TEACHER TO TEACHER: WHITE CULTURALLY RELEVANT EDUCATORS' ATTEMPTS TO FOSTER THEIR WHITE COLLEAGUES TOWARDS CRITICAL CONSCIOUSNESS OF RACE

by

Bobbie R. Kirby

A dissertation submitted to the faculty of
The University of Utah
in fulfillment of the requirements for the degree of

Doctor of Philosophy

Department of Education, Culture and Society

The University of Utah

December 2016

The University of Utah Graduate School

STATEMENT OF DISSERTATION APPROVAL

The dissertation of **Bobbie R. Kirby**

has been approved by the following supervisory committee members:

Karen Johnson	, Chair	**06/06/2016** Date Approved
Donna Deyhle	, Member	**06/06/2016** Date Approved
Forrest C. Crawford	, Member	**06/06/2016** Date Approved
Harvey Kantor	, Member	**06/06/2016** Date Approved
Audrey Ann Thompson	, Member	**06/06/2016** Date Approved

and by **Ed Buendia** , Chair/Dean of

the Department/College/School of **Education, Culture and Society**

and by David B. Kieda, Dean of The Graduate School.

ABSTRACT

We can no longer walk away from discussions about race. We need to confront the elephant in the room. We need to recognize race and the impact it has on students' learning and teachers' pedagogical practices. We need to ask ourselves whose language is valued? Whose heroes and holidays are celebrated? Whose stories are told? Whose songs are sung? And whose work is acknowledged? In this study, I set out to discover the strategies and/or processes four critically conscious White teachers used in an attempt to foster their colleagues toward the progression of becoming critically conscious of race, racism, and other intersecting oppressions.

TABLE OF CONTENTS

CHAPTER 1

INTRODUCTION

The U.S. Census Bureau predicts that by 2050, the U.S. population will be 50% African American, Latino, Asian, and other people of color. Within these demographics, students of color will encompass more than half of the public school population. One in every four school children will be bilingual/bicultural, and 20 million students will live in poverty (Ahmad & Boser, 2014). In contrast, close to 90% of the teaching population will be White middle-class monolingual-English-speaking females. These teachers will be responsible for teaching a wide-range of diverse group of students who will experience a wide-range of problems, due to institutional racism, classism, and other social ills. Our present-day society already reflects this demographic shift. Racially, culturally, and linguistically diverse students are met at the school doors by White teachers. And as Ladson-Billings (2001) explains, not only do these teachers have students in their classrooms who are of different races and ethnicities, but there are students whose parents are incarcerated or drug addicted, whose parents have never held a steady job, whose parents are themselves children (at least chronologically), and who are bounced from one foster home to the next. And there are children who have no homes or parents at all. Unfortunately, there is a cultural mismatch, or unconscious biases or unintentional racism held by some White teachers. Bonilla-Silva and Embrick (2008) argue these educators

> have typically not been agents for progressive racial change, the weight of the evidence suggests that most educational systems and most educators operate to maintain racial hierarchy rather than challenge it. (p. 334)

For the most part, these educators do not challenge the racial hierarchy, and thus, they operate under a level of what Joyce E. King (1991) calls "dysconscious racism" or they operate under a notion of false consciousness. Dysconscious racism is defined as one having "an uncritical habit of the mind (including perceptions, attitudes, assumptions, and beliefs) that justifies inequity and exploitation by accepting the existing order of things as given" (p. 135). Gary Howard (1999, 2006) would classify these teachers as fundamentalists. "Fundamentalist White educators demonstrate a mono-cultural and Eurocentric approach to teaching. Their curriculum content and pedagogy reflect an inherent commitment to Western Supremacy" (p. 101). Those White teachers who operate with a sense of false consciousness have never thought about the fact that the race, class, and gender biases they harbor about students of color, poor students, immigrant students, and so forth, influence their pedagogical practices, which in turn has a negative impact on students' learning. These teachers do not recognize forms of oppression students of color might experience in everyday life, such as racism, heterosexism, and colonialism (Celik, 2012, pp. 546–548). Very few teachers will be culturally and critically conscious about race, racism, and diversity and class issues (Gay & Kirkland, 2003; Tatum, 1997).

These issues beg the questions, what kinds of teaching is needed that will support racially, culturally, linguistically diverse students' school success? And what kinds of teacher preparation programs, (specifically for this project, inservice or teacher-collaborative meetings) are needed if we are to hold teachers responsible for teaching a

wide diversity of students in their classrooms (Tiedt & Tiedt, 2010)? No doubt, it is crucial that all teachers recognize their false consciousness or dysconscious biases because in doing so, it becomes an initial step towards making such teachers to see more clearly where they are in the process of learning to teach from a critically conscious stance (Tiedt & Tiedt, 2010). This awareness, in turn, will hopefully help teachers to create classroom communities in which the academic needs of diverse students are successfully met. As Fraser (2002) explains, "a teacher who does not accept themselves is sure to fail at accepting their students, especially if their students are from a different culture than they are" (p. xi). In addition to advocating for students of color (or other marginalized students), making sure they are achieving academically, and assisting them in navigating potentially hostile environments, the few critically conscious, culturally competent White educators are going to have to become coaches (Ladson-Billings, 1995a, 2009, 2014) and/or collaborators for race equity and social change. Students of color, poor students, immigrant students as well as White students deserve to have effective yet caring educators who can teach in liberating, emancipatory and socially transforming ways (Gay, 2010).

I argue that regardless of students' status, critically conscious teachers will "build on rather than tear down what students bring to school. They will understand and incorporate students' cultural, linguistic, and experiential differences into the learning process" (Nieto, 1994, p. 394). The critically conscious teacher will implement culturally relevant pedagogical practices in an attempt to maintain students' cultural backgrounds while attempting to break down the negative effects of the mainstreamed culture. But more importantly, the critically conscious teachers will begin with the belief that all

students deserve a chance to learn. They will advocate for their students inside the classroom by using their will to change key aspects of schooling by instituting classroom curricula and teaching practices that can help students to more clearly understand, effectively negotiate, and ultimately critique and change the sociocultural, economic, and political conditions that contextualize and constrain their lives and learning (Mahiri, 1998). Also, as Ladson-Billings (1994) asserts, outside of the classroom, culturally critically conscious teachers will be

> critical of the way the school system treats employees, students, parents and activists in the community. However, they cannot let their critique reside solely in words. They must turn it into action by challenging the system. (p. 128)

Teachers who are aware of the impact race, language, and gender has on students' academic and social well-being, "may articulate that the thrust of their work centers on students and classrooms" (Fasching-Varner & Seriki, 2012, p. 1). However, these teachers also realize that their students "live in a broader community that educates them all the time" (p. 1). And as culturally critically conscious teachers, they have sociocultural and sociopolitical obligations to the communities they serve. They have an "active and vigorous commitment to the cultural and political realities that affect policy, curriculum, and outcomes in students' lives" (p. 1).

Therefore, the purpose of this study is to examine how four White culturally relevant educators (Ladson-Billings, 1995a) attempted to help their White teacher colleagues become aware of their white cultural norms and unintentional biases in the classroom, and adopt culturally relevant (Ladson-Billings, 1995a) practices that support the learning process of racially, culturally, linguistically diverse students. Specifically, in this study, I explore and advance the understanding of how successful practicing White

teachers who are culturally critically conscious of race individually and collectively support and assist other White teacher colleagues to also become culturally critically conscious about race in an effort to bring about positive changes to social structures and/or educational institutions. A change that is crucial to the lives of students of color.

The data collection approach I utilize for this research is critical narrative ethnography. Critical narrative ethnography focuses on the experiences, perceptions, and emotional reactions of both participants and researcher (Suzuki, Ahluwalia, Mattis, & Quizon, 2005). Narratives are constructed from the unstructured data gleaned from participant interviews, observations and artifacts. Hopefully, such narratives or sets of stories (embedded in the social and cultural contexts of the school and neighborhood) become the experiential catalyst for social change and tools for "unlearning racism" (Cochran-Smith, 2000).

Rationale for the Study

In an effort to prepare White preservice teachers to meet the needs of students of color, the National Council for Accreditation of Teacher Education (NCATE) 1979 guidelines advised colleges and universities with teacher preparation programs to add multicultural and/or survey classes along with field placement experiences to their programs. NCATE believed that by adding a multicultural component to all education courses, seminars, directed readings and field experiences, potential teachers would be able to identify and eliminate racism, classism, sexism, and other inequitable distributions of privilege and power (NCATE, 1982). However, some contrasting studies suggest these added multicultural and field study classes served to reinforce and/or reproduce more stereotypes rather than change White teacher beliefs, assumptions, and practices about

students of color and race (Haberman & Post, 1992; Tiezzi & Cross, 1997). Multicultural education classes failed to address the issues of power and colorblindness (Howard, 2003; Kandaswamy; 2007; Ladson-Billings, 2006a). In a typical manner, some schools sponsored multicultural assemblies where teachers invited guest speakers, had food festival and craft fairs, and read multicultural literature in the name of multiculturalism to make students of color feel good. Yet, "very few teachers demonstrated a deep, consistent commitment to uncovering, much less eliminating, the oppressive conditions that pervade the education system" (Gorski, 2009).

Educational theorists and teacher educators (Darling Hammond, 2006; Ladson-Billings, 1999; Sleeter, 2008, 2012) continue to call for teacher education programs to address the challenge of preparing a predominantly White, middle-class, female teaching force to work effectively with the growing numbers of students of color reflected in our nation's demographics. There are culturally critically conscious White teacher educators as well as teacher educators of color working furiously to dismantle the status quo or disrupt the attitudes of white dysconscious preservice teachers (McIntyre, 2002; Sleeter, 2001; Tatum; 1992). Teacher education programs and teacher educators who are aware of and obligated to producing critically conscious teachers have developed and/or added course work to teacher preparation programs that focus on "the reality of urban schools, the diversity as well as the homogeneity that are present within them, and on the knowledge and understanding necessary to meet the needs of all students" (Milner, 2006; p. 345). Research findings pertaining to the outcome of such endeavors are mixed. Guzman and Hollins (2005) reported "the findings about preparing teachers for diversity are generally inconsistent and inconclusive (p. 479). For example, Sleeter (1994) noted

her White students deeply resented any critique of their own race or power of positionality. McIntyre (1997) invited several preservice teachers to participate in a participant action research project exploring race and deconstructing whiteness. Midway through the project both McIntyre and the White student teachers were frustrated by the experience. Ladson-Billings (1994) found that many preservice and practicing teachers she worked with were very uncomfortable talking about race and held onto the notion that they did not see race. Teachers made statements such as, "I do not really see color, I just see children" or "I do not care if they are red, green, or polka dot, I just treat them all alike" (p. 31). While other students in the course practiced avoidance by either changing the subject or announcing that they were not racist, and should not be held accountable for the actions of their ancestors, few teacher educators found success. "Those who attempt to teach White teachers about racism commonly encounter defenses that are difficult to penetrate" (Sleeter, 2001; p. 38).

Although the results are mixed, there is both quantitative and qualitative research detailing and narrating how White critically conscious teacher educators interact with and influence White preservice teachers who are unaware of how race and culture impact student learning. The mixed results provide a platform to rethink and restructure teacher education programs to develop cadres of critically conscious educators before they entered into the K–12 public education system. Teacher education programs may need to restructure their curricula to go beyond imparting knowledge pertaining to the richness ethnic, linguistic, and culturally diverse groups bring to the classroom. They may need to teach potential teachers about historical inequities, institutional biases, and differential power relations (Delpit, 1995). In order to do so, there may be a need to hire teacher

educators who are willing and/or capable of discussing issues pertaining to racism, power, and White privilege. In the meantime, the possibilities are likely that dysconscious preservice teachers, or those with a false consciousness become dysconscious or unaware provisional teachers. They join the ranks of the dysconscious White veteran teachers, or the ranks of those teachers who have a sense of false consciousness currently in our system today.

When preservice teachers graduate and leave teacher education programs a shift or change takes place in the learning process for the new teacher. Instead of having teacher educators advising and prompting, most provisional teachers are assigned a mentor. These mentors reflect the national teacher demographics. They are usually White veteran teachers. They are assigned to new teachers based on similarities in grade levels, academic teaching content, classroom discipline and management expertise, and/or availability. Their assignment is to provide the provisional teacher with a smooth and efficient transition into the teaching profession. Unfortunately, the appointed mentor is versed in traditional Eurocentric ways of teaching that do not take into consideration the need to help new teachers foster cultural competence, have high academic expectation for all students, or practice being critically conscious of race and/or culture.
Very few White teacher mentors fall into the rank of being culturally critically conscious.

Much has been written about the process of traditional mentoring and new teacher induction (Tillman, 2003; Wang & Odell, 2002). An overarching question that needs to be considered is what do we know about the interactions that take place between successful practicing White teachers who are culturally critically conscious or are aware of the impact race and racism has on student learning, and those White teachers who are

unaware of the impact race and/or culture has on student learning? How do White educators who are culturally relevant teachers reach out and educate their White colleagues?

Research Questions

Specifically, this critical narrative inquiry focuses on the following questions:

- What are the strategies and/or processes White critically conscious educators use to raise the critical and/or sociopolitical consciousness of their White colleagues so they may become more knowledgeable about the impact race, cultural diversity, and racism might have on students' learning and teachers' pedagogical practices?
- There is a need to maintain and/or increase the number of culturally relevant educators in the U.S. school system today to guide students of color through a potentially hostile education environment, as well as coach traditional educators toward social change. Nevertheless, what are the resources White critically conscious educators say they need in order to be successful in raising the consciousness of their White colleagues so they might understand the impact race has on student academic achievement and teacher practices?

Because Western or traditional theories have the tendency to "explain away complex social educational problems" (Parker & Lynn, 2002; p. 13) this study draws on several frameworks and conceptual constructs rooted in critical theory. Critical theories serve to disrupt and challenge the status quo in an effort to bring about emancipation and transformation of White educators who are dysconscious or harbor unconscious biases; critical theories also seek to dismantle the physical structures traditional White teachers

maintain (Ponterotto, 2005). The critical theoretical perspectives driving this research include Ladson-Billing's (2009) conceptual constructs of *Culturally Relevant Pedagogy Practices* and Gary Howard's (1999, 2006) *White Racial Identity Orientation*.

Significance of the Study

This study proves to be significant given the growing diversity of the student population and the continuing predominance of White teachers who are either dysconscious or harbor a sense of false consciousness about the impact race has on student learning and academic success. Additional research is warranted to focus on the social actions of practicing culturally relevant middle-class White teachers who take on the initiative to coach and collaborate with their unconscious or dsyconscious White peers. It is not merely enough for White culturally relevant educators to have a disposition or temperament to engage only in questioning the hegemonic beliefs and practices of their White colleagues (Ladson-Billings, 1995b). In addition to educating students, the culturally relevant educator as teacher or counselor advocate for race equity and social change, must also take action at the grass roots, whether it is subtle, blatant, and collective or a unified struggle to change or transform the status quo (Cushman, 1998 & Collins, 2000).

This research is meaningful because the few practicing White culturally relevant educators in our schools may possibly be the only teachers' students of color have access to during their public educational experiences to help them navigate and critique an unequal and/or unjust system. These White educators are teaching all of our students; they are preparing our future citizens.

Much effort has been expended at preparing White preservice teachers to become

successful teachers for students of color with varied success (Melnick & Zeichner, 1998). Just as students of color need the support of culturally critically conscious educators who espouse a culturally relevant pedagogy, beginning or provisional educators, who are critically conscious of race, will need the support of veteran critically conscious educators as mentors to survive in a system where they are few in number. New teachers as well as veteran teachers are needed to develop and maintain a comprehensive culturally responsive K–20 education system.

Picower (2012) relied on the wisdom and resources of her Black teacher colleagues, parents, and friends to understand race and racism. Ladson-Billings (1995a) pointed out that the few White teachers in her study became familiar with the Black culture by living within the community and working closely with the Black teachers. Karen Manheim Teel coauthor of *Because of the Kids* (Obidah & Teel, 2001) found herself to be unsuccessful in educating African American students. She, also, had to rely on the expertise of her Black teacher colleague. Teel (2001) claimed, ". . .I needed help and guidance from an African American teacher whom I respected and who would be able to see what was wrong with the teaching strategies I had developed " (p. 30). Therefore, this study is also necessary due to the decrease in the number of culturally responsive teachers of color and an increase in the number of White teachers and the prevalence of whiteness in today's schools. White teachers make up 82% of the teaching force in the United States (Ahmad & Boser, 2014). And, if recruitment strategies for teachers of color are not successful, there will be very few teachers of color for White teachers to lean on or gain knowledge from. White teachers, with very little knowledge and ability to educate students of colors, will have to seek out and lean on White

culturally relevant educators.

Finally, an important aspect of this study is to ascertain the resources White critically conscious educators, and those seeking to become culturally relevant educators say they need. For example, the few existing White teachers who are critically conscious of race, and seek to assist their White teacher colleagues to become critically conscious as well, will need support and/or resources, that remain unknown, to disrupt the structures and ideologies of racism from the inside out. Collins (2002) states, "The hegemonic domain becomes a critical site for not just fending off hegemonic ideas from the dominant culture, but in crafting counter-hegemonic knowledge that fosters changed consciousness" (p. 285).

Operational Definitions of Terms

Terms and their definitions change with time. These changes may be "fueled by invasions, colonization, and migration" (Mahoney, 2014). Individual speakers may also drive change in the definition of words and terms to properly discuss new experiences and/or situations. In an effort to bring clarity to this critical theory narrative study a list of terms and definitions follow.

