things are just happening in meetings, and it takes a lot of community advocacy work to uncover. [For example], "Wait, when you say this, what you're really talking about is…getting rid of our department chairs, right?" So they don't talk about consolidating [departments], they're using coded language, and what they're really talking about is reducing our class offerings, reducing our number of staff, reducing the autonomy of the departments. (Meeting, May 10, 2014)

The faculty, staff and students have resisted. However, Carolina explained that even when they do what is asked of them, the outcome is not helping the students:

> Our department has really strong enrollment even with all of this happening…and our students are meeting their SLOs [Student Learning Outcomes]. Even if you do try to play their game, we're meeting those measures, and still, this is all happening… [Our classes are well enrolled each semester], but even still, they're talking about reducing our class [offerings]…Even if it weren't a much bigger issue, the basics of community college, the business model says that if you get butts in the seats, then the classes should remain; And even that doesn't seem to apply, which is so frustrating. (Meeting, May 10, 2014)

She concluded that comment by saying, "The moral of the story is don't even bother trying to play their game, and just do what you have to do" (Meeting, May 10, 2014). Carolina ended the conversation around the dysfunction at her institution by taking it nationally:

> There's a lot at stake, and so obviously, there are a lot of people who are fighting back against this really hard, but then I'm like, part of the thinking is if we can't save ethnic studies in this city, at this institution, it's something way, way broader is happening. (Meeting, May 10, 2014).

Dehumanization

The final theme for this research question is related to the previous themes. Beginning with the dysfunction experienced at BCC, it is not too surprising that institutional dysfunction allowed the administration deny students (and faculty) their humanity. Carolina wrote about a meeting that occurred early in the semester:

> I am struggling with administrators, and even my loyal dean, talking about our students and reducing their value (and ours) to dollar signs: "Butts in the seats". Dollar and cents from the state for every student. And in these meetings, I just stare, incredulous. Levels of red rising, cartoon-like, in my eyes. You know that we do more here than that, right? We are more than that. We are worth more than that. (Journal, February 11, 2014)

At our March meeting, roughly a month later, Carolina connected the low morale at her college to the devaluing of the students.

> I don't think that it's exactly a cause-and-effect thing… [but students are] obviously not immune to it. This is why the dynamics [of my class] are particularly slow, but it would seem logical to say that it has some impact on the students. People know when they're not being valued. People know when administrators are talking about dismantling programs, or when our classes are being threatened. (Meeting, March 8, 2014)

The same month prompted an entry on the police violence that occurred on campus during a peaceful protest. Carolina recounted that day in her journal, which was discussed in the findings of the first research question. Also at the end of the semester, she reflected on the police brutality entry. The police and administration blamed the students for the violence. The dehumanization and stripped agency was palpable in her entry:

> This incident with the police on campus led to some really important conversations in both of my classes. The fall-out and tension on campus afterwards was undeniable—especially after the chancellor and other blamed the students (!!) for the violence, rather than the 20+ city cops THEY called in. This affected so many students and faculty, me included. (Journal, June 22, 2014)

Another conversation occurred during the March meeting, which turned to students and writing research papers. Enrique and I discussed the issue of bias and subjectivity. For me, I related it to the theme of dehumanization, "[Students] don't see themselves in the research paper… [they will ask,] can I use I? It's crazy that we have taught our students that you don't belong in this conversation—remove yourself as fast as possible" (Meeting, March 8, 2014). It is not only the administration that has the ability to dehumanize students, but the pedagogical practices that faculty employ can as well.

Jeramy and I attended Scottsdale Community College's Genocide Awareness Week in April 2014 where we presented on HRE in the community college classroom. Part of our workshop asked participants to consider emotions when teaching. Jeramy had a thought-provoking conversation with two high school teachers about Common Core Standards and its exclusion of emotion. This discussion related to the previous mention of curriculum and dehumanization. Because of this conversation, Jeramy did research and wrote the following in his journal:

> One of the benchmarks of the English Common Core is 'Reading, writing, and speaking grounded in evidence from texts, both literary and informational'…This pillar of the common core goes on to note, '[r]ather than asking students questions they can answer solely from their prior knowledge and experience, the standards call for students to answer questions that depend on having read the texts with care.' (Journal, April 14, 2014)

Jeramy worked through the language of the Common Core in his journal. He stated that he was not against using an evidence-based approach in English composition courses, but he saw how the standards "overemphasize logic at the expense of the personal/pathos" (April 14, 2014). He grappled with the false dichotomy of emotion and reason, while simultaneously highlighting the dehumanization of this dichotomy:

> One of the major roles of higher education is to create an educated electorate that is engaged in national and global affairs. It is almost hypocritical, and potentially dangerous, to ask students to navigate the political arena with only objectivity. Politics and public policy is rife with emotion, and the mainstream media and Internet are littered with propaganda and 'facts' that are meant to incite emotions. If our students cannot reconcile their emotions and channel them into meaningful dialogue, the political system will continue to be debilitated by ignorance, extremism, and intolerance. (Journal, April 14, 2014)

At the end of the semester, Jeramy and I reflected on our roles as educators. In these reflections, we both considered how our very responsibilities situate us as separate from our students. In June, I reflected on a February 2 entry.

> One of my last entries is on the final face-to-face class I had with students, but that is not the END of the semester. I didn't reflect on grading. Thinking back on why and how I felt during that time, it wasn't the emotional, connected, compassionate teacher that I want to be or present to the world. I was self-editing, in a sense. If I was feeling desperate to finish the semester, thinking about the future and not the present, I didn't want to admit that; I didn't want to document that. (Journal, June 20, 2014)

I continued to reflect on the responsibilities that we have at the end of the semester:

> Grading is such a solitary, authoritarian, inhuman aspect of our jobs. I hate it. And I avoided documenting that. It's funny, I say good bye, I'm moved by all the good byes, but then a few days later, I'm reading final essays and completely over it.

> How did that happen? How was I able to emotionally disconnect? The papers and final grades, papers created by human beings, all become something that is holding me back from my summer. There is disconnection at play. (Journal, June 20, 2014)

The disconnection I felt with my students at the end of the semester was a coping mechanism. Our roles as faculty discourage human connection and empathy. During Jeramy's exit interview, I asked how he has changed because of the study. His response includes similar obstacles that I mentioned in my journal:

> There's this whole process where students come, and they learn and all that, and then we have to give them a grade at the end of the semester. I think this is kind of an issue because the fact is that we're judging our students and that is always going to tend to create that distance between us and them. We can never really fully connect with our students. (Interview, July 26, 2014)

This theme and detailed findings demonstrate the inherent tensions between HRE and the neo-liberal movement in higher education.

Summary

Three themes emerged to answer Research Question 4: "How do institutional norms, budget constraints, and job duties influence our emotions when teaching?" The findings of the first theme highlight the lack of support within the institution. The second theme explored the specifics of dysfunction and lack of accountability at one institution. The final theme related the dehumanization of faculty, staff, and students within administration, curriculum, and pedagogical practices. The increasingly neo-liberal practices in higher education counteract our ability to value the whole being.

Research Question 5:

How Does Engagement in Critical Emotional Praxis Impact Our Teaching?

The final research question explored critical emotional praxis, which is one of the theoretical foundations of this study. This concept describes emotions as a place for transformation and a site of resistance (Chubbuck and Zembylas, 2009). To engage in critical emotional praxis, the first step is identifying the emotions as experienced, but also understanding there are unjust systems upholding practices and relationships surrounding emotions. These are the institutions themselves, the dilemmas experienced as teachers, grades, adjunct labor, etc. This is a recognition of the social construction of emotion and the power relationship that happens with emotions depending on positional identities in a given situation and who is allowed to demonstrate what emotion.

The next step is reflecting on the emotion. Positional identity is also present in this stage and whether one is actively or passively in experiencing the emotion. Once the social construction of emotions is reflected upon, then professors are able to use that knowledge as part of the social change process (Maulucci, 2013). Critical emotional praxis recognizes that emotions are human, which relates to human rights education, and it can empower educations and our students if they learn how to identify, reflect, and respond to these emotions.

In order to honor critical emotional praxis, it seemed necessary to chronicle each researcher's growth throughout the study. Therefore, the findings for this section are organized by researcher. Common themes emerged, even though each researcher took his or her unique journey. All researchers noted an impact on pedagogy, a heightened sense

of emotional awareness in self and in others, and the ability for personal and structural transformation.

The nature of the methodology, specifically our choice to use journals as the main source of data, made this a personal journey. Enrique and Jeramy tended to not be as introspective; rather they investigated more abstract institutional inequalities like adjunct labor and the over-reliance of objectivity in higher education. Carolina used the journal to process her feelings around her workload and lack of support at her institution. I tended to focus on my pedagogy, my work-life balance, and the emotions I felt while teaching. We all chose different things to write about, which revealed the personal, emotional aspects of our relationship with teaching.

Carolina

Carolina is a woman of color and Ethnic Studies professor at Bay City College. She has spent ten years teaching part-time at the community college level, and a previous six years working with middle school and high school students. She is currently enrolled in USF's International and Multicultural Education doctorate program. The next section details one semester of her journey practicing critical emotional praxis.

Impact on Pedagogy

Carolina's journey through this research project focused on survival, self-love, and her day-to-day resistance to the changes happening at the school. As a result, most of her journal entries did not cover her pedagogy. Two entries did relate to the theme of pedagogical impact. In the following entry, she considered how she organized the class as a way to honor the struggles that both she and her students face. She recognized the

choice she had to be kind and honest, and that she and her students were doing their best. She also noted the tremendous amount of compassion and empathy she offered her students this semester. She was more lenient by offering make-up exams and extra credit:

> I was remembering how, once upon a time, some things were so important to me as a teacher. The policies that I would enforce, with the best of principled intentions, are just not how I operate anymore. When giving the choice to use my power to punish or to encourage, I choose (with difficulty sometimes) to encourage, to provide. (Journal, May 13, 2014)

The idea that her struggle is somehow connected to the struggles of her students opened up her pedagogy.

The final months of the semester brought reflection. As she revisited her entries, she noticed points where she made decisions, mistakes, and where her personal criticisms and failures crept in:

> This day was a kind of turning point in the semester for me, for better and worse. It reminded me that if I am feeling something in a classroom (e.g. the low energy, the need to rebuild community, that of course my students are feeling it too). It was the start of a flood of sadness and self-criticism. It was a kick in the ass, and the start of doing active rebuilding in my class—which led to a much stronger second half of the semester. I threw out the semester's plans and solicited feedback from the students and we redesigned the semester with more energy and enthusiasm. (Journal, June 20, 2014)

When she opened herself up to her students, trusted in them and the process of teaching, she was able to change the course of her semester.

Self-awareness

As mentioned in the previous section, most of Carolina's journaling focused on her feelings toward her herself, students, and institution, and not as much on her pedagogy. She noted this in a reflection journal entry in June:

> As I read back on these reflections, with the knowledge that others will be reading them, I feel self-conscious that I sound whiny and repetitive, with very little 'real' reflection on my classes and their processes. (Journal, June 22, 2014)

During past semesters, Carolina kept a teaching log where she would check in with herself at the end of each class, or week, to reflect. She avoided that this semester:

> I think I was so afraid to look at what I called my failure, and have been plenty tired of hearing myself complain. But I also missed documenting a lot of the joy that I experienced, and the learning that I saw happening in my classroom. (Journal, June 22, 2014)

A result of her focus on her thoughts and feelings toward teaching was a robust section on the theme of self-awareness. Carolina practiced this throughout the study.

Carolina was honest with herself from the beginning. At our first meeting, she discussed her relationship to emotions and acceptance:

> It's kind of evened out, the idea of being emotionally invested in what I'm teaching, not taking it personally and not feeling wildly discouraged. If I feel like my students are rejecting me, they are not. So I think that's the risk we take in opening ourselves up. (Meeting, January 25, 2014)

Despite this admission to us, Carolina wrestled with whether or not she believed what she said at our meeting:

> I had thought (liked to pretend?) that I was past the point of taking things personally in the classroom. I remember a speaker (who was it? A wonderful

> critical pedagogue) who told us (as though addressing her students): “I am not afraid of your anger. I am not afraid of your resistance or your apathy. Let’s engage.” And I thought, and still think, I want that. (Journal, January 29, 2014)

This first entry was filled with musings on the current state of her teaching self. She noted feelings of resentment, wondered why she was working so hard when the current cohort of students did not appear as invested as previous groups. And then she thought about the expectations she put upon this new set of students, instead of allowing them to be themselves, find their own rhythm, set their own tone. She wrote:

> I feel like I did something wrong. That I failed somehow. That this reflects badly on me, on what I did or didn’t do to make this cohort gel the way that last year’s cohort did. That the magic and love that they created last year didn’t magically transfer. I am disappointed that I am making these comparisons. (Journal, January 29, 2014)

Her level of self-awareness allowed her to recognize, “And, of course, I am buying into the narrative of the magical teacher. That I will be the change agent, single-handedly (!) in their lives. And that is a whole lot of ego” (Journal, January 29, 2014). Her deep reflection in this entry showed that her journey was a process. She struggled with balance, feeling overworked, and feeling like a failure so early in the semester. She ended with an acknowledgment that:

> I know better. I know that this is part of the process too. I know that this all arises when I am feeling burnt and isolated and over-tired. I know there is a better balance to be had, and that I have only to find the courage to make the decisions to make it happen. (Journal, January 29, 2014)

She had to remind herself a month later that although it was a fatiguing week, where she felt anxious and discouraged, she admitted, “I know that I am out of balance

when I find myself taking personally my perception of my students' attitudes in class. I'm tired. So I'll rest" (Journal, February 21, 2014).

The semester wore on for Carolina. With the institutional climate, lack of support, and the responsibility of running a program, she was feeling very vulnerable on campus and in her classroom. She wrote, "Teaching with my whole self means that if my self is fractured and exhausted, then that's my teaching too" (Journal, March 8, 2014). It was at this time in the semester, just about midway, that she took responsibility for her own self-care and reached out to her support system. She wrote a heartfelt letter to her "circle of women:"

> As committed as I am to my work and as much as I love teaching, I am exhausted on a whole new level—physically, emotionally, spiritually drained. I had some really difficult experiences with students and administration over the past few weeks, and they have left me feeling tender and vulnerable in a way that isn't healthy. I feel like I walk at work with a target on my back. In other years, when I've been more balanced, this was easier to manage, easier not to take personally. But I feel so raw, like an exposed nerve. And I feel low and small. And I am just sad. A lot. (Journal, March 23, 2014)

This vulnerability fueled the feelings of failure, which most of the co-researchers wrote about in their own journals; however, Carolina's entries on failure were linked and exacerbated by institutional issues and the overall lack of support.

In April, Carolina made an important and life-affirming decision. She wanted to step down from directing the grant-funded program that she created. The decision was not made lightly, but was done to preserve her teaching self and personal life. Her entry spoke her agency in the process:

> I know it's a step I have to make…I've felt more demoralized more depressed. I'm overworked, which is nothing new, but I do feel more hopeful today. An end, one of my choosing, in one way or another is forthcoming. And that in itself will require some planning and an amount of courage. It is a choice that is mine to make. (Journal, April 17, 2014)

It was at this time of the year that Carolina began to process the joys and gratitude she felt in her teaching, to recognize "how much joy and pleasure there is in this work" (Journal, February 1, 2014), but she had to actively choose to witness that:

> I am not writing enough about the joy I feel in the classroom, about when things are going so well. About the gratitude, I have in everyday small moments. I feel them, but they don't require the processing (ad nauseam) that apparently, the fatigue does. (Journal, April 15, 2014)

The end of the semester brought many gratitudes. As she read through one class's journals, she realized:

> They gave me so much energy, so much hope. Not a hater in the class. (Which, I'm embarrassed to say, was SO good for me). A class where everyone was engaged, a class where I could feel at ease and to be myself (which, truly, is one of the greatest gifts a class could offer me). A class where I knew I was doing well. A class where I knew I was a good teacher. There is ego here, but there is also, simply, validation, and kindness. (Journal, May 23, 2014)

In this entry, she was honest with how well the semester turned out. And how regularly we face problems in our teaching:

> I know, as a teacher, you can't win them all. Of course, I have had my tough semesters and my critics over the years, I remember their names and can see their faces clearly…There will always be growing and stretching years, this is certainly one of mine. (Journal, May 24, 2014)

Carolina took note of the growth she experienced in this “stretching” year. She discovered that she was able to distance her emotions from the work a little. But, she still has all of her emotions, and wants to, because that feels authentic and real for her. She continued:

> I [to] let myself just be kinder, to me and to others. As much as I love and believe in this work, it is not all of who I am. I chose this work because it aligns with my beliefs and values and skills, but this work is not the only way to define me. And (perhaps most importantly), 'success' at work is not the only way to define me. (Journal, May 13, 2014)

She met the full humanity of herself and her students at the end her semester: “I did my best. Even if my other class started to slowly and didn't hold together the way that I hoped, I did my best, and we all did” (Journal, May 24, 2014).

At the end of the study, Carolina received very positive results from a group of independent researchers who were evaluating her program. Carolina was more than relieved. She now had the evidence that she was not failing. She noted, however, that the emotional investment in the program was a “double-edged sword” because it was difficult to balance commitment and a healthy perspective on her work:

> I think the balance lies between being emotionally invested in my students and the work, without judging myself as lacking, as failing, without placing all of my self-worth as a teacher on the outcomes. Ah, investment in the process, but not the outcomes. Something easy like that! (Journal, June 24, 2014)

I found it interesting that her last entry, as quoted above, connected to another entry during the middle of the semester, which was possibly her lowest emotional point:

> I aspire to that, truly. That balance, that giving of our whole selves and also knowing that we are not all that important. That the ego and with it the fear and

> inadequacies can rest and step aside. And we can do the work with as much love and energy as we can. (Journal, March 14, 2014)

Emotional Awareness in Others

Carolina developed emotional awareness for her students. Two instances arose over the course of the study that capture this theme. She described the one incident in our March meeting. She explained that she had a student who was not passing her class, but he was engaged and wanted to be there.

> It's not clear, and he's never exactly told me, but…there's trauma, and he clearly has some darkness that he's working through—that's how he phrases it to the class. But he's super respectful, and I think for him, he needed a community. And he's always organizing things outside of class for the cohort to get together. (Meeting, March 8, 2014)

What this student wanted out of the class was different than other students. He did not plan to transfer and did not turn in many assignments. So, Carolina recognized that her job for him was also different:

> My job for him is to stretch him a little bit, to try, and prepare him for whatever comes next…I think my job with him is to give him a safe place to be for a while. And a place where he can learn with other folks, but he's not going to learn in the same way as they do. (Meeting, March 8, 2014)

The second incident involved a student's grade. It is less about the emotional awareness in her student, and more about Carolina's consideration of the impact. The relationship she had with this student was complex. She and the student had had a close relationship, but then the student began missing class and eventually approached Carolina with critiques of the course. She wrote in her journal at the end of the semester that she felt afraid of disappointing the student and being judged by people, particularly the

community of students of color on campus, with whom she was involved. She noted her own feelings toward the situation:

> I know I am internalizing this, much too much. I need to make this easier on myself…I am clenching my teeth over this. My stomach is in knots over this. I resent that. (Journal, May 30, 2014)

She explained that her student earned the grade by not turning in assignments or having regular attendance.

> This is weighing on me. More than it should or would in another semester…I feel as though I am hurting her. But I am not the one doing this. This is a grade she earned, after the choices she made…Because I wanted so much for her to succeed. Because she is a member of my community. This is annoying, but it is also what happens when I invest in my students. I would rather be concerned than apathetic. But I wouldn't mind this also being easier. (Journal, May 30, 2014)

The connection between empathy and the responsibility we have as professors was prominent in this entry on grading.

