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## DisCrit Classroom Ecology: Using praxis to dismantle dysfunctional education ecologies

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## H I G H L I G H T S

- Education is a system of dysfunctional education landscapes for Students of Color.
- Framed in Disability Critical Race Theory, we conceptualized DisCrit Classroom Ecology.
- We explore the constructs of DisCrit Curriculum, Pedagogy, and Solidarity.
- Using praxis, each construct is animated through a DisCrit Resistance.
- Implications change the focus of the classroom and thus, pedagogical practice.

## A R T I C L E I N F O

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## A B S T R A C T

Using a critical conceptual analysis, we theorize a DisCrit Classroom Ecology to counter current dysfunctional education ecologies. We begin by exploring the lineage of Critical Race Theory, through both its intellectual forerunner Gift Theory and a more recent sibling, DisCrit. Next, we explore the three interrelated constructs of DisCrit Classroom Ecology; Pedagogy, Curriculum, and Solidarity, and the strand that animates them, DisCrit Resistance. Finally, we discuss the deep implications and transformative possibilities of using praxis to (re)organize classrooms through a DisCrit Classroom Ecology.

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Education has become a system of dysfunctional ecologies worldwide, creating dangerous situations for many Students of Color<sup>1</sup> (Flecha, 1999; Gillborn, Rollock, Vincent, & Ball, 2012; Migliarini, 2017; Okonofua & Eberhardt, 2015; Gillborn et al., 2012). Tongway and Ludwig (1997) defined dysfunction as “an excessive flow of” resources “resulting in ‘leaky’ systems, with more resources flowing out” of ecologies (Chapter 5, para 14). Drawing from them, we define *dysfunctional education ecologies* as ones where Students of Color are not positioned as valuable resources and are instead being lost as outflows. Evidence of racially

disproportionate outflows occur where Students of Color suffer in academic assignment (e.g., underrepresentation in Advanced Placement, overrepresentation in special education), multiple measures (e.g., underrepresentation in high grades, test scores, overrepresentation in discipline), and student outputs<sup>2</sup> (e.g., underrepresentation in college, overrepresentation in incarceration).

To disrupt how dysfunction ecologies (re)produce disproportionate outflows for Students of Color, we conceptualize education informed by Disability Critical Race Theory (DisCrit; Annamma, Connor, & Ferri, 2013)—a DisCrit Classroom Ecology. Ecology highlights the interconnections of living systems including “the interactions among ... and the interactions between organisms” and “the transformation and flux of energy and matter” (Cary

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E-mail addresses: [subiniannamma@ku.edu](mailto:subiniannamma@ku.edu) (S. Annamma), [educator.deb@gmail.com](mailto:educator.deb@gmail.com) (D. Morrison).<sup>1</sup> Like Gotanda (1991), we intentionally choose to capitalize Black, while leaving white not capitalized. In the same spirit we also capitalized instances such as Students of Color or variations of such terms. Gotanda's 12th footnote explains the reasoning for our stylistic choice.<sup>2</sup> We use ‘assignment, measures, outputs’ instead of ‘placement, achievement, and attainment’ as the latter group of terms situate these as indicators of what students earn, instead of what the education system allocates.

Institute of Ecosystem Studies, 2016). Ecology also involves the history of knowledge generation and social interactions of people with each other, and their environment (Drayton, 2005; Kingsland, 2005). A DisCrit Classroom Ecology is thus situated within larger social structures and yet can be understood at different levels of analysis from large social ecosystems to smaller sub-components (Taylor, 2010).

In order to (re)organize classrooms as spaces that center Students of Color as valuable natural resources whose lived experiences and everyday knowledge must be built upon (Spratt & Florian, 2015), we have situated this work in a body of scholarship that recognized the importance of 1) creating curriculum that explicitly engages issues of power and justice (de los Ríos, López, & Morrell, 2015; Romero, Arce, & Cammarota, 2009; Timberlake, Thomas, & Barrett, 2017); 2) implementing critical pedagogy rooted in the lives of students (Flores, 2015; Gay, 2002; Ladson-Billings, 2009; Paris, 2012); and 3) building authentic classroom relationships (Duncan-Andrade, 2009; Valenzuela, 2010). We appreciate these (re)conceptualizations of curriculum, pedagogy, and relationships and recognize that they are often focused on race or class inequities. Though those (re)conceptualizations are necessary and essential, we believe that they often do not substantively engage intersecting oppressions. Moreover, *these separate components have been theorized in the literature, but rarely are the three put together in substantive ways in order to alter education ecologies*. From our practice as teacher educators, we have witnessed dysfunctional education ecologies that engage critically in one of the constructs of curriculum, pedagogy, or relationships, but rarely are all of them present. We have visited classrooms where teachers build incredibly close relationships with students yet teach them primarily using worksheets or other equally unengaging curriculum. We have observed as teachers use rap lyrics to teach poetry, but with little historical understanding of the cultural lineage of resistance in which this music is rooted. We have witnessed teachers invite family and community members into the classroom, only for them to be treated as ‘helpers’ instead of partners in the learning process. Drawing from these experiences and the literature, we have developed critical theoretical insights that have contributed to a DisCrit Classroom Ecology, and one is that these constructs must be woven together and animated through resistance. We therefore build on these intellectual traditions by 1) situating the work in an intersectional theoretical framing to recognize the interlocking oppressions that Students of Color often face; 2) braiding the components of DisCrit Curriculum, DisCrit Pedagogy, and DisCrit Solidarity together to create a robust conceptualization of DisCrit Classroom Ecology, and 3) animating the three with DisCrit Resistance, a conceptual underpinning that runs through each of the constructs. These counter-ecologies require that the three sub-components exist in tandem within the larger ecosystem (Taylor, 2010), (re)informing and (re)inscribing each other.