Successful Teachers

According to Sonia Nieto (1999), regardless of students' status, successful teachers will "build on rather than tear down what students bring to school. They will understand and incorporate students' cultural, linguistic, and experiential differences into the learning process. Successful teachers begin with the belief that all students deserve a chance to learn" (p. 394). In addition, teachers who are successful with all students (a)

promote academic achievement, (b) foster cultural competence, and (c) model and support critical consciousness among students of color as well as disrupt the status quo. The successful teacher is an artist, a conductor, and a coach.

Conductors and Coaches

Educators who take a social justice and equity stance see themselves as conductors and coaches (Ladson-Billings, 2009). As conductors, culturally responsive educators believe students of color are capable of excellence. They take responsibility for making sure their students excel academically and socially. Like the conductor of an orchestra, the culturally responsive educator directs each member and/or section of the orchestra to use their talents to create a well received and honed piece of music. The conductor pushes each member towards excellence.

Coaches are team players. When the team wins everyone wins. Coaches stand on the sideline or behind the scenes prompting with directions. They step in only when it is necessary to provide praise and redirection. James Escalante and Marva Collins are exemplary examples of coaches and conductors (Ladson-Billings, 2009). As conductor and coach, the culturally responsive educator prepares an environment of care and trust for his or her students (Gay, 2010) so academic learning can take place.

Critical Consciousness

Freire introduced the concept of conscientization in the early 1970s. According to Freire the aim of education should be to help students achieve a critical understanding of their own reality and to engage in transformative action (Sleeter, Torres, & Laughlin, 2004). Critical understanding or critical consciousness involves deconstructing the myths

created by oppressors to maintain the status quo:

> the myth that the oppressive order is a free 'society'; the myth that all men [and women] are free to work at whatever they wish, the myth that this order respects human rights, the myth that anyone who is industrious can become an entrepreneur, the myth of the industriousness of the oppressor, the laziness and dishonesty of the oppressed, the myth of the universal right to education. (Freire, 1992, pp. 135–136)

Based on Freire's definition, Smith-Maddox and Solórzano (2002) define the critical consciousness person as one "who (a) holds a critique of the social structures in urban schools and (b) is willing to engage in social action to effect change" (p. 81). So for the purpose of this study, the critically conscious educator seeks to engage in social action to disrupt those myths as defined by the oppressor, and to make change in the structures of urban schools. Making changes in the education system will mean calling on new teachers as well as veteran teachers to become culturally relevant/responsive educators. Sometimes critically consciousness is interchanged with sociocultural consciousness and sociopolitical consciousness.

Sociocultural Consciousness

Having a sense of sociocultural consciousness is knowing that there are multiple ways of perceiving reality and that these ways are influenced by one's location in the social order. Teachers as well as students should "meaningfully understand the sociopolitical nature of society and how it works" (Milner, 2011, p. 70). An example is how power is acknowledged and distributed in society.

Power

According to Lisa Delpit (1988) there are five traits of power students of color as well as teachers who advocate for students of color need to be aware of: (a) Issues of

power are enacted in classrooms; (b) there are codes or rules for participating in power; that is, there is a "culture of power"; (c) the rules of the culture of power are a reflection of the rules of the culture in power; (d) if you are not already a participant in the culture of power, being told explicitly the rules of that culture makes acquiring power easier; and (e) those with power are frequently least aware of−or least willing to acknowledge−its existence. Those with less power are often most aware of its existence. Understanding the culture of power, and helping students to understand the culture of power is a crucial to becoming critically conscience.

Culturally Critically Conscious Teachers

Kirkland and Gay (2003) coined the term "culturally critical consciousness" (p. 181). The White educators for racial equity and social change in this study are culturally critically conscious. They focuses specifically on how race and ethnicity impacts students' learning and teachers' pedagogical practices. Kirkland and Gay ground the culturally critically conscious teachers' ability to engage in culturally relevant teaching with a willingness to be reflexive. In other words, the culturally critically conscious educator is constantly aware of how their own cultural background, socioeconomic

`Through reflexivity culturally critically conscious educators become further aware of how power issues determine who has access to education and to better opportunities in life. Culturally critically conscious educators are aware of the role we all play in maintaining or disrupting the status quo. Unlike the dysconscious teacher, the culturally critical conscious teacher, or the teacher who is critically conscious of race, seeks to disrupt the status quo. The teacher who is conscious of race and their intersectionality with other forms of subordination such as gender and class discrimination has the

capability to question their own assumptions about reality (Freire, 1973), are active participants in critiquing what is considered knowledge (Ladson-Billings, 1995b), and takes the initiative to "understand and [dismantle] domination and its modalities" (Fairclough, 2001, p. 3).

Dysconscious Teachers

Joyce King (1991) coined the term dysconsciousness. She asserts dysconscious teachers will have "an uncritical habit of the mind (including perceptions, attitudes, assumptions, and beliefs) that justifies inequity and exploitation by accepting the existing order of things as given" (p. 135). Having attended Eurocentric schools for twelve years of their lives, many White educators were immersed in a system that values meritocracy, standardization, individualism, and a banking method of education where students are considered empty vessels to be filled by teachers who are the holders of knowledge (Freire, 1993).

False Consciousness

"False consciousness denotes people's inability to recognize inequality, oppression, and exploitation in a capitalist society due to its adoption of the views that naturalize and legitimize the existence of social classes in capitalism. False consciousness is also at work when it comes to people's misrecognition of other forms of oppression experienced in everyday life, such as racism, heterosexism, and colonialism" (Celik,

2012, pp. 546–548).

Ladson-Billings (1994) claims teachers are not intentionally racist. They "do not consciously deprive or punish. . . children on the basis of their race, but at the same time they are not conscious or aware of the ways in which some children are privileged and others are disadvantaged in the classroom" (p. 32). Some teachers dysconsciousness come into play when they become aware "but fail to challenge the status quo, when they accept the given as the inevitable" (p. 32).

Reflection

Reflection means engaging in deep levels of self-analysis to come to terms with both conscious and unconscious phenomena and experiences such as race. Race reflection is an "inquiry-based process, an intellectual activity that is sometimes a consequence of social dynamics, those experiences in society that shape our thinking and thus our reality as racial beings" (Milner, 2003b, p. 175-176).

Reflexivity

Reflexivity involves becoming critically aware of how one's own cultural background, socioeconomic status, belief systems, values, education, and skills influence what we consider important to learn. Through reflexivity, we become more aware of how power issues determine who has access to education and to better opportunities in life. We also begin to understand the role each one of us plays in maintaining or disrupting the status quo through reflexivity (www.girlscoaltionorg/uploads/issue/winterspring, 2002).

Race

While designed to be a simple social category, race is frequently used to create hierarchies of power and dominance. It has often and regularly been employed as a tool to include and exclude particular groups from equal participation, resources, and human rights. Historically, the first Jamestown Virginian planters decided to establish laws as to who could own land and who could not. These Jamestown Virginian planters developed such ordinances to secure and maintain their own wealth (Smedley, 2007). They established a hierarchy between slaves, indentured servants, and servants of color. So, a "pecking order" was devised. Africans as slaves were on the bottom of the "pecking order" along with American Indians. The Virginian planters are described as the first masters of the culture in power. A modern day "pecking order" remains today based on race as well as gender, sexual orientation, and income.

For example, in the school where this study takes place 86% of the students are immigrants. Within this 86% immigrant population, 25% of students are refugees from war-torn countries such as Ethiopia and Somalia. Another 4% of the immigrant population are Bosnians. The remaining immigrant population is from Central America.

The Bosnian families and their children who live in the same low-income housing complex as the African families become sponsored immediately by the Rotary Clubs and other predominantly White philanthropist organizations. The Rotary Clubs provide these Bosnian families with extra funds to find new housing outside of Section 8 or low-income housing. When Bosnian students move on to middle school they are accommodated and sponsored for sports teams such as soccer even though the African refugee middle school students are far more skilled (Buendia, Gitlin, & Doumbia, 2003).

It is not unusual that Black refugees or Brown immigrants remain at the bottom of waiting lists for housing and other resources for years while their White immigrant and refugee neighbors quickly move up socially and economically. Race becomes an organizing system of domination set up by those in control (Stovall, 2006).

Racism

Similar to the concept of power, there are some teachers and/or citizens who believe racism does not exist, or they are at least unwilling to acknowledge its existence. However, from a critical theory perspective racism is present, permanent, and endemic in society. Racism is embedded in most American institutions including the education system. "The ideology of racism is rooted in the belief of superiority and entitled privilege, and it has been passed down by White institutions from generations to generations" (Donaldson, 1996; p. 14). Critical theorist claim that racism is a normal, inherent aspect of American society (Picower, 2009). Thousands of students from diverse backgrounds fail in school each year due to individual and institutional acts of racism such as (Murray & Clark, 1990; Vaught & Castagno, 2008)

- hostile and insensitive behaviors towards students of color;
- biased and inequitable implementation of discipline policies;
- bias in giving attention to students of color;
- bias in selections of curriculum materials;
- inequality in the amount of instructional time afforded students of color;
- failure to hire teachers of color and other personnel at all levels of public education; and
- denial of racist acts.

Unfortunately, instead of eradicating these racist acts, most educational systems and most

dysconscious educators operate or teach in a manner to maintain these punitive processes or racial hierarchies as a source of power rather than challenge it (Bonilla-Silva & Embrick, 2008). Today, these punitive processes are sometimes placed in the hands of law enforcement officers hired by the school district.

CHAPTER 2

LITERATURE REVIEW

Introduction

A false consciousness can be defined as the inability to see things, especially exploitation, oppression, and social relations, as they really are. There is a false consciousness among a great number of United States citizens, both White and of color, pertaining to race relations. Some citizens believe we live in a postracial society citing the 2008 presidential election as a watershed moment and solid evidence of positive race relations. “With Barack Obama ensconced as the nation's first Black president, plenty of voices in the national conversation are trumpeting America as a postracial society—that race matters much less than it used to, that the boundaries of race have been overcome, that racism is no longer a big problem” (Lum, 2009, p. 14). There are White teachers within this population of citizens who also believe all is right with our nation including the state of education (McIntyre, 2002). When in fact there continues to be disproportionate academic outcomes for different racial groups, increasing incidents of racially motivated bullying and hate-group violence. There is a push to dismantle educational services and opportunities for linguistically diverse students, there is resistance from educators, school boards, and communities to acknowledge the realities of our changing school populations that now include immigrants and refugees from Central America and war-torn countries in Africa and the Middle East (Howard, 2007, p.

16). There is plenty of evidence "that K–12 schools oppress or marginalize students of color, students living in poverty, students with disabilities, bilingual or English language learners, and students who are gay, lesbian, bisexual, or transgender" (Kose & Lin, 2011, p. 197). So, race, gender, and sexual orientation do matter. Race in particular, "is clearly related to patterned and persistent achievement gaps among students; race is central to the discussions of normativity, access and power" (Castagno, 2008, p. 314). With some legitimacy, false consciousness and/ or dysconsciousness will continue unless teachers who claim to be culturally relevant pedagogues take a stand and foster critically consciousness not only with their students but with their White teacher colleagues who are unaware of how race and racism impact student learning and maintains inequitable educational structures.

Currently, there are not enough culturally relevant educators to systemically meet the needs of all students in our K–12 public schools. The adoption and implementation of culturally relevant pedagogy in K–12 schools varies from teacher to teacher, grade to grade, and from school to school. The process of providing all students with a culturally relevant and responsive education is inconsistent. And of significant concern, there seems to be some confusion about what it means to foster critical consciousness or there is a stubborn resistance among teachers to become sociopolitical and/or culturally critically conscious. More teachers skilled at "seeing cultural differences as assets; creating caring learning communities where culturally different individuals and heritages are valued; using cultural knowledge of ethnically diverse cultures, families, and communities to guide curriculum development, classroom climates, instructional strategies, and relationships with students" (Gay, 2010, p. 31) are needed to meet the needs of the

growing population of diverse students inhabiting our classrooms. It is very important that critically conscious educators, the culturally relevant pedagogues, disrupt the status quo of inequitable structures. Teachers must "develop a broader sociopolitical consciousness that allows them to critique the cultural norms, values, mores, and institutions that produce and maintains social inequities" (Ladson-Billings, 1995a, p. 162). Teachers need to see themselves as both responsible for and capable of bringing about educational change that will make schools responsible for all students (Villegas & Lucas, 2002). The culturally relevant educator needs to become a change agent for social justice "challenging racial and cultural stereotypes, prejudices, racism, and other forms of intolerance, injustice, and oppression; being change agents for academic equity; mediating power imbalances in classrooms based on race, culture, ethnicity, and class; accepting cultural responsiveness as endemic to educational effectiveness in all areas of learning for students from all ethnic groups" (Gay, 2010, p. 31).

Autobiographies of White Teachers Progressing Toward Critical Consciousness

Historical as well as current research exist pertaining to teachers of color as school change agents (Achinstein & Ogawa, 2011; Foster, 2010). The research pertaining to practicing White teachers helping their veteran White colleagues to become culturally responsive to the needs of students of color is very limited. "A great deal of research has been conducted on mentoring of preservice teachers or student teachers, but very little exist on mentoring of experienced teachers" (Jewell, 2007, p. 289). There exist just a few historical, yet pivotal narratives that focus on the work of White educators as change agents. They take the form of autobiographies. For example, in their autobiographies

Kohl (1967), Kozol (1967), and Paley (1979) write about their struggles to become culturally critically conscious educators during the civil rights era. They grapple with their own beliefs, and eventually become reflexive educators. With the help of others such as parents and community members of color, Kohl (1967), Kozol (1967), and Paley (1979) attempt to liberate and empower their students. They go beyond their classrooms, faculties, schools, and in some instances, boards of education to transform the attitudes of teachers and stakeholders in power to develop schools that meet the needs of all students.

Herbert Kohl (1967), author of *36 Children*, has been credited with starting the urban school reform movement. Currently, he is the director of *The Center for Teaching Excellence and Social Justice at the University of San Francisco*. The mission of the center is to recruit students committed to social justice to become educators. The long term vision is to see that these preservice teachers, once certified, become activist in schools where they work with students and their communities to develop a more just world (Cooper, 2003). Kohl (1967) claims, "The central aim of all of this is to have teachers work with their heart, their minds, their eyes, hands and ears as they shape an education adequate to the brilliance and promise of their students" (p. 10). The mission and vision of Herbert Kohl's center is based on his experiences or story *36 Children*, as a White man, teaching Black students in Harlem during the late 1970s, years after the passage of *Brown vs. Board of Education* was put into law.

Kohl (1967) was not always a critically conscious educator. During his first teaching years in Harlem in a predominantly Black inner city school, Kohl (1967) blamed his inability to effectively teach African American students on their lack of discipline and his lack of appropriate discipline skills. We read in his autobiography that Kohl (1967) is

rescued by his White colleagues and/or mentors. These mentors explain to Kohl (1967) if "he wants to survive then he'd better implement strict discipline. When the class becomes extremely unruly, he should stop the present lesson and give a spelling test." However, it is not discipline strategies that Kohl (1967) needs. Like other teachers who are "thrown" into unfamiliar classrooms with students from races different from their own, discipline is the first strategy they turn to. From a critical conscious perspective, what Kohl (1967) eventually learns is that he needs to get to know his students, their communities, and needs. After he does so, both teacher and students become sources of knowledge. Kohl (1967) learns their music and students learn to write. Power in the classroom is shared. Through their writing students learn to critique the dominant world around them. Kohl (1967) brings the outside world in for his students. Kohl (1967), as a new teacher, tries to persuade his veteran White colleagues to capitalize on the strengths Black students bring to the classroom setting. Unable to change the attitudes and teaching practices of his White colleagues, Kohl (1967) eventually shuts out his colleagues' advice. There is a breakdown in the teacher-helping-teacher mentoring/coaching process.

Like Herbert Kohl (1967), Jonathan Kozol (1967) was transferred to a segregated inner city school in Boston where he became a long-term substitute. In 1964 he began teaching a 4th-grade class that had 13 long-term substitutes before he took over. Kozol (1967) did not last long in the school. Shortly after his arrival, Kozol (1967) was fired for teaching his 4th-grade students the Langston Hughes (1951) poem *Dream Deferred*. Langston Hughes (1951) *Dream Deferred* was not on the approved reading list. It was not on the approved curriculum list because the content was written by a Black man talking about reaching for ones aspirations and dreams. This lesson as well as similar

lessons that urged African American students to reach for their dreams, defied the curriculum set out by the establishment of the White school board. Kozol (1967), young and Jewish, was not supported by his veteran colleagues.

Although, Kozol (1967) was not successful in his teaching assignment, he did not give up advocating for students of color. Kozol (1967) became a political agent for school change. In his novel *Death at an Early Age,* Kozol (1967) reports the racist acts that permeate the Boston School System. The author explains that, in 1964, the Boston School District had 45 schools where the majority of the students were non-White due to de facto segregation. In the schools where the majority of the students were Black, the per pupil expenditures was $275. Schools that were predominantly White spent a third more on their students. Kozol (1967) explains the conditions as being deplorable, "the books are junk, the paint peels, the teachers call you nigger, and the windows fall on your head" (p. 41-43). Schools populated with students of color were dealt out corporal punishment freely. The School board and superintendent treated parents as if they were illiterate slaves. For quite some time, Kozol (1967) acknowledged these actions were taking place but did not have the tools to do anything about the situation within the school.