Transformation

Carolina was emotionally invested in this project. As a result, she reaffirmed that she cares deeply about her students and about her work. She diligently practiced critical emotional praxis as she considered her relationship to her students, colleagues, administration, and the institution.

Carolina realized that the risks she takes with her curriculum and investing in her students are worth it. But, she noted:

> It takes on-going, real support to sustain this level of investment, to achieve the right, dynamic balance of self-care and self-giving. To give that much, to invest

> that much, without support, is a road that leads to burn-out, fatigue, emotional breakdowns. (Journal, July 2, 2014)

The study confirmed aspects of her teaching and showed where her own limits reside. It reinforced the kind of teacher she wanted to be and the risks she wanted to take, emotionally. It also is an on-going process where she asked and answered:

> What [does] it genuinely mean to care for a student? It means that emotionally I'm also putting myself at risk, it means giving of myself in a way that's more than academic, it means a much more personal investment. In a way that has a potential to exhaust me. It has the potential to sort of break my heart. (Interview, August 14, 2014)

The study also uncovered that she is too hard on herself. Her students enjoyed the content she presented in class. It was meaningful to her and them. It was something that she was aware of, but did not allow herself to see because "I was so distracted by things that I wasn't fully appreciating that wonderful things were also happening in the classroom…I don't want to be so burnt out that I miss that" (Interview, August 14, 2014). She took note of her need to express and process the emotions she feels in one of her last journal entries: " I've learned that when I err, it's by internalizing, rather than projecting out, the anger and emotions I feel" (Journal, May 24, 2014).

Carolina felt deeply for her students. The study demonstrated that she understood her emotion processing and that she wanted to be there for her students. In her exit interview, she told me she would rather write about how she was agonizing over one student that failed a class. And even though she still felt responsible and she still questioned what could have been done differently she said, "I would…rather be open

then closed because being open means getting much more support on a daily basis and me seeking that out when I need to" (Interview, August 14, 2014).

Carolina engaged in critical emotional praxis, institutionally and structurally, over the course of the study. As was noted in previous sections, her institution underwent considerable changes. She chronicled the impact on her and her students throughout her journal.

A significant transformation occurred when Carolina decided to step down from her position as director of a grant-funded program that she created. She noted in a letter reaching out to her support system that she was working hard because of the uncertain future of the school and because of the program. In March, she struggled with the idea of stepping down:

> It is all work that requires commitment and love and heart, and I am asking myself, how do I engage my heart in this work, and also keep it healthy and whole? I am allowing myself to imagine walking away from the work for a time, just to see how that feels, and what fears, opportunities arise. And to know that if I continue with this work in any form, then it's a choice I am making (and not just a habit, or feeling stuck). (Journal, March 23, 2014)

Reflecting on an entry she made March 14th, Carolina noted the turning point:

> This was a really important conversation for me. I was starting to envision how I could start to emotionally disengage from my responsibilities, while trying to maintain accountability…A starting point to taking the responsibility away from solely me, and to the institution (Journal, June 22, 2014)

As she slogged through the semester, she announced in our May meeting, the realization that she could make choices about her administrative responsibilities for the program, which "made the semester feel lighter":

> Last time I saw you all, you saw all the responsibility [for the grant-funded program] was on me, and it was just so much. Just realizing that I could make a choice just made everything feel better, like more hopeful, more optimistic. I've been less stressed, even though I haven't been less busy. All of that has been good for my teaching, now that I think about it. (Meeting, May 10, 2014)

She was grateful to demote herself. Mostly relieved, she wrote:

> The weight of not having to feel so singularly responsible for the success or failure of the program, of each of my students (so much ego there), of all the paperwork and budgets and administrative BS that gets harder with each passing month, and with the endless BCC regulations (revised again and again to play the accreditation game). (Journal, May 13, 2014)

The impact of her dysfunctional institution cannot be more emphasized. The issues at the school shed light on many aspects of her job.

The conclusion of the semester brought Carolina many realizations. She wrote about the challenge of engaging in the critical love of her students, remembering that, "Even in the moments that I don't like them, I respect them. I have empathy, I have context for them. And I'm willing to support them now and onwards" (Journal, May 24, 2014). She also reflected in June on the power of critical emotional praxis:

> Self-care and self-love is a radical act. Challenging the desire to internalize this dysfunction as my own personal neurosis/weakness, and instead holding the systems accountable—THAT is also a radical act. (Journal, June 22, 2014)

Enrique

Enrique is a Mexican-American, tenured History professor at Gavilan College. He has taught for nearly 20 years at that institution. He holds an Ed.D. in International and Multicultural Education from USF. He was a SHREI fellow with me in 2011. This next

section attempts to capture his experience with critical emotional praxis during the semester under study.

Impact on Pedagogy

In our March meeting, Enrique mentioned how he had not addressed the emotional side of his content. In fact, most of us agreed that it was not happening the way that most of us intended at the beginning of the semester. He described talking about immigration:

> If the material created those emotions, let's address the emotions of that material…But I haven't been doing that. I think that's an area that I have to be more conscious of, because I think there are those places (maybe since I've done the classes so often) where I have divorced myself of the emotional connection or response that somebody might have in class. (Meeting, March 8, 2014)

At his final interview, I asked about changes he saw in his teaching, he responded:

> I try to be much more expressive about my role as a teacher, my age, and how I see myself in relation to my students. Also, to be more expressive about, "Hey, I'm uncomfortable presenting this idea because I'm a Mexican guy, and this is U.S. History, and now I'm talking about immigration." (Interview, July 18, 2014).

He went on say that sure, some will respond with, "He's a Mexican guy, so he has to say that." But, other people are going to respond differently: “Oh, finally somebody is going to say that" (Interview, July 18, 2014). He also mentioned another change in his teaching:

> I will say things like, ‘This makes me uncomfortable…This part of U.S. History is never included and it's part of a bunch of peoples' experiences in this class. It's my experience as well, but that also makes me biased.’ (Interview, July 18, 2014)

During Enrique's final interview, he referenced a human rights action project that he heard about at the SHREI conference he attended in June. He remembered talking with two groups of students. One group did something at the school, but another group, the one that impressed Enrique, went to a flea market to get signatures for a petition. He noted that the group was "crossing or breaking the boundaries of the college and going directly to the places where people who need the information would get the information" (Interview, July 18, 2014). Enrique connected it to class privilege, specifically access to money and prestige, versus the flea market. He argued why positionality and diversity is important, and said it is because the students knew people who needed those services, because they knew them personally. They knew the places where those people interacted, and they took their project to that place. He explained his thinking to me:

> They had special knowledge than other kids who were from much more privileged backgrounds who were performing an intellectual exercise. I don't want to diminish that, but it was much more intellectual for them, because they didn't have the background to experience it directly. (Interview, July 18, 2014)

To Enrique, the students that play within the boundaries are used to the academic tradition, "They color within the lines in the coloring book" (Interview, July 18, 2014).

The SHREI conference Enrique attended elicited another moment that connected emotion to his pedagogy. In listening to a presentation of a college professor at another California community college discuss female genital mutilation, Enrique reflected in his journal:

> I have to admit that as a whole I would rather not face ugliness in our society. Having said that, my reaction to the presenter had something to do with what I saw as an inappropriate metaphor. I felt that the example demeaned women who

> are assaulted, raped, and mutilated. It appeared to me that the example was used for shock effect. Do we really need this in order to frame the issue? Isn't there enough shock effect in actual assaults that occur abroad and at home? (Journal, June 12, 2014)

His reflection was critical of the impact behind the pedagogical choices made. He even wrote about his physical reactions to the incident:

> My gut response was to walk away. I felt some level of low-level pain in my groin. Even as I write these notes, my stomach is turning. I felt a level of revulsion for the plastic surgeon, for the women who utilized their services, and for the instructor who assaulted me with the information. (Journal, June 12, 2014)

The experience prompted Enrique to ask himself a few questions about his pedagogy:

> What responsibility do teachers have in opening intensely emotional topics? To what extent do our classes provide students with the situations and tools to address social wrongs? To what extent can our action instill a sense of powerless and depression in our students? (Journal, June 12, 2014)

He powerfully noted in the same entry, "We need to take care in the emotions we open" (Journal, June 12, 2014). This entry revealed that he considered the emotions of the student as Enrique modeled the learner.

Self-awareness

Enrique's emotional self-awareness translated into his emotional awareness as an instructor. Multiple times throughout the semester, particularly in the early months, he wrote in his journal about anxiety, frustration fear, guilt, fatigue, and discomfort, all emotions that the other researchers felt as well. For him, the emotions surfaced around his preparedness, whether it was being under- or over-prepared. He also became aware of

himself in carrying out his study when he stopped journaling: “It has never worked for me. It seems that I write randomly. When I do write, I try to capture ideas that have built up over time” (Journal, March 5, 2014).

Along with the emotions he chronicled in his journal, he noted that we have to be true to ourselves as teachers, that we have to do what is authentic. He explored why the authentic teaching self is important to investigate:

> There are things that I don't feel I want to give up…We have to expand ourselves, but we have to stay within ourselves….it means you have to understand who you are and then try to honestly present things from who you are, as opposed to, ‘Well, I heard what you had to say, and that was very convincing, so let me become you.’ (Interview, July 18, 2014)

This discussion deepened when he considered the use of emotions in the classroom. He noted that he still does not feel comfortable with extremely intense emotion in a public manner, and if he were to invoke intense emotion, then he would be “tak[ing] on a different personality and it just would not work, because it would be false to who [he] was” (Interview, July 18, 2014). He continued to work this out in his exit interview:

> For me, maintaining a certain amount of distance is important. If you have too much distance, then you don't get anywhere. In other words, it's all intellectual. If there's not enough distance, well, I'm sure I would lose strengths that I have. (Interview, July 18, 2014)

He spoke to the larger finding of this study during his interview, that understanding that we are as educators, which includes our positionality, informs our pedagogy.

Emotional Awareness In Others

Enrique’s journey also included his emotional awareness in others. Early in the semester, he noted that he has spent the last few years trying to remember to ask how people are feeling. He also told students, “Anxiety is a weight that consumes energy” (Journal, February 11, 2014).

As the semester wore on, the learning community became “one of the biggest challenges [he could] remember” (Journal, March 5, 2014). The class did not work, and midway through the semester, it was painful for him to show up. He wondered how students felt when his feelings about the course surfaced, “Although I do not think I was overtly short with people, I get the sense students were picking up some type of negative vibe” (Journal, March 5, 2014). He guessed the students were feeling similar. He considered why this particular set of students was struggling:

> I think students who add late just generally are not as organized, and that lack of organization kind of appears in lots of different ways. They have really complicated lives. So, I've been taking notes on students’ comments…And it seems like a really high percentage of students have really complicated lives. (Meeting, March 8, 2014)

Enrique made sure to include the thoughts and feelings of his students to help him get a better picture of what was happening in his class. In turn, he applied this line of thinking to the community college as a whole, which he noted is an environment with all kinds of vulnerability:

> This institution is a gateway [for] people who traditionally have been more vulnerable…it's easy to forget, especially once you get to the heart of an institution…to deliver the services to them and the people working there…[It] happens in all kinds of small, little, subtle ways; and it's really easy not even to pay attention to it. (Meeting, March 8, 2014)

During the meeting in March, Enrique shared with us how he was working on bringing emotion into his classroom. He said that he had been asking his students to tell him how they feel, but oriented to their skill and preparation for the class that day, and not so much on the material that was being covered in a given day.

> How do you feel about your preparation for today?…Tell me how you feel at this very moment. [Students shared the following]: I haven't slept. I'm overworked. I'm embarrassed because I should have, but I didn't. (Meeting, March 8, 2014)

Transformation

Enrique's journey led to both personal and structural transformations. He mentioned one important finding in his final reflection:

> Making emotions visible to ourselves, and our students, is healthy. These findings were tremendously important to me, largely because it lessened the sense of isolation and inadequacy that often creep into my thinking. (Reflection, July 12, 2014)

At his exit interview, he described how he had begun including emotion in his classroom by changing his "personal presentation of self", and that he was not the person that he was before he started the study (Interview, July 18, 2014). It is important to note that some of Enrique's initial perspectives on teaching were not changed. In fact, he noted that he was still resistant to certain aspects of emotion in teaching:

> I don't want to color myself as a person who pretends to be objective, or focuses strictly on rationality; but, given the process of accepting the importance of emotion and emotion as a way of understanding, I don't want to give up rationality either. I want to kind of intermix the two. (Interview, July 18, 2014)

Regarding institutional and structural transformation focused on inequality and injustice, Enrique noted how he became more thoughtful about the fear and discomfort that part-time instructors experience, but that it is more intense as a result of participation in this study (Interview, July 18, 2014). He also reflected on why meaningful education cannot simply be a cognitive exercise. For something to be meaningful, a person must have an emotional connection. He noted how the physical reactions, like an elevated heartbeat, sweating, or muscle tension, alerts the person that something important is at hand. He also described the sense of empathy, warmth, love, fear, frustration, or anger. Enrique concluded his reflection with the following passage:

> Education becomes meaningful through our emotions. We need a personal connection to convert information into knowledge, and to establish and defend ethical behavior. Meaningful education requires us to put skin in the game. (Reflection, July 12, 2014)

Jeramy

Jeramy is a white English professor at the College of San Mateo. He was teaching as an adjunct for three years, and last year was his first year on the tenure track. He grew up in Mesa, Arizona, in a biracial household. Jeramy was a SHREI fellow in 2012. The following section chronicles his experience with critical emotional praxis.

Impact on Pedagogy

Jeramy wrote about two pedagogical moments over the course of the semester. The first occurred in early February. The students read *Little Bee* (which was discussed in Research Question 1 in the section, ("Using the Human Rights Framework"). Before going into class that day, he wondered what to expect from his students after they read

such a grotesque scene. He wondered: “Would they be outraged? Sad? Shocked? Silent? It turns out that it was the last one—silence” (Journal, February 4, 2014). No students wanted to discuss their reactions to the text that day. Jeramy prodded his students to talk about their feelings. He told them how he was deeply disturbed by the scene, which it put his stomach in knots, and he had a hard time going to sleep afterwards. But Jeramy did something next, that surprised him:

> I mentioned that it was saying a lot that I was shocked because I am a big zombie aficionado and a fan of *The Walking Dead*, which is one of the goriest shows in existence. This reference to pop culture brought about some laughter, which, of course, I joined in on. But this was not a laughing matter . . . at all. So what happened? (Journal, February 4, 2014)

Jeramy reflected on this teaching moment and considered how humor and laughter serve as coping mechanisms because it is an emotion that people are comfortable sharing publicly. He thought about the pedagogical changes he could make to encourage emotional discussion:

> But, because we reverted to a comfortable, and inappropriate, emotional response, a serious discussion was close to impossible. As I wrote, writing might be the best outlet. And despite the fact that writing is a somewhat public act (or at least a social one), it is perceived as a private one. I need to find a way to get my students to express their feelings publicly via writing and conversation. And I need to find a way to model this type of emotional reflection (and to harness it for educational purposes). (Journal, February 4, 2014)

The second pedagogical experience was chronicled in his journal. His students started researching their human rights topics over spring break. He noted that they had not yet 'dove into' their topics, and I had a feeling that their research would be a very emotional experience, which lead him to noticing a missed opportunity. In his journal,

Jeramy reprimanded himself for not discussing the potential emotions (such as sadness, frustration, and even indifference) in advance of the research, recognizing that some of the things they would read and watch could be disturbing. Discussing how to manage emotions, Jeramy noted, could have prevented any depletion in energy around the topics. He wrote about a student who already began researching, and expressed feelings of sadness and hopelessness:

> He remarked that his topic was 'depressing' and he didn't feel like an event at CSM or better public awareness overall would stop the human trafficking on the Sinai. I would not be surprised if these feelings were more common after the break. I will have to brainstorm ways to re-energize them when we meet again. (Journal, March 27, 2014)

Emotional Awareness in Self and Others

After reviewing and coding his journal, Jeramy noticed that he didn't reflect as much on his emotions, which was the point of keeping the journal. As a result, I have combined the emotional awareness of self and in others for Jeramy’s section. Upon reviewing his entries, he noticed the following themes in his writing: institutional objectivity, a cycle of showing no emotion, and the social and emotional crippling caused by pop culture and the media. He wrote, “I think I expressed…emotions without really naming them” (Journal, June 20, 2014). Jeramy also noted that objectivity itself might be a kind of defense mechanism for him (Interview, July 26, 2014).

Jeramy reflected in an entry about teaching fresh out of graduate school, where he did what he was taught: to distance his personal life from the classroom. He did not discuss his family, college career, or childhood. He noted this was a problem. Because he

was part of the same generation (Millennials) as his students, the overlap between their lives was laid bare; however, the distancing his personal life and experiences distanced him from his students to the point where "my compassion for their lived experiences waned" (Reflection, July 17, 2014). As a result:

> I took on many of the attitudes my colleagues had about their students. I started seeing my students' absences as affronts and their excuses as trivial and perhaps even with suspicion. I started to discount the students' experiences, responsibilities, and struggles, and I took on the attitude that if the students wanted to succeed in college, they needed to 'figure it out.' (Reflection, July 17, 2014)

He also realized that he was into the same stuff they are into: music, TV, etc. As a new, insecure instructor, he thought about how he had changed and gotten more experienced:

> I was trying to act like none of that mattered. I needed to establish some kind of authority, or to show that I'm experienced or something like that. And now that I've kind of got the experience and am a full-time instructor, I think I can let loose and be myself a little bit more. I don't really have to worry about it as much. (Interview, July 26, 2014)

Over the course of the semester, Jeramy learned that he lacked the ability and skills to engage his emotions and the emotions of my students. He tried to put a finger on why: "I think a big part of it is that I have always kept my emotions to myself. Always. It has been a struggle that I am continuing to work on" (Interview, July 26, 2014). He made a promise to himself to continue to open himself to his students and to help them do the same. He noted, "They have been emotionally handicapped in their primary and secondary educations and need an emotional release" (Reflection, July 17, 2014).

Transformation

Jeramy's journey also manifested goals for personal and structural transformation. Jeramy discovered that his teaching self is inseparable from his personal self. He tried the "detached professional" act, but he thought it made him a worse teacher (Reflection, July 17, 2014). He realized while teaching a summer school course how comfortable and confident he felt when he opened up. His reflection also prompted a realization that he needed this to be supportive for his future learning community students. The reflection entry on this revelation was also documented in the "Being Open" section of Research Question 4.

Despite the recognition of the discomfort and consequences of living two identities (personal and professional), Jeramy found himself still struggling to express emotions in front of his students. He noted that he was getting better but, "I still have some work to do as far as showing genuine love for them, but I am on the right track" (Reflection, July 17, 2014).

On the structural level, Jeramy shared his future research goals:

> I am interested in the culturally sensitive pedagogy literature and especially the parallels of what we have been talking about…I think that's interesting how it relates to higher education because of [higher education's] emphasis on objectivity and the line between being the student and the teacher. (Interview, July 26, 2014).

He noted in our conversation that there are teachers and administrators who want to recognize student strengths and cultural capital. Then he questioned what this looked like: "Where does it begin to give? Especially [with] the supposed objectivity of higher

education… Are they even having this conversation? Or, at least culturally relevant pedagogy?” (Interview, July 26, 2014). He rightfully positioned culturally relevant pedagogy and research as a being community college movement.

Lindsay

Currently, I am a white tenure-track professor of sociology at Solano Community College and a doctoral student at USF. At the time of the study, I was a part-time teacher at SRJC. I taught part-time for four years at multiple institutions. I was a SHREI fellow with Enrique in 2011. This next section captures my engagement with critical emotional praxis.