## 1. Theoretical frameworks from our past and present that inform our future

Our previous exploration of bias literature exposed that when discussions of racism are absent from education discourse,

<sup>3</sup> We believe “(T)he most dangerous form of ‘white supremacy’ is not the obvious and extreme fascistic posturing of small Neo-Nazi groups, but rather the taken-for-granted routine privileging of white interests that goes unremarked in the political mainstream” (Gillborn, 2005, p. 2). White supremacy holds immense power, as it “serves as the glue that connects racism to colonialism, and racism to capitalism” thus we must fully recognize its “global, historical, cultural, social, political, legal and economic influence and impact” (Rabaka, 2010, p. 147).

dysconscious racism (King, 1991) is infused throughout dysfunctional education ecologies (Annamma & Morrison, *in press*). Said differently, color-evasion, the racial ideology of eschewing discussions about race and racism, has contributed to the (re)production of racially inequitable outcomes (Annamma, Jackson, & Morrison, 2017). Thus, one feature of dysfunctional education ecologies is that they evade discussions on racism and white supremacy,<sup>3</sup> while they simultaneously position Students of Color as disposable outflows (Milner, 2010). Through DisCrit Classroom Ecology we call for explicit teaching about white supremacy, anti-Blackness,<sup>4</sup> and intersecting oppressions, to provide students with the tools to dismantle these marginalizing forces (Lynn, 1999). To theoretically situate a DisCrit Classroom Ecology, we reach to the lineage of Critical Race Theory—first to its ancestors to utilize Gift Theory (Rabaka, 2010), an intellectual forerunner to Critical Race Theory, and then to one of its siblings, DisCrit (Annamma, Connor, & Ferri, 2013).

### 1.1. Du Bois' Gift Theory

Generations prior to the first iterations of Critical Race Theory in law, W.E.B DuBois was theorizing how racism was built into the U.S.'s foundation (The Crisis Magazine, editor from 1910 to 1933), maintained systemic inequities (The Study of the Negro Problems, 1898), and describing how Black people experienced (The Philadelphia Negro, 1899) and resisted (Darkwater, 1920) injustice. In *The Souls of Black Folk*, Du Bois (1903/1994) speaks directly to white America,

Your country? How came it yours? Before the Pilgrims landed we were here. Here we have brought our three gifts and mingled them with yours: a gift of story and song—soft, stirring melody in an ill-harmonized and unmelodious land; the gift of sweat and brawn to beat back the wilderness, conquer the soil, and lay the foundations of this vast economic empire two hundred years earlier than your weak hands could have done it; the third, a gift of the Spirit. Around us the history of the land has centered for thrice hundred years; out of the nation's heart we have called all that was best to throttle and subdue all that was worst. (p. 162–163).

Du Bois' Gift Theory posited that Black people have been blessed with second sight,<sup>5</sup> a way of understanding the world more honestly due to their lived experiences with oppression (Rabaka, 2010). We will excavate Gift Theory within our exploration of a DisCrit Classroom Ecology.

### 1.2. DisCrit

We use DisCrit to build on Du Bois' (Du Bois, 1903/1994) original work and Rabaka's (2010) naming of Gift Theory, to argue that this second sight, or ‘double consciousness’, is most keen for those that

<sup>4</sup> Anti-Blackness is what animates white supremacy; white supremacy privileges white interests and punishes Black humanity. Not only Black people are in danger in a system of white supremacy; instead racial hierarchy is structured where white is permanently on top, Black is always on the bottom, with other Communities of Color are in the middle (Bonilla-Silva, 2006). Different Communities of Color are racialized “at different times, in response to (the dominant group's) shifting needs” (Delgado & Stefancic, 2001, p. 8).

<sup>5</sup> Du Bois' second sight was metaphorical and so was not an argument about vision. We want to explicitly acknowledge this so our discussion is not fueled by ableism that assumes blind people are somehow incapable of second sight. See Authors et al., 2017 for a larger discussion on ableism of assuming blindness equates to ignorance.

exist at the intersections of multiple marginalized identities (Annamma et al., 2013). Said differently, in a system of interlocking oppressions rooted in white supremacy, multiply-marginalized People of Color are most aware of how those oppressions function, intertwine, and possible disruption (Crenshaw, 1989). Multiply-marginalized People of Color, therefore, need to be the center of analysis that seeks to dismantle racially disparate outcomes (Wing, 1990).

DisCrit<sup>6</sup> is a theory useful beyond disability issues or special education, though such foci are indeed important and necessary. The goal of DisCrit is not to slice up identity into smaller categories wherein we end up only addressing limited segments of the population (Roberts & Jesudason, 2013); instead, *DisCrit exposes how ability is distributed and withheld based on race through policies and practices*. Additionally, DisCrit recognizes interlocking marginalizing processes which target multiple dimensions of identity. In other words, we are all actively abled or disabled based on our multiple identities. The closer we are to the desired norm (e.g., white, male, cis-gender, heterosexual), the more likely we are to be imagined as capable, regardless of our behavioral and academic interactions (Broderick & Leonoardo, 2016). There are several tenets of DisCrit that undergird our argument for DisCrit Classroom Ecology; each unearths why pedagogy, curriculum, and discipline in schools are often taught in hegemonic ways and supports a praxis based (re)imagining.

First, *racism and ableism are normal, and interdependent*. These inter-reliant processes are built into our institutions, policies, and practices so much so that conceptions of ability are largely based on race (K. M. Collins, 2003). These mutually constitutive processes are both systemic and interpersonal, and their underlying ideologies position desired identities as normal and all others as abnormal (Ladson-Billings, 1998) in curriculum, pedagogy, and discipline. Thus, schooling practices position some as deserving and therefore worth supporting in classrooms, while situating others as problematic and thus in need of remediation or segregation (Walton et al., 2016). We must anticipate “ways that racism and ableism shape notions of normalcy” in dysfunctional education ecologies, and disrupt them (Annamma et al., 2013).

Second, these interdependent processes need to be viewed through an *intersectional lens*. Du Bois (1903/1994) argued that racism made those that experienced it most aware of white supremacy and anti-Blackness. Multiply-marginalized People of Color tend to have the clearest sense of how the social processes of oppression are mutually constitutive and are therefore most equipped to make those processes discernible (C. Bell, 2006; Erevelles & Minear, 2010) in dysfunctional education ecologies.

Third, *whiteness and ability bestow profits* to those that claim those statuses and *disadvantages* those who are unable to access them (Harris, 1993; Leonardo & Broderick, 2011). Once individuals or groups of students are positioned as less desirable, they are barred access to: 1) curriculum that is engaging and accurate; 2) pedagogy that is responsive and ingenious; and 3) relationships that are authentic and hopeful. Each of these function as intellectual property and are distributed most often to those that possess whiteness and ability (Annamma, 2015; Ladson-Billings & Tate, 1995). It is in the interest of the powerful to restrict access to whiteness and ability, and this is done in dysfunctional education ecologies through disabling practices.