At the height of desegregation, as documented in her autobiography, Vivian Paley invites several Black children to desegregate the all-White private early childhood classroom where she was teaching. Paley (1979) extended this invitation to the Black students out of curiosity. She states, "All the years that I lived in the South I taught in White schools. This was before desegregation. I told everyone, I wanted to teach in an integrated classroom" (p. 1).

In *White Teacher*, Paley (1979) moves back and forth along the continuum of dysconsciousness and critically consciousness. The dysconsciousness surfaces when Paley (1979) decides it best to ignore the new students' race. Paley (1979) makes this decision based on her experiences and racial socialization. Paley (1979) grew up around Black people−she had a Black maid. She learned as long as she treated them kindly and did not mention their color, life would be fine. Paley (1979) writes, "It was clear to me that I was unable to mention color in the classroom. When I was little we never referred to the color of the cleaning lady's skin. Of course we would never say 'nigger.' But in her presence, we would never say colored, black, brown, skin, hair, maid or Negro" (p. 7). However, Paley (1979) is not alone; some teachers today still find talking about race unthinkable. Unfortunately they do not take clues from their students very well. Nor do they realize that some students come to school already acknowledging and/or talking about skin color differences. The parents of the White students had already assigned a worth to Black skin. In Paley's classroom some of the White students had already learned to be racist. For example, the children brought the matter of race into the classroom so much so, Paley (1979) was able to keep a running list of all of the blatant racist comments the White children made such as " Go away, I do not want you for a partner. I want someone White. People with brown skin are poor" (p. 8).

We observe Paley (1979) move toward being critically conscious of race, when she heeds the advice of one of her Black parents who strongly suggests to her that she needed to notice that her children are Black.

> Mrs. Hawkins told me that in her children's previous school the teacher had said, "There is no color difference in my classroom. All my children look alike to me."
>
> "What rot," said Mrs. Hawkins. "My children are black. They know they are

> black, and we want it recognized. It is comfortable natural difference. At least it could be so, if you teachers learned to value differences more. What you value, you talk about." (Delpit 1994, p. 130)

Relying on her parent as a valuable resource, Paley (1979) takes this information to the rest of the White faculty in her school and challenges them to see race after they have counseled her not to mention the children's color or persisted, "we must bend over backward to see no color, hear no color, speak no color" (p. 7). As the year moves on within the narrative, readers can observe Paley (1979) making incremental steps towards becoming critically conscious. However, Paley acknowledges she is not an expert on race; there are those who are more experienced than she is. The process is not easy for Paley (1979).

Besides consulting her parents for advice, Paley (1979) hires Sonia, a young Black paraprofessional to help her navigate her integrated classroom. Looking back on her experiences, however Paley (1979) states she will never teach in a segregated school where she is the lone White teacher because, "She cannot handle being in the minority" (Delpit, 1994, p. 132). This narrative account is noteworthy because it explicitly illustrates how one White teacher embarks on becoming critically conscious of race in a difficult era. It speaks to Paley's attempt to change the attitudes of her White colleagues who embraced colorblindness and espoused the need to refer students who do not behave in a mainstream way to special needs classrooms.

Years later, the parents of color who had children in Paley's (1979) classroom come back for a reunion and to participate in a semistructured group interview with Paley (1979). Surprisingly to Paley (1979), the parents of color contend that the integrated classroom their children attended was filled with subtle but pervasive racism.

Parents felt Paley had not move far enough along the continuum toward becoming critically conscious; she had not changed the culture of the school or the attitudes of her White colleagues. Currently, Paley (1979) speaks at conferences and schools about her experiences. She persuades teachers and administrators to be mindful about the move toward self-segregation among some groups. But she also realizes the skepticism parents have about putting their children in classrooms where the teachers have what King (1991) calls a "dysconscious habit of the mind."

Not all White teachers will be capable of challenging the inequitable procedures and policies levied on students of color like Kozol (1967). Nor will all teachers show that they are culturally critically conscious by opening up an institute of teacher education for social justice similar to Kohl's. Not all teachers will go on the speaking engagement circuit to advocate for culturally responsive classrooms as Paley (1979) does today. However, Kohl (1967), Kozol (1967), and Paley (1979), as sociopolitical beings or critically conscious White educators, sought to change the beliefs and practices of their colleagues. However, a void remains in the education research that furthers the work of Kohl (1967), Kozol (1967), and Paley (1979).

For example, Grimberg and Gummer (2013) conducted a study focusing on science teachers on an American Indian reservation. In this study, the researchers observed and documented science teachers' use of arrows to help Crow students understand force, gravity, and acceleration. Anthropologist Marc Lamont Hill (2009) collaborated with a White English teacher to incorporate hip-hop music into an elective English course as a strategy to increase students' reading and literacy skills. His study focused on teachers' use of students' nondominant cultural capital in the classroom.

Recently, there was a research article published in Pedagogy, Culture & Society (2014) pertaining to incorporating culturally relevant pedagogical strategies into scripted programs. Scripted programs such as Mastery Learning and culturally relevant pedagogical strategies are conflicting practices. Nonetheless, Wyatt's (2014) study demonstrated that the incorporation of both approaches into one practice resulted in a model more effective than either approach.

Morrison, Robbins, and Rose (2009) further examined 45 classroom-based research studies from 1995 to 2008 in an effort to explore how teachers operationalize culturally relevant pedagogy in the classroom. The authors explain that "the goal of their study was" not to define, justify, or analyze culturally relevant pedagogical approaches but to find empirical descriptions of teachers' action in the classrooms as concrete and illustrative examples of this approach" (p. 434). The authors (Morrison et al., 2009) utilized 6 online databases (ERIC, JStor, InfoTrac One File, Education Full Text, Education Index Retrospective, and Academic Search Premier) to identify the 45 articles from peer-reviewed journals. Forty-three of the articles were qualitative. The research studies took place in K–12 classrooms across the United States and in Australia, Canada, India, and Papa New Guinea. The three tenets from Ladson-Billings culturally relevant pedagogical practices served as the analytical framework.

The authors (Morrison et al., 2009) looked for teachers' actions relating to or representing the tenets of culturally relevant pedagogical practices as defined by Ladson-Billings that include (a) student academic success and teacher high expectations in core areas such as numeracy and literacy, (b) cultural competence or assisting students in maintaining and developing a positive cultural identity, and (c) critical consciousness or

helping students critique or disrupt current and historical inequities in society. The authors found that a third of the studies identified teachers who were quite capable of promoting high expectations and ensuring student success. The teachers in these research studies "demonstrated high expectations for student achievement through the use of challenging academic curricula" (p. 435). They supported students through the learning process of such rigorous curricula by offering students "intensive modeling, scaffolding and clarification of challenging curriculum" (p. 435). In addition, the researchers found that a majority of the teachers in the studies used students' strengths as instructional starting points. "Teachers frequently planned activities or sequence of activities that allowed students to have positive first encounters with subject matter before moving on to areas of greater challenge" (p. 436). In one study for example, the researchers noted that a teacher of Latino students recognized that her students were able to speak a colloquial form of Spanish. But the students were not able to write or read more formal Spanish well enough to be successful on a Spanish AP test. Rather than abandon the assessment, the teacher "designed tasks that drew on students' extant verbal abilities using forms of oral assessments until students were able to be successful in reading and writing assessments." (p. 436). The researchers of this synthesized study discovered that some of teachers in the studies gave up their personal time to ensure students were academically successful by tutoring students before and after school.

A third of the teachers in the meta-study fostered academic success and high expectations, 42 of the 45 teachers attempted to teach through and within students' culture. Teachers built on students' funds of knowledge. Teachers connected with families and integrated nonmainstreamed content into the traditional curriculum. For

instance, teachers within the study used the works of authors of color. One study showed teachers incorporating step dancing into the P.E. program. Another teacher created a museum with artifacts from students' families. Other studies within the meta-analysis explained how classroom educators capitalized on students' home language or literacy practices. Morrison et al. (2008) discovered within the studies:

> teachers recognized nonstandard English dialects and non-English languages as legitimate forms of discourse and did such things as allowing students to create texts using their own words rather than using traditional texts and schoolbooks; allowing students to complete their written drafts in languages other than English, which they later translated; and grading only certain assignments according to Standard American English. (p. 439)

Teachers voiced their will to be inclusive and value diversity. They made attempts at cultural competence and high academic expectations. Yet, only one study incorporated academics and involved students in examining their lives from a sociopolitical perspective based on their culture. Ensign (2003) found 5th-grade students were more involved when teachers used math problems that directly related to actual costs and issues that were relevant to their lives. "Urban students were acutely aware of how much their rent and other necessities cost" (Ensign, 2003, p. 419).

The tenets of Culturally Relevant Pedagogy are supposed to work in tandem. But it seems as if the teachers in Morrison et al. (2008) synthesis chose to focus on those tenets that they found to be most attainable. Sleeter (2012) claims that culturally relevant pedagogy "is often understood in limited and simplistic ways" (p. 568). The constructs of Ladson-Billings (2009) culturally relevant pedagogy have been reduced to cultural celebrations and steps to be followed rather than a paradigm for teaching, learning, and disrupting the status quo of hegemonic practices taking place in schools and their broader surrounding communities.

We could suppose that there are multiple reasons teachers tend to purposively or unknowingly exclude fostering critical consciousness among their students as well as failing to become socially and politically active themselves to change the social structures of schools and the teachers that maintain them. Such reasons might include teachers (a) have a lack of knowledge about effective practices for students of color, (b) lack social and political activism with issues that impact students of color, (c) still hold pathological and deficient beliefs about students and communities of color, (d) have bought into new reform movements such as No Child Left Behind (NCLB) or The Virginia Turnaround Model (VTAM) to the exclusion of implementing culturally relevant pedagogical practices, (e) believe talking about races is taboo, or makes one a racist, and (f) are deeply invested in preserving the privileges of Whiteness.

Lack of Knowledge of Effective Practices

Ullucci (2010) conducted a study where she interviewed six teachers who had completed advanced degrees and found some of these teachers completed their teaching certification programs before multiculturalism was on many universities agendas (p. 144). Many veteran White teachers in our system today still rely on the methods and curriculum of their former teachers. They have only been exposed to traditional discourses or multicultural education. They have not had the opportunity to engage in race-based discourses. Many educators still remain unprepared for implementing effective multicultural education (Banks, 1993; Ladson-Billing, 1995) needed to "help *all* K–12 students develop the kind of knowledge, dispositions, and skills required for effective and meaningful participation in the globalizing world" (BoYuen Ngai, 2010, p. x). Yet, classroom educators tend to rate themselves highly effective on teacher

evaluation surveys on effective teaching standards related to culturally relevant and multicultural pedagogy. Actually, most teachers have missed the aspect that multicultural education was developed by Banks (1995) to advanced social justice and promote equity for all learners.

According to Banks (1993) the goals of multicultural education was to prepare teachers in (a) content integration; (b) knowledge construction process; (c) prejudice reduction; (d) the inclusion of equity pedagogy; and (e) an empowering school culture and social structure. It was assumed that if teachers took these courses, especially White teachers who are predominant in the field of teaching, they would be able to effectively teach students of color. In addition, teachers would be able to "identify and eliminate racism, classism, sexism and other inequitable distributions of privilege and power" (National Council for Accreditation of Teacher Education, 1982, p. 4). Unfortunately, teachers have the tendency to exclude the last three dimensions of Banks (1995) five dimensions of multicultural education. Missing are practices that reduce racism, sexism, and poverty and promote positive regard toward diverse populations. Discounted is the pedagogy of equity that uses strategies that are effective for students of color that take into consideration behaviors and cognitive styles. School cultures and social structures are not empowered to ensure educational equity and advance social justice and equality. Similar to Ladson-Billings third tenet of culturally relevant pedagogy (CRP), fostering critical consciousness, which is similar to the critical aspects of Bank's multicultural education, does not come to fruition. Instead,

> dominant versions of multicultural education delimit a sanitized cultural sphere divorced from sociopolitical interests, in which culture is reified, fragmented, and homogenized, and they depict ethnic conflict as predominantly the consequence of negative attitudes and ignorance about manifestations of difference, which they

> seek seek to remedy by cultivating empathy, appreciation, and understanding. (Rezai-Rashti, 1995, p. 166).

Then there are those White teachers who did not have the benefit of taking multicultural education classes or courses during their preservice teacher education program to orientate them to the constructs of oppressions such as racism. Most White educators who were culturally responsive before culturally responsive pedagogy (CRP) was introduced had to seek out their own resources or learn from teachers of color. Bree Picower (2012) explained, "The veteran Black teachers led by Carrie Secret trained me how to integrate both issues of culture and the social issues that I was passionate about into the classroom curriculum" (p. 15).

Education theorists who are critically conscious of race have suggested teachers whose educational philosophical beliefs are embedded with deficit notions need deep and meaningful multicultural or transformative professional learning opportunities (Kose & Lin, 2010). "And it may be necessary to differentiate professional learning content (teaching students of color, teaching for social justice) as well as integrate various content areas" (p. 216). Many theorist of color who are interested in the academic and social welfare of students of color also prompt that educational practices must match with the children's cultures in ways which ensure the production of academically important behaviors" or achievements. It is important for those who teach children of color to accept their cultural mores or ways of being. In addition, when looking at school failure, Irvine (1990) urges both a micro and macro scope be applied. Educators need to look at what is happening in society politically as well socially. Schools are a reflection of society. Like most mainstreamed institutions, schools are involved in presenting perceptions about race and struggles around racial equality. White teachers need to

understand the roles schools have historically played to challenge inequality due to race and racism as well as the role they have played in exacerbating racial stratification (Lewis 2001). There are limited studies in the review of literature describing White teachers efforts toward fostering their students toward critical consciousness; there are even fewer studies explaining how White teachers coach their White colleagues to become critically conscious of race and culture. However, some studies do point toward White teachers' lack of abilities to link students' race and/or culture to past histories of education inequities and political activism.

Lack of Social and Political Activism

For instance, Parhar and Sensoy (2011) examined the practices of 10 White K–12 teachers in Vancouver, Canada who represented five elementary schools and five secondary schools. The teachers in this study self-reported that they believed in the concepts of culturally relevant pedagogy. They attempted to implement culturally relevant strategies in their classrooms based on Ladson-Billing's theoretical framework. Using ethnographic procedures the researchers conducted two hour interviews between April and May of 2008. The researchers provided each teacher with guiding questions that asked them to discuss the tenets of culturally relevant pedagogical practices they implemented most often. They were also asked to discuss the tenet that gave them the greatest challenge.

Most of the teachers reported that they had difficulties in teaching their students to become critically conscious. Teachers reported they were able to support their students in critiquing textbooks and written materials. For example, one teacher in the study, Tania asked students to examine a book that was written many years ago. She asked the

following questions (2011):

> If we are looking at a textbook that is an older edition, I'll say to the kids, open the first page and find the date that this first book was printed. Who wrote this book? What do you think their background is? The authors of this book were all men and White, are they going to tell other parts of the story? (p. 201)

Students were capable of critically examining what was written on the page, and what was missing. However, some teachers expressed they had difficulties "in moving students to utilize their critical knowledge to contest the injustices around them" (p. 202) or link the injustices taking place today. Other teachers in this study reported they "had little opportunity to give rise to student activism as it is difficult getting kids out of the classroom" (p. 202). The question that needs to be asked, because it is not apparent in the study, is "What activism do teachers in this study participate in?"

Ladson-Billings (2009) along with other culturally relevant and culturally responsive theorists (Gay, 2013; Hawley & Nieto, 2010; Milner, 2011; Smith-Maddox & Solórzano, 2002) point out that if teachers do not participate in social justice activities as critical conscious adults then it is difficult to model and teach such practices to their students as well as foster critical consciousness among other teachers. Ladson-Billings (1995b) argued, "Not only must teachers encourage academic success and cultural competence, they must help students recognize, understand, and critique current social inequities" (p. 477).

Teacher Pathological and Deficient Beliefs

Vaught (2008) conducted a yearlong multisite ethnographic and narrative study in a large West Coast urban school district populated with students of color. The district under study was engrossed in high-stakes testing that was soon to be tied to graduation.

Unfortunately, 92% of the African American students were failing the test along with 66% of the Samoan students taking the test. However, the failure rate for White students was only 9.8%. The demographic of the teachers in the district in this study come close to replicating the national demographics of the teachers mentioned earlier; 78% of the certified staff was White. In an effort to understand the construction and expressions of racial beliefs of white teachers, Vaught (2008) entered into a research relationship with a White teacher, Lorraine, referred to her by the Black principal at the site where the teacher taught. With candidness Vaught (2008) informed the teacher she was "in the district conducting an ethnographic study of racism and gender equity" (p. 567). Specifically, Vaught pointed out that she was "seeking to document the practices of racial power and dynamics" (p. 573). The teacher in the study readily agreed to share her classroom with Vaught (2008). During her observation, Vaught (2008) witnessed the teacher referring to the students as animals. "Kids in this building are so ill-behaved . . . Kids do not act human. Act like animals" (p. 569).

Some White people will never admit they are racist even though their words and actions say otherwise. In her findings, Vaught (2008) claims, "Lorraine's unquestioning narrative depiction of Black children as members of a substandard culture allows her to rationalize massive Black student failure at her school and others as a pitiful result of racial inferiority, without feeling that she is racist" (p. 583). Lorraine explained to Vaught (2008), "Do not blame me; I am the victim" (p. 583). Lorraine has an extreme pathological belief about African American children. Gay (2013) states, "Some pathological beliefs are imposed on teachers, sometimes by themselves but most often by others. They range in severity from mild ones like not caring about or being comfortable

with relating to ethnically diverse student and parents, to not having the knowledge, skills, and dispositions to teach student who are not middleclass European Americans, to be intentionally racists" (p. 54).