Impact on Pedagogy

The impact of critical emotional praxis on my teaching was profound. In the first meeting, I explained how the discomfort students feel when looking at the structure of a society could be used as a tool to teach sociology. Society is organized in a way to make certain groups of people uncomfortable in a given situation. I mentioned to the team that I wanted to “help my students see emotion as a tool to analyze structure. To [note]…the tension between the individual and the structure of society” (Meeting, January 25, 2014).

As early as the end of February, I began to document feelings that were new in my teaching: I was very happy when I went to teach. I noted in my journal that it was not that I had never been happy, but more than the typical emotion was anxiousness. Over the course of the study, I practiced yoga on the days I was teaching. By journaling and thinking through my teaching on my yoga mat, I was ready for the day. I wrote, “I think it really has to do with turning inward, starting every morning where I am (telling myself

that where I am is enough), which I've never done before" (Journal, February 27, 2014). In the same entry, I wrote about the time of year compared to previous semesters:

> What's amazing is it should be the time of year that I'm tired and out of it...and I'm not. I can sense it in my students, they're stressed, have midterms, papers, big projects. But I don't feel it…I'm excited for spring break, but I'm not desperate for it, which is new. (Journal, February 27, 2014)

Critical emotional praxis allowed my teaching to feel less frantic and more joyous. I wrote about a teaching moment that occurred at the end of March. I did a group project in my Sociology of Marriage and Family class where they had to look up benefits, food stamps, section 8 housing qualifications, call local childcares, and make budgets for these different families. The students were really into it. As I was walking around the class, I sensed the energy because they were engaged in a real-life scenario. I reflected in my journal after class:

> Emotionally, I was disconnected in the sense that I wasn't lecturing or telling them what I wanted them to know, but I had to consciously step back and let it happen. Interesting how I tie emotion to lecturing. That must be because I feel it the most (heat coursing through my body, fatigue, etc.) when I am on stage. And here I am, handing over the reins...and I label it disconnected. So NOT true! I'm connected because I watch with joy and awe. I am just as emotional, but it is not a stressed emotion, it is gratitude and happiness. (Journal, March 27, 2014)

In early April, my students read a book called *Promises I Can Keep* (Edin & Kefalas, 2005), which explored why low-income women choose children before marriage. For the class activity on the reading, we held a fishbowl discussion, where one group of students was in the middle of the circle. That group discussed while the outside group took notes and remained silent. The next day I broke students into smaller groups.

My intent was to allow students to talk about what they learned in the activity, both good and bad, and whether it was a useful discussion tool. After witnessing a particularly emotional small group discussion:

> I realized that I didn't really prep the class for any trigger warnings because I think the students from the middle class perspective, and myself too, we were assuming that a lot of students were not in a similar position to the women in the story...That was a real eye-opener for me. (Journal, April 3, 2014)

In the same entry, I connected the same teaching moment with human rights education and my positional identity regarding social class:

> When I bring real voices of women experiencing human rights violations, I must strive to remember that these same violations are happening to my students. [I am] the teacher who has never experienced it, and whose worldview was shattered by reading the book. If my worldview is shattered, I can only imagine my students who I am trying to teach the notion of structural and systemic inequality…Unfortunately, I was not thinking about people who experienced similar struggles…I am making a modification based on this. I wish I picked up on it during the class or I wish I thought about my social location more in how that informed how I set up the activity. (Journal, April 3, 2014)

The last notable moment where critical emotional praxis affected my pedagogy came at the end of April and involved a student assignment. Students kept a journal as the read *Promises I Can Keep* (Edin & Kefalas, 2005). A student wrote that the book "helped me think slightly more of my mother" (Journal, April 15, 2014). She wrote about her very tough relationship with her mother, who abused drugs. I wrote:

> She changed her perceptions of her mother and thought about why her mother maybe made some of the decisions that she made, she writes: 'instead of me being mad at her, now I see her perspective.' These are the connections, emotional and intellectual, that I want my students to be making. I want to honor that in what I do. (Journal, April 15, 2014)

Self-awareness

> Teaching is with me EVERY day! (Meeting, January 25, 2014)

The beginning of the semester was harder for me. The early entries are more frantic and focused on what I didn't accomplish. For example, this was my first entry:

> This was a tough day. Unfortunately, I am not as ready as I should be for the week. When time gets crunched, my teaching takes a toll. I often feel terrible if I am not prepared. I know things will come together by the time class starts, but I just wish I had everything together. I hope I can sleep tonight...when my mind is going a mile a minute, that often doesn't happen. (Journal, January 27, 2014)

Only a few days later, I was still feeing rushed and unprepared:

> As much work as I did yesterday, I didn't 'finish.' I have this switch inside me that once I get going I want to get it done. Teaching is never done. Lesson planning is never done. Worrying or caring about my students is never done...I need to live in the space between complete/incomplete. That is where the present (living) resides. If I am always trying to imagine life without a certain task, I am only selling myself short of who I am and what I am doing at the present. (Journal, February 4, 2014).

In the same entry, I was aware of my disconnection from teaching. I wrote that it might be because I was not journaling as often as I promised myself. I wrote, "There is power in writing your thoughts down. It heals and brings to the surface thoughts you are trying to hide, ignore, and push aside. I want to honor these thoughts and feelings" (Journal, February 4, 2014). That same entry I noted that my breathing felt constricted during yoga, and that I felt like I was "failing":

> I think it is because I need to be honest with myself. I am not writing every day like I said I would. I was very productive yesterday, and I checked off many to-do

> items, but I feel like I neglected my journaling. I hope that by me writing this down, putting it on paper, that I am being more truthful. (Journal, February 4, 2014)

Besides my lack of journaling, I also realized that my journaling avoided interactions with students:

> I know this is out of fear. If I write down what happens and how I feel when I interact with students, then it becomes real. AND I will be sharing it with other faculty. If I just avoid writing about those situations, they never enter the conversation…If I want to do what I set out to do, then I need to face this. I need to write more about my students and our relationship…This is a risk that I must be willing to take because it will reap the most rewards. (Journal, February 18, 2014)

The self-awareness surrounding my journaling process allowed me to move past writing only about my inner thoughts and not about what was happening in the class. When I made that change, I realized that a stress was lifted too. I wrote a journal entry when I got home from our March meeting. During the meeting, we talked about emotional sustainability. I connected this with the structure I had for writing my dissertation proposal last fall. I was honest with myself, disciplined and I went with it. I was not stressed because I was not putting anything off. I connected this to how I experienced teaching in previous years without any reflection or introspection:

> I would bottle my emotions, take it home, sit with it, and say 'ugh, I don't want to deal with it.' I would leave it inside…then I'm stressed because I'm not dealing with it. I'm finding that this journaling practice, these meetings, and being accountable to other teachers…is making me, forcing me, to face this. It's forcing me to look at myself as a teacher. Even though it seems like that would be more work, it's actually less work because I'm not letting stress build; therein lies the study of opposition, in order for me to extend myself, to grow, I first need to be grounded in reality. (Journal, March 8, 2014)

A yoga teacher I had the week prior to this entry mentioned how yoga is the study of opposition—it is dynamic. In studying opposites in yoga, it means that in order to extend yourself you have to be grounded. I applied this to our study:

> Being grounded means being honest with yourself, with your feelings, with your intellectual side, how that represents a whole being. And by being grounded and in touch with that, because you honor your emotions, it allows you to push yourself, be flexible, take risks, extend yourself, and model that for your students. (Journal, March 8, 2014)

In our meeting, we discussed the sustainability of "giving your all to all of your students." I continued my entry to answer that question:

> That IS sustainable because it comes from being honest. It comes from reflection. And it comes from the audacity to be honest, the audacity to look it in the face and see that this is actually what is happening. If we're focusing on emotions in the classroom and teaching as a whole person, then we're fighting against the prescribed teacher role, and we're fighting against the student role. That fight in of itself, I think that's the stressful part. If we don't reflect, play with our thoughts, think things through, then all that remains is the fight, the stress. (Journal, March 8, 2014)

This was one of my favorite entries, and definitely a big turning point for me. The entry showed my growth from a February entry, where I grapple and become self-aware of my distraction techniques:

> The more I avoid, the more stressed I feel because I am not accomplishing what I set out to accomplish. I crochet to avoid writing my emotions down and thinking about them for any length of time. (Journal, February 17, 2014)

The happiness I felt was palpable two days prior to the meeting.

> I'm loving my students this semester. I'm loving how classes are going, discussions are fruitful. They're into it, I'm into it. I feel very fortunate…It's the most connected I've ever felt in a semester…I wonder if I'm more present and invested (in a different way than I had been before)…I'm very grateful for where I am right now, and even though I'm not full-time and that's what I want, I'm very content. (Journal, March 6, 2014)

My entries in April showed where the reflections took me. The emotional investment I made allowed me to teach with my whole self:

> I think that when I'm emotionally engaged as an instructor, when I'm making these same changes in myself, looking at myself and my perfectionism tied with shame, when I'm true to myself and teach with my whole heart, then my students are also going to feel that wholeheartedness. (Journal, April 15, 2014)

Near the end of April, I awoke to a personal phone call from a best friend. She was going through a tumultuous time in her relationship with her husband. I was fortunate enough to spend time talking it out with her. I also spent the whole day sad, crying, everything in me was aching for her. The next day I spoke to my class about what happened. I shared the story and related it to our material. It was a good teaching moment and somewhat of a release for me. I reflected on that teaching moment:

> I think that so much of what is happening in my personal life comes with me into the classroom. If I don't shy it away or hide it but model sharing what I'm feeling, I think that benefits me as the teacher and my students as the learners. That's why I feel that this work/life divide, the balance, [is] just a false dichotomy because our work is our life and our life is our work, they are pretty seamless…Compartmentalizing is actually damaging for us. (Journal, April 28, 2014)

The entry continued as I explored how I grew during the writing process:

> I faced myself head on…It has been life changing and powerful. I feel better about myself. I look at myself differently. I actually think my self-esteem has gone up when I'm teaching, which translates into a better class overall. I can think of times in my short career where I was nervous about being judged…I think a lot of that has to do with the inner journey I'm taking. (Journal, April 28, 2014)

The end of the semester brought exciting news. I was hired full time at Solano Community College. I got my dream job! While I was immensely thankful, it affected my teaching. I noted how it oriented me to the future and pulled me out of the present. It became harder for me to grade; I found ways to distract myself from my current students. I started not caring about my students and my class, which ran counter to how engaged and present I was whole semester. I wrote in April, “I'm ready for the semester to be over, and this is the first time this entire semester that I've thought this!” (Journal, April 30, 2014). I did write that I felt guilty. By being in tune with myself, I was able to see that I was the most balanced and happiest when I was honest with myself, true to my feelings and facing my decisions head on. In May, I was on the brink of making a big decision. I wrote about what is was like to not face my emotions and to avoid processing them:

> This week I'm finally coming to terms with it. And that's okay; I had to sit with it for a little while. I think journaling, for some people helps them think about their emotions, and it seems for me I have to give myself a little time with my emotions and with what I think I really want before I'm able to verbalize them or face them. (Journal, May 15, 2014)

This level of self-awareness can be carried into my future teaching.

Emotional Awareness in Others

My own emotional awareness allowed me to see the similar emotions in my students and colleagues. In April, I started to realize how focusing on my emotions affected my teaching:

> The focus has allowed me to be a very whole person. I know that I can't say the same about other semesters; I know that for a fact. This feels VERY, VERY, different…This semester I'm loving the way the material is coming across. I think it's because I'm taking care of myself. (Journal, April 15, 2014)

In my final reflection piece I noted, "Students know I care. I only know this because I was paying attention to me and my students' emotions" (Reflection, July 10, 2014). The goal of showing how much I care about my students was met only by looking inward first.

I also thought about the emotions of my colleague. She was going through a devastating prognosis with her stepchild. She recounted what she was going through a few minutes before I had to teach:

> As she was leaving, I couldn't control the tears that were building up…I shook it off a bit and walked in front of my students. I was holding that emotion as I was standing in front of them, and almost for my colleague, who's teaching is going okay, but I can only imagine what that must be like. (Journal, March 6, 2014)

I wrote in my journal about how little we know or even talk to our colleagues.

Sometimes, all we needed to do was ask:

> It made me think about things that are happening in all of our lives that we tend not to share with people. If we are teaching with our whole self, all emotions are there, it just depends on if we show/share them or not. What does this mean for our being? What does this mean if we hide? (Journal, March 6, 2014)

I returned to the notion of bottling our emotions and not being fully human in front of our colleagues and our students.

Transformation

My journey led to personal transformations. Most of my entries did not deal with structural aspects of higher education, but you could argue that my acceptance of emotions into the classroom is one way of restructuring college pedagogy. As I engaged in critical emotional praxis over the semester, I changed my view of my students, my profession, and myself. I also realized how to use critical emotional praxis as a tool for my teaching.

Days before our March meeting, my defining teaching moment of the semester occurred. I had the students write anonymous statements after learning about "-isms" (i.e. racism, classism, sexism, etc.). It was a way of speaking without feeling "on the spot." During the activity, one student wrote a homophobic statement. I was sad, shocked, and worried that I failed the class. I processed the experience on my drive home, and I decided to write an open letter to everyone. When I got home, I wrote:

> Your anonymous statements shattered the idea of who I think I am as a teacher. I try to teach with my whole self. I am vulnerable to your comments and ideas, and because I open the floor to hear you, it hurts when what I hear is hateful. (Journal, March 6, 2014)

Among other things, like forgiving who wrote the statement, forgiving me, understanding privilege and microaggressions, I also wrote in the letter, "This was a learning experience. How all of you felt that instant I read that statement, take that with you. Think about it...and I hope you grow from it." This powerful moment was

something I shared with the research team at our March meeting. I recollected how I was embarrassed and did not want to share it with them. I admitted I felt like a horrible teacher who was perpetuating everything I am fighting against. I explained what doing this project did for me:

> If this happened last semester, I probably wouldn't have written that open letter…Because I'm so much more in tune with thinking about how I'm feeling. And maybe with knowing that I'm with other educators and that I have to tell you that this happened, I needed to do something about it and I couldn't just let it sit…I'm finding that the more that I'm doing this project and journaling—just constantly thinking about this stuff—I'm more comfortable in my classroom because I'm in tune with [my emotions and those of others] a little more. (Meeting, March 8, 2014)

When I sat down to write the letter, I thought about our research. I thought about the students who were hurt, who left class silently and in shock. I felt I needed to acknowledge that the feelings they were having were real (that even their teacher had them). I also wanted to them to know that hurting others was not okay. I explained the following to our team:

> I felt like my response to how I handled my students was a reaction to me being conscious of [my emotions]…It allowed me to address our emotions and acknowledge that we should have these emotions, that they're not this thing that doesn't belong in the classroom…So was it transformative? Yes, in the sense that then the next step is we recognize we have these emotions, but how do we use them to transform? And I feel like I did a little bit. My teaching self…because I realized if I stuck my neck out, the students could respond to that. I also know how the students felt in responses back to me. (Meeting, March 8, 2014)

I received a lot of support from the class. It taught me that being honest shows the students you care.

During the March meeting, I also shared an assignment that I have been using for the last two years. I have students write on index cards every meeting—that counts as their attendance. They write about whatever happens in class and can comment on what someone else says, a lecture, a video, and sometimes I give prompts. I created this space where they talk to me. In June, I reflected on this assignment:

> Depending on the topic we discussed in class (difficulty, personal importance/investment) or my state of mind while reading, the cards can serve as weight/burden on my shoulders. I struggle with the fact that there are so many views on one topic, even though I said same thing to everyone in class. (Journal, June 25, 2014)

All the feedback can be tiring, because sometimes I may read something and think, "Oh my God, they missed it." On the other hand, those same gates I opened give them the space to say they appreciate me because I treat them like adults. One student said this semester, "I've never had a teacher do that. You actually care about us and we can tell" (Meeting, March 8, 2014). The reflection I do upon reading the cards was critical emotional praxis. I reflect, adjust, think about my positional identity in the process, and transform. This assignment helped me with the incident I had because I was able to feel out what happened in the class. I thought about why I need to still use them and why it is important regarding emotion and teaching:

> If we don't ask students how things are going, then we might be lying to ourselves. On the other hand, hearing what they have to say can be hard. I think it comes down to being in the right mind frame...their voice matters, their emotions matter, and I can't take it to mean that I'm not a good teacher. (Journal, June 25, 2014)

Completing this study journey showed me how to process my emotions. In my final reflection, I outlined what I learned from journaling. I discovered that I'm at my best when I'm relaxed, calm, and confident, and yoga and journaling get me face myself. I discovered:

> Negative feelings and physical reactions surface when I'm not being honest with myself. If I am hiding something or pushing it aside, I hold it in my muscles, my neck. It causes stress and build up. Yoga and journaling force me to face myself…I found that telling myself, 'I am enough. You are where you are,' helps ground me… [and] 'I need to live in the space between the complete/incomplete.' I will never make it (I don't even know where that is). I will never be finished. And that is okay! (Reflection, July 10, 2014)

I also discovered the importance of growing and improving as an instructor. I now know that the best growth comes from taking risks. When I take risks, I need to hold myself accountable for my actions and thoughts in order to grow from them. I described what this looks like in my teaching:

> I must continue to interrogate as many teaching moments as much as possible in order to combat the inequities that are present. No one activity, lecture, or assignment will "solve" oppression. I must reflect, reimagine, and keep myself (and my students) on the hook. As repetitive as each semester gets, for my students it is the first time they will interact with me, these specific peers, and often, the material of sociology. I will do my best (and when I don't I will not beat myself up, rather reflect and tinker) to provide space for all students to share themselves. I want to model critical emotional praxis for my students more intentionally. The best growth comes from taking risks! (Reflection, July 10, 2014)

The study showed me the power in honoring my emotions, and that my colleagues feel similar things when teaching, which means I am not alone. I love teaching with my

entire self, which includes sharing emotions and feelings with students. But in order for me to be whole, I have to share and work through my own feelings first:

> If I want to teach wholeheartedly and with conviction, I need to honor my feelings. If I want to teach whole human beings with respect, I must allow for their feelings and emotions to enter the classroom. Otherwise, they are not whole. (Reflection, July 10, 2014)

Summary

The findings showed four themes emerged to answer Research Question 5: "How does engagement in critical emotional praxis impact our teaching?" In presenting the data by individual researcher, the journey of each person became the focus. In addition to specific themes, broadly speaking, these findings identify various attributes that human rights educators strive to embody in our work.

Regarding the first theme, each co-researcher found that engaging in critical emotional impacted their pedagogy. Of the four researchers, Carolina's journey did not consider her pedagogy as much as did the others.

Self-awareness arose as the second theme for all researchers. Jeramy and Enrique had less reflection on this topic than did Carolina and I, yet they still discussed how they became more aware of their emotions.

The third theme, related to the previous theme, was emotional awareness in others. Jeramy did not mention much of this concept, so I collapsed the second and third theme in presenting his journey. All researchers wrote about or discussed in meetings the importance of noticing how our students are feeling in a given moment or during an assignment.

The last theme dealt with personal and structural transformation, an aspect of critical emotional praxis. Each co-researcher experienced personal transformation, and three of the four considered structural transformation. I did not write much about structural changes, but did describe how bringing in emotions into the classroom is transforming the classroom experience for most students.