Fourth, historically, ideologically, and legally *whiteness and ability have been used to deny rights* to those that have been

constructed as raced and dis/abled (Valencia, 1997). Related to the previous tenet, these avenues (re)produce inequities in dysfunctional education ecologies. Multiply-marginalized Students of Color often attend under resourced schools where they have limited access to qualified teachers, engaging curriculum, and critical pedagogy. Even when attending high resourced schools, Children of Color are often kept out of advanced placement/gifted classes, where creative thinking is valued, or marginalized within these classrooms and schools (DeCuir & Dixson, 2004). Once identified as disabled, Students of Color are more likely to be segregated than their white peers with the same label in special education classrooms (Fierros & Conroy 2002) where compliance is often highlighted. We assert that multiply-marginalized Children of Color have the right to access learning spaces that are critical in both interpersonal and sociopolitical contexts.

Finally, each of these tenets speaks to the *need for resistance of the status quo*. That is, the common ways of doing business center the ideal citizen and often segregate the unwanted into spaces less public. Yet multiply-marginalized individuals and communities do not simply accept white supremacy and anti-Blackness; they resist with savvy and ingenuity (Annamma, 2016). This returns us full circle to Gift Theory. A DisCrit Classroom Ecology conceptualized through Gift Theory acknowledges that multiply-marginalized Children of Color have gifts that many educators do not.

### 1.3. Roots in culturally responsive, relevant, and sustaining pedagogy

DisCrit allows us to extend the work of scholars who conceptualized culturally responsive, relevant, and sustaining pedagogies. Culturally responsive teaching (Gay, 2000; Villegas, 1991), centers the lived experiences of historically marginalized youth in schools by 1) acknowledging the legitimacy of cultural heritages, 2) building connections between home and school, 3) teaching value of students' own cultural resources, and 4) integrating non-dominant cultural materials into the curriculum. Culturally relevant pedagogy (Ladson-Billings, 1995), centers on three principles: 1) fostering academic success, 2) developing cultural competence, and 3) expanding critical consciousness. Finally, culturally sustaining pedagogy (Paris, 2012), extends the first two by requiring that such pedagogy “support young people in sustaining the cultural and linguistic competence of their communities while simultaneously offering access to dominant cultural competence” (p. 95).

Each of these approaches to disrupting classroom inequities is foundational to our work, and we seek to expand in two ways guided by DisCrit. First, we extend the boundaries by focusing on the intertwined oppressions that students experience. Crenshaw (1989) stated if, “efforts instead began with addressing the needs and problems of those who are most disadvantaged ... then others who are singularly disadvantaged would also benefit” (p. 167). Therefore, instead of conflating or ignoring intergroup differences, a multidimensional analysis can be used to center the multiply-marginalized, creating innovative solutions to injustice that reach more people. To, “not only talk about ... multiplicity, but act on” it is enacting multiplicative praxis (Wing, 1990, p. 197). Second, we explore how dis/ability is distributed and withheld, something these scholars may have considered but have not explicitly named. By understanding the multiple ways students are enabled and disabled, we highlight constructs that must exist *in concert* to create a healthy classroom ecology. That is, we are explicitly naming “the interactions among ... and the interactions between organisms” (Cary Institute for Ecosystem Studies, 2016; para. 1). These issues require explicit attention to ensure that teachers are equipped to provide equitable educational opportunities given the complexity

<sup>6</sup> Due to limited space, we cannot explore the emergence of DisCrit. We suggest the original DisCrit article (Annamma et al., 2013) and the edited book (Connor D., Ferri B. & Annamma S, 2016) to substantively explore DisCrit's historical lineage.

of students' lived experiences, particularly when teachers often do not bear the weight of similar oppressions.

## 2. DisCrit Classroom Ecology

A DisCrit Classroom Ecology refuses deficit-oriented master-narratives about learning and behavior of multiply-marginalized Students of Color that animate dysfunctional classroom ecologies. Grounded in Gift Theory, these spaces are designed to recognize multiply-marginalized students through three interrelated constructs: 1) DisCrit Curriculum, knowing your students' history and their present, and teaching about structural inequities and opportunities; 2) DisCrit Pedagogy, learning about and teaching to students' gifts in the classroom; and 3) DisCrit Solidarity, situating students' actions in the classroom as strategies of resistance, often in response to interpersonal and state violence, and teaching them how to channel resistance to dismantle systems. Through each of these constructs runs the core of DisCrit Resistance.

### 2.1. DisCrit resistance

Our conceptualization of DisCrit Resistance draws from the intellectual lineage of Black (P. H. Collins, 2000) and postcolonial feminism (Mohanty, 1989). Hence, we conceive resistance from an intersectional foundation, incorporating Gift Theory and DisCrit. Historically, resistance has often been enacted in multiply-marginalized Communities of Color. In the 1890s, Anna Julia Cooper wrote of a white woman, "Indeed she had not calculated that there were any wives, mothers, daughters or sisters except white ones" and that this woman meant "*just white mothers, daughters, and sisters*" (2000, pg. 88, italics in original). Cooper used her knowledge to refuse the erasure of Women of Color in white feminist movements. This resistance engages, (C)onnections among lived experiences with oppression, developing one's own point of view concerning those experiences, and the acts that can follow ... alternative practices and knowledges that are designed to foster Black Women's empowerment ... a dialogical relationship ... whereby action and thought inform one another. (P. H. Collins, 2000, pp. 33–34).

Engaging DisCrit Resistance of multiply-marginalized students in education then, means (re)defining what is desired in the classroom and schools. Instead of forcing students into states of acquiescence, we must look for what unique practices and knowledges multiply-marginalized Students of Color already bring to classrooms. These are their gifts that we must welcome with gratitude.

As intersectional Critical Race theorists, we have committed to centering the voices of disabled Students of Color (1st author) and their teachers (2nd author). What we have found is that resistance is not only organized action, but also occurs by students and teachers acting in ways when faced with domination that "resist, challenge and subvert the process at various junctures" (Mohanty, 1989, p. 345). DisCrit Resistance is encoded in the practices and knowledges of multiply-marginalized Students of Color. Thus, educators must commit to recognizing resistance in the silences, spaces, and fissures of classroom discourses and activities (Love, 2016).

