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Published online: 11 Jul 2023.

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Toward disability-centered, culturally sustaining pedagogies in teacher education

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ABSTRACT

Teacher education in the United States operates within the same politically polarized and tense contexts as schools. Research predominantly relies on the voices and experiences of scholars and professionals, despite the importance of community-engaged pedagogies and learning approaches. Collective work that bridges the roles of scholars and community activists requires a shift in how teacher education is conceptualized for a new generation of intersectionality-focused anti-racist and anti-ableist teachers and teacher educators. Centering the knowledge of disabled activists, poverty scholars, and community scholars in partnership with educational professionals, we introduce Disability Centered Culturally Sustaining Pedagogies (DCCSPs), a conceptual framework and pedagogical application integrating Disability Critical Race Theory and culturally sustaining pedagogies in teacher education. We outline the critical need for this theory in teacher education in the United States and globally, opportunities for practical integration, and conclude with future directions.

In 1991, Joyce King defined dysconscious racism as 'a form of racism that tacitly accepts dominant white norms and privileges' and is not the 'absence of consciousness' (p. 135), but rather an evasiveness (Annamma et al., 2017) or avoidance of the discussion of race. King (1991) contended that the inability to critically examine race, culture and other intersectional identities leads to deficit assumptions positioning certain groups as subordinate. Recognizing the existence of multiple and intersecting oppressions and how they are positioned to function within society are necessary first steps in sustaining and embracing difference and, arguably, starts with schools.

Among the identities that King (1991) called forth in her discussion of dysconsciousness, the intersectional identity of disability was missing. Thus Broderick and Lalvani (2017) expanded King's definition to coin dysconscious ableism. Like King (1991), Broderick and Lalvani defined dysconscious ableism through the lens of teacher

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candidates noting how they remain complicit in a system that pathologizes, separates, and ranks students with disabilities. Similarly, therefore, recognizing disability as part of the fabric of multiple and intersecting identities is critical in raising consciousness of ableism in society.

That said, schools contain two distinct groups of students in a parallel system, dividing students with and without disabilities (Connor & Gabel, 2013). This system is made further harmful when considering spaces inhabited by multiply marginalized disabled youth. We use the term 'multiply marginalized disabled youth' to illuminate the lived experiences and perspectives of disabled youth of color in the United States throughout this paper. We include in our definition the multiple, intersecting identities of youth who have complex support needs (Miller, 2022), experience houselessness (T. Garcia & Cornish, 2021), and those that are a part of the school to prison nexus (Meiners, 2011). This paper centers multiply marginalized disabled youth across identities of race, culture, language, class, and disability nationally and globally. Often, these are the students who are positioned as less 'smart' and less 'good' (Broderick & Leonardo, 2016), and educated in separate, segregated spaces (e.g. Morningstar et al., 2017; Office of Special Education and Rehabilitative Services [OSERS], 2016). Responding to dysconscious ableism (re) produced in schools, Baglieri and Lalvani (2020) argued that talking about ableism must be a central component of classroom curricula. Further, to challenge dysconscious racism and ableism, we argue that it is critical for teachers everywhere to learn about intersectional disability histories, cultures, and futures.

In this paper, we present Disability-Centered, Culturally Sustaining Pedagogies (DCCSPs) to (re)imagine teacher preparation in the U.S., with implications globally, and center identities and experiences of multiply marginalized disabled youth and adults of color. DCCSPs evolved outside of higher education, where neoliberal ideologies are maintained through structures of separation from the community (Giroux, 2005; Skrtic, 1995), with community scholars and activists. For the academics on the project, tensions and frustrations were felt by how work, productivity, ability, and knowledge were/are viewed through ableist lenses. To speak back to these marginalizing conditions, we center the knowledge and expertise of disabled activists, poverty scholars, and community scholars of color in teacher preparation and the project more broadly. Poverty scholars are 'the people usually silenced: incarcerated, criminalized, displaced, homeless, disabled, marginalized, sorted, separated, and extinguished' (p. 22) who are told their knowledge, speech, languages, art, experiences, and solutions are not valid or legitimate by linguistic domination and formal institutions of learning (Gray-Garcia et al., 2019).

Even in justice-oriented spaces, disability tends to be the 'uninvited guest at the table' (Connor, 2012). Disability is rarely invited or included in equity and justice work and almost never centered, even in academic spaces. Brought together by a common desire to infiltrate these spaces, particularly in teacher education, where knowledge tends to be produced and shared by institutions and scholars (but often fails to go beyond the academy), the authors of DCCSPs (academics, disabled community activists, and grassroots organizers) generated a research project and professional development series. The project (re)centered disability, race, language, and class markers through accessible, virtual professional learning opportunities for current and future teachers led by disabled community activists (DCCSP Website, 2020). We brought together DisCrit and the loving critiques by enacting them through the project (Brown et al., in press) and share

the conceptual underpinnings of that work here. Building the framework while concurrently practicing it meant that academics on the project had to be open to critique from community scholars and then shift practices in response when called in.