For example, some teachers who began their careers in the early 1990s might have been exposed to the works of Hernstein and Murray. Hernstein and Murray (1994) authored the book *The Bell Curve: Intelligence and Class Structure in American Life*. Hernstein and Murray argued that there are "three presumptions about the nature and meaning of intelligence: first that it is largely inherited, fixed, and distributed unequally across groups; second, that is represented by a single measure of cognitive ability (the g factor) that is predictive of life success; and third, that it is not substantially affected by education, health care, or other environmental factors" (Darling-Hammond, 1995, p. 341). It should not be a surprised to hear some teachers comment that their African American students are learning at their potential. These teachers have "bought" into the theoretical perspective presented in *The Bell Curve*. They actually believe some races are inferior to others, and have limited learning capabilities.

In 2005, Ruby Payne wrote and self-published the book *A Framework for Understanding Poverty*. She became the leading authority on impoverished children. She sold over 800,000 copies of *A Framework for Understanding Poverty* (Gorski, 2008). Individual teachers as well as whole districts adopted Payne's philosophy and pedagogical practices for educating students from low socioeconomic backgrounds. The foundation for her framework rests on the idea that class is decided by ones access to a variety of resources; it is not based merely on one's financial condition. These resources include "believing in divine purpose and guidance, having the mental abilities and

acquired skills to deal with daily life" (Payne, 2005, p. 7). To attain these skills, children of poverty need to adopt middleclass values and coping strategies. And it is the teachers' responsibility to explicitly teach these middle class values and coping strategies to poor, often students of color (Payne, 2005). Ruby Payne's framework reinforces the concept of colorblind. Teachers shouldn't recognize or teach through students' culture. Instead of becoming culturally competent and responsive educators, teachers should focus on replacing students' cultures with middle class world views, language patterns and behavior norms (Payne, 2005).

Current studies show teachers continue to see students of color from a deficit perspective. For instance, Pollack (2012) examined the casual, everyday teacher belief about students of color or those students perceived to be racially or culturally "different." Participants in the study were a racially and ethnically diverse group of 10 men and women in graduate school, all of whom were experienced educators either currently or recently working in racially and ethnically diverse K–12 urban schools. The graduate students were asked to recount at least one instance of informal teacher talk, or conversational narrative, about students, families, and/or communities of color that they had observed/heard firsthand in their current or previous work sites. The graduate students were also asked to reflect on their general impressions of the tone, content, and possible purposes and effects of the conversational narratives they heard. Once a week, for 4 consecutive weeks, the graduate students electronically submitted their journal entries. A total of 38 entries were submitted; many of which contained multiple narratives. Pollack (2012) findings revealed three dominant deficit-based discursive themes embedded in informal teacher talk about students of color. Teachers were

engaged in (a) telling it like it is, (b) placing blame outside of educators' sphere of influence, and (c) depicting the other.

An example of a teacher "telling it like it is" included a White French teacher stating, "demographic changes to predominantly White schools would result in more behavior problems, more work and stress for teachers, lower test scores, and degradation of the culture and reputation of the school" (p. 872). Another teacher in the study complained about the high absenteeism rate for Mexican students. Her colleague placed the blame on parents. "Placing blame outside the educators" sphere' the colleague made the following statement,

> And I cannot believe that their parents are going to pull them for a month at Christmas to go to Mexico. I mean, do not they get that their kid is already way behind? And then they wonder why their kid is failing. I mean, year after year of missing so much school ends up being almost a year of missed school. (p. 878)

Under the theme "depicting the other" a graduate student reported hearing teachers talk about students of color as "below basic" and "far below basic." When they would see these students pass by, they would tell each other, "There goes Far Below Basic" (p. 881). A lot of emphases is placed on labeling students. We hear quite often that certain students are considered, and called "at-risk." Kohl and Nathan (1991) state,

> The term is racist. It defines a child as pathological, based on what he or she might do rather than on anything he or she has actually done. It is the projection of the fears of educators who have failed to educate poor children . . . too often the term refers to males (mostly young men of color) whom schools cannot handle. We ought to stop categorizing young people and get on with changing schools and society. (p. 679)

Milner (2008) contends that effective teachers of students of color "speak possibility and not destruction both inside and outside of the classroom regarding their students" (p. 1575).

New Reform Movements

Recent reform movements such as No Child Left Behind (NCLB) and University of Virginia Turn Around Model (UVA), which were designed to close the achievement gap have played their part in displacing culturally relevant practices and/or culturally responsive theories. Such movements have impacted the efforts to train teachers to become culturally relevant pedagogues. Sleeter (2012) states, "Globally, over the last two decades, attention to culturally responsive, multicultural approaches to teaching have largely been supplanted by standardized curricula and pedagogy that derive from neoliberal business models of school reform" (p. 562).

Some teachers have reverted back to the banking system of instruction that sees students as receptacles or containers to be filled by the teacher with selective facts that represent White dominant knowledge. Yet students of color are holders and creators of knowledge that can be built upon (Bernal, 2002). Morrison et al. (2008) explains,

> Teachers are under strong pressure to conform to the standardize curriculum in order to prepare their students for standardize tests, the natural inclination is for them to steer away from allowing their students more voice and choice in the classroom. Paradoxically, by disallowing real student involvement in the curriculum, the result is that the students are disengaged and alienated from their own schooling and often do not succeed at high levels on the standardized test. (p. 444)

More students of color, especially Black (Anderson, 2007) students, might have gained greater access to education due to civil rights legislation. However, communities of color still lack control or the ability to develop laws, policies, and practices aimed towards the best interest of their children. The mandates of No Child left Behind (NCLB) and the University of Virginia School Turn Around Program (UVASTP) model have robbed classrooms and their teachers of resources such as professional development to

concentrate on data analysis, skill/drill types of activities, and teaching to the test, which does not always equate to increased test scores and academic achievement. Yet, teachers are directed to make growth; when students fail teachers become frustrated and tend to blame students for their failures. There is a lack of reflection on teachers' part to find out why students fail. Teachers immediately turn to blaming students of color and their parents for such failure. Teachers very seldom look at their own practices or instruction. Gay (2013) contends that culturally responsive teaching includes transforming teacher thought as well as school structures.

Colorblind/Color Mute

Colorblindness can be defined as an ideology where ones race is believed to be irrelevant to how one is treated in society (Patterson, Gordon, & Price, 2008). Many teachers, White as well as teachers from diverse cultures will claim, "They do not see color." Delpit (1995) claims that not to see color is not to really see children. Colorblind ideology represents a new racism in the era of political correctness. Choi (2008) explains several rhetorical devices of colorblindness and the theoretical ideological spaces they occupy. For example, White teachers who claim affirmative action is unfair are situated in abstract liberalism; White teachers who contend segregation is natural, position themselves as naturalizationists. White teachers who make comments such as "Mexicans do not put much effort in education" are located in cultural racism. And those Whites teachers who believe we live in a postracial society and state racism "is a thing of the past" are race minimalists (p. 54). Gordon (2005) states, "Colorblindness is a bid for innocence, an attempt to escape our responsibility for our White privilege, by claiming innocence we reconcile ourselves to racial responsibility" (p. 143).

Patricia Cooper (2003) conducted a qualitative case study in a predominantly Eastern rural school district populated by poor Black students and White teachers. She studied three White teachers who proclaimed they were conscious of race. She focused her research around two essential questions. First, what were the beliefs and practices of White school teachers of Black students, who were identified as effective teachers by key Black educators of a historically Black school district? Second, how do their beliefs and practices compare and contrast to effective Black teachers described in the literature? Cooper (2003) focused on classroom life, teacher to student interactions, and the learning environment during Language Arts periods.

Cooper (2003) found the White teachers in her study were effective in teaching the academics. They did not have classroom management issues. In particular the researcher found that the White teachers used discipline strategies and tones that paralleled Black teachers use of "warm demanders" and "othermothering." In the literature on culturally relevant pedagogy "warm demanders" are teachers who embrace values and enact practices that are central to students' success (Irvine & Fraser, 1998). The concept of othermothers or othermothering came from West Africa. The terms were first defined as "women who assisted blood mothers by sharing motherly responsibilities" (Collins, 1991, p. 120). The White teachers in this study appeared to be culturally competent by nurturing and caring for their students similar to "othermothers" and "warm demanders." When Cooper (2003) observed the environment of the teachers she observed the classrooms were decorated with multicultural images which served to reinforce racial positives, from interracial harmony to the heroism of Martin Luther King. However, despite overt signs of the teachers' racial consciousness, Cooper (2003) did not observe

teachers talk about race and racism with students. Cooper (2003) conducted a member check to discuss the contradictions. Teachers reported that the most equitable perspective towards talking about race was "not to talk about race at all." Teachers in this study informed the researcher that they did not discuss race in the classroom because they feared "such discussion about race would be misunderstood by the Black administrators, parents and community at a large" (p. xx). The White teachers in this research have subscribed to a colorblind perspective. Culturally relevant pedagogy is a theoretical framework that seeks to help students to accept and affirm their cultural identity. Erickson (2010) espouses

> In a sense, everything in education relates to culture to its acquisition, its transmission, and its invention. Culture is in us and all around us, just as the air we breathe. In its scope and distribution it is personal, familial, communal, institutional, social, and global. (p. 53)

The White teachers in this study did not want to discuss culture or race. It was convenient for them to claim that the Black administrators and parents would misunderstand their actions. It is very possible the teachers were really uncomfortable discussing race.

Tatum (1992) discovered White teachers considered race talk to be taboo, or to talk about race made you a racist. As a clinical psychologist and instructor for a class on the Psychology of Race, Tatum found that in addition to thinking talk about race was taboo, many teachers regardless of racial group membership, have been socialized to think of the United Sates as a just society. They embraced a meritocracy perspective where everyone has opportunities regardless of their race; hard work was the key to upward mobility. However, Pollock (2004) asserts that there are ramifications if we do not talk about race. Race talk is vital to education and equality.

And as Poiter (2004) argues,

> In a nation such as ours, which is a diverse nation, issues of race are going to always be there when we are talking about improving education. If we have a commitment to achieving racial equality, then the simple act of how we talk about race in schooling has to be thought through. We cannot improve schooling without talking about it. (p. 1)

The White teacher in McDonough's (2009) study was aware of and acknowledged her misunderstanding as to what it means to be critically conscious of race. McDonough (2009) explored how this White teacher attempted to think critically about racial identity and power and became involved in social change in her classroom. McDonough (2009) pointed out that by looking at the efforts of teachers, "We will better learn how to support them as they engage in change" (p. 528). McDonough (2009) addresses the need to support culturally critically conscious provisional teachers and/or educators new to the profession.

For example, McDonough (2009) conducted an ethnographic study in one of her former preservice education student's 5th-grade classroom to explore ways in which new teachers perform critical racial consciousness in the context of the classroom. For six months, McDonough (2009) collected data from participant observations and open-ended interviewing. She focused on the White teacher's and Black students' performances of making meaning of race. McDonough (2009) collected student work samples as well as samples of the teacher's graduate work. She spoke to the classroom teacher out of school as well as in the school environment.

By listening to and observing the classroom teacher, McDonough (2009) sought to understand the experiences of a beginning teacher working in an urban setting. By watching the teacher interact with students and listening to the stories the teacher shared, McDonough (2009) observed her former student inch toward being comfortable with

talking about race and racism. What she actually found were two types of race talk taking place in the classroom.

The teacher in this study felt comfortable about responding to students inquisitive questions about race or racism out of context. However, the teacher felt very uncomfortable about talking about race with her students from a historical perspective. When discussing the inequities found in the book, *Roll of Thunder, Here my Cry* (Taylor, 1976) she was reading to her class, the teacher stated she was not comfortable talking about the era the story took place in. Nor did she feel it was important to analyze with her class segregation and its connections to racism. In addition, the teacher reported to McDonough (2009) she did not feel comfortable confronting her White colleagues when she walked upon them in the faculty room when they were making racist remarks about students' families. The teacher had difficulties knowing what to do or say at opportune moments when it came to disrupting dominant or hegemonic talk. McDonough (2009) claims the teacher in this study is typical of first year teachers who are juggling the responsibilities of preparing students for the state achievement test, preparing curriculum, and developing relations with teacher colleagues. What makes the teacher different in this study is that she is attempting to have courageous conversations about race. Her next steps after becoming reflexive is finding the words or vocabulary to talk to her White colleagues about the impact race has on student learning and teachers' pedagogy (Singleton & Linton, 2009).

Race is difficult to talk about. Galman, Pica-Smith, and Rosenberg (2009) advise all educators be involved in ongoing professional development where race talk is valued. According to Galman et al. (2009), that means

> creating safe spaces where Whiteness can be named and interrogated and its intersections with gender and class explored, where disparate views and long held assumptions can be aired without regard for White comfort, and where all students and faculty can craft new, transformative understanding of themselves and their work. (p. 234)

Marx (2008) studied four popular White teachers who were elected by students in a predominantly Latino/a middle school. She interviewed each teacher several times to find out how well they related with Latino students. Findings showed teachers could relate to Latino students based on their personal experiences but not through race or culture. Teachers in the study gladly admitted they did not see race or color. This is where colorblindness becomes dangerous. "The lack of race talk" or "color blindness insures that critical discussions of structural racism do not take place and, as a result, helps maintain structural racial inequality" (p. 5).

A teacher in Parhar and Sensoy (2011) study complained,

> I think there has to be a group of teachers who are really committed to the topic, but at this school I do not think that is the case. I'm chair of diversity and we had multicultural workers come in and talk about the importance of student's cultures, but until that interest is there amongst a larger group and until people are more comfortable exploring these things without feeling put down, it is not going to happen. (p. 206)

In an effort to examine how a racially mixed staff explored the issues of race in a predominantly Black elementary school Hyland (2009) set up an exploratory critical inquiry group. Specifically her goal was to explore how a group of teachers explain the impact of race on their pedagogical practices. Like Vaught's (2008) research, Hyland (2009) also found White teachers who felt they were the victims. In these critical inquiry groups, some White teachers talked about "their social distance from their students and the local community; and their frustration with their persistent role as failures as teachers

in the Corbel community" (p. 338). Other White teachers "worked hard to prove that they did not participate in racism, and therefore had trouble even acknowledging racism as a social reality" (p. 344). These same White teachers were "defensive about the notion that racism is a product of unearned White privilege" (p. 344). These protests and rejections halted the progress of other White teachers and silenced the teachers of color. The reactions of these teachers created an environment of cynicism. The communicative space Hyland (2009) worked hard to open gave way to a cultural of niceness. Teachers stop challenging one another or "teachers did not publicly present opposing views" (p. 345).

Galman et al. (2009) noted these acts of niceness are typical of individuals who are "comfortable with functioning in autocratic, hierarchical power structures with little professional autonomy, inadequate remuneration, and little incentive to disrupt the status quo or to question the niceness and goodness associated in white, female middle cultural scripts with being good teachers and good workers" (p. 233). These little acts of niceness also serve to derail frank conversations about race. Leonardo (2008) claims the nonparticipation of White teachers creates a climate in which potential White allies may be less inclined to speak and teachers of color become part of the problem.

Invested in Whiteness

Current research does tend to focus on White teachers' race evasive talk (Galman et al., 2009; Hyland, 2009; McDonough, 2009; Max, 2008) which becomes an obstacle to critical race consciousness (McIntyre, 1988) and serves to maintain White power and dominance, or investment in Whiteness. Whiteness is "a system and ideology of White dominance that marginalizes and oppresses people of color, ensuring existing privileges

for White people in this country" (p. 3). Peggy McIntosh (1990) first established a list of male and White privileges prevalent in society. Some of these privileges included:

- I can go shopping alone most of the time, pretty well assured that I will not be followed or harassed.
- Whether I use checks, credit cards, or cash, I can count on my skin color not to work against the appearance of financial reliability.
- If I should need to move, I can be pretty sure of renting or purchasing housing in an area which I can afford and in which I would want to live.
- I can speak in public to a powerful male group without putting my race on trial.
- If a traffic cop pulls me over or if IRS audits my tax return, I can be sure I have not been singled out because of my race.
- I can take a job with an affirmative action employer without having my coworkers on the job suspect that I got it because of my race.

Whiteness brings additional invisible privileges including Whiteness as being considered the norm and Whiteness as property. For example, very few children of color, today, have access to the best schools in the best neighborhoods where pricier homes produce higher income taxes equating to White children having more resources in terms of technology, advanced placement classes, and school based field trips. However, students of color fortunate enough to go to integrated schools with White children from affluent families gain opportunities to have state of the art facilities, materials, and highly qualified teachers.

For example, the Black kindergarten students in Paley's (1979) memoir *White Teacher* were invited to attend the all-White private elite school. It is probable that without such an invitation they would not have had the opportunity. However, having access to the state of the art resources in integrated schools does not guarantee students of color will have effective teachers. According to Obidah and Teel (2001):

> Effective teaching is demonstrated when most students (1) are motivated to succeed; (2) have a positive relationship with the teacher; (3) are engaged in the lesson most of the time with very little resistance; (4) fell challenged supported, and interested in the curriculum; and (5) are showing improvement in all skill areas and subject matter knowledge. In addition, we assert that effective teachers believe that students are capable of high achievement and are constantly encouraging them to do so. (p. 4)

Some educators and researchers of color argue that school integration has come at considerable cost to African American students. They point out the performance of African American students in desegregated education environments fare no better than their peers attending segregated schools (Ladson-Billings, 2009). Missing from the tenets of effective teaching is understanding how race impacts teachers' pedagogical practices. Obidal and Teel (2001) claim "teachers need to become familiar with racial and ethnic group experiences other than their own" (p. 102) in order to address all their students' educational needs as well as initiate social change. Most mentoring programs or teachers helping other teachers programs are dedicated to supporting novice or beginning teachers. District mentoring programs take "a proactive role in defining curricular expectations, providing professional development, and using policies related to student assessment and teacher evaluation" (Jones, Youngs, & Frank, 2013, p. 366). Mentoring programs seldom include the process of mentors helping their mentees to understand the impact of race on student learning and teachers' pedagogical practices.