Committing to DisCrit Resistance requires: 1) transformative teacher resistance, and 2) transformative student resistance. Transformative teacher resistance explicitly repudiates the common deficit-oriented tropes about Students of Color that sediment bias in dysfunctional education ecologies. That is, teachers must explicitly refuse to believe that Students of Color act out more, are less capable of acquiring knowledge, or are more responsible for their behavior than other students (Ferguson, 2001). To do this,

teachers must accept Gift Theory, and understand implicit and explicit bias through that lens (Annamma & Morrison, *in press*). This necessitates that teachers address their biases, learn about racism and intersecting marginalizations, and reframe the participation of Students of Color as gifts in the classroom. Those actions lead to the recognition of transformative student resistance. Teachers must (re)frame their perceptions of the capabilities of multiply-marginalized Students of Color. Strategies of Resistance, ways Students of Color traverse dysfunctional education ecologies with savvy and ingenuity, must be honored (Annamma, 2017). In other words, it is not enough for teachers to appreciate and even love the presence of multiply-marginalized students; educators must recognize students' knowledge, attitudes, and behaviors as thoughtful and skillful (re)positioning of themselves in relation to power structures and deficit thinking (Davies & Harré, 1990; Valencia, 1997).

Transformative teacher resistance within DisCrit Resistance must be rooted in humility (Freire, 1970). Teachers must acknowledge that their marginalized students possess an understanding of the world that the privileged cannot. Du Bois (1903/1994) elaborates on this concept in Gift Theory,

Nor has our gift of the Spirit been merely passive. Actively we have woven ourselves with the vary warp and woof of this nation—we fought their battles, shared their sorrow, mingled our blood with theirs, and generation after generation have pleaded with a headstrong, careless people to despise not Justice, Mercy, and the Truth, lest the nation be smitten with a curse. (p. 163)

This gift of spirit includes, "sharing the wisdom of their life-worlds and the lessons of their lived experiences with others ... struggling against the various forms of European imperialism and authentic antiracist white allies insurgently involved in the struggle for racial and social justice" (Rabaka, 2010, p. 144). We agree with Rabaka's reading of Du Bois and extend this to multiply-marginalized Communities of Color. A DisCrit Resistance rooted in Gift Theory is transformative because when teachers authentically seek to disrupt systemic inequities, they accept their indebtedness to multiply-marginalized People of Color. We explicitly note that this sharing of life worlds is not a call for children to teach adults about the racism they face; instead, this is a call to educators to recognize how students resist in ways that "indict a system" that wreaks violence in their lives (Love, 2016, p. 320). It is the responsibility of educators to learn about the systemic inequities multiply-marginalized students experience. As Freire and Freire (1998) note, "Such position demands a fundamental sort of learning: that of humility" (p. 60). Embracing this humility allows for teachers to avoid aesthetic caring, which is superficially employed by educators solely focusing on individual obedience and achievement (Valenzuela, 2010). Consequently, the humanity of educators is dependent on their recognition of the humanity of multiply-marginalized Students of Color (Love, 2016).

The second form of DisCrit Resistance is that of student resistance. This strand of resistance must begin with the assumption that "counter(s) the adultification of Black boys and insist upon their ability to exist as children—as students" (ross et al., 2016, p. 93). This assumption must be extended to Black girls, and Girls of Color generally, who are often hypersexualized and whose behaviors, bodies, and brains are frequently interpreted as adult-like (Author, 2015; Epstein, Blake, & González, 2017). Children of Color must also be allowed to be children without infantilizing them; their responsibility for their learning and behavior must not be overemphasized and simultaneously, they must be valued for their knowledge and actions as responses to structurally violent spaces. Student resistance must be honored in understanding their

interactions with social contexts, in learning and behavior. Finally, it is essential to note that students' Strategies of Resistance should not be conceived based on stereotypes about 'acting out'. Strategies of Resistance are varied in when they appear, present in multiple forms from calm to rage to joy, and innovative—like the students who employ them. Since we are often unaware of what students bring to the classroom, Gift theory requires that we identify these Strategies of Resistance by learning from students and communities. Using resistance as our foundational transformation of energy in the (re)imagined education landscape, we move to examine how curriculum, pedagogy, and relationships are situated within a DisCrit Classroom Ecology.

## 2.2. DisCrit Curriculum

Within a DisCrit Curriculum, Du Bois' (1903/1994) gift of the "sweat and brawn to beat back the wilderness, conquer the soil, and lay the foundations of this vast economic empire two hundred years earlier than your weak hands could have done it" (p. 163) is particularly salient. This gift is about history, not to be reduced to the history of slavery but instead expanded to the history of domination, struggle, and accomplishments made by Black people as part of the (re)construction of America (Du Bois, 1924). Thus, centering the lives of the multiply-marginalized in DisCrit curriculum means 1) explicitly naming the intersectional injustices they face; and 2) exploring ways multiply-marginalized people fight intersecting oppressions.

As educators, understanding the need for a DisCrit Curriculum results from the recognition that existing curriculum established within structures of white supremacy and its intersecting oppressions are fundamentally flawed. We, as products of past curricular experiences steeped in the dogma of white supremacist ableism, have been told that systemic inequities do not exist or have been addressed by past generations. However, incorrect and incomplete curriculum leaves students unprepared to face the power imbalances present in their own lives; thus, these are disabling practices that oppress multiply-marginalized students of color. Curriculum must link past and present systemic injustice, instead of presenting the past as a frozen moment in time. Examples of curricular topics that address both historical inequities and current iterations include the: 1) process of redlining, which (re)produced racial inequities in housing (Solórzano & Vélez, 2017); 2) impacts of judicial decisions such as *Brown vs. Board of Education* which (re)produced education segregation for multiple communities (Bell, 1980; Ferri & Connor, 2005; Ladson-Billings, 2004); and 3) ways racial difference has been associated with deficit (Valencia, 1997) and disability (Erevelles, 2014), which has (re)produced policing and punishment of multiply-marginalized Communities of Color (Ritchie, 2017).

Yet we cannot end with what we are facing without educating students on how we are fighting. Throughout time, multiply-marginalized people have fought back against systemic inequities, risking their lives for justice. We must center resistance by representing multiply-marginalized people fully, threading history into the present day. Fannie Lou Hamer is often discussed as a Civil Rights icon but rarely is it noted that she had polio as a child which weakened her left side and impacted her throughout her life, particularly after she received a devastating beating by police in a Mississippi jail (Lee, 2000). Moreover, Hamer was sterilized without her consent (Peal, 2004). This involuntary hysterectomy was a continuance of the history of eugenics used against Women of Color, many of whom were also disabled (Roberts, 1997). Yet Hamer fought the practices of the 'Mississippi Appendectomy' and recognized the intersections between racism, ableism, and sexism. Hamer's story in its completeness touches on many forms of injustices and resistance, it is the kind of narrative that should be

featured in a DisCrit curriculum. Events from her life could be integrated into science (reproduction & eugenics), math (statistics on police brutality), literacy (first person narratives), and history (polio, the ongoing fight for civil rights)<sup>7</sup> classes and could be linked to present day injustices and resistance such as the school-to-prison nexus, health care access, and civil disobedience. Fannie Lou Hamer must be identified as a Black disabled woman who refused to accept intersecting injustices and fought for the rights of multiply-marginalized. Such stories in their completeness represent a new way to engage in curriculum that centers on both intersectional injustices and resistance.