Radical (if not revolutionary) transformation of teacher education

Teaching and teacher education (including pre-service and in-service) are filled with tensions that marginalize disabled people of color in multiple, intersecting ways. As we note above, with respect to generating critical pedagogy and meaningful relationships in schools, disability has been relatively ignored. Nusbaum & Steinborn (2019) described this as the 'ontological erasure' of disability, which moves beyond the absence or silence about disability and its intersections from critical frameworks in education and teacher education. The authors contended that erasure of disability ontologically takes up 'the quintessential questions: What knowledge is of most worth? Who decides? Who benefits?' (p. 24), thus pointing to unexamined ableist norms claiming, 'disabled people cannot possibly be sources of knowledge because they lack, fundamentally, the ability to possess knowledge about themselves or the world' (p. 26). That said, because the essence of the disabled body is always less than, it cannot ever fully be.

When such an erasure exists, disability gets relegated to a separate status in schools or thought of as a 'special education issue' (Baglieri & Lalvani, 2020, p. 6). Moreover, multiply marginalized disabled youth and adults are not considered ontological and epistemic agents. Baglieri and Lalvani (2020) provided critical reasons that teachers should be aware of and incorporate discussions of disability and ableism into the classroom: (1) disability identity will present itself in all classrooms as all students have unique learning needs and strengths, (2) students as young as early childhood notice differences and have questions about disability identity that are important to address, (3) disability awareness days or simulations promote a patronizing or deficit view of disability and must be replaced with integrated, meaningful discussions of disability, (4) teachers do not have to be 'disability experts' to integrate curriculum and instruction that centers disability and ableism discussions. These points guide DCCSPs wherein teacher candidates learn about disability, race, language, and class from disabled activists, poverty scholars, and community scholars of color. Often, they have had few opportunities to knowingly learn from a disabled adult of color and discuss multiple intersecting identities and oppressions with them in a teacher preparation course.

Integrating disability studies into teacher education benefits teacher candidates because it affords them opportunities to critically analyze what 'is' disability. Moreover, it provides opportunities to interrogate disability as an intersectional marker of difference, thus allowing teachers to address the unique learning differences that classrooms will undoubtedly hold (Cosier & Pearson, 2016). Unfortunately, teaching about disability as an intersectional identity marker and embracing and sustaining it in the classroom have often given way to dominant narratives about achievement, individualism, and control (Erevelles, 2011; Giroux, 2005). When such narratives continue to dominate U.S. and global education contexts, it only serves to further marginalize students with disabilities at the intersections.

We are further reminded of these tensions as multiply marginalized disabled youth continue to be the victims of physical, structural, and symbolic violence in schools and

the legal system. For instance, disabled youth of color experience harsher disciplinary practices in schools, including seclusion, restraint and out of school suspensions (Office for Civil Rights, 2016; United States Government Accountability Office [US GAO], 2018). Victimization happens as early as preschool, inside and outside of school settings (Kulkarni, Kim et al., 2021). For example, Kaia Rolle, a Black girl with sleep apnea and difficulty concentrating, was only six years old when she was placed in handcuffs for having a tantrum in school in Florida. Adam Toledo, a Latino boy with learning disabilities, was 13 when he was shot and killed by police in Chicago. Ma'Khia Bryant, a disabled Black girl in the foster care system in Ohio, was 16 when she was fatally shot by a police officer. Their deaths were dismissed and justified by law enforcement using phrases such as 'armed confrontation' or 'had a knife'. Moreover, their deaths signal how racism and ableism co-operate to multiply marginalize disabled youth of color, already in systemically vulnerable positions. Far too often, disabled youth of color are the victims of violences inside and outside of school spaces. It is important to #saytheirnames (Harriet Tubman Collective, n.d.; Say Their Names, n.d.)[1]

Patel (2016) noted that for anyone who is fascinated by the nature of learning, 'formal schooling presents both as promise and heartbreak' (p. 397). School is the site of a reproduction of social inequities as seen through separate systems of schooling for students of color with disabilities (Skrtic, 1995). Yet, schools can also be sites of learning and transformation wherein students engage in critical consciousness (Freire, 1970). As such, we must (re)imagine and (re)organize classroom spaces for transformation. Drawing from the work of Bang and Vossoughi (2016) we use parentheses around (re) to highlight shifts in power that come from restructuring knowledge construction and thinking about education. (Re)organizing classroom spaces to center students of color and move away from the violences that they encounter, educators must creatively support each student as an individual and member of the learning community (Spratt & Florian, 2015).

During the global pandemic, as multiply marginalized disabled youth and adults are facing additional concerns such as healthcare and educational access, it is even more essential that teacher education engage with issues of difference in radical ways that center anti-ableist practices within other critical approaches (Kulkarni, Nusbaum, et al., 2021). Specifically, teachers need to (a) generate curriculum that addresses issues of justice and power while pushing back against oppressive curriculum, instruction, and assessment practices (Kulkarni, Nusbaum, et al., 2021); (b) implement critical pedagogy that honors and links to the lives of multiply marginalized youth (Freire, 1970; Gutiérrez & Rogoff, 2003); and (c) create meaningful relationships privileging knowledge of students, families, and school communities (Miller, 2019; Ishimaru et al., 2015). Given the ontological erasure of disability as an identity (Cosier & Pearson, 2016), we illustrate DCCSPs as a new conceptual framework and pedagogical application that explicitly recognizes the multiple, intersecting identities of disabled youth of color to (re)imagine teacher education. Furthermore, we simultaneously recognize teachers' processes of (un) learning special education's medicalized, deficit-laden practices in order to (re)learn anti-ableist and anti-racist practices in schools (Erevelles, 2018). In fact, the first DCCSPs project workshop focuses on disability history, ableism, and models of disability taught by Lydia XZ Brown and Holly Pearson.