Teachers Helping Teachers

Limited research exists pertaining to how White K–12 public education teachers help their White colleagues to understand race and racism. The research that does exist pertaining to K–12 teachers helping their fellow colleagues to understand the impact race has on student learning and teachers' pedagogical practices is devoted to examining the

role teachers of color have played in supporting White teachers who are assigned to schools or classrooms with students from diverse cultures. For example, Lisa Delpit (1988) wrote *The Silenced Dialogue: Power and Pedagogy in Educating Other People's Children* 28 years ago. This seminal piece described several conversations that took place between teachers of color and their White colleagues. The teachers of color believed White teachers had the tendency to dismiss the mentoring advice they offered pertaining to educating students of color. For example, a teacher in a study conducted by Bigelow (1987) commented, "Racism is still a pervasive problem in ethnically diverse schools and communities; although some symptoms of racism and cultural xenophobia seem to have disappeared, racism problems are different, not solved" (p. 48). Amobi (2007) claimed it is not uncommon to hear White teachers comment (p. 6),

- "Race does not matter in education today."
- "I do not see color, I only see people."
- "Things have changed, we should stop bringing up the past."
- "America is a land of opportunity, if people work hard, they will succeed."
- "By talking about race, we are promoting racism."

Darden (2009) posited, "But in many faculty rooms, there is little to no talk about race. If teachers cannot have the race talk with each other, how can schools effectively educate their students about differences?" (p. 1). Holbein and Reigner (2007) pointed out teachers, both veteran and novice, "need to think about how their own teaching behaviors affect student behaviors (p. 45). Ignoring students' race leads to ignoring issues that might impact student learning. Hanson and Moir (2008) conducted research on the benefits of mentoring. They wanted to know how both mentor and mentee benefited from

the teacher helping teacher process. They interviewed 18 teachers and found both mentor and mentee can benefit from coaching if the process is voluntary for both participants. They particularly found veteran mentors gained a deeper understanding of teaching and learning. One of the mentor participants stated, “I learned skills that helped me know how to improve teaching and learning such as talking about equity issues in the context of analysis of student work rather than as a topic itself” (p. 456). In addition, 11 of the 18 veteran mentors became administrators and agreed that their experiences as mentors contributed to their ability to act as change agents at school. The mentors in Hanson and Moir’s (2008) study had many opportunities to practice their skills as they mentored or coached their mentees. They also had the opportunity to learn more about the impact of race on teacher pedagogy. As mentors looking into classrooms, the mentor participants also realized a need to become agents for change. More research documenting conversations such as those found in Hanson and Moir’s (2008) study need to be added to the current review of literature. Typical mentor and mentee relationships between White teachers as well as teachers of color need to include talk about race in addition to new teacher induction issues such as discipline and curriculum. And White teachers as allies need to work with other White teachers to develop support for antiracism actions in schools. The burden cannot be placed on teachers of color alone to confront their White colleagues about the impact race and racism has on student education. White teachers are more likely to accept difficult messages regarding their perpetuation of White supremacy from another White teacher (Patton & Bondi, 2015).

Summary

The review of literature tends to focus on the barriers that impede or prevent White teachers who are dysconscious or have a false sense of consciousness from becoming critically conscious of race. We need to take the difficult roads, and increase our courageous conversations about race to make change. "We have an obligation to the students we teach never to avoid the knotty and uncomfortable issues of race, class and gender that persist in our society…We have an obligation to our [dysconscious] colleagues to challenge their resistance and ignorance on how these issues are made manifest in their work" (Ladson-Billings, 1999, p. 413). White teachers who are critically conscious of race need to use their power to not only advocate for students of color by removing physical and socially constructed barriers such as racist policies and pedagogical practices, but also as insiders critically conscious White teachers need to take the lead or responsibility for transforming or changing the beliefs and practices of their colleagues.

CHAPTER 3

THEORETICAL FRAMEWORKS

Introduction

As indicated in the review of the literature, what appears to always get dismissed as unnecessary and/or understudied is the role White teachers play in critiquing and restructuring the culture and organizations of schools and those who maintain it so that students from diverse racial, ethnic, socioeconomic, and linguistically diverse groups experience equality. Perhaps nontraditional theoretical lens are warranted to focus on White teachers who are critically conscious of race and work to transform their White teacher colleagues. Traditional theories such as cultural deprivation or deficit models place the blame for students' lack of achievement with students. Therefore, for the purpose of this study, I draw on several critical theoretical frameworks and particular tenets from *critical* conceptual constructs to guide my research. Critical theories place the blame for the achievement gap with societies' structures and institutions, such as schools, and those who maintain them.

In terms of educational research, critical theories (a) acknowledge the voices of people of color or those voices that advocate for people of color on their behalf (Yosso, 2010, p. 95); (b) address the discrepancies that linguistically and culturally diverse students encounter by confronting social structures and exposing inequities and inconsistencies between the stated intentions and realized commitments of schools

(McMahon, 2003, p. 262), and (c) as an ethical challenge, makes education more responsive to the human and social rights of all (p. 262). The critical theoretical frameworks and conceptual paradigms purposely chosen for this study are Ladson-Billing's (1994) constructs of *Culturally Relevant Pedagogy* and Gary Howard's (1999, 2006) *Orientation of White Racial Identity Development.*

Culturally Relevant Pedagogical Practices

Educational theorist and anthropologist have searched for ways to educate students of color. "There exists in the literature a multiplicity of frameworks for such pedagogy as well as numerous terms such as culturally responsive, congruent or sensitive pedagogy, culturally compatible, culturally appropriate, and culturally discontinuity" (Morrison, Robbins, & Rose, 2008, p. x). Historically, Au and Jordan (1981) studied the literacy practices of teachers who taught Native Hawaiians. They found that teachers, who implemented "story-talk," a language interaction pattern used among Hawaiian children, were much more successful than teachers who implemented a mainstreamed program. They labeled the process culturally appropriate.

Similarly, Mohatt and Erickson (1981) conducted work with Native American elementary children. They observed that teachers were using language interactions patterns that matched the students' home cultural pattern along with mainstream forms of English. They also found improved student achievement. They called this process "culturally congruent" (p. 110). Collaborating on their research findings, Cazden and Leggett (1981) and Erickson and Mohatt (1982) started using the term "culturally responsive" (Gay, 2010). Jordan (1985) pointed out the theme that surfaced through all of these studies. "Educational practices must match with the children's cultures in ways

which ensure the generation of academically important behaviors" or achievements (p. 110). However, these studies were conducted on a small-scale and focused on students' sociolinguistic abilities. It was Irvine's large scaled studies on African American students and school failure that moved the culturally relevant theoretical stance forward.

Based on the work of many educational theorists and anthropologists, Ladson-Billings (1995a) developed pedagogy she termed "*culturally relevant pedagogy*.'' The foundation for Ladson-Billings (1995a) conceptual constructs of culturally relevant pedagogy is Patricia Hill Collins (1991) *Black Feminist Thought*. The fundamentals of Collins (991) standpoint include (a) concrete experiences as a criterion of meaning, (b) the use of dialogue in assessing knowledge claims, (c) the ethics of care, and (d) the ethics of personal accountability. According to Collins, "individuals who have lived through the experiences which they claim to be experts are more believable and credible than those who have merely read and thought about such experience" (p. 209). Knowledge emerges from dialectical relationships and collaboration between teachers and researcher. Caring for students of color also includes caring for students' immediate families as well as their communities. In an effort to genuinely care for students of colors and their communities, teachers need to take personal accountability for confronting as well as dismantling "inequitable and undemocratic social structures" that impact students' immediate lives (Ladson-Billings, 1995a).

Using Collins' *Black Feminist Thought Standpoint* as a theoretical lens, Ladson-Billings (1995a) studied the pedagogical practices of eight exemplary teachers. Five of the teachers were African American and three were White. All of the teachers were chosen through a process called "community selection" developed by Michele Foster.

Findings from the analysis of the teachers' life-stories or lived experiences, classroom observations and collaborative meetings led Ladson-Billings (1995a) to develop a theoretical perspective that "challenged notions about intersections of culture and teaching that rely mainly on micro-analytic or macro-analytic perspectives" (p. ix).

Ladson-Billings explained effective pedagogical practices must help students to "accept and affirm their cultural identity while developing critical perspectives that challenge inequities that schools (and other institutions) perpetuate instead, of trying to carve a 'fit' between students home culture and the culture of the school" (p. 160). Culturally relevant pedagogy is pedagogy of opposition (1992) not unlike critical pedagogy but specifically committed to collective not merely individual empowerment (Ladson-Billings, 1992). Educators who utilize culturally relevant pedagogical practices see themselves as coaches, conductors, and artists.

For instance, culturally relevant educators who perform like conductors believe that students are capable of excellence and they assume responsibility for ensuring that their students achieve that excellence through the implementation of well-tuned curriculum and instruction. As coaches, the culturally relevant educator believes their students are capable of excellence, but they are comfortable sharing the responsibility to help students achieve such excellence with parents, community members, teacher colleagues, and the students themselves. Culturally relevant educators consider teaching to be an art; therefore, the educator who uses culturally relevant pedagogy is also an artist. Culturally relevant educators have habits of mind and characteristics that include understanding (a) conceptions of self and others, (b) the manner in which social relations are structured, and (c) conceptions of knowledge (Ladson-Billings, 2009). For example,

culturally relevant teachers who have a positive conception of self and others

- Believe that all students are capable of academic success;
- See their pedagogy as art-unpredictable, always in the process of becoming;
- See themselves as members of the community;
- See teaching as a way to give back to the community; and
- Believe teaching is the process of mining or pulling knowledge out.

These same culturally relevant educators assure students are academically successful by teaching through students' cultures, and creating social interactions such as

- Maintaining fluid student-teacher relationships;
- Demonstrating a connectedness with all learners;
- Developing a community of learners; and
- Encouraging students to learn collaboratively and be responsible for another.

Finally, in addition to having a positive conception of self and others, and creating social interactions, the culturally relevant educator has the following beliefs about knowledge (Ladson-Billings, 2009):

- Knowledge is not static; it is shared, recycled, and constructed.
- Knowledge must be viewed critically.
- Culturally relevant educators must be passionate about knowledge and learning.
- Teachers must scaffold, or build bridges, to facilitate learning.
- Assessment must be multifaceted, incorporating multiple forms of excellence.

Culturally relevant pedagogy specifically targets three general areas: (a) achievement for all students, (b) the development of cultural competence where students accept and affirm their cultural identities, and (c) the fostering of critical consciousness

and perspectives that challenge inequitable social structures.

Promoting Academic Achievement for All Students

A lot of weight is placed on standardized test scores and school grades. Thus, it is easy to understand why teachers equate student achievement with test scores. According to culturally relevant educators, ongoing academic success is more than the acknowledgement of growth on end-of-year tests or interims. Ladson-Billings (2006c) proclaims "student learning' is what students actually know and are able to do as a result of pedagogical interactions with skilled students" (p. 34). President Barack Obama called for a cap on standardized testing; testing should equate to only 2% of classroom instructional time (Lederman & Kerr, 2015). The president recently clarified, "Learning is about so much more than just filling in the right bubble. The government shares responsibility for turning tests into the be-all and end–all of American schools." (p. 1). Regardless of the current climate or social inequities that might exist, teachers should be responsible for students' learning and capabilities' to apply the necessary literacy, numeracy, technology, social, and political skills so they are prepared to be active participants in a democracy.

Developing Cultural Competence

Culturally relevant pedagogues focus on cultural competence, which "refers to helping students to recognize and honor their own cultural beliefs and practices while acquiring access to the wider culture, where they are likely to have a chance of improving their socioeconomic status and make informed decisions about the lives they wish to lead" (Ladson-Billings, 2006c, p. 36). Culturally relevant educators understand that

students must learn to navigate between home and school, and teachers must find ways to provide students with the knowledge necessary to succeed in a school system that ignores and/or oppresses them (Delpit, 2006; Ladson Billings, 2006b; Urrieta, 2005). However, students' cultural integrity should not be displaced in an effort to learn skills (Ladson-Billings, 2009). Teachers must diversified instructional strategies and multicultural curricula (Gay, 2010). An example of diversifying instructional strategies and curriculum is educators' use of hip-hop and rap to teach Language Arts as a form of literacy that can be compared and contrasted with traditional literature in terms of opinion, persuasive, and factual texts.

Rap and hip-hop are the fruition of other forms of African American music, such as jazz, blues, and soul. Rap and hip-hop music may be seen as forms of entertainment. However, rap and hip-hop music have "the powerful potential to address social, economic, and political issues and act as a unifying voice for its audience. And rappers and hip-hop artist are viewed as the voice of poor urban African-American youth, whose lives are generally dismissed or misrepresented by mainstream media. They are the keepers of contemporary African American working class history and concerns" (Blanchard, 1999, p. 2). Teachers who use rap and hip-hop in their classrooms teach against the grain because such methods and materials oppose the schools norms. Yet, rap and hip-hop capitalize on cultural capital that many students of color possess or bring to the school setting.

Fostering Critical or Sociopolitical Consciousness

Culturally relevant educators seek to develop critical or sociopolitical consciousness, which includes their obligation to find ways for "students to recognize,

understand, and critique current and social inequalities" (Ladson-Billings, 1995b, p. 476). Sociopolitical consciousness begins with teachers recognizing sociopolitical issues of race, class, and gender in themselves and understanding the causes. Teachers further incorporate these issues in their curriculum and teaching. They become sociopolitically committed, and "develop a broader sociopolitical consciousness that allows them to critique the cultural norms, values, mores, and institutions that produce and maintain social inequities" (Ladson-Billings, 1995a, p. 162). Culturally relevant educators see themselves as both responsible for and capable of bringing about educational change that will make schools responsible for all students (Villegas & Lucas, 2002). They transform schools and societies by using students' existing strengths to drive instruction, assessment, and curriculum design. They emancipate and liberate students of color from oppressive educational practices and ideologies as they "lift the veil of presumed absolute authority from conceptions of scholarly truth typically taught in schools" (Gay, 2010, p. 38).

For example, scores of school children are taught in their social studies or history classes that Mrs. Parks, a seamstress tired after a hard day at work courageously sat down, at the front of a segregated bus. When the bus driver told her she had to move to the back of the bus, she refused. Then Rosa Parks was thrown in jail. Her individual heroism was the beginning of the Montgomery Bus Boycott. Yet, the real story that is told to students by culturally relevant educators is that Rosa Parks was a member of the National Association for the Advancement of Colored People (NAACP) and an experienced civil rights leader. Mrs. Park's defiance was part of a plan initiated by a collective group of people fighting for equal rights.

For the purpose of this study, I specifically, focused on Ladson Billings (1995a) construct of fostering critical or sociopolitical conscious because we know very little about how White teachers as culturally relevant educators transform schools by challenging or disrupting mainstream practices and day-to-day procedures enacted by their colleagues that negatively affect the lives of students of color. Real culturally responsive educators who believe in and implement culturally relevant pedagogy deal directly with controversy whereas the unaware educator tends to avoid issues pertaining to racism, historical atrocities, powerlessness, and hegemony; focusing on the accomplishments of the same mainstreamed students or the same select few prominent individuals.

For instance, in these days of accountability and high-stakes testing, attention is given to those students who are near proficient or are proficient. Sometimes these proficient or near proficient students are known as the *bubble kids* (Booher-Jennings, 2005). The low-performing students or nonproficient students are left behind. Teachers get a mindset that nonproficient or low performing students cannot exceed; their potential is fixed and cannot be surpassed. Often these students are the English Language Learners, students with disabilities, and/or refugee students new to the country. Most of them are students of color.

Kozol (1967) may not have considered himself to be a culturally relevant educator, or a sociopolitical being. However, in his autobiography, *Death at an Early Age*, Kozol (1967) provides an example as to what it means to validate all students' cultures, regardless if they are performing below or on grade level. He does so at the risk of alienation by his colleagues and reprimand by his supervisor. Kozol (1967) teaches his

entire class a jazz poem by Langston Hughes (1951) entitled *Dream Deferred*. The poem becomes the foundation for a Language Arts lesson as well as a lesson in perseverance:

Kozol (1967) bade his colleague, the Reading Teacher, to use the poem with her pullout students. The Reading Teacher warned Kozol (1967) the piece was not on the District's adoption list. He must use only those materials sanctioned by the New York Board of Education which happened to be symbolic curricular materials or risk reprimand or other disciplinary actions.

Symbolic curricular materials include typical mottoes, celebrations, and other artifacts that are used to teach students knowledge, skills, morals, and values. The most common forms of symbolic curricula in elementary schools are bulletin boards with images of White heroes and heroines, school rules, and regulations that are based on mainstreamed behaviors, ethical principles, and tokens of achievement, holiday celebrations such as Christmas, and traditional stories like the First Thanksgiving from the Pilgrims' point of view. Such materials can be considered racist; they totally erase the contributions of people of color from history. The Langston Hughes (1951) literature piece, *Dream Deferred,* was not on the list; it was controversial and banned.