What is significant is that students have been told that multiply-marginalized Communities of Color have contributed little to the history of America (Ladson-Billings, 2003). This deficit narrative about the lack of community knowledge and intellectual lineage of multiply-marginalized People of Color has impacted the way educators have come to interact with our children (Deschenes, Cuban, & Tyack, 2001). Multiply-marginalized Students of Color are taught that their communities have little academic expertise to offer while white students are taught that their communities are the primary creators of knowledge (Lynn & Parker, 2006). These lessons perpetuate dysfunctional education ecologies by (re)inscribing white supremacy and interlocking oppressions within our society (Solorzano, Ceja, & Yosso, 2000). In dysfunctional education ecologies, the purpose of historical erasure "... is to destroy not just actions that resist, but the very ideas that might stimulate such resistance" (Collins, 2006).

A central goal of DisCrit Curriculum is to counter invisibilizing in all content areas through the systemic inclusion of the histories of multiply-marginalized Communities of Color. This is beyond heroes and holidays or even Black History month, which allows the rest of the year to focus on whiteness without naming it such (Lee, Menkart, & Okazawa-Rey, 1997). Temporally, when we complicate our present and past by examining multiple histories of people, then we expand our ability to seek complex truths instead of accepting historical obliviousness that (re)produces systemic inequities (Ladson-Billings, 1998). Hence, it is important to bring this gift of sweat and brawn into our education ecologies. As Baldwin (1963/1985) stated:

If, for example, one managed to change the curriculum in all the schools so that Negroes learned more about themselves and their real contributions to this culture you would be liberating not only Negroes, you'd be liberating white people who know nothing about their own history. And the reason is that if you are compelled to lie about one—aspect of anybody's history, you must lie about it all. (p. 683).

While defining curriculum as a central challenge, Baldwin's words also offer a solution in suggesting that curriculum could shift the way that multiply-marginalized People of Color and whites alike come to understand themselves. In other words, recognizing the contributions to knowledge construction People of Color have made offers opportunities to build a society that is not grounded in white supremacy (Ladson-Billings, 1998). Thus, the construct of curriculum in DisCrit Classroom Ecology must boldly teach about the: 1) systemic inequities carried forward through racism, ableism, and intersecting oppressions and 2) multiple ways throughout history that such perspectives have been, and continue to be, resisted.

<sup>7</sup> These are some ideas and not the only connections between DisCrit Curriculum and Hamer's life. Teachers who learn Hamer's full story may imagine many more connections within and across content.

Finally, DisCrit Curriculum is dynamic in space and time and needs to be continually adjusted for the students and communities we serve and the spaces we teach. As Freire and Freire (1998) stated, “It is necessary that I open myself to knowledge and refuse to isolate myself within the circle of my own truth or reject all that is different from it or from me. Tolerance is the open, postmodernly progressive way for me, while living with the different, to learn from it and better fight the antagonistic” (p. 50). DisCrit Curriculum is an active stance that needs to be regularly revised to fit the evolving landscape of white supremacy and resistance.

Critical curriculum highlighting race can be found in educational research literature such as Mexican American studies (Cabrera, Milem, Jaquette, & Marx, 2014), Ethnic studies (de los Ríos et al., 2015), and race conscious pedagogy (Flores, 2015). In settings ranging from public high school courses to after school programs to juvenile jails, these examples illustrate the academic and social benefits to multiply-marginalized Students of Color engaging with counter-history, one that is situated in historical perspectives of the oppressed instead of the oppressor (Rabaka, 2010). These types of critical curriculum have also been shown to benefit white students’ achievement and knowledge about ways power is (re)inscribed, expanding their understanding of history and their role in resistance (Cabrera et al., 2014) and “produces higher levels of thinking” (Sleeter, 2011, p. 18). This exploration allows all students to identify how white supremacy has been constructed, and articulate ways in which they could counter such efforts. As de los Ríos et al. (2015) conclude improved academic achievement for students,

... can be done through a curriculum that focuses on social awareness, reclaiming lost and stolen histories, and the struggle for equity and racial justice .... that curricula that expose students to multiple historical viewpoints, that position youth as [agents of change], and that appeal to young people’s sense of fairness and equality will increase engagement and interest, which will lead to increased academic achievement. (p.93).

What we add to the conversation is that with DisCrit Curriculum full identities and histories of multiply-marginalized People of Color are brought into conversation with dominant narratives<sup>8</sup> in an interrogation of power with the goal of moving forward towards a more just society. Equally, DisCrit Curriculum is about fostering students’ identities as socially engaged citizens capable of utilizing their intellectual resources in everyday activity. These enabling practices build on DisCrit Resistance to animate one construct of a DisCrit Classroom Ecology. We now shift to the second strand of the braid, DisCrit Pedagogy.

### 2.3. DisCrit Pedagogy

Pedagogy within a DisCrit Classroom Ecology is committed to reframing teachers’ notions of the abilities of multiply-marginalized Students of Color, what Du Bois (1903/1994) called their ‘gifts of story and soft-song’. As noted above, within the current dysfunctional education ecologies, teachers often perceive Students of Color to be deficit in respect to abilities, skills, and knowledge. They are described as ‘at-risk’, put in lower tracks, and segregated into special classrooms. However, from a DisCrit Pedagogy perspective, teachers situate race and disability as

intertwined, and highlight students’ intersecting identities. Furthermore, teachers would stop subscribing to disability, its intersections with race and other marginalized identities, as deficits and *begin imagining disability, race, and intersecting identities as a cohesive political identity with a lineage of material inequities and resistance*. In other words, DisCrit pedagogy seeks to disrupt *status quo* perceptions and explore the multidimensional assets that multiply-marginalized Students of Color bring (García & Guerra, 2004). Thus, teachers engaging in DisCrit Pedagogy are organizing classrooms by designing expansive learning opportunities and multiple forms and points of assessment such that they, as teachers, can critically reflect upon and improve their practice with attention to justice. Multiply-marginalized Students of Color bring trajectories of accomplishment and resistance in the face of oppression to the classroom and they form a central part of students’ identities (hooks, 2003); stories that a system of white supremacy attempts to erase. Du Bois (1903/1994) describes the gift of story and soft-song as having a “stirring melody in an ill-harmonized and unmelodious land” (p. 162). This lived experience of resistance to marginalization, “the stirring melody”, is important to honor in the classroom.