Framing the literature that informs DCCSPs

It is important to recognize that teachers have a responsibility towards cultivating environments in classrooms that enact democratic principles of learning with an emphasis on humanity, dignity, and respect for all students (Carter Andrews et al., 2018). As scholars of disability studies and critical race theory, we extend 'all students' to include those who are multiply marginalized, disabled, and have complex support needs as deserving of humanity, dignity, and respect. Multiply marginalized youth of color are often dehumanized in schools. This dehumanization includes the exclusion of curriculum that centers the race, culture and linguistic histories of multiply marginalized youth and an erasure of ethnic studies (de Los Ríos et al., 2015). Notably, these curricular exclusions include learning about disability and ableism (Baglieri & Lalvani, 2020), similarly articulated by Moore and podcast co-hosts (Krip-Hop Nation/Leroy & Jr, 2018). Annamma and Morrison (2018b) discussed how (a) building a critical consciousness (Broderick & Lalvani, 2017; King, 2004) and (b) reimagining perspectives on learning (Rogoff, 1994) are two shifts that must occur to engage praxis (reflection and action guided by theory) and repair dysfunctional classroom ecologies. We emphasize this shift and their call to traverse disciplinary boundaries in resisting epistemic apartheid (Rabaka, 2010). Rabaka (2010) describes epistemic apartheid in relationship to W.E.B. Du Bois and the ways his work and contributions were often unrecognized based on the reduction of work due to ableist, racist, sexist, and classist ideologies. We note that discomfort with disability in teacher education has similarly invisibilized the important contributions of disabled people of color.

Therefore, this paper seeks to (re)imagine teacher preparation and practice by focusing on the beliefs and influences of teachers and teacher educators and the lasting impacts on multiply marginalized disabled youth through Disability Centered Culturally Sustaining Pedagogies (DCCSPs). Next, we synthesize Disability Critical Race Theory (DisCrit; Annamma et al., 2013) and culturally sustaining pedagogies (CSPs; Alim & Paris, 2017; Paris & Alim, 2014) to create the five key principles of DCCSPs. We do this by blending Paris and Alim's three loving critiques with five of the seven tenets of DisCrit. Notably, Paris and Alim (2014) sought specifically to distinguish CSPs from culturally responsive pedagogy (and its precursors, including asset pedagogies) and invoked this specific terminology of loving critiques. Then, we examine the current literature focused on teacher preparation, intersectionality, community-engaged approaches, and disability-centered instruction. Finally, we close with pedagogical implications.

Disability as an intersectional identity in teaching and teacher preparation

The erasure of disability as an intersectional identity marker for disabled youth is prompted, in some cases, by teachers' beliefs about disability. In a recent study, Kulkarni (2022) revealed how the multiply oppressive experiences of two teachers of color, Leena and Leonardo, impacted how they imagined their roles as educators. Both candidates experienced racialized ableism and presumed incompetence across their school experiences. Through ongoing course reflections and in-depth interviews, Leonardo and Leena also described current and future acts of resistance and

self and classroom community care to reposition in response to individual, group, and societal marginalization (Daviés & Harre, 1990). The ways in which these teacher candidates reframed smartness/goodness (and disability) is critical to undoing disability erasure in teacher preparation and dismantling racist and ableist schooling (Kulkarni, 2022).

Some authors have also shared what it means to be a teacher while identifying as disabled, among other identity markers. Damiani (2019), for example, shared disabled teachers' experiences with the ableist construction of 'a good teacher' and discussed how participants continuously negotiated identity disclosure and teaching practices. Notably, this navigation occurred in a context that positioned disability as a singular, deficit-based identity. Similarly, authors such as Hernández-Saca (2021) and Stolz (2021), discussed their own disability identities over time and their reflective understanding of lived experiences within systems of both special education and general education. Each of their self-analyses pointed to the complexity of disability identity, the necessity of an intersectional lens, and the in/externalized trauma resulting from separating self from a part of one's identity. Centering disability and its intersections as sources of curriculum content and disabled people as necessary sources of knowledge, in both teacher education and P-12 classrooms, offers an essential 'vizibilizing' of what has been erased in these spaces.

Cross-pollination in teacher preparation

One way to uphold disability as an intersectional identity and ableism as an intersectional oppression is through pedagogical cross-pollination. Waitoller and King Thorius (2016) highlighted the merits of cross-pollinating CSPs (Alim & Paris, 2017) and universal design for learning (UDL). Also, the authors discussed the necessity to include intersectional analyses that include disability as a social construction and product of cultural, political, spatial, economic, and temporal contexts for students and teachers. Cross-pollinating has also been taken up by Annamma and Morrison (2018a). The authors combined DisCrit (Annamma et al., 2013), Gift Theory (Du Bois, 1903, 1903), and CSPs to create a DisCrit Classroom Ecology. DisCrit Classroom Ecology is a combination of (a) DisCrit Curriculum: knowing students' histories and their present, and teaching about structural inequities and opportunities; (b) DisCrit Pedagogy, learning about and teaching to students' gifts in the classroom; and (c) 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 (Annamma & Morrison, 2018a). Using praxis (Freire, 1970) each construct is animated through a DisCrit Resistance which is '(re)defining what is desired in the classroom and schools' (Annamma & Morrison, 2018a, p. 73). Therefore, we expand these calls for cross-pollinating as informed by disability studies and critical race theory by centering disability and blending CSPs and DisCrit for teacher education. We note that in order for educators to meaningfully address intersecting oppressions (e.g. ableism, classism, homo/transphobia, racism, sexism), teacher preparation needs to include accessible representation and co-constructed knowledge with impacted communities as key components of this shift.