The *Dream Deferred* poem was most likely banned for two reasons. First, the jazz poem suggests to its audience, in this case Black students, if you do not act on your dreams they will dry up. So from a critically conscious perspective, Kozol (1967) was probably indicating to his Black students they should believe in themselves and continue to work to reach their dreams. Secondly, the piece was probably not acceptable by the New York Board of Education because it was authored by a Black man. Any message given out by Black activists during the civil rights or renaissance era sparked fear and

tension in some White people; there was fear that people of color would start to question and demand the same privileges most mainstreamed White populations have always been privileged to. Tension was especially felt during the 1950s and 1960s, "when racial discord in the United States was more pronounced because of the civil rights movement, the violence it spawned, and the intensely politicized battle over the redefinition of race and the end of white hegemony in the United States and around the colonized world at the time" (Early, 2015, p. 1).

In *36 Children*, Kohl (1967) was struck with fear. He was afraid of his Black and Hispanic students as well as the White administration. He was afraid to ask for the needed science materials such as microscopes for his classroom; they were locked in a closet. The principal decided students of color were not worthy of such materials. Unable to change the racist attitudes of his White colleagues and the building administration, Kohl eventually shuts out all of their advice and retreats to his classroom. Yet, as a growing critically conscious or sociopolitical educator, Kohl (1967) once claimed, "there are political and social responsibilities we have as teachers and there are others we have as citizens. We have to take stands on local issues, like whom we want on our school board and whom we want to run our city. Even our silence represents decision, for not to talk on an issue is to support those in power" (p. xii). Together with his students, Kohl (1967) finally got the courage to raid the science closet and take the microscopes for his class. Sometimes teachers need to know that they are not alone in their endeavor to teach and practice critical consciousness of race. Others just need the strategies or tools. In this study, we look at how the culturally relevant educators lean on each other. We look at the tools or strategies they use to foster critical consciousness.

Ladson-Billings (2006c) contends culturally relevant teachers "engage in the world and others critically" (p. 36). In *White Teacher*, Paley (1994) embarks on both tasks. She tries to understand the world of her African American students by studying their classroom behaviors as well as the reactive behaviors of her White students to their new Black peers. She reaches out to the community. The community responds. Paley's Black assistant and parents of color lend their knowledge. Listening and validating their knowledge claims, Paley (1994) acts on the advice given to her. She advises her White colleagues they must see race. During a faculty meeting, one of the White teachers asks Paley (1994) if the Black male student in her class should be referred to a special education program. Paley (1994) urges the other White teachers in the private kindergarten center to take into account that children behave differently based on their upbringing or home socialization. If Black children behave differently, it is not because they have some sort of inherent insufficiency or deficit. Unfortunately, this type of request or referral to place children of color in special needs classes is made too often by dysconscious White teachers today. It is often directed towards Hispanic and African American boys in our public education system. "The disproportionate representation of minority students in special education has long been recognized as a problem in the United States" (Beratan, G. 2008, p. 337).

White Racial Identity Orientation

Ladson-Billing's (1995a) culturally relevant pedagogy clearly defines the behaviors of culturally relevant educators; based on *Black Feminist Thought Standpoint*, the constructs of culturally relevant pedagogy provides us with the language and/or vocabulary to discuss feelings, thinking, and actions. As a reminder, Ladson-Billings

(1995a) points out culturally relevant educators are coaches, artists, and conductors. They recognize sociopolitical issues of race, gender, and class. Culturally relevant educators are change agents. However, in an effort to discuss those White teachers who appear to be dysconscious or have a sense of false consciousness as they interact with culturally relevant educators, I refer to Gary Howard's (1999) *White Racial Identity Orientation*. Howard's orientation clearly defines how White teachers who are not critically conscious of race think, feel, and act. The orientation model is not a fully developed theory but rather a conceptual tool that supports, extends, and compliments the work of Helms (1990) who studied and developed a theory of White racial identity. Helms introduced her psychosocial *White Racial Identity Theory* in 1990 to "raise the awareness of white people about their role in creating and maintaining a racist society and the need for them to act responsibly by dismantling it" (Helms, 1992, p. 61).

Howards *White Identity Orientation* further clarifies and describes different ways of being White. The orientation is divided into three categories labeled fundamentalists, integrationists, and transformationists:

- Fundamentalists base the construction of truth on Western-Eurocentric thought. Construction of Whiteness is supremacist. White dominance is legitimized and perpetuated. Teachers believe all students should be treated the same. Colorblindness is enacted. Discussions of race provokes anger and hostility.

- Integrationists acknowledge diversity but continue to support Western superiority. Interest in broader truth. Believe racism is individual, someone else's problem. Buys into the "victim" perspective. Looks at differences from a cultural voyeurism notion (teaches multicultural concepts in terms of festivals and foods). Multicultural courses are for people of color. Teachers work from a missionary point of view.

- Transformationists views truths as dynamic and changing. There are multiple realities. Perspectives are constantly changing. Self-esteem is linked to growth and change. Racism is acknowledged; teachers openly state they are a part of the problem without guilt. Advocacy and collaboration are important.

- Learning from other cultures is essential; Eurocentric perspectives are challenged. (Howard 1999, 2006)

Having changed themselves, culturally relevant coaches for race equity and social change in this study act and think like transformations. They "are passionate about educating other White teachers and committed to working with colleagues from all racial groups to overcome the social arrangements of past and present dominance" (Howard, 1999, p. 108). It is no easy feat. Yet, sometimes we need to take the difficult roads, and hold the courageous conversations to make change. "We have an obligation to the students we teach never to avoid the knotty and uncomfortable issues of race, class, and gender that persist in our society . . . We have an obligation to our [dysconscious] colleagues to challenge their resistance and ignorance on how these issues are made manifest in their work" (Ladson-Billings, 1995a, p. 413). The White dysconscious teachers in this study think and act like fundamentalists and/or integrationist. When discussion about race or racism are brought up, the fundamentalists throw up barriers or respond with indignant denials and resistance. The integrationists stop to hear what the culturally relevant educators have to say. However, they continue to look at differences from a cultural voyeurism notion, and teach multicultural concepts in terms of fun, food, and festivals. So, together, Ladson- Billings' (1995a) culturally relevant pedagogy and Howards' (1999) White racial identity orientation can provide the framework and the language to facilitate the stories critically conscious White teachers tell.

Summary

Everyone has a story to tell, and most teachers are experts at telling stories. The narrative stories the White critically conscious teachers in this study tell will be useful for both teaching and research (Rushton, 2004, p. 62). These stories may prove be

transformational (McVee, 2004) and "compelling both for the participants of the story and for the hearers and readers of them" (Milner, 2008, p. 1575). Luwisch (2001) claims:

> Storytelling can be a way of admitting the other into one's world and thus neutralizing the otherness and strangeness. . . Telling our stories is indeed a matter of survival: only telling and listening, storying, and restorying can we begin the process of constructing a common world. (pp. 134–145)

The following methods chapter will provide the details pertaining to the research design or how I plan to collect these stories. Also included in the following chapter are the processes I used for site and participant selection, data gathering methods, and data analysis procedures. Considerations for trustworthiness follow along with a discussion about my positionality as the researcher as an instrument influencing this study.

CHAPTER 4

RESEARCH DESIGN AND METHODS

Critical Narrative Ethnographic Inquiry as Research Design

> People by nature lead storied lives and tell stories of those lives, whereas narrative researchers describe such lives, collect and tell stories of them and write narrative experiences. . . .{I] n understanding ourselves and our students educationally, we need an understanding of people with a narrative of life experiences. (Connelly & Clandinin, 1990, p. 23)

Tatum (1994) asserts, "As with other marginalized groups, the stories of peacemakers, of White allies, are not readily accessed" (p. 474). Similarly, research examining the stories critically conscious of race White teachers' tell pertaining to their work as educators for race equity and social change are not readily accessed. There is "a need for a more public discussion about the responsibilities that White teachers have in challenging racism and creating schools that can accept, affirm, and build on the identities of all students" (Nieto, 1999, p. iii). Due to this need to hear the stories of White teachers who are critically conscious of race and make them accessible for others, I engaged in a critical narrative ethnographic inquiry study.

Qualitative research focuses on lived experiences. Critical narrative ethnographic inquiry is a subcategory of qualitative research that bears a storied account of such experiences as a product (Hoshmand, 2005). Stories of lived experiences such as those told by White teachers who are critically conscious of race were gathered as data. The gathering of data takes place during the fieldwork of qualitative research. The tools that I

used to gather the data or storied accounts of teacher experiences are considered ethnographic methods and included interviews, written reports, observations, and artifacts. The initial data I gathered were not always presented in a narrativized or typical story form. As the researcher, I had to listen for the meanings and patterns White critically conscious teachers expressed about their lived experiences as educators in and out of the classroom (Hoshmand, 2005) and develop a research story.

Polkinghorne (1995) states, "narrative is a type of discourse composition that draws together diverse events, happenings, and actions of human lives into thematically unified goal-directed processes" (p. 5). "Analyzing and interpreting the data at hand, narrative inquiry processes tell a story that informs others of who we are, where we come from, where we are going, and what our purpose may be" (Rollins, 2010, p. 6). Ladson-Billings (1999) points out that critical narrative studies confront "taken for granted theories and concepts that govern our disciplines and circumscribe our thinking" such as those White privileges and practices found in institutions (like the dominant religion present in this study) in an effort to reveal "the ongoing inequity and social injustice that shape our society" (p. 11). In this particular study a group of White teachers who are critically conscious of race examine and make visible how they consciously, and sometimes unconsciously foster critical consciousness of race with their colleagues, and in some instances, change teacher pedagogical practices.

Researcher as Instrument

> It is common for qualitative researchers to make their worldviews, assumptions, and biases explicit to assist the reader in understanding the researcher's stance visa-vis the research. (Morrow, 2007, p. 211)

In qualitative research the researchers as ethnographer, also becomes the

researcher as instrument. So, there comes into play ethical considerations between the researcher and participants. As the primary research instrument, the questions I asked, the interactions I have with White teachers and the purposes I have for conducting this qualitative study were channeled through my past and current experiences. The ethnographic processes and outcomes of this qualitative study are influenced by my childhood primary school experiences in first and second grade. In first grade, I attended a predominately all White school. It was the first time I had ever been called a nigger. In second grade I attended a predominately all Black school. It was an exceptional and only positive experience I had in grade school. However, both of them shape who I am today.

This study was also influenced by experiences as a Black mother/othermother, teacher, and educational leader. I brought a caring and protective attitude to the study. Because I am a mother, othermothering is a part of my persona. I do not know how *not* to be protective of "other people's children" (Delpit, 1988) and those teachers who advocate for students of color. Realizing that my identity shaped by all of the before mentioned characteristics will probably have an impact on the processes and outcomes of this study, I strived to maintain an ethical standard of reflexivity by sharing my positionality and developing a sense of humility with teacher participants. Hoshmand (2005) states, "Serving as an author recounting the lives of others requires a critical reflexivity and sense of humility" (p. 184).

Researcher's Positionality

"Researchers have a story to tell about themselves as well as their work" (Ladson-Billings, 1995b, p. 470). My positionality is the story about myself. I take the position of Black Womanism. Black Womanist is a general framework for understanding the

standpoint of Black women, particularly their historical, cultural, and political positionality (Beauboeuf-Lafontant, 2002). More importantly, Womanist is a social change standpoint dedicated to ending oppression for all people (Phillips, 2006). The term is a derivative of womanist which was coined by Alice Walker (1989). Sometimes womanist and Black Feminist is used interchangeably. Womanist is focused on territory enlargement, strategies of survival and principles of justice for the entire community. Womanist embodies humanism, "which seeks the liberation of all people, not simply themselves" (Collins & Tamarkin, 1982, 1990, p. 73).

Inherent in the womanist standpoint are also an ethic of care which comprises three principles: (a) political clarity, (b) embrace the maternal, and (c) an ethic of risk. Bartolome (1994) defines political clarity as the ability of teachers to see that that there is a parallelism between schools and society. Schools and society are institutional structures that guarantee the success of some students and the failures of others, especially students of color. Educators who are aware of political clarity take action to contest as well as change such practice. Womanist teachers saw this as their ethnic as well as their ethic responsibility (Beauboeuf-Lafontant, 2002).

In addition to implementing a culturally relevant pedagogy, these Black womanist teachers implemented a liberating pedagogy. According to Giroux and Simmons (1989):

> Pedagogy refers to a deliberate attempt to influence how and what knowledge and identities are produced within and among particular sets of social relations. It can be understood as a practice through which people are incited to acquire a particular "moral character." As both a political and practical activity, it attempts to influence the occurrence and qualities of experiences. When we practice pedagogy, one acts with the intent of creating experiences that will organize and disorganize a variety of understandings of our natural and social world in particular ways . . . pedagogy is a concept which draws attention to the process through which knowledge is produced. (p. 236)

I follow in the footsteps of the Black teachers I had in second grade who gave me an exceptional experience, and help to shape who I am today as a racial and womanist being. In Kansas City, Missouri I had two stern but motherly Black second-grade teachers. They brought a sense of moral spirituality as well as an academic perspective to our classroom setting. I still remember their names—Mrs. Washington and Mrs. Parma Lee. Mrs. Parma Lee and Mrs. Washington implemented what is now known as culturally relevant pedagogical practices. Neither teacher ever missed a moment to turn a racial incident into a positive yet academic lesson. They taught through our experiences. Neither teacher let us forget where we came from. They kept our futures in the forefront.

For example, Mrs. Washington sought to empower us as well as make us survivors. She would constantly tell us that even when we worked hard sometimes we are not immediately rewarded. Barriers would get in our way. We had to be diligent and keep "going." We had to figure out ways around barriers like the hare in Aesop's Fables. Both educators prompted us to follow our dreams. They reminded us that we could be doctors, lawyers, and teachers. Mrs. Parma Lee and Mrs. Washington seized the "teachable moment" and went far beyond imparting technical skills for reading and writing, and computation. They helped us to understand the purpose behind the Civil Rights Movement and the nonviolent sit-ins. Mrs. Parma Lee and Mrs. Washington became our othermothers, our community mothers, and our political activists. Othermothers are "women who assist blood mothers by sharing mothering responsibilities" (Collins, 2000, p. 119). Mrs. Parma Lee and Mrs. Washington were my critically conscious role models. They also inspired me to become an educator.

My voice was silenced in first grade when racism stared me in the face and I did

not have the critically conscious know-with-all to confront it. Mrs. Parma Lee and Mrs. Washington gave me back my "voice." In this study I wanted to give "voice" to those critically conscious White teachers who have been marginalized because they are in the minority because of their philosophical beliefs and their limited availability.

As the past principal of the site understudy in this research, I also find it necessary to divulge that I consciously manipulated the class makeup of many of the classrooms at the school. As both a political and practical activity, I changed the classrooms assignments of certain African American, African, Hispanic, and American Indian students after they were assigned by their outgoing teachers, to influence the quality of experiences these students would engage in. I ran my own in-school "underground railroad." Abolitionists created safe houses for runaway slaves; I created safe classrooms for fragile students of color where I knew the teachers as "conductors and artists" were critically conscious of race and effective with students of color (Ladson-Billings, 1995a). I think some of the teachers were conscious of my actions. I can say it was an "ethic of risk" and an action leading to a "common good." Beauboeuf-Lafontant (2002) maintains, "An ethic of risk comes from an understanding of the interdependence among people and commitment to fight injustice. Self is intimately connected to others and, it is an intimacy with and not an aloofness from other people that motivates womanist educators to see personal fulfillment in working toward the common good" (p. 81).

I delved into risky business because I had to remove White students from safe classes to make room for certain students of color. I informed White parents that certain teachers were unavailable because I was balancing classrooms to make sure there were equal numbers of girls and boys and abilities in each class. Actually, I was securing

placements for students of color in classrooms where the teachers were critically conscious of race and used culturally relevant pedagogical practices. Sometimes, I would run into "glitches" when a critically conscious White teacher retired. I had to find another "conductor" to set up a safe classroom at a particular grade level. Many times, I found it impossible to hire another teacher who was critically conscious of race and not afraid to question White Eurocentric thought or take action to change existing social structures to better support students of color. Therefore, at the same time I was trying to support my critically conscious teachers, I was relying on my critically conscious teachers to also help transform teachers who were on the cusp to becoming critically conscious and capable of implementing culturally relevant pedagogy to fill the void to keep the in-school underground railroad operational.

Howard (1999) would call these teachers on the cusp "integrationist." Integrationists acknowledge there are inequities. However, they also believe racism is an individual phenomena or someone else's problem. As long as they feel they are not being blamed for past racist acts or challenged to change the status quo they are comfortable with cultural diversity. Integrationists implement curricular concepts into their pedagogy that focuses solely on an ethnic group's tradition of fun, food, and festivals. Integrationist or traditional White teachers who have a false sense of consciousness rarely critique power or question their privilege.

There were many White teachers at Cannon Elementary who were fundamentalists. According to Howards (2006) definition, these White teachers legitimized and perpetuated White supremacy by imparting dominant knowledge to their students and fellow colleagues through the implementation of their pedagogy. They

proved to be difficult to transform. When we speak of transforming teacher beliefs, we are referring to critically conscious teachers choosing to help White educators to interrogate what it means to be White by critiquing Eurocentric perspectives and legitimizing diverse points of view**.**

Trustworthiness Procedures

The criteria for establishing trustworthiness in critical paradigms are different from the criteria established for traditional paradigms (Morrow, 2005). For example, critical narrative inquiry is focused on increasing consciousness about issues of power and oppression. In addition to making the process transparent in terms of data collection and analysis, researchers of critical studies take special care to "(1) identify sources of inequality, (2) collaborate with participants, (3) attend to power issues (4) build capacity of the participant, (5) share the knowledge, and (6) foster the ability to bring about change" (p. 253).