Juxtaposing a system of hegemonic messages that reproduce systemic oppression (e.g., meritocracy, equal opportunities for all) with that of the lived experiences of multiply-marginalized Communities of Color allows teachers and students to examine school based racial tensions and intersections. For example, teachers can choose to explore with students the hegemonic tensions which value dominant norms (e.g. white, male, abled, straight) instead of punishing those that do not conform to those norms (Flores, 2015; Romero et al., 2009). Highlighting the story and soft-song students bring to the space of school allows opportunities to examine power in the system and repudiates education where student voices are often ignored in favor of the mainstream narrative of deficit (Solorzano & Yosso, 2001). Jennings and Lynn (2005) offer:

In re-conceptualizing critical race pedagogy, we have identified three very broad yet closely interwoven characteristics that form the basis for this continually evolving construct. These characteristics include: the negotiation of power; the critique of self; and the need to be counter hegemonic. (p.25).

Thus in constructing a DisCrit Classroom Ecology, teachers must consider how to (re)organize learning to shift power in the classroom, expand ways to hear and teach the histories of multiply-marginalized Communities of Color, and critically reflect on ways their own interpretations of classroom policies and practices perpetuate interactional and systemic oppression.

We find it necessary to explicitly caution teachers when garnering counter-narratives in DisCrit Pedagogy to exercise care when asking our students to tell their stories. It is not appropriate to ask multiply-marginalized Students of Color to ‘speak for their race’ when it comes to knowing history or commenting on current events. Similarly, students should not be disability ‘inspiration porn’, wherein disabled kids of color are getting applause for doing every day activities (Cowley, 2017). Alternatively, it is productive to have white students and multiply-marginalized Students of Color collectively engage in activity that identifies racist, ableist, and intersecting structures that perpetuate inequities, which can be collectively analyzed. For example, Educational Journey Mapping is a tool for researching students’ lived experiences with school structures, identifying locations of cultural incongruence and using those findings to adapt curriculum and pedagogy (Annamma, 2016; Annamma, 2017). Bringing this analysis of the way in which white supremacist ableism and its intersecting oppressions exist in the structures of schools allows students to begin to understand and

<sup>8</sup> Due to the contextual nature of DisCrit Curriculum, educational resources need to be developed locally and collaboratively to be rooted in the histories, desires, and divergent relationships that students, families, and communities have within white supremacy and anti-Blackness.

articulate how whiteness and ability are property in terms of both who decides what educational participation should look like (e.g. who is good, who is smart) and thus who can easily partake in the intellectual activity of schooling (Leonardo & Broderick, 2011). Being explicit about such structures of inequity allows educators and their students to disrupt them through building counter-narratives.

Additionally, the gift of story and song can be brought into classroom pedagogy by centering students as agents of knowledge production. DisCrit pedagogy is then rooted in “ensuring that classroom curriculum is centered on the experiences of people of color, but also challenging discourses that would discount students of color as creators and holders of knowledge” (Yosso, 2002, p. 102). (Re)organizing classroom power structures so that students have abundant opportunities and choices of how to engage in and share their learning is a central to accessing community cultural wealth in classroom settings (Yosso, 2005). For example, students’ everyday language practices can be brought into the classroom on equal footing with academic language to bridge linguistic communities of practice (Brown, 2008; Gutiérrez, 2008). Classroom activity can be (re)organized in ways that draw on students’ linguistic and cultural resources in content areas (Literacy See: Delpit, 1988, Lee, 1992; Mathematics See: Hand & Taylor, 2008; Tate, 1995).

Disrupting dysfunctional education ecologies then means focusing on the gifts Students of Color bring. Thus, given the current dynamics of intersecting oppressions in society, it is not enough to treat all students the same, instead we need to think of ways to strengthen the identities of multiply-marginalized Students of Color as knowledge producers given that they are constantly being attacked by deficit messages. Du Bois (1935) framed this type of pedagogy as “... putting children in schools where they are wanted, and where they are happy and inspired” (p. 331). Morrell (2015) echoed and extended this thinking when asking educators, “... What does that revolutionary love mean... That you believe in them ... That them failing is you failing” (p. 326). Thus, we must interrogate our own perceptions about our students to ensure that we are investing in their abilities and working to develop productive relationships to support their learning and growth. Paris (2012) centers this in his work saying that:

... our pedagogies be more than responsive of or relevant to the cultural experiences and practices of young people – it requires that they support young people in sustaining the cultural and linguistic competence of their communities while simultaneously offering access to dominant cultural competence. (p. 95).

We agree with Paris and would expand to include *explicitly interrogating histories, policies, and practices that perpetuate intersecting oppressions* as part of teachers’ DisCrit Pedagogy to counter the dominant stereotypes that are (re)inscribed through structures of schooling. This interrogation of the social context of intersecting oppressions positions the rich community cultural wealth from outside of schools that multiply-marginalized Students of Color bring with them (Yosso, 2005) as the gift of story.

This gift of story brought into the classroom by Students of Color not only can be used by teachers in developing a commitment to DisCrit Pedagogy, but it can also expand the critical learning experiences of white students. Cabrera et al. (2014) found that not only did Students of Color benefit from critical pedagogies of race, but white students’ achievement also increased. Sleeter (2011) found that,

Both students of color and White students have been found to benefit academically as well as socially from ethnic studies.

Indeed, rather than being non-academic, well-planned ethnic studies curricula are often very academically rigorous. Rather than being divisive, ethnic studies helps students to bridge differences that already exist in experiences and perspectives. (p. 20)

Critically examining the histories of knowledge in multiple disciplinary contexts may develop previously untapped capacities in white students (Vasquez, 2005). As white parents choose to residentially segregate their white children from Students of Color (Renzulli & Evans, 2005), it is fundamentally important to the dismantling of white supremacy that white students engage in critical reasoning and consuming of alternative perspectives. Only with the development of a critical lens centered on anti-racism and its intersecting oppressions can we hope that white students will disrupt systemic inequities.