CHAPTER VI: DISCUSSION, RECOMMENDATIONS, AND CONCLUSIONS

Introduction

I entered into the study with an essential question: Given the role of emotions in challenging injustice, as well as in engaging in personal and societal change, what role do emotions play when teaching in a community college? To answer this overarching question, the co-researchers each explored his or her inner, emotional terrain through journaling. Simultaneously, the monthly meetings allowed us to process the emotions we wrote about, as well as build our personal and professional relationships as a research team.

The purpose of this chapter is to discuss the findings and deepen the analysis of the five research questions answered in this study. I discuss the themes utilizing a human rights framework. As mentioned previously, the human rights framework includes teaching *about* (documents, entities, legal structure), *through* (cultivating a classroom culture that respects dignity of all persons), and *for* (empowering students and teachers to uphold rights of themselves and others) human rights (Flowers, 2000; United Nations, 2011). In discussing the findings through this lens, I argue that human rights pedagogy needs to include the emotional aspects of teaching. To this end, I am in agreement with Zembylas (2004): “To value the teacher is to value the whole person, not just the intellect” (p. 343).

After concluding my discussion, I address the implications and recommendations that this PAR study has provided regarding the emotional side of teaching human rights at the community college.

Discussion

The Human Rights Framework and the Educator

We explored the emotional realm of each researcher within the context of human rights education, which allows a presentation of the whole, human side of our profession. As such, the first research question grappled with the emotional connections we had to teaching and living human rights. As mentioned in the findings, we drifted from a focus on the emotions we experience as we teach human rights and broadened to consider our emotions when teaching any subject. In order to discuss the themes sufficiently, I propose utilizing the human rights framework. Mihr (2012) reminds us that HRE is holistic and concerns three parts, which she relates to the human body:

1. The Head: Learning **about/in** human rights, that is the cognitive, normative and knowledge based analytical thinking.
2. The Belly: Learning **through** human rights, that is the perception and understanding of human rights and its interconnectedness with ones own private or professional environment, past and present. It is also learning through emotions, affection, and compassion in order to enhance one's own empathy.
3. The Feet: Learning **for** human rights, which is the way in which one takes action and initiative to change something about the flaws of human rights compliance. It is the behavior, the way of acting, the solving of problems, and the improvement of situations. (p. 5, emphasis added)

Mihr's (2012) imagery furthers the argument that in order to embody human rights pedagogy and practice, one must incorporate all three aspects. Therefore, my discussion around defining ourselves as human rights educators mirrors the head, belly, and feet. The emotional realm of each researcher is explored within the context of human rights, which aims to present the whole, human side of our profession I highlight the researchers' disconnect with the institutionalization of human rights (head) and with emotional aspects (belly), and lastly, the possibility for human rights actions in our classrooms and communities (feet).

The Institutionalization of Human Rights: Getting Out of Our Own Heads!

The first notable finding was that all of the co-researchers struggled with defining ourselves as human rights educators at some point during the study. We each explored what HRE means to us and discovered the importance of our own emotions toward HRE. Jeramy, Carolina, and Enrique noted a general aversion for the inherent bureaucratic nature of the United Nations, as well as a lack of emotional connections to international documents and treaties. This supports existing research on teacher use of the legal framework in the classroom (Gerber, 2008; Hersey 2012; Merret, 2004; McEvoy Spero, 2012; Suarez, 2007), which finds that teachers are more motivated by the *through* and *for* aspects of HRE and recognize that human rights is more than learning *about* human rights.

Our study is in agreement with Gerber's (2008) findings that the majority of teachers do not conceptualize HRE in legalistic terms or base their understanding of human rights on the international human rights instruments. For the co-researchers, this

was the least appealing aspect of teaching human rights. Enrique and Carolina grappled with labeling oneself a human rights educator, based solely on not identifying with the legal aspects. The educators in Gerber's (2008) study did not label themselves as human rights educators either. Another of Gerber's (2008) findings was how the presence of a "well-entrenched" Bill of Rights (like in the United States) influences teachers' understanding because it provides a general awareness to rights-based language and encourages use in the classroom. However, if the Bill of Rights does not include the "full gamut" of human rights, the national instrument "significantly narrows teachers' understanding of HRE" (p. 233). In our study, Enrique mentioned that his students seem to understand civil rights more. I made the connection to students' use of the language of rights in relation to the Bill of Rights in the U.S., suggesting that this is where teachers have space to expand our students' understanding of human rights.

Relatedly, Steiner (2002) argues that the concept of human rights has very little "domestic currency" and that the "strong constitutional tradition has proven impermeable, partly because the United States' reservations to ratification of human rights treated have often denied these treaties internal judicial effect" (p. 319). This fits well into our discussion of how human rights played out in our classrooms. The findings in our study challenge Merret's (2004) conceptualization that the use of the international treaties can "narrow the gap between reality and social justice ideals by teaching…students to adhere more closely to the progressive standards embedded in our founding documents" (p. 93). For our researchers, this was extremely difficult due to entrenched beliefs around the institutionalization of human rights. Feagin and Vera

(2001) describe the human rights framework in a way that gives us an entry point into discussions with our students:

> Human rights are much broader than civil rights since the latter are only those rights guaranteed by a particular nation-state. In this broader framework, each person is entitled to equal concern and treatment because they are human beings, not because they are members of a particular society. (p. 253)

Enrique and Carolina both noted this distinction: Enrique, when talking about immigration, and Carolina, when considering global citizenship. Although, this conceptualization was not enough to have them fully grasp the title of human rights educator.

Based on the literature, the discontent with the institutionalization of human rights shared by the co-researchers fragments HRE into only one aspect of the pedagogy, which is learning *about* human rights. In fact, this superficial understanding of HRE leaves out critical human rights consciousness (Meintjes, 1997). As noted in the introduction to this section, Mihr (2012) reminds us that HRE is holistic and must include all three parts: the head, belly, and feet. All the co-researchers discuss learning *through* and *for* human rights as the strength of HRE, similar to Hersey's (2012) findings. If that is the case, we need to bridge the gap between the head (*about*) and the belly (*through*).

Emotional Connections to Human Rights: "My Gut Has To Feel It!"

Our study further demonstrated that teachers, as human beings, cannot be separated from their craft (Nias, 1989). Gerber's (2008) research found that human rights teachers were motivated by deeply personal reasons related to background and experience, rather than a school mandate, which we found in our study as well. For us,

our education backgrounds and personal experiences led to complex understandings of human rights and teaching identity.

Despite the deep understanding of HRE due to the doctoral work and HRE emphasis at USF, both Carolina and Enrique, the two researchers of color, felt that social justice resonated more with their bellies. Carolina grappled with this tension throughout the study and concluded that social justice still triggers more passion for her. The relationship to human rights and social justice has surfaced in prior studies. Our findings agree with Lapayese (2002), who discovered that the human rights educators she profiled are committed to working for social justice, and with Hersey's (2012) PAR research, which noted the complicated relationship one profiled teacher had with the label of human rights educator.

The findings in our study show that the co-researchers experienced emotional ambivalence (or the holding of two contradictory emotions simultaneously) towards HRE (Chubbuck & Zembylas, 2008). In Maulucci's (2013) case study of a social justice science educator, she found that the presence of emotional ambivalence. Her work demonstrates how social justice is a complex, contradictory concept. She explains how educators may employ a "diverse array of stances and strategies towards contextually and relationally defined and even competing social justice goals" (p. 467). Emotional ambivalence surfaced in our findings in regard to intellectually supporting human rights documents, yet feeling that little work was being done utilizing these documents locally, or that it "feels like a tease" (Carolina, Meeting, January 25, 2014). However, there was not any emotional ambivalence towards social justice education. It is important to note

that the teacher in Maulucci's (2013) work did not feel ambivalent towards social justice as a whole, but just experienced contradictory emotions. My journal showed emotional ambivalence when I was embarrassed to share what I perceived as "teaching failure" because I felt that in that teaching moment I was perpetuating everything I was fighting against, which lines up with Zembylas's (2003b) findings (which are discussed on page 238). Our study adds to the literature surrounding emotional ambivalence and social justice teaching, as well as creates a new space for emotional ambivalence in HRE.

Jeramy and I realized that our emotional connections might have been fabricated or forced. For me, the end of the study brought on a revelation that connected my buy-in to human rights to my whiteness. Supporting this notion is the work of Lapayese (2002), who found that the human rights educators of color reported their racial identity was influential in their choice to become a HRE; however, white participants mentioned no such connection. For the white co-researchers (Jeramy and I), whiteness was simultaneously invisible (as it was not mentioned as a connection to teaching human rights) and visible (because it was revealed vis-à-vis discussions with the co-researchers of color) (Sleeter 1996; Tatum, 1997). According to Tatum (1997), white people "pay little attention to the significance of their racial identity" (p. 95).

Relatedly, Galtung (1994) attests that what is Western about human rights "is not the content of the norms but the construction itself…this construction is expressed in a discourse of rights and duties from above rather than human compassion" (p. 12). White U.S. Americans (educators and students alike) may not be connecting human rights with compassion, and instead want to "solve" world problems through legal mechanisms. In

fact, this provides excellent support for what Nigerian-American Teju Cole (2012) calls the "White Savior Industrial Complex." This concept describes the white savior as a "benevolent messiah" one who saves marginalized groups and often "learns something about themselves" in the process (Sirota, 2013).

Jeramy noted a disconnection or lack of passion in his students, as well as himself. In agreement with Galtung (1994), my conception of human rights was predicated on the rational and legal framework, which also connects to Leonardo and Porter's (2010) work on racial discourse in the classroom. They articulate how white racial speech is supported with rationality and typically contrasted to the "emotional speech" of people of color.

Although the label of "human rights educator" was not fully embraced, all the co-researchers were—and still are—committed to social justice and equity as societal-level goal. Our findings show ongoing resistance to the forces that counter the inclusion of emotions in teaching. The next theme considers how our pedagogy demonstrated or modeled the teaching *for* (the feet) human rights.

Human Rights in the Classroom: Putting One Foot in Front of the Other!

> We must embrace the taboos of today to give birth to the dreams of tomorrow. (Ayers & Ayers, 2011, Introduction, para. 34)

Further exploration showed how considering oneself a human rights educator goes beyond the label and extends, ultimately, into how we use the framework to ignite our students' support for social change. Holland (2010) argues that it is "particularly dangerous [to] pitch human rights as a strictly legalistic phenomenon" (p. 1). The co-

researchers realized this; however, as Enrique explained, his "head" and "belly" must align for him. This is where our study fills a gap in the literature. Our research describes how emotions inform our connection to the subject and our experiences teaching human rights.

Regarding pedagogy that supports action, Gündoğdu (2010) found that constructivist approaches to a learner-centered pedagogy are more effective and have a long-lasting effect on the attitudes of learners towards human rights. Muller (2009) also found that instructors rated project-based methods that addressed both emotional and action-oriented aspects of human rights as better for teaching the subject. His research notes that students are more likely to become active if emotions are encouraged in the classroom and that instructors "must be able to show ways to reflect on emotions, without completely inhibiting engagement through 'rationalization'" (p. 20). Banki, Valiente-Riedl, and Duffil (2013) agree that while collegiate study can offer a valuable introduction to the 'why' of human rights, classes may be less effective in answering the practical 'how.' Their work bluntly states, "Human rights law is not the same as human rights" (p. 319). Their study shows how the use of role-based simulations serves as an important tool for practice-oriented learning. Although their work did not address emotion, the necessary connections between the head, belly, and feet are present in the other studies and our findings.

All of the co-researchers described learner-centered projects oriented towards action and social change; however, Carolina and Enrique felt that the legal aspects of the human rights framework still did not resonate with students. Notably, Gaudelli and

Fernekes (2004) found that only a small number of students indicated an interest in taking social action, which led researchers to conclude, that most students "view caring and empathy as internal responses, rather than social ones" (p. 26). This relates to Galtung's (1994) argument about rights discourse stemming from a legal framework rather than human compassion and empathy. Jeramy echoed similar concerns about the number of students who follow up on human rights action after his course. In this sense, once our students leave the classroom, they may not be likely to continue the global struggle for human rights.

Multiple co-researchers voiced concerns about connecting human rights to our students' lives and out in the community. Many classrooms have been successful in connecting students to action *for* human rights. Two studies (Falcon & Jacob, 2011; Krain & Nurse, 2004) show how service learning can build community and bridge the intellectual and emotional. Krain and Nurse (2004) used a service learning assignment and had positive outcomes. They did a follow-up three years later and found that many students were volunteering or had volunteered in the time since the course. Their research also showed that student awareness about rights differentials between the incarcerated and the rest of society had expanded.

Similarly, Falcon and Jacob's (2011) community service learning projects also serve as examples of the possibilities of human rights: "It is precisely because respecting human rights is about justice that human rights can play a pivotal role in building a learning community that transcends academic borders" (p. 30). This was a concern voiced by Enrique in his final interview. He worried about students only doing human

rights work within the confines of their respective institutions. Maybe the paucity of literature of human rights pedagogy at the tertiary level fuels Enrique's distrust in how human rights actions occur in post-secondary classrooms.

Current HRE research supports a pedagogy that connects students with their communities and taps into their emotions. Henry (2006) clarifies why the rational (head) and emotional (belly) are necessary when teaching human rights:

> What students can understand most immediately is the face of suffering…Students do not tend to have the kind of background in governance issues that can help them understand how international norms and standards function…The most honest way of understanding norms and standards is to ground them in real situations. (P. 114)

This speaks to the notion that the legal aspects of human rights are not immediately necessary to get students to move toward action. Carolina concluded the study with a similar idea, arguing that the best way to talk about human rights is to show how it is useful in the local community.

Jeramy's final reflections on being a human rights educator related to his understanding that in order to teach human rights, he should be an activist. Horton and Kraftl (2009) describe Jeramy's struggle by arguing that social scientists' research on activism "tended to foreground and romanticize the grandiose, the iconic, and the unquestionably meaningful, to the exclusion of different kinds of 'activism'" (p. 14). To counter this bias, they define implicit activism as "small-scale, personal, quotidian, and proceeding with little fanfare" (p. 14). Jeramy's conception of activism clashes with his ability to fully grasp the human rights educator label. In fact, this understanding of action

was discussed by Enrique when considering the work he and his students do in the name of human rights. Rather than focus on the grandiose notions of activism, human rights educators must embrace the implicit activisms inherent in the pedagogy and recognize when students are taking an action (moving their feet).

The work of Bajaj (2011a) helps articulate the relationship between activism and HRE. She outlines three types of HRE: HRE for Global Citizenship, for Coexistence, and for Transformative Action. Most useful for this discussion is HRE for Transformative Action, where Bajaj (2011a) provides the space for those who witness abuses, or those with privileges, to “foster a sense of solidarity,” which she terms “coalitional agency” (p. 494). She explains, “the willingness to act with or on behalf of victims is guided by the belief that injustice faced by any target group represents a threat to the society as whole” (pp. 490-491). Using this framework, human rights educators, with varying levels of privilege, can see themselves as coalitional agents in the struggle for human rights at home and abroad. This can be transferred to the work that students do in the classroom.

Our findings indicate that alignment of the head, belly, and feet is necessary to teach HRE authentically. We demonstrated the dynamic ways in which the human rights framework is used in our teaching by employing the elements of the framework that worked for us. If HRE is a dynamic and fluid framework, the next step is to understand how emotions and teaching human rights are intertwined, or in other words, to support the head and belly connection.

Re-Focusing On The Belly: The Emotional Lives Of Teachers At The Community College

The work of Zembylas (2002b) helps frame this section. In his case study of an elementary level science teacher, Zembylas (2002b) created a conceptual framework for understanding the emotional lives of teachers. He explains that emotions go beyond the "individual reality (interpersonal level)" to include the "social (interpersonal level) and political / cultural / social (intergroup level) phenomena" (p. 84). All three levels shape how teaching is organized and performed within a given context. The intrapersonal component incorporates how teachers experience and express emotions on the personal and individual level, which includes personality and background history. The interpersonal level considers how teachers use emotions in relationships with others (colleagues, students, administrators). And the last component, the intergroup level, refers to the relationships between teachers' emotions and the social and cultural influences from the classroom and the school setting in which they teach.

The following three sections deal with each co-researcher's conceptions and experiences of individual (positional identities), intrapersonal (relationships), and intergroup (institutional) emotion generation.

Positional Identities In The Classroom

> The teacher closing the classroom door does not shut out social, cultural, or historical realities. (Doyle, 1993, p. 6)

The second research question investigated the various positional identities of the co-researchers, or the first layer of Zembylas' (2002b) conceptual framework that

concentrates on the lived reality of the teachers. Moore (2008) defines positional identities as:

> The relative positionings teachers occupy, such that race, ethnicity, class, gender, age, and religion, among many others, intersect in multiple ways, allowing individuals to acquire knowledge of [the content they teach] and…to define who they are in unique ways. (p. 687)

These identities also involve "systems of interlocking oppression, privilege, and power that are experienced simultaneously and have a cumulative effect on teachers and the meanings they give to their lived experiences" (p. 700). To add complexity to the notion of positional identity, Zembylas (2003b) urges teachers and researchers to "move beyond dogmatic conceptions of identity that delimit their potential responses to their social positioning" (p. 108). He argues that there is no essential teacher-self or identity waiting to be uncovered; rather we are always becoming (Freire, 1970; Zembylas, 2003b). Also tantamount to our conceptions of identity is Foucault (1978): "Where there is power, there is resistance" (p. 95). This statement supports the notion that power and resistance together define agency. It is this understanding of positional identity and resistance that grounded our research.

Our study parallels the research of Maulucci (2013), which considers the role of emotion in a teacher's positioning more generally, and in science teaching specifically. Our findings build on her study and combines with the work of Roux (2012), who argues that "teachers cannot mediate or facilitate knowledge and skills pertaining to human rights without understanding their own position, identity and beliefs" (p. 41) and of Lapayese (2002), who agrees that educators should be encouraged to explore how they

have served to marginalize some groups based on their identities. Lapayese's (2002) dissertation contends that teachers must see themselves as both agents and targets of oppression, and only then are they likely to begin to "understand the complexity of issues of domination and oppression, which is crucial to a critical human rights education" (p. 259).

Tenure status: "They're on the edge." The first positional identity the co-researchers explored was tenure status. In order to understand how this positional identity affects teachers at the community college, I provide the statistics on faculty across the country. As of 2011, part-time instructional staff in all higher education institutions exceeded full-time faculty members for the first time, accounting for 50% of all instructional staff (National Center for Education Statistics [NCES], 2012). The same report indicates that part-time faculty in community colleges exceed 70% of instructional staff. The American Federation of Teachers (2009) noted that the number of adjunct faculty increased by more than 100% between 2006 and 2009.

Enrique's focus on this issue speaks to the larger trend in the community college system. The dependence on part-time instructors across the higher education spectrum has led to a spike in research (Jolley, Cross, & Bryant, 2014, p. 219). Levin (2005) describes an increasingly corporate environment at the community college. He notes that faculty are pushed to increase productivity, and part-time faculty are employed to specifically to increase efficiency and cut costs. The corporate environment is studied through the dehumanization lens and lack of institutional support, covered in a later discussion section. Jacoby's (2005) case study found that most part-timers enter into their

work "with the intent to become full-time, but gradually become discouraged" and are dissatisfied with their job security (p. 137). They end up taking on "heavier-than-average teaching loads" to make up for the income loss and to bolster resumes (p. 137). Valadez and Antony (2001) found similar results with a larger data set, concluding that part-time faculty are "faculty are satisfied with their roles but they are concerned with issues regarding salary, benefits, and long-term job security" (p. 106). Related to the findings in our study, I was actively searching for full-time employment during the study, and Carolina even reconsidered her desires for a full-time position.