Community engaged teacher preparation

Understanding how U.S. public schools operate within structures that oppress multiply marginalized disabled youth of color, scholars have noted that teachers must be prepared to understand the microinteractional (e.g. lack of access within classrooms, microaggressions in social interactions) and macrosociopolitical (e.g. ableism, racism) contexts of education. One way to accomplish this understanding is to incorporate community voices in teacher preparation pathways. Schools are part of a larger system imbued with racism and ableism. In this paper, we foreground racism and ableism while recognizing the greater context of multiple intersecting oppressions (e.g. settler colonialism, capitalism). Learning about these intersections in schools is critical to teaching for social justice.

To foster this understanding, Carter Andrews et al. (2018) described the importance of connecting teachers with local school communities and helping them understand issues within education from a broader perspective (i.e. historical, sociological, philosophical, psychological). Zeichner et al. (2014) added that there is critical knowledge held by individuals and entities outside of the university that must be recognized and invited into teacher preparation spaces. Their study examined how community-based mentors of teacher candidates, generated through a partnership between a university and a community organization, fostered a deeper understanding of community contexts and helped teachers to develop stronger relationships with community partners.

In a recent project, Zygmunt and Cipollone (2019) emphasized how community-engaged teacher education, as a framework, can help educators understand the wealth that communities possess and build bridges between content and pedagogy. Drawing from a community cultural wealth-based approach (Yosso, 2005), the authors worked with teacher candidates to (un)learn narratives about families and communities as 'the problem' and move away from the traditional conventions that govern university-school-community partnerships and working relationships. Thus, a teacher education framework focused on community partnership relationships and (re)centering community activism and experience as critical knowledge are essential to the development of teachers for social justice, especially as it has traditionally ignored disability.

Disability centered culturally sustaining pedagogies as a conceptual framework and pedagogical application

The conceptual framework and pedagogical application for DCCSPs evolved from DisCrit (Annamma et al., 2013) and CSPs (Alim & Paris, 2017; Paris & Alim, 2014). Please see Table 1 for a summary of the seven tenets of DisCrit and Table 2 for a summary of the loving critiques of CSPs. We used CSPs to (a) bridge working with disabled activists, poverty scholars, and community scholars of color and (b) move from DisCrit theory to pedagogy and praxis for teacher education and teaching. In other words, CSPs helped us shift from DisCrit as a theory to DisCrit in practice. Both DisCrit and CSPs emphasize the experiences and perspectives of multiply marginalized individuals and groups as indispensable and legitimate to education (Matsuda, 1987).

As a sibling of Critical Race Theory and Disability Studies in Education, DisCrit reveals how multiply marginalized disabled youth are positioned through deficit lenses

Table 1. DisCrit tenets summarized.

Tenet of DisCrit	Description
1	uncovers how racism and ableism circulate interdependently
2	values multidimensional identities
3	emphasizes the social constructions of ability and race
4	privileges the voices of multiply marginalized individuals and groups
5	considers ideological, historical, and aspects of disability and race
6	examines how ability and whiteness operate as property
7	necessitates activism and upholds all forms of resistance

Table 2. Loving critiques of CSPs summarized.

Loving Critique of Culturally Sustaining Pedagogies	Description
1	reconsiders previous conceptualizations of asset pedagogies
2	examines how contemporary research and practice too often draw over-deterministic links between languages, literacies, cultural practices, and race/ethnicity
3	creates generative spaces for asset pedagogies to support the practices of youth and communities of color, while maintaining a critical lens regarding these practices

in schooling contexts by overlapping and intersecting oppressions (Annamma et al., 2013). We employ loving critiques as pedagogical applications to (a) draw on students' cultural and linguistic repertoires, (b) acknowledge how youth shape culture, including school culture, and (c) push for cultural reflexivity to ensure asset pedagogies are not repressive (Alim & Paris, 2017; Paris & Alim, 2014). By combining DisCrit and CSPs, we highlight the strengths, gifts, and solutions multiply marginalized youth in *P*-12 spaces and multiply marginalized adults, including disabled activists, poverty scholars, and community scholars of color, bring to classrooms and school communities. We weave together these two populations, multiply marginalized youth and multiply marginalized adults and their strengths, gifts, solutions, in teacher education. We integrate DisCrit tenets one, four, five, six and seven when describing the principles of DCCSPs because these specific tenets lend themselves to recognizing how teachers and teacher educators can enact instructional practices that center disability as an intersectional identity marker by learning from multiply marginalized youth and adults (see Table 1).

Principle 1: asset-framing of multiply marginalized disabled youth of color

DisCrit tenet one illustrates how racism and ableism in the U.S. are a part of everyday society and how these systems of oppression work in tandem to multiply marginalize certain people, while upholding normalcy for others (Annamma et al., 2013). In doing so, DisCrit exposes how the body minds of multiply marginalized disabled youth are considered less than, not normal, and positioned as problematic (Erevelles et al., 2006). For example, school personnel may judge students' abilities based on ableist, racist, and cultural deficit thinking (e.g. timed tests, individual grades, product over process; Ahram et al., 2011). Furthermore, these judgements pathologize difference and position multiply

marginalized disabled youth as less smart and good (Broderick & Leonardo, 2015) which leads to overrepresentation of students of color in particular disability categories. DisCrit tenet one rejects the common supposition that people with disabilities want to give up their disability (Withers, 2012). Therefore, we use DisCrit tenet one to engage in a critical examination of multiple marginalizations with pre-service and in-service teachers to illuminate the role of hegemonic cultural practices (Garza & Crawford, 2005) and often-undetected power imbalances in school and community contexts that negatively impact multiply marginalized disabled youth into adulthood.