When considering how DisCrit Pedagogy extends this commitment, it is again considering the multiple-marginalizations that Students of Color face and how others can learn about them without essentializing. That is, if learning about racism benefits white students, learning about racism’s intersections with ableism will be beneficial to white students and non-labeled Students of Color. Moreover, if disability is centered as not simply a biological failure but instead as a social construction that intersects with race that results in material realities and also a political identity, the full humanity of multiply-marginalized students can be invited into classrooms, instead of shamed out of them. That is, students would not need to hide their disability, have ‘disability only proms’, or be the subject of proposals that are inauthentic because they would not fear harassment or dread pity in the classroom.<sup>9</sup> Moreover instead of remediation in pedagogy and curriculum, multiply-marginalized Students of Color would be welcomed and valued in classrooms ecologies that had been (re)imagined. They would be enabled because they would be challenged through curriculum and pedagogy that focused on creating access to higher order thinking and stimulating material. To complete a synergistic classroom ecology, the third strand of DisCrit Solidarity must be interwoven.

#### 2.4. DisCrit Solidarity

Often critical classroom pedagogy and curriculum are described with an underlying assumption of quality classroom relationships, however rarely is that notion made visible or deeply theorized. We highlight these interactions because we believe that no matter how radical the curriculum or pedagogy is, without authentic relationships in the classroom none of it matters. If students do not trust teachers, they are more likely to disengage (Gregory & Ripski, 2008). To further conceptualize on resistance in DisCrit Solidarity, we root our work in scholars who have deeply considered the importance of care (Valenzuela, 2010), hope (Duncan-Andrade, 2009; hooks, 2003), and love (Freire & Freire, 1998; Morrell, 2014) in the classroom. To commit to understanding resistance and building solidarity in the classroom is to explicitly reject the continued focus on behavior and classroom management; conversations about managing students and classrooms are predicated on the notion of fixing something in students. To focus on disciplining students begins with the underlying assumption that students will act out and highlights how to correct, often through punishment and removal. Moreover, discourse on managing behavior often

<sup>9</sup> For a larger discussion on the problem with disability-only proms, see Dunlap (2015). To understand the concern around disability proposals as inspiration porn, see Brown (2016).

conflates goodness, or obedience, with smartness (Broderick & Leonoardo, 2016).

This commitment to recognizing the gifts of resistance is not to imply that there are not actions in the classroom that need to be addressed, instead it is an explicit commitment to (re)framing adult perceptions about why students' behavior occurs, which impacts the ways in which we respond. Said differently, if educators welcome various actions in the classroom as gifts, then they can respond in ways that cultivate those gifts. If we choose to punish those gifts, multiply-marginalized Students of Color enter classrooms as occupied territory. James Baldwin (1966) stated, "(I)t is axiomatic, in occupied territory, that any act of resistance, even though it be executed by a child, be answered at once, and with the full weight of the occupying forces" (Section 2, para. 2). Though Baldwin was speaking of policing in Harlem neighborhoods, this statement also applies to dysfunctional education ecologies where interactions are situated in power imbalances and the actions of multiply-marginalized Students of Color are often met with hostility and punishment.

Current discourse prevalent in managing individual students and entire classrooms positions educators as agents of surveillance whose main job is monitoring students' emotions and behaviors, and punishing those that do not align with the expected and desired (Meiners, 2007). This discourse of hyper-surveillance on multiply-marginalized Students of Color fools us into "transforming systemic projects of resistance into commodified, private acts of rebellion" (Mohanty, 2013, p. 968). Instead of recognizing students' actions and words as responses to constraining systems, they get viewed as problematic behaviors, punished as dangerous activities, or labeled as unwanted disabilities (Watts & Erevelles, 2004).

If teachers recognize that multiply-marginalized students face structural inequities and interpersonal violence, historically and through the present day, then they should expect that multiply-marginalized Students of Color will enter classrooms with a host of emotions about those inequities. Teachers should not seek to ignore or suppress the emotions and behaviors of Students of Color. Audre Lorde (1988) noted, "It was not restraint I had to learn, but ways to use my rage to fuel actions, actions that could alter the very circumstances of oppression feeding my rage" (p. 43). Using DisCrit Curriculum and Pedagogy in concert with DisCrit Solidarity productively links what students face in terms of systemic oppression with what they feel about that violence; allowing them space to own their emotions and concurrently use that passion to change the system.

Ecologies are rooted in relationships; in learning ecologies, relationships are about ties that bind members of a society together. Educators must bind themselves to their students by understanding the systemic inequities their student face and welcoming the many reactions students will have to those inequities. Often, when students act in ways teachers neither want nor expect, educators punish students in attempts to extinguish the behavior. As Duncan-Andrade (2009) noted teachers must view the, "righteous indignation in young people as a strength rather than something deserving of punishment" (p. 187). If teachers imagine these behaviors as gifts, they can respond in solidarity. If this 'righteous indignation', in whatever form it appears (e.g., talking back, shutting down, opting out, laughing loud) is viewed as a Strategy of Resistance, then this gift can be cultivated by being openly acknowledged, welcomed, and discussed in the classroom. Once inequities are explicitly addressed, members of the classroom community can link them with interpersonal and systemic. This is more than just giving the energetic young woman in class the job of handing out papers; it is imagining with her how she wants to use this energy in service of her community. As educators then, to be in solidarity with multiply-marginalized Students of Color is to

cultivate their gifts.

In the *Souls of White Folks*, Du Bois (1920) expanded Gift Theory recognizing that multiply-marginalized peoples across the world contributed to the knowledge, culture, and history of the dominant groups. Moreover, he noted that if powerful groups ignored these gifts, it was to their own detriment stating:

Why then is Europe great? Because of the foundations which the mighty past have furnished her to build upon the iron trade of ancient, black Africa, the religion and empire-building of yellow Asia, the art and sciences of the ... Mediterranean shore, east, south, and west, as well as north. And where she had builded securely upon this great past and learned from it she has gone forward to greater and more splendid human triumph; but where she has ignored this past and forgotten and sneered at it ... she has played, like other empires gone, the world fool ... If, then, European triumphs in culture have been greater, so too, may have her failures been greater. (p. 40)

This is the contention that educators face in the classroom as well. If they ignore the gifts that multiply-marginalized Students of Color bring to the classroom, educators will be in constant warfare with their students. These dysfunctional classrooms are not healthy for Students of Color, white students, or educators themselves. However, if educators choose Solidarity with their students, then welcome students' gifts and teach students to use those gifts to dismantle systemic inequities.