Other pertinent studies have found that part-timers are less accessible to the students, have less frequent interactions with students, and are less integrated into the campus cultures in which they work (Cohen & Brawer, 2008; Schuster, 2003; Umbach, 2007). Both Carolina and Jeramy's journals reveal similar findings. Carolina wrote about her lack of connection with colleagues and administrators. Jeramy reflected on his part-time experience the year prior and noted his own lack of connection to a particular institution (because he bounced between multiple at a time).

Part-time faculty face significant strains that differ from their full-time counterparts. About half of the part-time faculty work more than 50 hours a week (Jacobs, 2004); are paid roughly 25% less than comparable tenure-track colleagues (Monks, 2004); are less likely to get access to resources given to tenure-tracked faculty such as computers and office space; and have less protection (Wolfinger, Mason, and Goulden, 2009). Enrique pointed out Carolina's lack of protection in one of our meetings and how that impacts the choices she can make in her classroom. Jeramy also

experienced this in his tenure review committee, where members were questioning his social justice curriculum. Enrique also referenced how his tenure status affected a personal interaction with a fellow counselor on his campus.

Jolley, et al. (2014) sought to capture the challenges part-time contingent professors face. Their interviews found "ample evidence of an overwhelming disparity between adjunct and full-time faculty— in assessment, professional development, and support" (p. 228). Participants felt "unappreciated," "frustrated," and "undervalued." (p. 228). These emotions do not bode well for the instructor or the student. Carolina and I both discussed wanting to be respected for the work we do. A subsequent discussion section titled, "Teaching Wholeheartedly" explains how this can impact pedagogy.

Racial identity: "So much energy is put towards that conversation that I come away drained." The racial identities of the co-researchers were also studied. We explored the racial hierarchies present in our classrooms, how our race and the race of our students affect what content we feel comfortable (or uncomfortable) teaching, and how we resist and challenge racial injustice.

In alignment with our findings, Moore, Acosta, Perry, and Edwards (2010) found that women and people of color shoulder a heavier burden in teaching and in emotional labor work requirements. The challenges faced by these populations call for increased emotional labor, which include resistance from students to material about race, class, and gender. The instructors coped with these challenges, but took some resistances personally.

Ng's (1997) work can also be compared to our findings. She argued that, "doing antiracist work is by definition unsafe and uncomfortable, because both involve a serious (and frequently threatening) effort to interrogate our privilege as well as our powerlessness" (p. 52). She highlights similar emotions felt by the co-researchers. Ng (1997) went on to state:

> To speak of safety and comfort is to speak from a position of privilege, relative though it may be…Teaching and learning against the grain is not easy, comfortable, or safe. It is protracted, difficult, uncomfortable, painful, and risky…It is a challenge. (p. 52)

This connects to Palmer (2010b), who argues, "The risk we feel is not really the risk of error; it is the challenge of transformation" (p. 117). Ng's (1997) and Palmer's (2010b) commentary aligns with the struggles teachers at community colleges face. For Jeramy and I, discussing race in the classroom is spoken from a position of privilege. Matias and Zembylas (2014) theorize whiteness and its relationship to emotions. They argue that it is important for all educators to "critically analyze and reflect on their (racialized) emotions, the ways in which these emotions are constructed through whiteness, and how their displays may counteract antiracist endeavors" (p. 320). Each co-researcher spoke to challenges and risks in conversations around race, but Carolina and I wrote that it is worth the discomfort.

Maulucci's (2013) case study also supports our findings. She found similar results regarding the connection between emotion and the positional identity of race. Using the term emotional ambivalence, which our finding also supported in the human rights label section, Maulucci (2013) describes how the positional identity of the profiled teacher

were sources of "pride and triumph" in high school because of the "challenges she had overcome and the solidarity she shared with teachers and mentors who looked and sounded like her" (p. 465). However, at an elite college, her positionings were "deficits that detracted from her ability to invest intellectually and academically in the academy" (p. 465). Enrique expressed similar emotional ambivalence while teaching certain topics (being a Mexican and teaching U.S. History). And Carolina noted her sense of pride and responsibility teaching her courses that coexisted in contradiction with the imposter syndrome when working on her grant.

Gender identity: "Your story doesn't count, it's emotional". The third positional identity explored in our research was gender. The literature supports a feminist critique of the duality in education regarding reason and emotion. This line of research challenges the idea that "there is something wrong with emotions" (Boler, 1999, p. 38), which are often labeled as "out of control, destructive, primitive, and childish, rather than thoughtful, civilized, and adult" (Sutton & Wheatley, 2003, p. 328). The very association of females with emotion perpetuates their subordination. The research also shows a gendered distinction between the ethic of care and the ethic of justice (Gilligan, 1995; Noddings, 1984). Teachers' work consists of what Forrester (2005) calls "non-work" because there is no direct economic benefit for teachers to care (p. 274). Noted in this research is how most men resolve moral dilemmas by looking to rights and laws, while most women resort to caring, concern, and connection. This relates to our findings in some ways. Enrique and Jeramy notably had more difficulty writing about relationships with their students. Carolina and I regularly wrote about our students and our

relationships. Based on the research, Enrique and Jeramy should lean towards the legal framework of HRE easier than Carolina and I, which did not hold true.

Demetriou, Wilson, and Winterbottom's (2009) study of new teachers in secondary schools found differences between how male and female teachers approach teaching. The authors found that male teachers experienced more difficulty asking for help from their colleagues, were more self-critical and less reflective than female teachers (p. 461). Our findings support the notion that the male co-researchers were less reflective, but we did not note differences in asking for help or being self-critical, which could have to do with the self-report nature of journaling.

In agreement with our findings, Demetriou, Wilson, and Winterbottom (2009) also discovered gender differences in how the role of emotion in teaching is visualized and in the strategies employed to combat challenges in the classroom (p. 460). hooks's (2004) work adds how emotions and feelings can only be processed through patriarchy when she notes, "patriarchy rewards men for being out of touch with their feelings" (p. 70). Our research did find gendered differences in how emotion and teaching are related. Enrique was less inclined to force emotion, as he felt it was inauthentic to who he was. Jeramy desired more emotion and compassion, but struggled with creating that emotional discourse with his students. On the other end, both Carolina and I wrestled with boundaries and feeling like we were giving too much of ourselves.

The following discussion section analyzes the emotional terrain of teaching with one's whole being.

Teaching Wholeheartedly

> My fear that I am teaching poorly may be not a sign of failure but evidence that I care about my craft. My fear that a topic will explode in the classroom may be not a warning to flee from it but a signal that the topic must be addressed. My fear of teaching at the dangerous intersection of the personal and the public may be not cowardice but confirmation that I am taking the risks that good teaching requires. (Palmer, 2009, Chapter 2, para. 20)

This next discussion section investigates Zembylas's (2002b) intrapersonal level of emotion. The co-researchers in this study engaged in this level through the practice of wholeheartedness and, like the work of Lapayese (2002), consistently challenged the narrow perceptions of what it means to be a teacher. To teach wholeheartedly means to "engag[e] our lives from a place of worthiness" (Brown, 2010, p. 1). It means we are imperfect (Brown, 2010) and we must "embrace brokenness as an integral part of life" (Palmer, 2010a, Chapter 1, Section 1, para. 7). The wholehearted teacher expresses "cognitive, intrapersonal, and interpersonal dimensions in their relationships with students," which is "critical in fostering holistic student development" (Palmer, Scribner and Zajonc, 2010, p. 166). Palmer (2009) explains that a teacher is healthy and whole when the "head and the heart are both-and, not either-or" and notes that "teaching that honors that paradox can help make us all more whole" (Chapter 3, para. 16). While it was difficult for us to always be confident in our worthiness as educators, we spent the semester exploring our emotions to see how they affected our relationships with our work and with our students.

In the first section, I discuss how our findings indicate that the co-researchers built relationships with our students by being open and vulnerable, by having empathy and compassion, and by building community.

Being open and vulnerable: "The teaching self is inseparable from the personal self."

> An awakened heart feels deeply, loves well, and treasures forgiveness. The creative potential of your emotions to cross the boundaries between self and other is released as you discover what it means to be no longer imprisoned in emotional chaos and confusion but to rest in emotional wakefulness. (Feldman, 2005, p. 103)

A theme in our findings was the power of being open with students. For us, this begins with the squashing of the myth that the “personal” has no place in higher education. All of us thought about how teaching takes place at the intersection of personal and public life (Palmer, 2009). Du Preez (2012) agrees and relates that intersection to HRE when she writes, “A safe space constitutes a space where peoples’ private and public lives intersect and where risks could be taken in the general tenor of the *human* right to education” (p. 59, emphasis in original). Faith (2007) also writes of her personal relationship to her students, “we were peers, no longer constrained by our institutionally designated roles of teacher and student. As we shared from our personal lives, a deep bond was established, a bond that transcended our differences” (p. 11). In our study, Jeramy, Carolina, and I described the complexity of this, as well as the delicate balance.

The concepts of vulnerability and compassion also came up in the exploration of this theme. The co-researchers discovered that being emotionally vulnerable with

students opposes the institutional objectification of students (hooks, 2003) and is an act of love (hooks, 2001). Each co-researcher mentioned moments of vulnerability. For Enrique and Carolina, it was about being honest and forthright with their students. For Jeramy and I, it was about interweaving our personal stories and selves into our teaching. We all dealt with varying degrees of self-doubt. Because "we teach who we are" (Palmer, 2009, Introduction, Title), we related failures and missteps to our own self-worth. And as Brown (2012) notes, "When our self-worth isn't on the line, we are far more willing to be courageous and risk sharing our raw talents and gifts" (p. 64). The task was getting us to become conscious of this relationship in order to lead to transformation, as discussed in the subsequent discussion section on critical emotional praxis.

Similar to O'Connor's (2008) research, we found that caring for and caring about students was an important part of our work and serves as a motivation to continue teaching. For Carolina, this meant making very tough decisions about where and how she wanted to teach the following year. We found that the more we opened up to them, the more they opened up to us.

Brown's (2012) research on vulnerability and shame also supports our findings. In referencing Pema Chödrön's words, she writes, "Compassion is not a relationship between the healer and the wounded. It's a relationship between equals" (p. 234). For the co-researchers, our students are not separate from us, they define us, and they are part of us. Brown (2012) goes on, "Only when we know our own darkness well can we be present with the darkness of others. Compassion becomes real when we recognize our shared humanity" (p. 234). Palmer (2009) writes of a similar symbiotic relationship

between exploring our emotions and how that connects us with our students: “When I do not know myself, I cannot know who my students are. I will see them through a glass darkly, in the shadows of my unexamined life—and when I cannot see them clearly, I cannot teach them well” (Introduction, para. 8).

The next section takes Palmer’s (2009) statement further, exploring how and when we choose to “see” our students.

Students as whole beings: "I see you. I hear you. I feel you."

> If teachers have appropriate opportunities to express their own feelings, they will become more comfortable with, and have more attention for, others' feelings and act more caringly. (Weissglass, 1990, p. 358)

In teaching wholeheartedly, faculty model being knowledgeable and skilled, but also what it means to be vulnerable (Palmer et al., 2010). Each of our journaling showed how emotional discourse is co-created with our students. According to Palmer, et al. (2010), exploring emotions openly with our students “allows [them] to express their own strengths and vulnerabilities and to appreciate these in others” (pp. 201). Specifically,

> Whole professors give students permission to be whole individuals in the classroom…We encourage students to approach learning with the knowledge that they are valued as people with unique gifts and perspectives, and students then learn to value others for their own gifts and perspectives. (Palmer et al., 2010, p. 202)

In the introduction to this section, I mention that teaching wholeheartedly includes “engag[ing] our lives from a place of worthiness” (Brown, 2010, p. 1). This worthiness also must extend to our students. Brown (2012) describes how “empathy can be conveyed without speaking a word—it just takes looking into someone’s eyes and seeing yourself

reflected back in an engaged way" (p. 41). Delpit (1998) writes of a "very special kind of listening, listening that requires not only open eyes and ears, but open hearts and minds. We do not really see through our eyes or hear through our ears, but through our beliefs" (p. 297). Liston (2008) names this as attentive love, or:

> The presumption that good exists within each student; the attempt to discern and see our students more clearly and justly; and the understanding that in order to see more clearly we need to reduce the noise of our selves. Attentive love in teaching is frequently a struggle and a sacrifice. It is a struggle and a sacrifice to see beyond our egoistic selves so as to see our students more clearly. (p. 389)

And finally, Yorks and Kasl (2002) call this "learning-within-relationship", which is a "process in which persons strive to become engaged with both their own whole-person knowing and the whole-person knowing of their fellow learners" (p. 185). This requires learners to practice critical subjectivity and interacting with others through affective, conceptual, and practical ways.

Carolina and I practiced attentive love and learning-within-relationship throughout the semester. Both of us discussed how our own emotional terrains had to be "worked through" before we could attend to our students. Carolina directly engages in a dialogue with her ego throughout her journal, which is evidence of working through the "noise of herself" (Liston, 2008). Both of us established a communicative relationship with our students while working on not being as self-absorbed (Ellsworth, 1997; Chubbuck & Zembylas, 2008). Our research also highlighted the tension of believing our students and holding them accountable for their actions, which Liston (2008) notes as

difficult for teachers. The challenge is to allow students to discover their worth, while setting and maintaining boundaries and limits.

In order to teach the whole student, we need to create a learning space that honors the whole student and the whole educator. The next section discusses building community as the practice of wholehearted teaching.

Building community: "This class was like a family."

> Only as we are in communion with ourselves can we find community with others. (Palmer, 2009, Chapter 4, para. 3)

The last theme that surfaced in our findings is the importance of building community. As theorized by Palmer (2010b), “teachers…bring students into community with themselves and with each other—not simply for the sake of warm feelings, but to do the difficult things that teaching and learning require” (p. xvii.). In order to work through the content, particularly difficult content surrounding injustice, Carolina and I created a communal classroom where students trusted us and their peers. Zembylas (2004) recognizes that “the process of negotiating a classroom emotional tone is one in which the teacher and students together interactively constitute the activity system that constrains or encourages their individual actions” (p. 344). It takes both the students and the teachers to be invested in the emotional experience. With intention, Carolina and I designed assignments and activities with these goals in mind, and the voice of students took center stage. Sim (2004) used storytelling and personal narratives to create community, which Carolina successfully did in her classes.

Working on our relationships with students, this connects to the previous theme, allowed Carolina and I to witness the creation of community in our classes. Meintjes (1997) notes, “human rights are inherently about relationships; and whatever their nature… they are inevitably always dynamic and relative” (p. 74). In working with our students, our teaching becomes about relationships and what “what we are able to evoke from each other” (Palmer, 2010a, Chapter 4, Section 6, para. 3). All the co-researchers wrote about days where they did not feel like teaching, at many points we were stressed, frustrated, tired, or anxious. Some days the students and the energy of the classroom were able to pull us out, and on others, students tended to mirror our feelings. This communal, social relationship and the interdependency between teachers and students demonstrates the intrapersonal level of emotion that Zembylas (2003b) discussed.

The following section looks at the final level, intergroup or institutional, of emotion generation within schools.

Institutional Constraints

The last level in Zembylas’s (2003b) emotional framework for educators is one that concerns the intergroup and structural aspects of our work. The discussions and findings thus far align with research that shows how the professional self affects and is affected by personal backgrounds; this section will discuss the relationship between political and social contexts of teaching to the professional self (Day & Leitch, 2001), particularly the effects that institutional budgets, norms, and standards have on educators. It ends with a discussion of the possibilities for resistance.

Relationship between the economy and the school: "People know when they're not being valued."

> Instead of curiosity or financial gain, the aim is for a knowing that will reduce suffering. (Palmer, Zajonc, & Scribner, 2010, p. 65)

As mentioned in the introductory chapter to this dissertation, community colleges are open-access institutions with missions that reflect this unique feature. However, Levin, Kater, and Wagoner (2006) argue that the institutional culture is shaped less and less by the mission to serve students and increasingly by a need to serve local and global economies. Levin (2005) also finds an increasingly corporate environment at the community college. Unfortunately, teachers experience “structural vulnerability” (Kelchtermans, 1996, p. 230), with part-timers being particularly vulnerable (Wolfinger et al., 2009). Grubb’s (1999) research supports the struggles Carolina endured as he discusses how legislative mandates and policies related to funding affect faculty work. Our study points to the detrimental result of the changing economy and community college structure: a dysfunctional system. The overt impact that accreditation status at Carolina’s institution had on her teaching life serves as the main example.

Applying the language of emotion and rationality seems fitting in this section. Boler (1999) argues that the concepts of emotional work and labor in education represents a shift in thinking about emotion, whereby “emotion is viewed not simply as the private, ‘caring’ act of a mother, for example, but as a ‘product’ that profits corporate business” (p. 40). Freedman (1990) adds, “Teachers provide ‘affect,’ the personal, emotional, spontaneous, instinctual, private, and therefore secretive dimension. Those

who work outside the classroom provide the curricula: the 'cognitive' intellectual, abstract, public, rational dimension" (p. 269). Although Freedman (1990) was writing of elementary classrooms and the gendered notions of teaching, her use of emotional labor to describe teachers and administrators connects to our findings. Carolina detailed in her journal how her administration referred to her students as statistics and dollar signs, how they can cut courses on a whim without any regard for the teachers and students they support, as well as the lack of emotional and relational support across the institution.

Emotion rules: "Uncertainty was with us all the time, whether we knew it or not."

> We ought to be able to be real human beings not in despite of our work, but because our work demands it. What students most need—our humanness, our own moral dilemmas, and our very real struggles— we somehow feel obligated to deny the opportunity to share. (Avi, teacher participant in Ayers & Ayers, 2011, Chapter 3, para. 26)

Another layer of this theme considers these "feeling rules" (Hoschild, 1979; Wenger, 2011), or roles and standards deployed by the institution and the culture writ large. In order to humanize our students, teachers "must be aware that our resistance to and sometimes denial of students' feelings is an emotional reaction based on our own embodied discomfort and normalized uptake of feeling rules as gatekeepers of the academy" (p. 56). Our journals and conversations over the course of the semester grappled with the roles and responsibilities we have regarding grades, incorporating emotional and social-justice oriented material, and even caring deeply for our students. Our own socialization and embodiment of the role of instructor resists change; therefore,

discussing our emotions in this PAR study is a form of resistance against the status quo—a status quo that wants us to see our students as customers or even less that human.

In Zembylas's (2003b) three-year ethnographic study of an elementary school science teacher, of which the data serves as the foundation for several publications (2002a, 2002b, 2003b, 2004, 2005a, 2005b), he found that teachers internalize and enact roles and norms (Zembylas, 2003b), and that their personal experiences connect to broader institutional organization, like policies and practices (Zembylas, 2002b). He also notes how power relations "shape emotional rules and the expression of emotions by permitting teachers to feel some emotions and prohibiting others" (Zembylas, 2002a, P. 95). His conclusion notes how the teacher was expected to manage "deviant" or "outlaw" emotions, which provoked feelings of shame. He writes of the teacher in his case study:

> Her sense of shame caused her to remain silent, to feel isolated, and perhaps, most important, to view herself as a "failure". She became unsure of her teaching philosophy: Was she doing the "right" thing to teach science by using inquiry, emphasizing passion, and love for the subject, and making connections to other subjects, when her fellow teachers accused her of depriving her students of the opportunity to get good scores on the state test? (Zembylas, 2003b, pp. 122-123)

Every researcher in this study felt feelings of failure. Carolina experienced intense pressure from colleagues who wanted her program to end so someone else could take it over. I thought I was letting my students down during an activity. Jeramy was frustrated at the lack of discussion around an emotional passage in an assigned book. Enrique struggled with the outcomes of his learning community. Our PAR meetings and the individual journaling process allowed us to fight back against the sense of isolation that the teacher in Zembylas's (2003b) case study experienced. And although community

college professors do not have state tests, a level of administrative control and focus on outcomes is becoming increasingly more stringent and fueled by economic instability at the community college level (Levin, 2005).