We use DisCrit tenet one with the first loving critique of CSPs (Alim & Paris, 2017; Paris & Alim, 2014) to generate DCCSPs Principle One, which prepares and supports teachers in using asset framing when considering multiply marginalized disabled youth in their current and future classrooms. Teachers must critique how schools perpetuate hegemonic cultural practices for multiply marginalized disabled youth including upholding white, non-disabled standards of success. Teachers can leverage instruction to help their students understand educational inequities. For example, schools nationally and internationally could use disproportionality school data to highlight how disability and race have been used to segregate multiply marginalized disabled youth while tying this directly to algebra and statistics content. Teachers could also provide readings, videos and podcast accounts of the segregation, institutionalization and deinstitutionalization movement for people with disabilities through global history content.

The first loving critique highlights the cultural and linguistic repertoires of multiply marginalized youth as plural, evolving, and already enough; not as a starting point for remediation (Paris & Alim, 2014). This includes how U.S. schools marginalize youth whose home language is not English or may be multiple languages (Garcia & Cuellar, 2006) as well as youth who communicate multilingually and/or multimodally via words, actions, and high- and low-tech communication devices (Miller, 2022). We emphasize that challenging and critique[ing] dominant power structures" (Alim & Paris, 2017, p. 5) can be done by engaging teachers in workshops and learning activities created and/or led by disabled activists of color and poverty scholars (see Brown et al., 2023). As such, DCCSPs provides an opportunity for critical, complex online professional development led by disability justice activists and poverty scholars whereby teachers engage in transformative learning and pedagogy. In Brown et al., (2023), we used autoethnography, critical conversations, and descriptions of teacher candidates' participation in three, 90-minute workshops led by disability activists and poverty scholars to highlight these learning opportunities. We explained how teachers can then push back against dominant structures by centering content by disabled activists of color. Such pedagogical moves include incorporating disability history within social studies curriculum and disabled poetry as part of literature and language arts curricula, allowing for a complex, in-depth analysis of education.

Principle 2: centering multiply marginalized disabled youth through the lived experiences of disabled activists, poverty scholars, and community scholars of color

DisCrit privileges the experiences, perspectives, and solutions of multiply marginalized individuals and groups (Annamma et al., 2013). We use DisCrit tenet four to reposition who is deemed knowledgeable and 'knowing' in academia as disabled

activists, poverty scholars, and community scholars of color are often not considered real teachers. Further, we use this tenet four to honor counter-narratives – often untold stories from the margins that challenge the stories of those most powerful – of disabled activists, poverty scholars, and community scholars of color as critical to the education of teachers.

The second loving critique offered by Paris and Alim (2014) calls for a fluid understanding of youths' livelihoods. It allows educators to recognize that students from multiply marginalized groups come from a diverse array of cultural identities which should not be essentialized to their heritage practices. Instead, the second loving critique credits multiply marginalized youth with agency in their use of language, literacy and other heritage practices rather than simply replicating essentialist constructions of their identities. Such positioning generates opportunities to expose and disrupt educational, societal, and cultural (in)justices and offer solutions from those most impacted. Therefore, we use DisCrit tenet four with the second loving critique to generate DCCSPs Principle Two, which reveals the gifts, strategies of resistance and survival, solutions, and ordinary lives of disabled activists, poverty scholars, and community scholars of color and their communities to teachers. Rather than a single community-engaged field experience or partnerships with community organizations for teachers and teacher educators, creating intentional learning activities *led* by disabled people of color and community scholars experiencing houselessness fosters opportunities for teachers and teacher educators to critically think about problems with multiply marginalized communities and then uphold and act on their solutions.

Moreover, these are authentic opportunities to recognize that those situations are locally situated and contextualized and that other activists and scholars in different communities might generate completely different solutions; once again, focusing on unique contexts over universalizing. For example, teachers can learn about the ordinary and lived experiences of disabled young adults in the U.S. by watching the film *Crip Camp* and use the film as a launching point into more in-depth discussions of the importance of moving beyond tropes of disabled people such as inspirational or cultural heroes. By using resources and materials that showcase the brilliance of Black and Brown disabled art, media, knowledge, and scholarship, teachers engage in critical reflections of deficit-oriented practices so often used with disabled youth of color and reimagine and engage in asset pedagogies (E. Garcia, 1993; Ladson-Billings, 1994; Moll & González, 1994). For example, teachers can use the graphic novels of KripHop Nation, an international organization (L. Moore, 2019), to highlight a Black disabled superhero character as part of a youth story hour, and analyze the existence (or lack thereof) of Black disabled superheroes with young adult students.