What DisCrit Solidarity adds to this conversation is an acknowledgement that this laser focus on behaviorism is inherently problematic as it ignores white supremacy and its intersecting oppressions. Through behavior charts, token economies, and sticker charts, the onus is solely on students to comply while the system remains unchanged (Adams, 2015). Positive Behavior Supports are touted as an alternative to punitive discipline while failing to reduce racial disparities in discipline and suppressing conversations about race (Borenstein, 2017). When they 'fail' to align their behaviors with the demands of educators, Students of Color are often labeled disobedient, disturbed, and disabled and sometimes suspended and expelled. Such failure is positioned as coming from within the student, a disability, and they are often isolated into less visible spaces. These emotional disturbance classrooms and alternative schools are euphemistic names for spaces that hyper-focus on behavior management, while pedagogy and curriculum are remedial in academics and often focus on compliance. Multiply-marginalized Students of Color in such spaces are often thought of as uneducable and their classrooms simply holding spaces until they drop out or get arrested. DisCrit solidarity means rejecting exclusion as the easy answer and instead helping students recover from the assaults of an education system that repeatedly tells them they are broken. As our colleague, Dave Stovall recently said after hearing us discuss Solidarity as part of a classroom ecology, "Classroom management is often to be angry *at* our students whereas Classroom Solidarity is be angry *with* them" (personal communication, 2017). To be angry with our students, to be in Solidarity with them, means to refuse the discourse of managing and instead to link their Strategies of Resistance with a lineage of resistance.

### 3. Discussion

Like Freire (1970), we consider the classroom—whether an early childhood, K-12, or higher education classroom—to be a space where dominant narratives can perpetuate marginalization or one where liberatory ideas can be taught. Yamamoto (1997) called for, "critical race praxis (that) focuses on developing and then

translating critical theoretical insights about race, culture, and law into operational ideas and language for antiracism practice and, in turn, rethinking theory in light of new practice experience” (p. 867). Berry and Stovall (2013) expand critical race praxis further in terms of educational contexts, “educators must be willing to centralize race (with other subordinating factors) in meaningful reflection prior to, in the midst of, and after engaging in work meant to enhance and/or increase the educational/curricular expanse of the student” (p. 598). (Re)organizing education ecologies utilizing DisCrit Classroom Ecology is necessary because, “Space is not an empty void. It is always filled with politics, ideology, and other forces shaping our lives and challenging us to engage in struggles” (Soja, 2010, p. 19).

Our goal with this paper then was to theorize pedagogical praxis where classrooms are purposefully “created as counter-spaces against the dominant schooling experiences” of Students of Color (ross et al., 2016, p. 94). DisCrit Curriculum, Pedagogy, and Solidarity are interrelated and each construct informs the other. Moreover, none of the constructs of DisCrit Classroom Ecology described above can be effectively engaged without the foundational understanding of and engagement in resistance. In order to embody DisCrit Resistance they must be, “viewed, in their dialectical relationship to formal, oppressive structures of schooling” (Patel, 2016, p. 400). That is, DisCrit Resistance—including both teacher and student resistance—must be the transformative energy that binds the three constructs of DisCrit Classroom Ecology. This allows for the micro-interactional to always be explicitly linked with the macro-sociopolitical.

### 3.1. Implications and possibilities

We believe that the conscious commitment to a DisCrit Classroom Ecology would address much racism, ableism, and intersecting oppressions that are so common in dysfunctional education ecologies. Each of the three interrelated constructs of DisCrit Curriculum, Pedagogy, and Solidarity would directly impact the achievement, behavior, and disability labeling of multiply-marginalized Students of Color, all which would contribute to dismantling the school-prison nexus and (re)organizing education ecologies. Moreover, a DisCrit Classroom Ecology would align with other projects designed to impact these disproportionately negative racialized outcomes and the school-prison nexus such as mindfulness and restorative justice. Without an explicit commitment to address the interdependence of racism and ableism, and intersecting oppressions, we are concerned that alternatives to punitive classrooms will end up replicating previous race-neutral policies and practices (Hereth, Kaba, Meiners, & Wallace, 2012).

While educational research has captured some aspects of DisCrit Classroom Ecology, we are also well aware that there are many innovative efforts being made by educators that have not yet been captured in the research record. We encourage researchers to collaborate with critical educators, their students, and communities in partnerships to bring this knowledge of practice into the body of research so that we can grow our understanding of ways to engage in DisCrit Classroom Ecology. This is a power that researchers have to disrupt white supremacy, its intersecting oppressions, in education—another mode of resistance.

In this article, we sought to build on previous work on Culturally Relevant, Responsive and Sustaining Pedagogy, Critical Race Pedagogy and Curriculum, Ethnic Studies, along with work that considers how to build authentic relationships in order to holistically design classroom ecologies that counter racial inequities and arm multiply-marginalized Students of Color. Derrick Bell (1992) noted,

Fanon argued two seemingly irreconcilable points, and insisted on both. On the one hand, he believed racist structures to be permanently embedded in the psychology, economy, society, and culture of the modern world—so much that he expressed the belief that ‘true culture cannot come to life under present conditions’. But, on the other hand, he urged people of color to resist psychologically the inheritance they had come into. (p. x).

We agree with Fanon and Bell and believe that one way to support multiply-marginalized Students of Color to resist the inheritance of racist structures is for teachers to adopt an understanding of how multiple marginalizations push students out of schools. This provides the basis for engaging in enabling practices. Tonway and Ludwig (1997) define dysfunctional ecologies as ones that “lose an excessive amount of system inputs ... as outflows” whereas fully functional ecologies “efficiently capture, retain, and utilize scarce resources ... Thus compared with dysfunctional ecologies, fully functional lose few resources from the local system” (Chapter 5, para 5). Within a DisCrit Classroom Ecology our goal is to gather, preserve, and grow the futures of multiply-marginalized Students of Color. Using DisCrit Resistance as the flux that transforms the energy of the classroom ecology, DisCrit Classroom Ecology then extends the foundations of critical pedagogy, curriculum, and relationships by centering multiply-marginalized Students of Color as precious resources in the classroom.

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### Appendix A. Supplementary data

Supplementary data related to this article can be found at <https://doi.org/10.1016/j.tate.2018.03.008>.

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