As the researcher for this ethnographic critical narrative inquiry, I made a conscious effort to be reflexive throughout the research process. In addition to being reflexive, I collaborated with the White teacher participants in this study by offering them the opportunity to provide feedback about this study. This important approach known as "member check" permitted clarification and revision of my interpretation based on participants' reactions. After each interview was transcribed and I developed my initial interpretations, I asked participants to comment on the accuracy of my description. Raising critical consciousness about race, gender, and sexual orientation is an ongoing process. It is a recursive rather than a linear process. People move back and forth on a continuum between being dysconscious to being critically conscious. Therefore, as a

critical researcher, I sought to build the capacity of the entire faculty including critically conscious teachers, teachers who were dysconscious and/or teachers who had a false sense of consciousness.

At the invitation of the Twin Cities District Equity Department, I enrolled the school in a yearlong professional development program focused on preparing teachers to become equity minded. I had three objectives for sending teachers to this professional development. My main objective was to help teachers gain skills to tap into the potential and cultural capital of all students. If students of color fail, it is not for the lack of trying. Students of color fail because teachers do not have the necessary instructional abilities and training. Rather than admit their short comings, teachers give up on students of color. A secondary objective for enrolling teachers in this professional development was to give teachers an opportunity to network with other teachers from other schools who were also struggling to meet the social and academic needs of children from diverse cultures. Teachers need to know they are not alone in their struggles. And third, I wanted my teachers to collaborate with teachers outside of Cannon Elementary who were successful in meeting the academic and social needs of students of color. Such teachers enjoy their jobs; they look forward to going to work every day. These teachers are not waiting to retire or looking to transfer to a school where students of color are less than 10% of the population. They are lifelong learners.

I hoped their enthusiasm would become contagious or reenergize Cannon's teachers. I asked for one teacher from each grade level to volunteer for the professional development program. I explained to the faculty, teachers who volunteered to take the training would return to the building and educate those teachers who did not have the

opportunity to attend. Twelve White teachers volunteered along with the school counselor and assistant principal. Some of the teachers who volunteered for the program were fundamentalists and members of the local teachers' union. I think there purpose for attending was to make sure I was not bringing in a new program without faculty consent. Others were integrationist; they were curious about the professional development because it might be a good "thing." And if it was a good "thing," they did not want to miss out on it. I considered only four teachers and the counselor to be really critically conscious of race, and transformationists. They were seeking ways to increase their reflexivity. They volunteered because they wanted to share their knowledge as well as learn new strategies and skills from others. They wanted to dialogue with other critically conscious educators.

Once a month teachers and/or educators were expected to leave their students for an entire day and engage in conversations and activities focused on changing teacher attitudes and teacher behaviors to meet the academic and social needs of students of color. The beginning sessions or conversations were directed toward teachers reflecting on barriers that might impede their ability to work with students of color.

During the first three sessions the presenter concentrated on race, Whiteness theory, and racism. Cannon Elementary teachers as well as teachers from other schools found these sessions to be very uncomfortable. Some teachers asked to be excused from these sessions when the conversation turned to discussing Whiteness or the privileges and property that are afforded most White middle class citizens. The teachers I considered to be fundamentalist or dysconscious from Cannon elementary complained they could not continue to commit to time out of their classrooms. They explained, "My students really need me." Other teachers left the professional development program claiming there was

too much emphasis on changing teachers and not enough concentration on sharing tips, tricks, and strategies on how to instruct, motivate, discipline, or change students of color. One teacher, whom I considered to be an integrationist commented, "When are we going to get to the strategies. We need those strategies to raise test scores. That is the only reason I volunteered to be part of this professional development."

The assistant principal attended a majority of the sessions. However, he did not participate in the discussions about race and racism. Nor did he complete the assignments. When I inquired if he was learning anything new from the professional development he could share with the rest of the teachers during faculty meeting he stated, "I really should be back in the building. I do not think we should both be gone. Someone has got to manage the building. I am staying because I do not want people to think poorly of me or question my ability to see a project through." At the end of the Equity Professional Development, three Cannon teachers and the counselor remained among the educators from the other schools. They became the schools equity team. They now had the task of coaching and fostering their White colleagues towards becoming critical conscious of race. Four of them agreed to be participants for this study.

Through this research, I also worked to increase my own understanding. Morrow (2005) contends increasing consciousness

> involves identifying sources of inequality and representing the perspectives of those who have been silenced or disempowered. It also explores and makes visible who benefits from power and how powers is exercised. Research participants are collaborators in the action/investigation. And researchers attend to the power issues and relationships that are established between and among the researcher and the researched. (p. 258)

Moving critically conscious White teachers from one grade level to another grade level in order to fill the void of not having enough critically conscious teachers to educate

all the students of color across all grade levels in my school was a Band-Aid approach. This Band-Aid approach caused me to have internal turmoil because I knew this approach would not impact teacher beliefs and practices. All of the students deserved to have culturally competent and politically aware teachers throughout their public education years all the time. I needed to increase the number of critically conscious educators at Cannon Elementary. To increase my abilities to make this happen, I started reading articles about what it meant to be an equity leader and what it would take to increase the number of sociopolitical/critically conscious educators at Cannon Elementary.

Thus, I read and took copious notes from McKenzie and Scheurich's (2004) article entitled *Equity Traps: Useful Constructs for Preparing Principals to Lead Schools That Are Successful with Racially Diverse Students*. According to McKenzie and Scheurich (2004), equity leaders will need to eliminate equity traps and cultivate a culture of equity. That means purging individual and collective "patterns of thinking and behaving that trap the possibilities for creating equitable schools for children of color" (p. 603). Equity leaders need to prepare the environment so critically conscious educators can do their work of coaching their dysconscious White colleagues.

I skimmed the article by Portin (2000) entitled *The Changing Urban Principal*. Portin (2004) pointed out equity leaders need to balance their schedules. They need to put more time into instructional and equity leadership, and less time in building management. For example, so I could have a collaborative as well as a supportive relationship with the critically conscious teachers in my building, I studied and read the same required materials and texts they were assigned. These materials included the books *Courageous*

Conversations about Race: A field Guide for Achieving Equity in Schools (Singleton & Linton, 2006) and *The Dreamkeepers: Successful Teachers of African American Children* (Ladson-Billings, 2009). During the process of reading and reflecting on the readings, I also tried to look at the concepts from a teacher's perspective as well as the perspective of an administrator. I try to put myself in the "shoes" or spaces of the critically conscious teachers so I could be aware of what they might face in terms of acceptance or rejection as they attempted to coach their White colleagues. I hoped for acceptance. However, I feared the rejection critically conscious teachers might face. Thoughts of rejection caused me to have ongoing anxiety. However, I felt I needed to be strong for the few teachers endeavoring to make Cannon a safe and academic environment for all students. I freed up time in my schedule to meet with these four critically conscious educators. I listened to their frustrations and needs. We cursed together. I reminded them things would not change overnight. We recognized and celebrated those signs of successes when they surfaced. The team and I went out to dinner and lunch together to celebrate when a teacher had a breakthrough or changed a practice. For instance, one teacher who had a false sense of consciousness pertaining to knowledge claims being the property of the teacher, started opening up her classroom doors to parents of color from the community. Parents helped individual students with their multiplication facts and social studies vocabulary.

Additionally, I gave equity coaches time in faculty meetings to share their beliefs and ideas about race, racism, and student academic achievement. Teachers dropped out of the voluntary district professional development. However, faculty meetings were mandatory; teachers were held captive. And during some of these faculty meetings, we

talked about race. Sometimes fundamentalist teachers lashed out at or made condescending remarks to teachers who were trying to support them in understanding racism and its intersecting oppressive behaviors. When teachers became verbally hostile, I wanted to shut down the conversations to protect the critically conscious educators who were trying to keep the dialogue alive. Instead, I rephrased key points the equity coaches made and prompted the discussion to carry on. "It never feels comfortable for a leader to realize that an insensitive comment or a thoughtless mistake has negatively impacted others." (Brill, 2008, p. 96). But an equity principal has to become a cheerleader for the equity coaches and keep the work moving forward.

Participants

Polkinghorne (2005) points out those participants for qualitative research are purposely selected for their ability to "provide substantial contributions to filling out the structure and character of the experience under investigation" (p. 139). And Patton (2015) argues:

> There are no rules for sample size in qualitative inquiry. Sample size depends on what you want to know, the purpose of the inquiry, what's at stake, what will be unique, what will have credibility. And what can be done with the available time and resources. Indepth information from a small number of people can be very valuable, especially if the cases are information rich. (p. 312)

I purposely invited four White educators to take part in this study. These educators are critically conscious of race and other intersecting oppressive subordinates such as sexism and classism. They have an understanding of what it means to assist, transform, and support White teachers who seek to move beyond dysconsciousness or a sense of false consciousness when it comes to understanding how race and racism/isms impact student learning and academic achievement. The focus of this study was to

capture the stories these teachers would tell. Teachers' stories become the rich data. The number of responses or utterances have no merit if a story is not told.

Included in this population are one male and three females. Two of the participants are Christian. The remaining two participants are and/ or were members of the Church of Jesus Christ of the Latter Day Saints. All of the participants in this study belong to the Cannon School faculty. All but one teacher attended all of the district's Equity Professional Development Sessions. However, the one teacher who did not attend all sessions, completed the readings and the assignments. All of the participants volunteered for this study and signed a form of consent (See Appendix D). The teachers in this study worked or collaborated together to change the culture of the school. Kohl (1967), Kozol (1967), and Paley (1979), for the most part, acted alone to change teachers perceptions about students of color. However, according to Berry, Daughtrey, and Wieder (2009):

> a new body of research suggests that teaching experience and pedagogical preparation matters for student achievement when teachers have opportunities to learn from their peers in their schools over time . . . . When teachers are given time and tools to collaborate with their peers, they are more likely to teach effectively and more likely to remain in the high-needs schools that need them most. (p. 1)

The educators in this study participated in 48 hr. of a multifaceted professional development program called Courageous Conversations about Race (Singleton & Linton, 2006). During these 48 hr. of professional development, these educators: (a) examined their own experiences with racism and intersections of other forms of subordination such as sexism; (b) investigated ways in which bias, often unconscious and intentional, exist in schools and the broader society; and (c) increased their repertoire of skills and strategies to identify and disrupt inequitable structures. Educators studied the concept of Whiteness

theory. To help participants increase their repertoire of skills and strategies to identify and disrupt inequitable structures, language and concepts for talking about the ways racism operates in our society was discussed. Participants were introduced to the concept that racism was not only the attitudes or acts of mean-spirited individuals; it is also a system of advantages. From the perspective of critical theorist (Lynn & Dixson, 2013), racism is endemic to American life. It is an ongoing cycle of oppression. The analogy of the ongoing cycle of racism as a moving walkway at an airport was presented to help teachers understand.

Active racism or fundamentalist behaviors are equivalent to walking fast on an automatic walkway. Passive racist behaviors are equal to standing still on the walkway. The passive activist (fundamentalist) is a bystander and lets racism continue. They eventually end up at the same destination or end of the walkway as the active racist. However, the antiracist (transformationist) is running in the opposite direction of both active and passive racists to disrupt injustices and racism. (Blumer & Tatum, 1999).

Professional development participants examined their own Whiteness and the privileges that automatically come with being White. They completed two assignments. Educators were asked to write their (1) racial autobiography and (2) foster the process of critical consciousness among their White colleagues who were either dysconscious or had a sense of false consciousness by opening up discussions about race and racism and the impact both of these social concepts have on student learning.

Specifically, to write their racial autobiography, educators were instructed to go back and examine periods in their life when they experienced racism/ism or perpetrated racism. “Educators’ racial autobiographies (their experiences identities, beliefs, and

values) shaped their teaching" (Schniedewind, 2005) and provided teachers with a context for reflexivity and reflection. In the latter assignment, participants were instructed to educate their colleagues about White privilege and White racism that denotes an unfair and uneven distribution of power, privilege, and resources favoring White people (Kivel, 1996).

A segment of the Courageous Conversations Professional Development classes focused on Whiteness theory. Teachers examined the multiple ways of being White. The facilitator helped participants to understand that Whiteness tends to be invisible to most White teachers. McIntosh's, *Unpacking the Invisible Knapsack* (1990) was presented. Participants brainstormed and developed a chart describing all the privileges they are gifted for just being White. For example, White teachers pointed out they could (a) walk around in a department store without being followed by security or the department clerk, (b) drive a brand new luxury car without being pulled over because the police suspect the car is stolen, and (c) could go places with a group of friends and hang out without being considered a gang. From an educational perspective, these same White teachers acknowledged the following: they (a) will never be reported to their principal because they raised their voice to quiet the students in their classrooms, (b) can come to school early before the secretary or custodian is on the premises and not be turned in as a suspicious person on campus, (c) will never be mistaken as the lunchroom help or custodian, and in some schools (d) will not be questioned about their teaching credentials or lessons plans.

During a lunch break, two of the Cannon teachers, Mary Margaret and Anika decided to brainstorm the privileges they believed male White Mormons received. All the

Cannon teachers in this study but one realized White male Mormon teachers in the district received preferential treatment or Mormon privileges. The one teacher, Candice, who did not realized this fact did not refute it. As a White female Mormon she was surprised. She exclaimed, "You are kidding!" For instance, White male Mormons, in particular, (a) had a better chance of getting a teaching job if they added to their resume` a reference from their ward bishop, (b) could be placed on the second step of the salary lane if they had served on a mission, and (c) could be placed in a school where most of the students are predominantly White, or they would have a greater chance than their non-White teacher colleagues to advance to a principal or administrative position.

In addition, it was common knowledge White teachers who were members of the Mormon Church could talk freely without admonishment about recent "callings" the stake bishop made at a Sunday meeting at lunch in the school faculty room. And finally, White Mormon teachers could take the liberties to leave their post at school to escort their son or daughter to the Mormon Mission home without questions from the principal in charge. District human resource practices were heavily influenced by the culture of the Mormon Church.[1] Equal opportunity guidelines have since tempered some of these practices. But once in a while, old practices creep back in.

Participant Demographics

The names of the teachers in this study along with name of the school, Cannon Elementary, and the Twin City School District are pseudonyms. The race, gender, and religion of each teacher can be found in Table 1. In addition, the number of years each teacher has taught in the district is noted.

[1] The Mormon Church is also known as The Church of Jesus Christ of Latter-day Saints (LDS). The LDS Church is structured into stakes and wards.

Table 1

Critically Conscious White Teachers

Teacher	Race	Gender	Religion	Grade Level	Status	Professional Development
Candice H.	White	F	Mormon	Kindergarten	Veteran	ERLCB
Anika B.	White	F	Buddhist	Counselor	Veteran	ELCB,CP
George W.	White	M	Mormon	Fifth	Veteran	RC,PR,CP
Mary M.	White	F	Catholic	Multi-aged disabled	Veteran	RLCP

Note. Veteran = 4 or more years of teaching; E = equity team member; R = REACH training; L = ESL-endorsed; C = courageous conversations; B = Diversity Book Club

Research Site

This study takes place in a school called Cannon Elementary located in the Twin City School District. The Twin City School district is located in Utah. Utah is also the headquarters of Church of Jesus Christ of Latter-day Saints. The LDS Church is sometimes called the Mormon Church. Castagno (2014) summarizes

> The Mormon Church has a somewhat paradoxical reputation among Non-Mormons. On the one hand, it is viewed as a weird religion that allows polygamy, tries to "fix" gay and lesbian people, and ascribes to a number of outlandish beliefs. But on the other hand, it is viewed as being family oriented, generous, and helpful to both individuals and larger communities in times of need. (p. 13)

The Twin City School District is considered the state's inner city or urban school district because of its location, along with the facts that it educates both linguistically and culturally diverse students. While the majority of the state's population is White and members of the Church of Jesus Christ of Latter Day Saints, approximately 54% of the 5,000 district's students' identify as being other than White. The majority of these students are Hispanic. They live on the Westside of a street called State Street, which is

often considered the dividing line between poor and affluent families. Most of the affluent families live on the Eastside of State Street.

Cannon School is a midsize urban elementary school. It was rebuilt in the early 2000s. It has been rebuilt at least three times. The first school was actually located in the old Cannon Ward when the neighborhood was predominantly White and represented the states dominant religion. For a while the Parent Teacher Association (PTA) and the School Community Council (SCC) were headed by White parents. Today the school has representation on the PTA and School Community Council by parents of color when they meet. And like most of the schools in Twin City District, Cannon Elementary has all of the state of the art amenities including science and computer labs. It has a beautiful library with a sunken set of built in seats known as a kiva.

The walls of the school's main halls are adorned with ceramic murals. Two of those murals were designed by critically conscious educators. Cannon students, with assistants from artists from the Utah Humanity of the Arts, made the tiles. One mural (Appendix A) represents the community and the future dreams of the students. The tiles were made by 5th-grade students, along with their critically conscious teacher and afterschool program Colors of Success coordinator, under the direction of an-artist in-residence. The other mural is decorated with tiles showcasing various symbols from students' cultures. It is a talking wall. The message is historical and is meant to communicate to new students coming in and those leaving "We were here." In addition the school has a bridge that links one side of the two story building to the other. Hanging from the iron railings of the bridge are flags representing the home countries of the student-body.