Principle 3: embracing multiply marginalized disabled identities

DisCrit tenet five recognizes how historical and legal aspects of race and disability have been used to deny rights to Black and Brown citizens independently and collectively while affording those rights to white citizens (Annamma et al., 2013). A race and ability hierarchy, championed by white supremacy and reinforced by pseudoscience (e.g. craniology, eugenics, phrenology; Du Bois, 1920) lives on in standardized assessment

practices in *P*-12 schools, colleges and universities (e.g. intelligence tests, clinical diagnostic assessments, college entrance exams). This hierarchy racializes youth of color, disabled youth of color, and multilingual youth based on a white normative center of ability (Collins, 2016). Moreover, this hierarchy is animated in all aspects of life (e.g. education, employment, environment, health care, housing) for disabled people through adulthood. As such, tenet five supports us as we ground in the experiences, knowledge, and solutions of disabled activists of color and poverty scholars to reimagine teacher preparation and continued development.

The second loving critique identifies how embracing a dynamic understanding of culture can help youth recognize and 'live' their identities (Alim & Paris, 2017; Paris & Alim, 2014). Therefore, DCCSPs Principle Three notes how the knowledge and expertise that disabled activists of color and poverty scholars hold, those who are living their resistances of the historical, ideological, and legal deployment of deficit, are models for youth to 'live' their identities through joyful recognition and embrace of difference, while simultaneously remaining critical of perpetuating harm. We see an example of this through MyDisability Roadmap, a documentary created by filmmaker Dan Habib for the New York Times, which highlights a young adult with disabilities (Dan's son Samuel) who interviews disabled activists to learn about how they navigated young adulthood. Through this mentorship and sharing, we see a resistance to disabled people living siloed and silent lives. This reframing provides teachers with opportunities to learn how multiply marginalized communities respond to and resist the historical and legal deployment of deficit-laden ideologies and practices on their ways of being and knowing. Taken into schools and classrooms, this also allows teachers to solution-generate with youth, who remain both rooted and continually shifting in their practices (Alim & Paris, 2017).

Principle 4: recognizing multiple and intersecting oppressions as advancing white supremacy and ableism

DisCrit tenet six acknowledges whiteness and ability as property which afford economic, political, and social rights and benefits to those who 'claim whiteness and/or normalcy' (Annamma et al., 2013, p. 16). This tenet recognizes how progress that disabled people, people of color, and women have made in the U.S. directly resulted from interest convergence with white, oftentimes middle class, citizens (Bell, 1980). Interest convergence can be observed in Brown v Board of Education (1954), where school integration benefited the outward perception of the U.S. as tolerant and open, while simultaneously firing Black teachers in segregated schools, and is also evidenced in the passage of the Americans with Disabilities Act, 42 U.S.C. 12101 et seq (1990), where disability services and supports predominantly benefitted white disabled peoples (Bell, 1980).

Therefore, whiteness and ability as property are manifested in schools. DisCrit also illuminates how certain students (depending on the labels afforded to them by schools and society) are provided access to particular learning opportunities and supports and positioned as 'smart' and 'good' while others are not (Broderick & Leonardo, 2016). Families may also choose participation in ableist school practices to engage their children in services and Principle Four encourages teachers and teacher educators to understand why families may continue to navigate existing ableist systems as another form of resistance (Love et al., 2021).

The third loving critique of CSPs challenges us to understand how even multiply marginalized disabled youth of color and those who identify at these intersections can actively participate in dominant hegemonic narratives. Alim and Paris (2017) provide us with the example of hip hop lyrics that explicitly perpetuate homophobia, cis-heteropatriarchy, and ableism. An example that illustrates how this incorporates ability and disability draws from Leroy F. Moore Jr. of Krip-Hop Nation, who explains how ableism is often a hidden component of popular culture, including music (L. F. Moore, 2021). Moore highlights how hip-hop lyrics can include ableist language as part of intersectional oppressions. Part of the ongoing work with teachers and students, therefore, must also include unlearning how even those who have been oppressed are part of a system that can continue to oppress others and learning. Oppression is often internalized (e.g. internalized ableism, racism, transphobia). Thus, it is important for educators to learn how to support youth to critically notice and respond in such situations. Overlapping the sixth tenet of DisCrit and the third loving critique generates DCCSPs Principle Four, which implores teachers and teacher educators to recognize how racism, homophobia, cis-heteropatriarchy, and ableism are inherently linked to schools, society, and culture. Moreover, this pairing helps us understand how and why disabled youth of color, their families and communities can be both multiply marginalized by special education systems and processes while also consciously and unconsciously perpetuating intersecting oppressions.

Principle 5: resistance & activism with multiply marginalized disabled youth of color

DisCrit tenet seven supports diverse forms of individual and community resistance (Annamma et al., 2013) and requires activism. When considering schools, power inequities exist between adults and youth. At times, multiply marginalized disabled youth engage in ingenious forms of resistance and/or repositioning (Daviés & Harre, 1990; Solórzano & Bernal, 2001) to defend their truthfulness and personhood, which are often called into question by adults. For example, Miller (2023) found that disabled girls of color engaged in literary resistance by calling into question the opportunities they were presented in segregated special education classrooms. One of the participating students, Emma-Mae, noted how books she was offered in a segregated special education space were 'teacher books' and she wanted more of her 'own books' (p. 11). Moreover, the ways in which youth resist and reposition vary across space and time and in how their resistance and repositioning feels, looks, and sounds. That said, marginalization does not cease at adulthood and disabled activists, poverty scholars, and community scholars of color also resist and respond to individual, group, and societal marginalization as adults.