Along similar lines, Nias (1989) observed that teachers invest themselves in their work and closely merge their sense of personal and professional identity. They invest in the values they believe their teaching represents. Consequently, she adds, their teaching and their classroom become a main source for their self-esteem and fulfillment as well as their vulnerability. If we bring in Kelchtermans' (1996) research, which connects the pressure to be a "proper teacher" (p. 229) with the notion that they are not in full control over the conditions they have to work in (regarding state mandates and regulations, policy demands) (p. 216), and other supporting research notes that in times of change and educational reform teachers' emotional experience of their job intensifies (see e.g. Hargreaves, 1998; Van Veen & Lasky, 2005), then we can see how institutional failures are absorbed as our own. As documented in Carolina's journey during the study, the accreditation woes at BCC affected her teaching, her students, and the administration.

Resistance: "It is not my failure. There is a system."

> The capacity to translate private feelings into public issues, when warranted, has been an engine of every movement for social change. (Palmer, 2009, Afterword, Section 6, para. 5)

Emotions of teachers are "normalized" through emotion rules (Zembylas, 2003a); therefore, the emotion work performed by teachers becomes inherently political (Wang, 2008). If the understanding of a "proper teacher" espoused by one educator run counter to the policy environment or the social climate of the school, "teachers must engage in

political action to cope with the threats to their teacher identities and moral beliefs" (Keltchermans, 2005). The resistance demonstrated by Carolina and her colleagues on her campus supports Keltchermans' (2005) call to action. In fact, even studying emotionality in teaching forms a "counter-discourse to the technical rationalist emphasis on teacher standards" (O'Connor, 2008, p. 125).

Societal norms enforced within institutions affect students and teachers and regularly "blunt or frustrate our deepest values and our desire to seek community and solidarity" (Ayers, Laura, & Nuñez, 2014, Introduction, para. 6). In this sense, being emotionally vulnerable, building relationships with our students, and practicing self-care and awareness opposes the institutional objectification and dehumanization of teachers and students (hooks, 2003). At one point in my journal, I wrote, "If we're focusing on emotions in the classroom and teaching as a whole person, then we're fighting against the prescribed teacher role, and we're fighting against the student role" (March 8, 2014). One way to resist this dehumanization and the corporatization of our community college system may be to "invent new interpretive approaches and practices of relating with 'others'" (Zembylas, 2012, p. 29), creating new emotional rules that allow us to be whole, to be human (Zembylas, 2005c). This can be achieved by engaging in critical emotional praxis, which is discussed in the following section.

Combining Head, Belly And Feet With Critical Emotional Praxis: "In A Way It's Being Able To Step More Forward"

> The inward quest for communion becomes a quest for outward relationship: at home in our own souls, we become more at home with each other. (Palmer, 2009, Introduction, Section 2, para. 10)

In an effort to embody human rights, I argue the head, belly, and feet must work in tandem. A useful tool is critical emotional praxis, which reframes emotions as a source of transformation and a site of resistance (Chubbuck and Zembylas, 2009). Maulucci's (2013) identification, reflection, and action model serves as a graphic version of this praxis (See Figure 1, page 37). As demonstrated in our study, educators who engage in critical emotional praxis can use the knowledge gained to become part of a broader social movement for human rights and social justice.

Discomforting Truths (Boler & Zembylas, 2003): Identifying And Reflecting On Our Emotions

> The entanglements I experience in the classroom are often no more or less than the convolutions of my inner life. Viewed from this angle, teaching holds a mirror to the soul. If I am willing to look in that mirror and not run from what I see, I have a chance to gain self-knowledge—and knowing myself is as crucial to good teaching as knowing my students and my subject. (Palmer, 2009, Introduction, para. 7)

Good teaching requires motivation, commitment, and emotional attachment, which begins with a deep knowledge of self and student (Day & Leitch, 2001). This is no easy feat. As each co-researcher courageously faced his or herself, we recognized the difficulty and risks associated with this exploration into uncharted territory. I relate our research experience to the words of hooks and West (1991) who write, "Such work not only draws us closer to the suffering, it makes us suffer" (p. 164); and to Feldman (2005) who beautifully notes, "True compassion is not forged at a distance from pain but in its fires" (p. 18). Together we navigated the emotional terrain of our teaching selves.

During this study, the co-researchers *chose* to engage with our emotion and vulnerability. This willingness "determines the depth of our courage and the clarity of our purpose; the level to which we protect ourselves from being vulnerable is a measure of our fear and disconnection" (Brown, 2012, p 2). The team noted our abilities to actively engage (we each had high and low points in the semester) with our emotions may be related to institutional strife or whether other aspects of our lives felt more balanced. The choice to be actively identifying and reflecting, and to know that the other members were going through the same process, is what gave us the ability be courageous.

Embarking on this journey together encouraged each of us to identify unconscious privileges and the accompanying invisible ways they comply with dominant ideology (Boler & Zembylas, 2003). Brown (2010) describes this effort beautifully: "I see that my understanding of the darkness gives my search for the light context and meaning" (p. 35). Grappling with the darker sides of our emotions enabled us to understand the context of our work, our students, and our society.

For the positional identities we each held, some were privileged and other marginalized. Jagger (1997) argues that marginalized groups have "epistemological privilege" and emotions become a skill in understanding the mechanisms of oppression and envisioning a just society. "Outlaw emotions" that are discouraged, like pain, trauma, compassion and outrage, are typically experienced by oppressed people and can lead to the development of alternative conceptions of reality (Jagger, 1997, p. 162). Her work supports the burden placed on faculty and women of color regarding emotional labor (Moore et al., 2010). Most of the co-researchers experienced all or some of the following

feelings found in the literature: failure, anxiety, self-doubt (Chubbuck & Zembylas, 2009), guilt, low self-esteem (Zembylas, 2004), or frustration and disappointment (Hargreaves, 2000). In my journaling, I related to the teacher profiled in Chubbuck and Zembylas's (2009) study, connecting these negative feelings to "feeling that she was complicit in a larger system of oppression working against the well-being of her students" (p. 354). She characterized herself as "inferior or in some way diminished" (p. 358). Carolina experienced this when she noted how imposter syndrome was creeping back into her sense of self-worth as an educator. These are also examples of emotional ambivalence.

Some of the positional identities of the co-researchers put us in the likely situation of experiencing emotions considered "outlaw" by the institution and the culture at large; therefore, developing a critical emotional literacy allowed us to care for ourselves (Boler & Zembylas, 2003). Carolina needed extra support this semester. She found that in the meetings with our PAR group, by reaching out to her "circle of women," and in her journaling. This supports Boler and Zembylas's (2003) findings that autobiographical reflection and storytelling help teachers "construct new discourses and enact new performances" (p. 126).

Our journaling and meetings created the space for us to increase our feelings of self-esteem (Zembylas, 2002a). Demetriou, Wilson, and Winterbottom's (2009) research on new teachers concluded that thinking reflectively about one's role and relationships with colleagues and students, whilst being able to put these in perspective, proved positive (p. 463). Palmer (2009) suggests educators work on learning that the pain we

might experience in a giving teaching moment “is as much a sign that my selfhood is alive and well as the joy I feel when the dance is in full swing” (Chapter 3, Section 3 para. 21).

Self-reflection For Transformation: "Self-care And Self-love [Are] Radical Act[s]"

> Teachers who know in this way can act with intent; they are empowered to draw from the center of their own knowing and act as critics and creators of the world rather than solely respondents to it, or worse, victims of it. Agency…casts voice as the connection between reflection and action. Power is thus linked with agency or intentionality. People who are empowered – teachers in this case – are those who are able to act in accordance with what they know and believe. (Richer, 1992, pp. 196-197)

Zembylas distinguishes between the cognitive notion of a teacher’s “knowing of self” and the emotional notion of “care of teacher self” (2003b). He argues that teachers cannot maintain the integrity of their shifting identities if they are not fully aware of whom they are as they are becoming. Our journaling and meetings created the space for us to use our reflections to explore who we are as we are becoming, which was then used to initiate and sustain changes in our teaching (Kumashiro, 2000; Zembylas, 2002a). Each researcher experienced varying levels and types of transformation. Carolina was able to see her responsibilities as related to lack of support from the institution, which allowed her to shift some blame. She also made a decision to let go of some responsibilities as well, which was an act of self-care and self-love. I experienced an overwhelming sense of calm with my work and life balance, which I see because of processing through my emotions using yoga and journaling. Jeremy altered his presentation of self in his summer school classroom (after the study) and felt more

connected than ever with his students. He also grappled with the larger issue of hyper-rationality in higher education. Enrique became more aware of part-time struggle and of emotion in his own teaching. Each of us came to see emotions as resources to tap into to make sense of our experiences and to alter our course (Maulucci, 2013).

All four of us worked through new discourses in meetings and journals, which Boler and Zembylas argue can be “political forces” that can alter how we see ourselves, our students, our profession, and the larger trajectory of higher education (p. 126). As we named our experiences, we learned more about our own beliefs and more about what we do not know (Richer, 1992). Teachers' stories about their emotions can empower them and can become a productive starting point for collective action (Nias, 1996). The work of Jagger (1997) goes so far as to say that critical reflection on a teacher’s emotion is not self-indulgent (which Carolina and I felt at points in the study), rather “it is itself a kind of political theory and political practice, indispensable for an adequate social theory and social transformation” (p. 164).

Pedagogically speaking, Zembylas (2013) argues for critical emotional reflexivity to navigate the emotions of implicit activisms (day-to-day acts of resistance) at the school level. He described one level of action where students and teachers “reevaluate their commitment to social justice by reflecting on their everyday actions to engage in socially just gestures and behaviors in support of vulnerable people and groups” (p. 93). His study found that emotional relationships fostered in the classroom and teaching opportunities offered to students to engage critically with their emotions seem to instigate small acts of implicit activism. Similarly, Chubbuck and Zembylas’s (2008) also emphasize the

importance of finding “one’s own contextualized relationship to justice” as a source of agency and transformation in teaching (p. 311). The educator profiled in their study discovered the power that shifting from global to local issues allowed her to assume a more activist role, which was a deeply emotional in its source and expression. These two studies support the findings of our research. In Carolina’s and my classroom, we built relationships with students and offered space for engagement with emotion. Jeramy and I wrote about teaching moments that challenged our students’ beliefs and became examples of implicit activism. The discussion we had as a research team around human rights and our relationship to social justice was transformative for each of us.

The next section discusses the impact that critical emotional praxis can have on HRE.

Critical Emotional Praxis and HRE: "I Must Strive To Remember That These Same Violations Are Happening To My Students."

> A human rights educator accepts the responsibility of honest, critical self-examination, not denying that she or he holds prejudices, but striving to recognize them and thus to change them. Otherwise, a genuine learning community where participants are engaged in dialogue between equals is impossible. (Flowers, 2000, Part IIa, para. 5)

This last discussion section fuses our research findings and the research on HRE and transformation. As mentioned in the previous sections, teachers have the ability to create new emotional rules that allow us to be whole, to be human (Zembylas, 2005c); therefore, beginning with the emotion of the educator and his or her own transformation

can initiate social change (Zembylas 2002a; Maulucci, 2013), as it is work done in solidarity.

Our PAR findings indicate that the support of teacher transformation is key to fostering larger social change. Bajaj's (2011b) research in Indian schools found that education reform must include the teacher's *own* transformation. Bajaj (2011b) argues there are two key reasons for this focus: "[1] the role of teachers in propagating and sometimes addressing human rights violations in their immediate spheres of influence…[and, 2] the ripple effect of teacher practices in the larger communities around them" (p. 208). Her work highlights the "personal changes" that teachers experienced, which included abuse at home or in their students' lives as well as attitudes towards teaching.

Covell and Howe's (2008) three-year program review of the Hampshire Education Authority's Rights, Respect, and Responsibility initiative found similar findings to Bajaj (2011b). Teachers reported a greater sense of efficacy and empowerment, enjoyment in teaching, and more positive attitudes toward students. The emotional benefits were noteworthy. The authors connect this to the improved behavior in their students, where one teacher noted, "the more you respect the kids and the more you let them participate in the classroom, the more they respect you" (p. 15). Our findings concur, demonstrating the emotional reciprocity of feelings in the classroom space, as well as the importance of building relationships and community. My experience with emotional balance led to positive feelings toward my work and my teaching. Carolina's journey indicates the importance of institutional support, which when low, can

force educators to feel negatively toward teaching, as shown in the section on Institutional Constraints. Each co-researcher used critical emotional praxis as a way to establish justice inside oneself and in the relationships one has with others (Boler & Zembylas, 2003).

The final section reviews the PAR methodology as a theme, while connecting to the teaching *for* (the feet) human rights.

The PAR Support System: "Working On This Alone, But Together"

> Change means growth, and growth can be painful. But we sharpen self-definition by exposing the self in work and struggle together with those whom we define as different from ourselves, although sharing the same goals. (Lorde, 2007, p. 123)

I consider the exploration of the PAR methodology theme an extension of the teaching *for* human rights (the feet). As an action-based methodology, PAR encourages a collective research agenda, which for us, fostered community, dialogue, and support between the researchers. Our journeys throughout the process were different for each of us, based on our needs and where we were, as we were becoming (Zembylas, 2003b).

Despite our differing personal struggles, we came together “as survivors of our own life experiences” (DeSalvo, 1999, p. 208). The more we shared with each other, the more we came to realize that “individual crises are collectively experienced alumnus” (Brookfield, 1995). The process of going public, even in our small circle was powerful for each of us. DeSalvo (1999) writes:

> When we share our writing, someone else knows what we've been through. Someone else cares. Someone else has heard our voice. Someone else understands. We learn that we are no longer alone and that we no longer need be alone. (p. 213)

The community we created and the public act of sharing of our stories countered the overwhelming sense of isolation typically faced in academia. The PAR experience brought voice to the previously “unspeakable” or “politically unimportant” in each of our lives, which is exactly where reflection on emotions in education typically resides (Boler, 1999, p. 63).

The community we created for ourselves provided space for us to “develop a sense of true self, for only in community can the self-exercise and fulfill its nature: giving and taking, listening and speaking, being and doing” (Palmer, 2010a, Chapter 3, Section 2, para. 17). This brings the dissertation full circle, back to the idea of wholeness, of being human. We are only whole in the presence of and reciprocal relationship with another human being due to the relational nature of the self. Palmer (2010a) argues, “we need solitude and community simultaneously: what we learn in one mode can check and balance what we learn in the other. Together, they make us whole, like breathing in and breathing out” (Chapter 4, Section 2, para. 4). Our research team worked through teaching struggles, built and reshaped our teaching philosophies, and supported each other throughout the experience. We came to know our own “inner terrain by noting the position of others—without anyone’s being told that he or she should move to a new location” (Palmer, 2009 Chapter 5, Section 2 para. 13). Being in community with other teachers gave us the courage and space to “listen to testimony we made about our lives, to witness and invalidate the meaning we had made of our experiences, to let ourselves know that we are not alone” (DeSalvo, 1999, p. 209).

Summary

Each co-researcher spent the semester problematizing, exploring, and deepening our connection with human rights. I presented the discussion of our findings using the human rights framework, which includes teaching *about* (documents, entities, legal structure), *through* (cultivating a classroom culture that respects dignity of all persons), and *for* (empowering students and teachers to uphold rights of themselves and others) human rights (Flowers, 2000; United Nations, 2011). Mihr's (2012) body metaphor served to conceptualize an embodiment of human rights, where the head, belly and feet are the *about*, *through* and *for* of HRE.

As argued in the literature review in Chapter 2 of this dissertation, the focus on the belly of HRE is underdeveloped. Emotions are an integral, although marginalized, aspect of teaching and learning (Boler, 1999; Zembylas, 2005). The findings of our PAR study reinforced the notion that our passion comes from teaching what we know (head) and love (belly), and if we do not have that connection, our students are aware that something is missing (Palmer, 2009). We also strengthened the understanding that personal belief systems are connected to the material we present in our classrooms, and so the personal and professional collide (Palmer, 2009; Du Preez, 2012). This is related to labeling oneself a human rights educator due to the relationship between the legal framework and the emotional experiences inherent in learning *about*, *through*, and *for* human rights (Gerber, 2008; Hersey 2012; Merret, 2004; McEvoy Spero, 2012; Suarez, 2007).

Other findings detailed each co-researcher's conceptions and experiences of individual (positional identities), intrapersonal (relationships) and intergroup (institutional) emotion generation (Zembylas, 2002b). Individual experiences focused on the role of emotion in relation to our various positional identities (Maulucci, 2013). We explored tenure status, race and gender and the affects our positionalities have on our teaching. Our findings supported the research of Moore, Acosta, Perry, and Edwards (2010), who concluded that marginalized groups experience more emotional labor in their work.

The interpersonal level explored our emotions and their effects on relationships with our work, our students, and our colleagues. We found that personal relationships were built through vulnerability and compassion achieved by sharing personal sides of ourselves (hooks, 2003; Palmer, 2009; O'Connor, 2008). The concepts of listening (Delpit, 1998), practicing attentive love (Liston, 2008), and learning-within-relationship (Yorks & Kasl, 2002) were pedagogical responses to the emotional aspects of the interpersonal.

The last level of Zembylas's (2002b) framework involves the institution or intergroup. Our findings indicate that a teacher's conception of self is affected by institutional budgets (Day & Leitch, 2001; Hargreaves, 1998; Kelchterman, 1996; Van Veen & Lasky, 2005) and norms and standards (Wenger, 2011; Zembylas 2002a; Zembylas 2003b). Specifically, we grappled with the lack of support from administrators and colleagues, the roles and responsibilities regarding grades, the difficulty

incorporating emotional and social-justice oriented material, and even caring deeply for our students.

The final discussion section considered the applicability of critical emotional praxis to teaching for transformation (as a component of HRE). The findings within this theme explore how journaling and sharing our stories allowed the co-researchers to navigate the emotional terrain of our teaching selves. It is based on the assumption that learning about ourselves, specifically identifying unconscious privileges (Boler & Zembylas, 2003), will guide us in seeing our students differently (Covell & Howe, 2008), and can only be done in communion with others (Palmer, 2010a). This reflection is necessary for initiating sustainable change in our teaching practice (Kumashiro, 2000; Maulucci, 2013; Zembylas, 2002a) and can be applied to HRE (Bajaj, 2011b; Covell & Howe, 2008).

Implications: "We Teach Who We Are" (Palmer, 2009, Introduction)

> All we can do is speak with others as passionately and eloquently as we can; all we can do is to look into each other's eyes and urge each other on to new beginnings. Our classrooms ought to be nurturing and thoughtful and just all at once; they ought to pulsate with multiple conceptions of what it is to be human and alive. They ought to resound with the voices of articulate young people in dialogue always incomplete because there is always more to be discovered and more to be said. We must want our students to achieve friendship as each one stirs to wide-awakeness, imaginative action, into renewed consciousness of possibility. (Greene, 1995, p. 43)

Brookfield (1995) notes four lenses through which we can critically view our teaching: by writing autobiographies, through our students' eyes, by listening to our colleague's experiences, and applying theoretical literature. Our study utilized all but the student lens. As a PAR research team, we spent one semester critically reflecting on our

emotional relationship with HRE, as well as the emotional aspects of our teaching that are constrained by power relations on the personal, interpersonal, and intergroup levels (Zembylas, 2003b). We worked on our self-confidence, thought deeply about our teaching, and struggled to find our own voices.