We generate DCCSPs Principle Five with the first loving critique to support teacher resistance and repositioning. For example, teachers who center cultural and linguistic repertoires of multiply marginalized disabled youth such as centering intersectional disability in the curriculum, protesting or opting out of standardized testing, ungrading, and/or integrating the direct contributions of disabled activists and poverty scholars are engaging in creative and resourceful acts of resistance. Further, teachers who honor students' epistemologies and ontological orientations resist hegemonic notions of what is considered knowledge and who is considered

knowing. In sum, when teachers respond to youth resistance through particular ideological and pedagogical shifts, then they may be engaging in expansive forms of resistance and activism.

Furthermore, DCCSPs Principle Five cultivates collective resistance and activism amongst teacher cohorts as they learn from disabled activists, poverty scholars, and community scholars of color through their words, practices, artwork, and publications. Not only do teachers learn how they and their communities navigate oppressive structures and practices but also how to be a part of a much larger movement cultivating resistance in *P*-12 schools, local communities, and university spaces. Therefore, it is a goal to use this tenet to show how teachers resist exclusionary and deficit-laden teaching practices, respond to multiply marginalized disabled youth, and generate DCCSPs in their teaching contexts and/or in community.

Moving from existing frameworks to DCCSPs

We layer the above mentioned DisCrit tenets with the three loving critiques of CSP to create the five DCCSPs principles (See Figure 1). DCCSPs require the lived experiences and voices of multiply marginalized disabled students, their families, and communities be emphasized in *P*-12 classrooms and teacher preparation (Miller, 2023). Positioning multiple stakeholders as experts and knowledge partners authentically versus performatively is critical to shifting educational beliefs and perspectives (Kulkarni, Nusbaum, et al., 2021). As such, we position multiply marginalized disabled community scholars as necessary partners and focal teachers in this transformational process by organizing engagement sessions and workshops for project participants (current and future teachers). Further, texts (e.g. Brown et al., 2017; Gray-Garcia et al., 2019; L. Moore, 2017), poetry (e.g. McLeod, 2008), podcasts (e.g. Krip-Hop Radio & POOR Magazine, 2020) and films (e.g. Crip Camp, 2020) from disabled scholars of color, poverty scholars, and community activists are critical materials when supporting teachers in (un)learning harmful, oppressive practices for multiply marginalized disabled youth. That said, creating DCCSPs informed by community scholars' experiences and expertise supports necessary shifts in teachers' beliefs and accessible practices that center disability and its intersections for greater equity and justice in education. In sum, we build on existing literature in teacher preparation and position DCCSPs as both a necessary framework and pedagogical application to (re)frame teachers' existing knowledge and (re)center disability at the intersections.

Future directions: the expansion of DCCSPs

As illustrated above, the five DCCSPs principles expand upon the critical work of DisCrit (Annamma et al., 2013) and CSPs (Alim & Paris, 2017; Paris & Alim, 2014). As a blended framing and pedagogical application, DCCSPs allow us to (a) reimagine teacher education to center the realities of multiply marginalized disabled youth in schools and (b) integrate the experiences and voices of multiply marginalized disabled community communities of color into teacher education spaces to infiltrate dominant ways of knowing. We envision the criticality of this work in global spaces that bridge institutionally sanctioned/promulgated theory and community theory and knowledge rather

PRINCIPLES OF DISABILITY-CENTERED, CULTURALLY SUSTAINING PEDAGOGIES IN TEACHER EDUCATION

1 ASSET FRAMING MULTIPLY MARGINALIZED DISABLED YOUTH OF COLOR

Prepares and supports teachers in using asset framing of multiply marginalized disabled youth of color and critiques how schools perpetuate hegemonic cultural practices.

DisCrit Tenet One: Racism & Ableism as Interdependent

CSP Loving Critique One: Cultural and Linguistic Repertoires of Disabled Youth of Color

2 UNDERSTANDING DISABLED ACTIVISTS' & POVERTY SCHOLARS' LIVED EXPERIENCES TO CENTER MULTIPLY MARGINALIZED DISABLED YOUTH OF COLOR

Prepares teachers to reveal the gifts, resistance, solutions, and ordinary lives of disabled activists and poverty scholars, in centering multiply marginalized disabled youth of color in classrooms.

DisCrit Tenet Four: Emphasizes Voices of Multiply Marginalized Groups & Individuals

CSP Loving Critique Two: Fluid Understanding of Culture, How Youth Live identities

3 EMBRACING MULTIPLY MARGINALIZED DISABLED IDENTITIES

Prepares teachers to uphold the knowledge and expertise of disabled activists of color and poverty scholars as models for youth to "live" their identities through joyful recognition and create their own culture.

DisCrit Tenet Five: How Race & Disability Used Legally & Historically to Deny Rights

CSP Loving Critique Two: Fluid Understanding of Culture, How Youth Live identities

4 RECOGNIZING MULTIPLE AND INTERSECTING OPPRESSIONS AS ADVANCING WHITE SUPREMACY AND ABLEISM

Implores teachers in recognizing how racism and ableism are linked and why disability services and supports privilege white people. Recognizes that multiply marginalized people can also consciously and/or unconsciously perpetuate harm.