In addition to addressing our research questions, the results of our findings revealed new knowledge and conceptualizations in understanding how emotions are central to teaching and honoring the human rights of all beings. When we recognize the dignity in our students and ourselves (as both human beings and teachers), we are honoring the humanity in each of us. Agreeing with Palmer, et al. (2010), our findings cry out for an education that goes "beyond a 'values curriculum' to create a comprehensive learning environment that reflects a holistic vision of humanity, giving attention to every dimension of the human self" (p. 152). That must be the goal for HRE: to reach past the moral and ethical standards of HRE towards uniting the intellectual (head), emotional (belly), and social transformational (feet).

This study introduced teachers' emotions as a new field of inquiry within HRE and contributed to a growing body of literature on the transformative possibilities of HRE pedagogy. HRE pedagogy encourages the personal and lived experience of students as sites of growth and transformation; therefore, we must recognize and create a space for teacher growth and transformation. One important aspect of HRE that had not been explored prior to this study, and needs more attention going forward, is how human rights educators feel about teaching. If we want progress in HRE, we need to look more

carefully at the emotions of human rights teaching, both negative and positive, and how to use this knowledge to improve our practice.

Hoschchild's (1979) concept of framing rules, as it relates to emotion, is useful for improving our teaching practice within HRE. She describes, "When an individual changes an ideological stance, he or she drops the old rules and assumes new ones for reacting to situations, cognitively and emotively" (p. 567). This concept is important to this research because it honors teacher agency and reveals the possibility for the human rights framework to shift our current emotional realm. As it now stands, the lack of research and general disregard of the emotions of human rights educators may be a deterrent for broader implementation of a human rights K-16 curriculum in the United States.

Palmer (2010b) argues, "conventional education strives not to locate and understand the self in the world, but to get it out of the way" (p. 35). Our findings reveal that in order to challenge conventional education, we must we re-position ourselves at the center of education reform and encourage the construction of "new emotional rules that promote empathetic understanding with students and with content," which can lead to the development of new pedagogies (Zembylas, 2002a, p. 98), and the strengthening of HRE's pedagogies. This is why how we label ourselves as "human rights educators" matters. If teachers do not feel that the term connects the educator to his or her connect and ultimately to their view of the world, it will be difficult to turn around and expect our students to do the same. The connection between the head (*about*) and the belly (*through*) in human rights pedagogy must be thoroughly considered for a deeper understanding of

teaching and learning in HRE. Owning the term "human rights educator" may not be important, but we know that objectives and outcomes of HRE are. Even if we do not label ourselves human rights educators, the human rights framework can still be present in our teaching, as noted in our findings.

We also found that the use of critical emotional praxis could help with the feet (or the learning *for* human rights). Critical emotional praxis reframes emotions as sites of social and political resistance and can lead to the transformation of oppressions at the personal, relational, and institutional levels of education (Zembylas, 2002a). The benefits of using critical emotional praxis can include the promotion and development of community college pedagogies that "consider, respect, and use the power of teachers' emotions to bring about constructive changes in learning and instruction" (p. 83). Critical emotional praxis as a teacher's guide for inner exploration and as a pedagogy in the classroom call attention to the emotional aspects of HRE for Transformative Action (Bajaj, 2011a).

The findings of this study also show that participating in a PAR research project as co-researchers, rather than subjects, positively influenced us. For Enrique, the experience prompted a "holistic, almost physical, sense for the meaning and application of critical theory" (Interview, July 18, 2014). He also noted that PAR at the institutional level could "engender some actual action" rather than the "mundane exercise [of professional development], which is required, and which most people just drag themselves into. It doesn't take anyone anywhere" (July 12, 2014). He saw this "as a way to understand, but also a way to influence the institution to make changes".

The PAR process also highlighted a need for community college teachers to have a voice and a sense of community. During our first meeting, Enrique asserted, “I think in the educational system, community college as a whole has a real big footprint, but as a voice, we are pretty limited” (Meeting, January 25, 2014). As a marginalized institution within discussions around higher education, community college educators feel the results of the sidelining (Townsend, 2007). Therefore, it is imperative to have is a “supportive emotional culture within [the institution] to identify the sources of frustration, anxiety and disappointment and find ways to deal with them” (Zembylas, 2004, p. 359).

The educators dealing with difficult topics need support similar to the structure our PAR process provided (e.g. meetings, dialogue, journaling, reflection). Deliberately engaging in emotions in the classroom involves implementing new pedagogies, which involves resisting current emotional rules and encouraging new ones that support teachers feeling empowered (Zembylas, 2002a). On the institutional level, the presence of emotional rules prevent different kinds of pedagogy from being used, creating both a control of emotions and a control of new pedagogies (Zembylas, 2002a). When educators risk new pedagogies in their classrooms, as our findings encourage, they will need the support to work through the emotions associated with that risk.

Although the results of this study will be beneficial to researchers, human rights educators, and faculty at community colleges, consideration of HRE and educators’ emotions at the community college does not provide answers to the myriad of challenges faced by these institutions and higher education more generally. In some ways, it raises more questions than answers. This study highlighted the complexity of the teaching

profession and beckoned us to address the intersectionality of injustices and inequalities inherent in the community college system. It also stressed the multiple and complex ways in which teachers and students alike experienced and participate in racism, classism, sexism and structural disadvantage, and how we experienced emotions when learning *about, through* and *for* human rights.

Recommendations: "Liv[ing] In The Space Between Complete/Incomplete"

For Practic[ing] Freedom

> I celebrate teaching that enables transgressions—a movement against and beyond boundaries. That movement makes education the practice of freedom. (hooks, 1994, p. 12)

Our empirical findings and my review of the literature contribute to further recommendations for the teaching practice. My intention for the study began with Zembylas's (2005c) radical re-interpretation of the questions we ask of teachers: what can teachers *do*, rather than what "are" they or what emotions do they "have" (p. 212)? Hence, the following recommendations counter the traditional model of education, which does not see the classroom as a place to "practice" anything (Palmer, 2010b). I hope they also serve as a call to action, while keeping the following in mind: "no effort to engage in radical teaching is a failure. Each experience is a step in the right direction…we must learn from these efforts and be sure to build with others to advance our struggle" (Camangian, 2014, para. 23).

The Labeling Of A Human Rights Educator: Connecting The Head And Belly

> Whatever you run from becomes your shadow. When you stop running, pushing, and resisting, you can begin to open and to understand. (Feldman, 2005, p. 28)

Affolter (2005) notes that there is no explicit mention of the *emotional* wellbeing of humans in the UDHR, or any other UN International treaties or conventions, and he argues that it is buried or implied; however, the literature on HRE attempts a focus on the importance in classrooms (Flowers, 2000; Mihr, 2012; Muller, 2009; Tibbitts, 2008). Our findings took this focus a step further and found a disconnect between the cognitive, intellectual framework of HRE (the head) and the intuition and emotional underpinnings (the belly) of human rights educators. Considering our findings, I recommend more focus be placed on the personal and emotional connections to the concept of human rights.

An important finding concerns the apprehension of the co-researchers to call themselves "human rights educators." Rather, most of the researchers preferred the term "social justice educator," which might prove detrimental to the creation of a widespread HRE movement in the U.S. In the article titled, "The Path of Social Justice: A Human Rights History of Social Justice Education," Grant and Gibson (2013) name the UDHR a "social justice manifesto." They argue, "human rights are frequently left out of social justice conversations because human rights are frequently left out of American renditions of history" and social justice education should consider human rights "a sibling" (p. 95). The authors explain the concept of human right's relationship to social justice movements in the United States: "Human rights were the specific guarantees—for example, to equal pay, an adequate standard of living, or the freedom of thought—that could promote [a]

vision of social justice" (p. 88). Codifying the language to describe "oppression, inequality, and brutality" provides a framework for speaking out against injustice (p. 88) and addresses why the head is necessary. It may not "feel" (in the belly) like it works on an individual, local level, but it does provide universal, legal "guarantees" that social justice education alone cannot.

To engender more support for the human rights educator label, I recommend that HRE make explicit the connection and relationship to social justice education. "Twenty-first century social justice education can be understood as fulfilling the vision of global justice and human dignity promoted by the UDHR" (Grant & Gibson, 2013, p. 93). Using Ladson-Billings' (2006) conceptualization of social justice education as "less a thing and more an ethical position" (p. 40), HRE teachers can therefore hold a social justice stance while practicing HRE in the classroom.

I also suggest that rather than focusing on grand, impressive representations of activism, human rights educators must embrace the implicit activisms inherent in the pedagogy and recognize when students are taking an action (moving their feet). Bajaj (2011a) provides the space for those with privileges to "foster a sense of solidarity," which she terms "coalitional agency" (p. 494). Using her framework, human rights educators, with varying levels of privilege, can see themselves as coalitional agents in the struggle for human rights locally and globally.

Critical Emotional Praxis: The Feet Of HRE

> We should attend to the cultivation of our students' humanity at least as much as we instruct them in the content of our fields. (Palmer et al., 2010, p. 101)

As mentioned previously, the last component of the embodiment of HRE is action (the feet) in teaching *for* human rights. If transformation of the student is part of an instructor's goals, then teachers must be able to navigate not only one's own emotions, but also the student and school environment. I have argued throughout the findings and discussion sections that critical emotional praxis encourages radical pedagogies (like HRE for Transformative Action) that use emotions as a tool to challenge inequality; therefore, I recommend a discussion and exploration of the possibilities for critical emotional praxis in HRE.

There is a lack of consistency then between "talking about" injustices and actually engaging and resolving them in the classroom (Brooks, 2011, p. 57). To challenge this, I recommend the use of critical emotional praxis, so teachers and students can interrogate the emotional investments in ideas that perpetuate the status quo and maintain inequality. Emotion can sustain or dismantle the "structures of power, privilege, racism, and colonization…These structures depend on withholding particular emotional responses (such grief, remorse, passion, and caring) toward groups of people deemed *other"* (Chubbuck and Zembylas, 2009, p. 307). It places the teacher in the position to assess what emotions are present in a given class and how emotions can inform behaviors and experiences in the classroom. Emotional understandings can be translated into relationships, teaching practices, and policies that benefit teaching for social justice (Chubbuck and Zembylas, 2009).

Critical emotional praxis is discomforting, but this then allows teachers to open up new spaces for affective relationships with students. Backlash might emerge, as Lewis

(1992) notes, because "those who embody positions of privilege are often not attracted to an articulation of their interests in the terms required by self-reflexivity" (p. 178). Developing the support for teachers and students who engage in this level of self-reflection is necessary.

Journaling To Become Fierce With Reality

> You need only claim the events of your life to make yourself yours. When you truly possess all you have been and done, which may take some time, you are fierce with reality. (Scott-Maxwell, 1968)

The findings in this study serve as an example of human rights educators engaging in critical emotional praxis through journaling and support meetings. Several researchers have spoken of the value of autobiographies as tools in teaching. Specifically, to understand one's relationship to the larger institution (Shepherd, 2004), to engage in critical emotional praxis (Maulucci, 2013), to unpack and critique their schooling experiences (Brookfield, 1995), to improve instruction and relationships with students (Palmeri, 2006), and to "give voice to unloved parts of ourselves…to let the used-up parts take a rest while discovering that we are more than what we do" (Jackson & Jackson, 2005, p. 185).

I recommend the use of journaling for all educators engaging in critical emotional praxis and in any critical reflection on teaching. In my journal I wrote, "There is power in writing your thoughts down. It heals and brings to the surface thoughts you are trying to hide, ignore, and push aside. I want to honor these thoughts and feelings" (Journal, February 4, 2014). Using my experiences from this study and the voices of my colleagues

who joined me on this journey, I concur with Chubbuck and Zembylas's (2009) call for teacher education programs to include the opportunity for reflection on their emotional understanding of human rights and social justice issues. The process of journaling encourages teachers to think and "author" themselves differently (Zembylas 2003b, p. 125), noting that our positional identity in teaching is not a "fixed location or embodiment…but rather a dynamic, simultaneous articulation of shifting relationships to self, other, science, teaching, schools, and the world" (Maulucci, 2013, p. 473). "Writing in a journal is an act of self-love" (Grason, 2009, p. 5) that gives us the power to "reimagin[e] who you are and remember who you were" (DeSalvo, 1999, p. 7). This self-knowledge is empowering for the new and seasoned educator, in any field or level of education.

Professional Development in Community Colleges

> If we want to grow in our practice, we have two primary places to go: to the inner ground from which good teaching comes and to the community of fellow teachers from whom we can learn more about ourselves and our craft. (Palmer, 2009, Chapter VI, para. 2)

My final recommendation for teacher practice considers institutional possibilities. I believe that PAR should be an option for professional development. Professional development in community college is typically organized through one-day, even up to week-long, workshops (Wirsing, 2009), is often "unfocused and thoughtless" (Grubb, 1999, p. 297), and tends to reinforce faculty isolation, leading faculty to not take professional development seriously (Grubb, 1999). The PAR model counters this format and promotes ongoing discussion throughout the year.

I have argued that support for educators is necessary if they are to transform the classroom into an environment that welcomes whole beings (Maulucci, 2013). Herr and Anderson (2005) provide examples of PAR models with varying names: teacher study groups, teacher inquiry groups, peer groups, critical friends groups, or leadership teams. Sydow (2000) found that faculty participants saw peer group conferences as more practice than other forms of professional development. Wells (2001) notes that all teachers engage in some level of reflection on their practice, but teacher researchers are more systematic.

Teacher Action Research serves multiple goals: "to move from isolated individuals toward a collaborative community…to engage members in learning and change…to influence organizational change…and to offer opportunities for personal, profession, and institutional transformation" (Herr & Anderson, 2005, p. 37). Teacher inquiry for equity, a specific type of teacher inquiry group, lays bare the inequality that is rampant in our education system because it "emphasizes the necessity of engaging in hard conversations about difficult issues that emerge from teachers' research" (Friedrich & McKinney, 2010, p. 243). I recommend this type of teacher inquiry because it considers the emotional dimensions of the inquiry process and proposes strategies and structures to support teachers in examining and confronting one's own biases.

Instituting PAR models for professional development would shed light on the types of resources needed at a particular school, would offer findings to support strategies that best serve learners in a school, and would highlight a given community's capacity to support teaching for social justice (Maulucci, 2013). It can empower teachers to

document successes and alter inefficient or unequal learning conditions (James, Milenkiewicz, & Buckman, 2008) and foster emotional affinities, or connections or bonding based on coalitions and friendships, between colleagues (Zembylas, 2004, p. 360). The PAR process for us reflected related attributes of teacher inquiry for equity and may serve as a model for professional development moving forward. It is important to note, however, that a school's commitment to human rights and social justice does not alone guarantee that all students will unlearn prejudice and the dominant narrative. Friedrich and McKinney (2010) claim it is "critical that teachers work together in tak[ing] a questioning stance to teaching practice; such collaboration has the potential to ensure that findings do not reinforce stereotypes or ineffective teaching practices" (p. 242).

For Resistance

> To heal the world, you must feel world…(Jewish prayer retrieved from http://www.pardeslevavot.org/chant/chants.html)

Our findings show that teaching cannot be reduced to pedagogical technique, state testing, or national standards. We revealed that teaching involves a great deal of emotional labor and investment. Teaching is an expression of who we are. If we want to make genuine changes in education, then the way we experience, understand and believe the world must be altered. Teachers need to "think and feel their way into what they're doing. It's at the intersection of the intellectual and the ethical where teachers find their bearings" (Ayers & Ayers, 2011, Introduction, para. 56). I recommend that we focus on helping teachers work through their emotions, because if that is left out of education

reform, it will have as "little lasting effect as the last one" (Weissglass, 1990, p. 353). Teachers need to name and claim feelings, then "discern whether and how they reflect in reality; ask if they have consequences for action; and, if so, explore them for clues to strategies for social change" (Palmer, 2009, Afterword, Section 7, para. 7).

Shaffer (2014) outlines three lines of resistance at the hands of educators: ethics, critical pedagogy, and teaching underground. Teachers must fight for institutional changes in policies and procedures, which constitutes the ethical line of resistance. The second is changing our day-to-day practices, which are incremental and involve our pedagogies. The final resistance is teaching underground. Shaffer (2014) argues that educators can influence intellectual and social development outside the boundaries of a course, as well as the way colleagues see things. The argument he makes pushing the boundaries of change that educators typically consider. In light of his argument, I recommend that educators continue to resist on all fronts. Teachers must engage in action research on their own practices and on the emotional aspects of the self or of society, which are inextricably related to teaching. However, in order to challenge dominant views that treat teachers as rational automatons, the critically reflexive teacher needs to create "resistances in communities whose reflexive self-strategies aim at redefining the normalized identities of teachers…For such strategies to have any possibility of being effective they need to be collective" (Zembylas, 2004, p. 359).

The use of critical emotional praxis could be considered participating in Shaffer's (2014) second and third lines of resistance. In order to push the boundaries of critical emotional praxis, it must be underpinned by the understanding that the transformation of

"bad" feelings (hate, fear) into "good" ones (empathy, concern) does not necessarily repair the damages of injustice (Chubbuck & Zembylas, 2009, p. 347). No amount of intellectual self-reflection is enough to initiate dramatic transformations of the self. To incite action *for* (feet) human rights, we must provide teachers and students with "critical hope" (Freire, 2004). Critical hope:

> Entails a willingness to speak with the "language of possibility" in the struggle to initiate transformations in everyday life…developing affective connections and social relations that inspire connection, understanding, appreciation, love and desire, all of which will motivate the creation a more fair and just world. (Chubbuck & Zembylas, 2009, p. 357)

This definition of critical hope centers emotion, motivates teachers and students to initiate changes in their everyday lives (Chubbuck and Zembylas, 2009), and is an important coping mechanism for social justice educators (Maulucci, 2013). It demands responsibility and "a willingness to be fully alive in the process of constant change and becoming" (Boler, 2004, p. 128). Reflection in and of itself is not enough; it must always be linked to reimagining the world. In order to resist conventional education with traditional, banking method pedagogies (Freire, 1970), we reflect to create the conditions under which both teachers and students become aware of their own agency. The process of critical emotional praxis can support critical hope and be emancipatory for teachers and students alike.

For Future Research

> [Let's] end [this] silence by speaking loudly in public about what many think should only be spoken about softly in private. (Liston & Garrison, 2004, p. 1)

The purpose of this study was to investigate and document the role of emotions in teaching human rights within the California community college system. Once the PAR process was underway, our inquiry broadened to include emotions experienced in all realms of teaching. The results of this PAR study indicate that further research should be conducted in a variety of areas.

Further research that looks at the bridge between the head (*about*), the belly (*through*) and the feed (*for*) of HRE is necessary. While our findings are of great value, I recommend a longitudinal study on critical emotional praxis and HRE. A study of this nature would investigate the growth of a human rights educator, possibly within teacher education programs with an emphasis on HRE, over a length of time and consider how identity is formed and re-formed through praxis. The relatively short period of time over which our data was collected makes it difficult to determine any long-term effects that the co-researchers' participation made in their personal and professional lives and their relationship to HRE. Magendzo (2005) notes, "sometimes [teachers are] not ready emotionally, pedagogically and culturally to teach human rights" (p. 141). As such, we need more research on why there is a disconnect between the head and the belly in HRE, as well as what emotional and other preparation might be necessary for future human rights educators. This shift in focus will help spread HRE within the United States.