Discrit Tenet Six: Whiteness & Ability as Property

CSP Loving Critique 3: Look Inward: How Oppressed Communities Can Reproduce Inequity

5 ENCOURAGING RESISTANCE AND ACTIVISM WITH MULTIPLY MARGINALIZED DISABLED YOUTH OF COLOR

Encourages teachers to honor students' epistemologies, ontological orientations, and resistance(s) of hegemonic notions of knowledge. Teachers respond to youth resistance through particular ideological and pedagogical shifts engaging in expansive forms of resistance and activism.

DisCrit Tenet Seven: Resistance & Activism

CSP Loving Critique One: Cultural and Linguistic Repertoires of Disabled Youth of Color

Figure 1. Conceptual Framework.

than traditional, hegemonic, and prescriptive *P*-12 instructional practices. Teacher education research and practice can be expanded by DCCSPs when imagining or (re)imagining *P*-12 education through the lens of disability, access, abolition, and freedom dreaming. As Leroy F. Moore Jr. (2017) writes in *Black Disabled Ancestors*, 'Black disabled people have ancestors who left knowledge, art, music, culture, politics and a lot of pain for us to pick up, build on, and to tell the harsh truth' (p. 5). DCCSPs recognize the importance of these untold histories for *P*-12 multiply marginalized disabled youth, for their teachers, and for all people.

Implications for pedagogy

As a pedagogical application, DCCSPs incorporate the experiences, texts, podcasts, artwork, and activism of disabled scholars of color, poverty scholars, and community activists, highlighting educational inequities to center the lives of students. Moreover, DCCSPs are based on the knowledge, experiences, and practices of multiply marginalized disabled youth and adults. We incorporate new knowledge and pedagogical approaches in teacher education that bring together experiences, perspectives, and voices that have often been in tension or silenced. Notably, this knowledge, while often ignored and dismissed, was always there. However, by meaningfully grounding the work of community scholars such as Lisa Tiny Gray-Garcia, Lateef McLeod, Leroy F. Moore Jr., and national/international organizations such as Krip-Hop Nation, POOR Magazine, and Paul K. Longmore Institute, our freedom dreaming exists at the nexus of teacher education and community activism and comes alive in *P*-12 classrooms. As Love (2019) explained, we want multiply marginalized youth to do more than survive in schools, but to thrive. We want to cultivate educational spaces as joyful for multiply marginalized disabled youth.

For teachers and teacher educators everywhere making pedagogical shifts, we offer questions to consider and guide: Are multiply marginalized disabled youth and their families represented in classroom content and teacher preparation in ways that center those most marginalized, including students labeled with complex support needs? Are students' and families' languages, identities, and practices (community, cultural, familial) sustained through curricula, learning activities, and structural changes? For example, this means ensuring all students (in *P*-12 and higher education) have opportunities to learn about, from, and with disabled people of color, poverty scholars, and community activists. How do we emphasize that everyone, student, community member, scholar, teacher is a teacher and learner? This includes using the above-mentioned media in learning activities and ensuring it lives on in school libraries. Moreover, this means guaranteeing that multiply marginalized disabled youth see themselves through curriculum generated by artists, designers, and community members. Another consideration is how teachers and teacher educators position multiply marginalized disabled youth and their families. Some guiding questions include: Are the gifts, interests, strengths, and desires of multiply marginalized disabled youth at the forefront of educational decision-making? Are the dreams, preferences, and wishes of multiply marginalized disabled youth and their families embedded in the school and classroom culture? For example, multiply marginalized disabled youth need to have opportunities to decide what classes they take, what learning materials they use, and who they want to

get to know and learn with across their *P*-12 school experiences. Moreover, their input on access and accessibility, including but not limited to accommodations and modifications, assistive technology, and communication tools, must be solicited and then acted upon bringing forward a 'culture of access' (Lester & Nusbaum, 2021). Teachers and teacher educators who reposition in these ways are strategically resisting the multiple oppressions these youth often experience at individual, group, and societal levels (Annamma & Morrison, 2018).

Further considerations from DCCSPs to teachers, teacher educators, and researchers

Posing (sometimes) difficult questions can support educators and educational researchers to grapple with critical and essential considerations for ways of knowing about disability and its intersections that might offer 'radical possibilities' for multiply marginalized disabled youth and their families in *P*-12 schooling (Lester & Nusbaum 2021). We note the tensions in research that are not resolved with singular, easy 'fixes', related to considerations, such as: (1) how is authorship decided on published materials? (2) what 'counts' as data? (3) what is gained or lost when we consider teacher candidates' community-engaged experiences as 'research?' (4) who does/ doesn't 'research' matter to and why? (5) how do we provide equitable compensation for community-engaged collaborators who are not affiliated with academic institutions? Sitting with these tensions brings to the surface the ways in which research too can perpetuate racism, ableism, and classism. A framework of DCCSPs poses these difficult questions toward community-centered, radical possibilities for multiply marginalized disabled youth in schools.

We close this conceptual piece with the above considerations to allow educators and researchers alike to consider how DCCSPs can advance intersectional and justice-oriented approaches to research and practice and center the experiences of multiply marginalized disabled youth. We are hopeful for the possibilities that DCCSPs can generate for teaching, curriculum, research design and implementation, and the development of sustaining educational practices and structures, both in *P*-12 and higher education. We see the potential for this framework to allow teachers and teacher educators to model and create learning spaces that engage praxis and begin to shift oppressive systems for multiply marginalized disabled youth.

Note

1. We note that Say Their Names website does not explicitly include disabled identities which is a limitation of the movement.

Disclosure statement

We have no known conflict of interest to disclose.

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