Our study did not focus on curriculum or its impact on students. This missing piece prevents us from drawing larger conclusions about the power of emotions in HRE. A study including more examples of HRE in practice at the community college (e.g. curriculum and pedagogy), as well as students' responses, would be needed before

making any conclusions about the emotional impact of HRE. Pekrun, Goetz, Titz, and Perry (2002) have pointed out that while emotions in learning are generally recognized as important, this area remains under-explored in terms of the learning experiences of students. I recommend including students in the research surrounding critical emotional praxis. The work of Zembylas (2002a, 2002b, 2003b, 2004, 2005a, 2005b) examines how teachers engage in critical emotional praxis; although he recommends teachers engage in the praxis with students (Zembylas, 2012). A thorough research project would investigate the relationships between their peers, their teacher, the content (HRE), and their institution. I recommend a follow up, long-term study that focuses on the relationship between emotions and how students think about human rights and injustice once the semester is over.

My final recommendation considers the community college as an institution of innovative pedagogy. A study focusing on the significance of creating emotionally supportive environments for the development of positive teaching perspectives at the community college would provide insight into teaching with emotion. Institutions that use teacher inquiry groups focused on emotions could serve as case studies.

Conclusions

> Our human condition is one of essential unfinishedness…We are incomplete in our being and in our knowing…We are ‘programmed’ to learn, destined by our very incompleteness to seek completeness, to have a ‘tomorrow’ that adds to our ‘today.’ (Freire, p. 79)

I want to formally end my dissertation with agitation (and resist the urge to tie these loose ends into neat bows): Is labeling oneself a human rights educator necessary?

How do we humanize education in an increasingly neoliberal social environment? Can community colleges live up to the name of "people's college" and continue the work towards social change through pedagogy? And, where do we go from here? I may not be able to fully answer these questions; yet, I humbly offer up these final thoughts.

My first conclusion considers HRE and the label of "human rights educator." We just began to scratch the surface in determining what brings teachers to HRE, and the itch remains. Since HRE is a "way of learning, teaching, and *being*" (emphasis added, Suarez, 2005, p. 60), this study showed how the ontological focus on the *being* of the educator is vital when teaching human rights at the community college. In order to honor the inherent dignity of our profession, our inner selves, and our students, my co-researchers and I agree that all facets of teaching human rights must include the cognitive, affective and action-oriented domains of being human. We discovered that by focusing on the belly (the emotional connections) when teaching, educators are able to teach wholeheartedly and work towards personal, professional, institutional, and societal change.

Our work spotlighted a hidden struggle in HRE: we found that there is not always a clear conduit between the head (policy), the gut (emotion), and the feet (application). Our findings show that community college educators are able to grasp, intellectually, why teaching human rights is important, but we grapple with labeling oneself a human rights educator based solely on not identifying with the legal aspects. At various points in our journey, my co-researchers and I referred to the UDHR as a false promise, a tease, a utopian ideal. Our focus solely on the UDHR is problematic because HRE practitioners

know that this is not the only relevant document, or that the documents should even be the driving force behind HRE. As a reminder, two of the co-researchers currently attend the only U.S. graduate school of education with an emphasis in HRE, and three were involved in SHREI. To say that we were not well versed in the ins-and-outs of HRE would be misguided. Instead, I think we were "stuck in our own *heads*," perched in an ivory tower (albeit community colleges are far from that imagery).

So, why is this happening?

To speak more broadly, as U.S. Americans, our country does not apply the UDHR (or multiple other conventions and treaties) on this soil, so HRE *feels* like a let down for our students. The legal focus, as one aspect of HRE, fails to match up to the reality of those who have rights violated: our students, our community, even ourselves. Katz and McEvoy Spero (in press) argue that a combination of U.S. "exceptionalism" (where the U.S. applies human rights standards to other countries but not at home and resists signing onto multiple international covenants) and the neoliberalization of education make it difficult to implement widespread use of HRE in U.S. classrooms. As educators who are products of U.S. American socialization, the discourse of human rights seems distant (due to "exceptionalism")—something that happens abroad; therefore, an obstacle to growing the HRE movement in the United States may lie in considering the emotional realms of educators using the framework in order to understand why they may or may not emotionally connect with HRE.

In discussing the use of the framework during the study, the co-researchers expressed discontent with the institutionalization of human rights. This fragments HRE

into only one aspect of the pedagogy, which is learning *about* (head) human rights. It also shows a narrow understanding of what the "about" means if the focus is on the legal documents. Notably, this superficial understanding of HRE leaves out critical human rights consciousness (Meintjes, 1997), and the *through* (belly) and *for* (action) of HRE.

Since this study did not investigate the curriculum and pedagogy of the educators, we cannot draw larger conclusions about the power of emotion in HRE pedagogy or even evaluate the framework's use at the community college. Hopefully, further research will explore this. Our work does, however, demonstrate how community college educators are taking elements of the human rights framework (particularly the *through* and *for* aspects) and adapting it to their students' and their community's needs. The dynamic nature of this practice is evident and warranted, given the total adoption of any framework is often limiting and problematic. Our findings also show striking connections between HRE, critical pedagogy, and social justice education: the lived realities of students are used to analyze larger structures in society, and the end goal is social action. HRE complements critical pedagogy because HRE (as well as critical emotional praxis) offers practical tools to "raise consciousness" (Ilkkaracan & Ercevik, 2005). Proponents of critical pedagogy argue that it is not meant to be a teaching "method" (Darder et al., 2009, p. 19); similarly, proponents of HRE would argue that it is also a framework and not a method. In agreement with the larger HRE community, the co-researchers in this study demonstrated resistance to any notion of a "one-size-fits-all" HRE pedagogy.

I believe that the lack of emotional connection to the label of human rights educator that the co-researchers experienced does not honor how "human rights begin as

declarations or unenforced laws, but *become* tools for analyzing relationships and reimagining communities" (emphasis added, Henry, 2006, p. 106). HRE curriculum challenges the dominant ideology and not only analyzes, critiques, and encourages social change surrounding the structural foundations of society, but also promotes agency (Lapayese, 2002). Ultimately, it is a counternarrative that implies solidarity: a collective resistance and struggle. And, to me, that is worth owning a label.

The second conclusion contemplates how the all-encompassing, neoliberal ideology is implicated in the dehumanization of education. The emphasis on the outcomes of schooling in terms of grades, rather than the lifelong experience of learning, reduces education to a product rather than a process (Aronowitz, 2000). The co-researchers demonstrated resistance to this on various fronts as we fought to humanize our curriculum, classrooms, and campuses: in our mindful, reflective practices we adopted to quiet our egos and explore our emotions; in our relationships to each other, our students, and our institutions; and in our challenge to the prescribed teacher/student roles. Our work supports Brunsma (2010), who argues, "human rights principles…[should be] structured into the relational fabric of our schools" (p. 8). We showed how unrelenting resistance serves as a form of critical hope for what holistic, dignified and entirely human education can and should become. The work of this PAR team reaffirmed education as a beautifully human activity, with all its promises and vulnerabilities: the joy, sorrow, gratitude, and frustration.

A third conclusion considers the community college as the important (if not most relevant) location for the humanizing of higher education. By their very nature,

community colleges espouse the human rights ideal that education is a right, not a privilege (Boggs, 2010). Community colleges are a vehicle of social mobility to immigrants, people of color, women, first-generation college attendees, and students of lower socioeconomic backgrounds. As such, these institutions are situated to rightfully reclaim the social justice foundations upon which they were built (Prentice, 2007) through human rights. This study proudly reaffirmed education for marginalized populations as students attending these institutions are likely to have human rights violated and would benefit from an emotional and action-oriented pedagogy based on their lived experiences. If community college instructors integrate human rights values into daily teaching practices while demonstrating the need to be caring, responsible, and active members of local and global communities, community colleges can be powerful social change agents.

I am grateful that these conclusions begin to shed light and offer promising suggestions on how we, as educators, can work in solidarity with our students and colleagues to imagine a better world. Of course, I am also left with many questions about HRE educators in higher education.

So, how do we move forward and in what direction?

Let's return our focus to the responsibility (and promise) of HRE. Based on the findings from this study, we educators need to deal with the tensions that exist in human rights discourses (Roux, 2012). Tensions in human rights education manifest themselves in multiple ways: as the local and global; as the grassroots and institutional, described beautifully by Yang (in press) as the "edge between human and the Human…at the

borders between the personal and powerful nation-state formations like the U.S. and the UN" (p. 283); as the "duality of human rights," or the tension between morality and legitimacy (Habermas, 1998, p. 161); and as the human rights educator as having the "unique challenge to *offer* the learners the 'power of human rights' through its legal standards and its widely accepted value system without *imposing* this framework" (Tibbitts, in press, p. 3).

Yang (in press) lays bare the contradicting practices of the UN system. He asks, "How is it that everyone is supposed to have them, yet the reality is that most people do not? How is that the UN guarantees them, but the UN violates them? These contradictions must be confounding for students" (pp. 283-284). It seems that these tensions are also confounding for educators. As our findings show, the top-down nature of the UN, especially its Western-domination, presented enough contradiction for community college educators to disown a human rights educator label.

It is within these tensions that we have the space to negotiate our emotional connections to HRE. In an early conversation around HRE, Ely-Yamin (1993) argued for a dialectical approach to teaching human rights (which is a component of critical pedagogy as well). For the pedagogy to be dialectical, teachers must "use human rights to imbue students with a commitment to the utopian while…simultaneously alert[ing] them to the disappointment of the social reality" (p. 684). Ely-Yamin's (1993) pedagogy wants students to understand that "the glass is half full and half empty, and that those perceptions are both exactly equivalent and yet exactly in opposition…The dialectical approach allows students to imagine the full glass, while they add some drops and others

inevitably evaporate" (p. 685). I bring in her voice to underscore and normalize the emotional ambivalence the co-researchers experienced when labeling themselves as human rights educators. It is this inherent tension in the human rights lexicon that is a vital part of the framework, can be a valuable teaching tool, and must be explored when grappling with the label of human rights educator. We must "hold the [creative] tensions of [these] paradoxes so our students can learn at a deeper level" (Palmer, 2009, Chapter III, Section 5, para. 1), and so educators can define themselves in complex ways. The HRE community is continuously developing, defining and becoming, through dialogue, "without imposing one vision" (Suarez, 2007, p. 65), and recognizing this is how human rights educators can continue to teach with conviction.

If the promise of human rights is located within the cerebral, and the reality is within the gut and feet, and we aim to close the gap between human rights ideals and the actualization of rights, then we must re-focus on the belly: by digesting, owning, feeling, operationalizing human rights in our classroom, and ultimately, sitting with the tension. This means ruminating on the discomfort that the failures of human rights brings and that "there is…no promised land in teaching (or in this life); there is instead that aching persistent tension between reality and possibility" (Ayers & Ayers, 2011, Coda, para. 15). These dynamic tensions present in teaching and being a human rights educator point to the inherent emotional ambivalence prevalent in social justice work (Zembylas, 2003b). Palmer (2009) argues that, "holding the tension of opposites is about *being*, not doing" (emphasis added, Chapter III, Section 5, para. 13). If this is the case, then it is within this

tension of the opposites, that we must *be* (head, belly, feet) human rights—as we are all "carriers" of empathy and of human rights values (Talamante, in press).

To conclude, I want to revisit Mihr's (2012) head, belly, and feet metaphor for HRE. Palmer et al. (2010) would point out that the heart is missing. "Heart" derives from the Latin for *cor* (as in courage), and relates to the core of the self, "that center place where all of our ways of knowing converge—intellectual, emotional, sensory, intuitive, imaginative, experiential, relational, and bodily, among others" (p. 6). In this sense, the heart integrates "what we know in our minds with what we know in our bones, the place where our knowledge can become more fully human" (p. 6). In order for the head, belly, and feet to be truly whole, the integration of the human experience (the heart) must be included. And finding the heart in education is our task.

Final Reflection: Tearing Down the Wall

> Owning our story and loving ourselves through that process is the bravest thing that we will ever do. (Brown, 2010, p. i)

I could not end a dissertation about navigating emotional terrain without spending the last pages honoring my personal reflection. Mulling over my final thoughts, on the last paper I write for my schooling, brings me to the beginning of my graduate work. I remember the moment I realized that I wanted to study sociology. My professor gave us creative reign to demonstrate what we were learning about social theory. I presented on hegemony (a concept to which my students will say is one of my favorite to teach), relating it to a song on one of the greatest albums of all time:

> We don't need no education.
> We don't need no thought control.

> No dark sarcasm in the classroom.
> Teachers leave them kids alone.
> Hey! Teachers! Leave the kids alone!
> All in all you're just another brick in the wall.
> All in all you're just another brick in the wall. (Waters, 1979)

Incorporating these lyrics into a formal dissertation is meaningful. First, I am inserting a piece of my creative self into a document that is often far-removed from the personal life of typical doctoral students. Second, this assignment from my theory professor allowed me to explore how the content we were learning applied to my life. Third, the lyrics themselves represent the direct opposite of what it means to be a wholehearted teacher and highlight the psychological walls we build to keep others out. Finally, it embodies resistance in creative and emotional form. The song inspires me to "tear down the wall!"

My dissertation journey began from a place of fear as I tried to hide behind a wall I had built to keep out my deepest feelings:

> I have never been one to communicate my feelings well. In fact, I would say that I am pretty bad at it. It surprises me that I have designed a research project that centers around that very idea...which means that this project is more about growth and challenging myself that I ever thought possible. (Journal, February 17, 2014)

The decision to follow through with my project demonstrates a theme from this study: that the most growth stems from the greatest risks.

I continue to work on tearing down the wall. In many ways, I am not the same person I was a year ago, or even five years ago when I started the IME program at USF. Now I own my life and my story because I know what it means. Before this dissertation experience, I bottled up my feelings and emotions, trying to make them go away rather than engaging with them on paper or on my yoga mat. I was not letting myself feel

deeply, or explore, understand, and link my emotions to past and present events in my life. As DeSalvo (1999) says, "I was evading the narrative and emotional truth of my life" (p. 19).

This dissertation is an essential part of me, and always will be. Yet, it is not what is produced that is important, but what happened to me, and who I became while I wrote (DeSalvo, 1999). I became a better teacher, yogi, and writer, and consequently, human being, only when I began to process my emotions and tear down the wall. My yoga teacher, whose lineage reaches back to Desikachar (2010), speaks of our emotions as wadded up yarn balls. My daily practice in writing and in yoga encouraged me to slowly, patiently attend to my knots. Journaling and having the responsibility of sharing our individual and collective stories also supported me in detangling my yarn ball.

I became a better teacher by showing up to class having dealt with my emotions and feelings. Processing before and after teaching made me more available to my students. I became a better teacher by engaging with other amazing community college faculty and working with them to process my classroom experiences. I became a better teacher by recognizing the wholehearted educators who impacted me throughout my own schooling.

I became a better yogi when I began the daily practice of yoga. Multiple interpretations of the word *yoga* have been offered over many centuries: "to come together," "to unite," "to tie the strands of the mind together" or "to attain what was previously unattainable" (Desikachar, 2010, p. 5). There is, however, a common theme in these definitions: things change. This change "brings us to a point where we have

never been before…that which was impossible becomes possible; that which was unattainable becomes attainable; that which was invisible can be seen” (Desikachar, 2010). Desikachar (2010) has a vision for social change that begins with me: “There is something that we are today unable to do; when we find the means for bringing that desire into action, that step is yoga. In fact, every change is yoga” (p. 5). This dissertation was yoga.

I became a better writer when I faced my gremlins and stopped listening to my inner voice that told me I was not good enough, smart enough. By finishing and publishing a work “we come to respect our limitations—that at a given time we can understand only a small fragment of a very big picture. This, then, helps us become humble and wise. When we finish we find a way to let go” (DeSalvo, 1999, p. 146). Our research captured a fragment of the big picture of emotions and teaching. And that is okay. I now feel powerful because I realize I am always becoming and must make choices: “The choice to show up and be real. The choice to be honest. The choice to let our true selves be seen” (Brown, 2012, p. 50). The choice to not hide behind a wall.

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APPENDIX

Appendix A: Informed Consent

CONSENT TO BE A PARTICIPANT/CO-RESEARCHER
Below is a description of the research procedures and an explanation of your rights as a research participant. You should read this information carefully. If you agree to participate, you will sign in the space provided to indicate that you have read and understand the information on this consent form. You are entitled to and will receive a copy of this form.

You have been asked to participate in a research study conducted by Lindsay Padilla, a graduate student in the Department of International and Multicultural Education at the University of San Francisco (USF). The faculty supervisor for this study is Dr. Susan Katz, a professor in the Department of International and Multicultural Education at the USF.

PURPOSE AND BACKGROUND:
The purpose of this research study is to investigate the role of emotions for self-identified human rights educators teaching within the California community college system. The aim of this research is not only to understand emotions when teaching human rights issues, but also to consider the transformative possibilities of emotion exploration.

PROCEDURES:
If you agree to be a participant/co-researcher in this study, the following will happen:

1. You will meet with your fellow researchers to develop research questions and a plan for collecting, analyzing and reflecting on the data collected as a group.
2. You will collect the data throughout the spring semester. Collecting data may include journaling, interviews with students/faculty, transcriptions of meetings and emails with co-researchers, etc.
3. You will develop ongoing goals for your own teaching as well as finalize an action component as a team.

DURATION AND LOCATION OF THE STUDY:
Your participation in this study will involve a semester long commitment. You will be expected to meet face-to-face with the research team three times. The research team will meet once in January and twice in June. Other sessions may occur online using Google hangout or Skype. All meetings will be audio recorded and transcribed by the Primary Investigator to aide in providing meeting minutes. The meetings may also contribute to data analysis. The recordings will be stored on a personal computer for five years.

POTENTIAL RISKS AND DISCOMFORTS:
We do not anticipate any risks or discomforts to you from participating in this research. If

you wish, you may choose to withdraw your consent and discontinue your participation at any time during the study without penalty.

BENEFITS:
The possible benefits to you of participating in this study are increased engagement with your teaching practice, emotional support and collaboration with colleagues, and a space to reflect on who you are as a teacher. The research will benefit others as well. We imagine your students will benefit from your participation in the study due to the reflection and awareness of your teaching inherent in the research design. The research will contribute to the construction of knowledge that may become a foundation for additional research, offering an opportunity to co-publish articles on the findings. And finally, the team will identify an action that may contribute to improving the experiences of your students, staff, and overall campus life, and of other human rights educators across the globe.

PRIVACY/CONFIDENTIALITY:
Because you will not be providing any information that can uniquely identify you (such as your name or institution), the data you provide will be anonymous.

COMPENSATION/PAYMENT FOR PARTICIPATION:
There is no payment or other form of compensation for your participation in this study.

VOLUNTARY NATURE OF THE STUDY:
Your participation is voluntary and you may refuse to participate without penalty or loss of benefits. Furthermore, you may skip any questions or tasks that make you uncomfortable and may discontinue your participation at any time. In addition, the researcher has the right to withdraw you from participation in the study at any time.

QUESTIONS:
Please ask any questions you have now. If you have questions later, you should contact the principal investigator: Lindsay Padilla at (661)-313-0482 or lindsaympadilla@gmail.com. If you have questions or concerns about your rights as a participant in this study, you may contact the contact the IRBPHS, which is concerned with protection of volunteers in research projects. You may reach the IRBPHS office by calling (415) 422-6091 and leaving a voicemail message, by e-mailing IRBPHS@usfca.edu, or by writing to the IRBPHS, Department of Psychology, University of San Francisco, 2130 Fulton Street, San Francisco, CA 94117-1080.

I HAVE READ THE ABOVE INFORMATION. ANY QUESTIONS I HAVE ASKED HAVE BEEN ANSWERED. I AGREE TO PARTICIPATE IN THIS RESEARCH PROJECT AND TO BEING RECORDED. I WILL RECEIVE A COPY OF THIS CONSENT FORM.

PARTICIPANT'S SIGNATURE *DATE*