All of the classrooms are equipped with interactive white boards and updated textbooks. The playgrounds are well groomed and outfitted with a greenhouse and garden boxes. The district's former superintendent, who is a Latina, made sure these Westside schools were on par with the district's Eastside schools. Unfortunately, the school is surrounded by a vacant field overgrown with weeds on the South, power poles on the North, and vacant warehouses on the East. No one considered turning or rotating the footprint of the school. Or perhaps it was considered, but the district felt it was not worth the cost to rotate the building. Therefore, the scene looking out of the front two story windows is that of boarded up buildings and the alley that serves as the school's main road.

There are very few single family homes in the area. A majority of the students live in Section 8 apartments for families with low incomes or without incomes. Over 75% of the students qualify for free and/or reduced lunch. Students score academically below the district's average or norm which is above 40%. By state standards, the school is considered a "D" school or near-failing. About 89% of the students who attend Cannon Elementary are culturally and linguistically diverse. A large percentage of the students speak languages other than English. Many of them speak Spanish, and have difficulties communicating with their English speaking peers and teachers. There are many students from African countries; they speak multiple languages such as French and Spanish. However, they are not fluent in English.

About 7% of the refugee students come from war-torn countries. They are Burmese, Burundian, Eritrean/Ethiopian, Iraqis, Iranian, Liberian, Somalia, and Bantu-Somalia refugees. They immigrated to Utah through the International Rescue Committee

Resettlement Agency, a program dedicated to resettling immigrants, to avoid persecution they could possibly face in their own countries. Many of these students experienced such trauma as seeing a family member executed or tortured. Some were born in refugee camps and have gone without basics needs such as food and clothing.

Most of the White families have moved out of the neighborhood. The few that remain are heavily invested in the neighborhood LDS church which is part of the dominant religion in the state. A few of the parents also work at the school tutoring and assisting in the classrooms. These parents are always complaining about the large number of "minority" students in the school. About 30 teachers serve on the school faculty. Half of them are always complaining about the number of non-English speaking students who are in their class. Teacher conversations' might include how the school is "going down the hill." Teachers refer to students as "these kinds of kids." Out of frustration some of the teachers talked about the parents as being "lazy and shiftless." The fact is, however, the parents are hardworking refugees and immigrants who have recently come to the United States. They do not fit "the norm" in terms of being members of the dominant religion and subscribing to Eurocentric ways of doing things. As a researcher, I entered into this site to see and hear how critically conscious White educators developed counter-narratives that countered the beliefs or hegemonic narratives of their White colleagues.

Data Sources and Collection Processes

Because critical narrative ethnographers value human interactions and work collaboratively with their participants, I used a conversational interview process to empower my participants while I tried to gain a deep insight about how they problem-solved the issues or phenomena of race unconsciousness of their colleagues (Ponterotto,

2005). I relied on several sets of data sources because "no one source can sufficiently describe the fullness and complexity of any human experience" (Morrow, 2005). Morrow points out, "The more variety in the data sources one is able to obtain, the greater will be the richness, breadth, and depth of data gathered" (p. 256). In addition to sufficiently describing the fullness and complexity of the lived experiences, multiple data sources help to achieve triangulation. Triangulation is a process where multiple sources of data such as that gleaned from focus groups, individual interviews, and observation help to develop a complete and coherent narrative. In narrative research data may also take the form of personal experience stories that relate the interviewee to some significant encounter, event, or personal experience. The important encounter in this study included the interactions that took place between White teachers who are always in the process of cultivating their critical consciousness of race. White teachers who are confused and/or are not yet convinced that both the teacher's race and the race of students' have an impact on the educational process.

In this study, I used several types of data sources: (a) feedback from focus group meetings and face-to-face individual or phone interviews, (b) observations when possible, and (c) field notes derived from my reflective journal entries and/or quick notes to myself that I took directly after interviewing or observing a participant.

Kvale (1996) claims "the interview is a stage upon which knowledge is constructed through the interaction of interviewers and interviewee roles" (p. 127). Research interviews are dimensional meaning they differ in "degree of structure, from well-organized interviews that follow a sequence of standard question formulations, to open ended interviews where specific themes are in focus but without a predetermined

sequence and formulation of questions" (p. 127). In this study all interviews were taped with a digital voice recorder and transcribed. I began my study with focus groups.

Focus Groups

The concept of focus group interviewing comes from market research. This particular technique assumes that an individual participant's "attitudes and beliefs do not form in a vacuum: People often have to listen to others' opinions and understandings to clarify their own" (Rossman & Rallis, 2003, p. 1995). I invited all the participants to lunch at an agreed upon time and place. I started with thanking everyone for coming. Then I reviewed the informed consent document (See Appendix D) with all participants. I specifically read the following lines to reorient participants about my study and to positively acknowledge them as culturally relevant pedagogues who had a complex task of fostering their White colleagues as well as students towards developing critical consciousness race and other intersecting oppressions:

> You are being invited to participate in this study because you were a former member of the Cannon Elementary Courageous Conversations about Race Professional Development Program or you expressed interest in knowing more about how race impacts student learning and teacher practice. In addition, your teaching/administrative style and behaviors show that you are committed to advocating for equality of educational access and equity of educational outcomes for all students.

The teachers in this study, as a collective, made it known during this focus group they did not want to be mistaken for district mentors. George, often the spokesperson or conductor of the group stated, "Now we do not want to be seen as district mentors; we do not want new teachers to become confused about our relationships or roles. We do not want to be paid for this, or be known as the principal's crony. We are not members of the Students Teachers Administrators Developing Reflective Practices Program (STAR).

Make sure everyone knows we are voluntary coaches." From time to time, I called these culturally relevant educators equity coaches. Knight (2009) defines coaching as:

> a partnership between a coach and teacher where there are commitments to (a) equality in the relationship, (b) teacher choice in the content and process of learning, (c) empowerment and respect for varying perspectives, (d) authentic dialogue, (e) reflection, (f) praxis (i.e., reflection and action), and (g) reciprocity of learning between coach and teacher. (p. 685)

The concept of mentoring became prevalent in the early 1980's. Teacher mentors were assigned to support new teacher to reduce the attrition rate among provisional teachers. The role of the mentor was to provide the provisional teacher with a smooth and efficient transition into the teaching profession (Tillman, 2003). As a part of standards based reform, Wang and Odell (2002) identified three tenets of mentoring habits that are prevalent in teacher induction programs: (a) humanistic assumptions (helping novice teachers to overcome personal problems and feel comfortable in the profession); (b) situated apprentice (helping novice teachers move into the existing school culture and supporting the development of survival skills in particular contexts); and (c) critical constructivist (transforming teaching practice-posing questions and challenging existing teaching practices). The equity coaches in this study believed the main focus of the STAR program was to adopt and "push" forward the District's agenda. They believed the District's agenda was focused on standardized testing and preparing students who can compete in society from an individualistic and meritocratic perspective. Preparing students to compete in society from an individualistic perspective serves to maintain the status quo or a hierarchy dominated by Western thinking or thought.

The typical STAR mentor is concerned with helping provisional or new teachers with implementation of core standards in the curricular areas such as reading, writing,

and mathematics. Equity coaches are concerned with academic success as defined by standardized assessment scores. But test scores are not the sole indicator of success. Culturally relevant educators as equity coaches also look at student success in terms of positive motivation, student empowerment, and engagement. Equity coaches are also interested in helping students and their colleagues critique and dismantle inequitable structures such as tracking. Equity coaches align their teaching of content concepts with a focus on social justice. For example, a STAR mentor may be very capable of explaining to her mentee how to teach the scientific methods to students. Educators who teacher their students the scientific method are teaching students to practice thinking critically. By helping students perform science experiments and analyze the resultant data, educators are helping to build the next generation of creative thinkers. The culturally relevant educator is capable of sharing the scientific method with their mentee too. In addition, the culturally relevant educator will show his or her mentee how to critically analyze the implications of any study that might negatively or positively impact the lives of students of color.

The critically conscious educator will help students of color analyze the chemicals present in standing water surrounding a landfill using the scientific method. But furthermore, the culturally relevant educator will help students break down and/or discover social injustices pertaining to the existence of standing water and chemical landfills located in their neighborhoods or communities (Dimick, 2012).

In terms of helping the novice teacher to move into the existing school culture and develop survival skills, it would not be unusual for STAR mentors to instruct their mentees on effective discipline strategies that unfairly target students of color. However,

culturally relevant educators as equity coaches attempt to dismantle unfair discipline practices aimed at students of color. They focus on coaching new teachers as well as veteran teachers in an effort to promote a consistent implementation of culturally relevant pedagogy that includes teachers' engagement in sociopolitical awareness.

I opened subsequent focus group sessions with vignettes from my racial autobiography (Appendix B). Racial autobiographies are written or oral recollections about a person's earliest and most recent events and conversations about race, race relations, and/or racism that may have impacted their current perspectives and/or experiences (https://www.linkedin.com/company/pacificeducationalgroup). I shared my racial autobiography because I felt it was important to lead by example by sharing my own stories. My goal was to develop an atmosphere suggesting it was okay to talk about race and be emotional. Singleton and Hayes (2008) point out, "that interracial conversations about race are always a bit dangerous, as they unleash emotions that we all learned to bury (p. 18). I also wanted to make sure the responses I received were beyond one word. Cornel West (2008) claims, "How we set up the terms for discussing racial issues shapes our perception and responses to these issues" (p. 19). Researchers undertaking narrative ethnography focus on the lives of participants, and include their own experiences, perceptions, and emotional reactions (Suzuki, Ahluwalia, Mattis, & Quizon, 2005). For example, in an effort to find out from my participants what events or conversations influenced or shaped their thinking and thoughts about race, I shared two vignettes from my racial autobiography (Appendix B), *My Summer Vacation with Grandmother and Jim Crow*, and *They Called us the 'N' Word*.

Teachers often ask their students what they did on their summer vacation. I shared

the time I visited my grandmother in Columbus, Texas and met Jim Crow. Jim Crow or "Jim Crow Laws" were a set of laws enforcing segregation in America States from the 1880s into the 1960s. The most common types of laws forbade interracial marriages and ordered businesses and public institutions to keep their black and white clientele separated. White customers were given preferential treatment over Black customers. If you disobeyed the law, you could be punished. You could lose your right to patronize public institutions or White owned businesses such as grocery stores. My grandmother grew up under Jim Crow Laws. She followed them until the day she died even when they were considered illegal. In the vignette, I shared how my grandmother would step out of line to pay for her groceries and allow a White customer to go before her. My grandmother stepped out of line at least a dozen times until she was the last person in line, and the store was about to close. It seemed to me my grandmother was never going to get the chance to pay for her groceries; for every step forward my grandmother took she had to take several steps back. We may not have Jim Crow Laws today. But there are gatekeepers that keep people of color from getting ahead. After I shared the vignette about my grandmother, I shared with my participants the first time I was called a "nigger." I then asked participants to share their personal experiences dealing with race which influenced their process toward becoming critically conscious of race.

Individual Interviews

Narrative research data can take the form of personal experience stories that relate the interviewee to some significant encounter, event, or personal experience. I placed great emphasis on gathering teachers' stories for this study because I was looking for counter-narratives to challenge dominant versions of truths. Storytelling also gives voice

to the participants so they are not seen as data sources alone. Instead, they are seen as people with complex lives and struggles (Suzuki et al., 2005). The White teachers progressing towards critical consciousness of race in this research were prompted to reflect on the role race and racism played in shaping their beliefs and practices. I used the following prompts sparingly after focus group meetings when I met with teachers individually to get clarification about information shared or not shared during a focus group meeting:

- Where and when did you learn about race?
- Who or what influenced your thinking about race?
- Have you ever been discriminated against based on your race, gender, or social economic status?
- How does race impact your teaching?
- So what are your thoughts about the fact that there are some people who believe we live in a postracial nation?
- Have you ever had conversations with your working colleagues about race?
- Have you ever noticed if race had an impact on a class that was being taught by one of your colleagues?
- How did you use your knowledge about race, gender, and class equity to help a colleague to understand the issues of oppression and/or White privilege?

Throughout the data gathering process I found it necessary to make telephone calls to participants or visit them at an agreed location to get additional clarifications. Sometimes these visits took place over coffee at cafes, in school hallways or sometimes a teachers' classroom or an administrator's office. And then there were times when participants contacted me, citing "Oh, I left something out of my story." When I conducted my follow-up interviews at the teachers work site, I was able to, as a participant observer, glean information from the teachers classroom and/or the school.

Documents and Field Notes

To enrich the stories told by the four participants I also collected documents. Critical narrative ethnographers rely on documents gathered from the field to enrich their research (Marshall and Rossman, 2006). Documents might include journal records, photographs, letters, autobiographical writings, email messages, social media, and PowerPoint presentations. Along with the other data sources, documents help to bring to light the values or beliefs of the participants in the setting. The documents I collected for this study included my racial autobiography, photograph of a school murals and informed consent forms. For this research, I also gather field notes in terms of memos to myself, observation comments, and journal entries.

Data Management

Feedback from teacher in-depth interviews and data collected from various school documents resulted in a large amount of raw data. Critical narrative ethnographers, invite participants to tell their stories in a variety of ways resulting in enormous amounts of thick descriptions and sequential texts. A system is needed for organizing and managing the data early in the study. For this study I implemented four organizational strategies that included: (a) a labeling system for taped interviews and transcripts, (b) a spiral bound notebook with pockets, (c) immersion in the data, and (d) graphic organizers.

Labeling System

I used a labeling system where I coded each focus group and individual interview transcript with a number and/or set of numbers that identified the participant(s) with their pseudonyms and demographic identity. Written transcripts were made available so that

participants could have the opportunity to review their transcripts and make changes.

Journal Notebook

I used a journal notebook with multiple sections and pockets to record my reflections in terms of thoughts, ideas, and emotions that emerge during the research process. Furthermore, I used the journal notebook to experiment with themes as they suddenly appear during fieldwork. I slipped notes and documents in the pockets along with notes about any observations I made.

Immersion in the Data

Immersion in the data allows the researcher to become familiar with the collected information. Without the immersion process it becomes difficult for the researcher to develop categories and themes. The immersion process can be as simple as reading and rereading "through the data to become intimately familiar with it" (Rossman & Marshall, 2006, p. 158). Other techniques might include the use of graphic organizers, templates, or data recording charts. To immerse myself in the data, I read and reread data sources. I also developed a graphic organizer.

Paradigmatic Analysis of Narrative Data

According to Hoshmand, (2005), a paradigmatic analysis of narrative approach "includes not only procedural guidelines in research practice but also the conceptual and epistemological orientation and reasoning brought by the researcher to the inquiry process" (p. 181). There are no standard procedures in narrative inquiry. Narrative inquiry is very different from experiential research. During the reconstruction stage of the narrative the researcher and the participant select data such as stories that are intelligible,

sequential, and relevant in the overall construction.

First, I presented each teachers' story as a whole. Later, I dissected stories into parts; these parts were examined as data. Data from each critically conscious White teacher participant were analyzed to define common themes that occurred within each of their stories as well as across their stories. Each text sequence was interpreted for its relevance. Each text sequence was examined to see how it would fit in the context of the overall construction of the main narration (Hoshman, 2005). All of the teacher interview texts and narratives were reread and compared to each other to determine new overarching themes. These new themes were drawn out and presented in the findings along with the answers to the following research questions: How do critically conscious White teachers fostered critical consciousness among their White colleagues? What are the resources or supports critically conscious White teachers say they needed in order to help their White colleagues' progress toward critical consciousness? The new overarching themes included:

- Developing critical consciousness about race is complex; there are many influencing variables. We all come to understand race and racism at different times and in different ways. We continue to shape our understandings. Varied strategies are needed to change the attitudes and beliefs' of dysconscious teachers as well as those teachers who have a sense of false consciousness.
- Fostering White colleagues towards becoming critical conscious of race is a challenging process. It means capitalizing on opportune moments and creating teachable opportunities.
- For some, fostering others towards developing critical consciousness is an emotional and urgent need.

Summary

There are various possibilities for presenting the above themes and/or research findings. Research findings can be presented in the form of theater skits, poetry, or autobiographies similar to those written by Kohl (1967), Kozol (1967), or Paley (1979). In Chapter 5, I present the stories of the four critically conscious White teachers, George, Candice, Anika, and Mary Margret. They are also known as equity coaches. I include their stories because they provide a necessary context for understanding, feeling, and interpreting this study. The stories these critically conscious teachers tell are a part of their reality in terms of fostering their White colleagues towards sociopolitical awareness or critical consciousness of race. George, Candice, Anika, and Mary Margret are also members of an out-group because they represent a small population of critically conscious teachers present in our schools. As discussed earlier in this study, the majority of teachers in our schools are dysconscious or unknowing White females who do not understand the impact race and racism has on student learning and teachers' pedagogical practices. Stories provide members of out-groups a vehicle for mental and emotional self-preservation. The exchange of stories from teller to listener also allow dysconscious White teachers to view the world from multiple perspectives (Delgado, 1989).

CHAPTER 5

STORIES CRITICALLY CONSCIOUS WHITE TEACHERS TELL

> Stories are renderings of life; they can not only keep us company, but admonish us, point us in new directions, or give us the courage to stay a given course. They can offer us kinsmen, kinswomen, comrades, advisers-offer us other eyes through which we might see, other ears with which we might make surroundings. (Coles, 1989, pp. 159–160)

The stories presented in this study allow others to see the world as the White teachers' critically conscious of race experience it. Critically conscious White teachers are not frequently asked about their knowledge of race, their awareness of its development, and its impact on their professional practice as well as the practices of their colleagues. "Telling such stories run-counter to more typical un-interrogated notions of Whiteness" (Ullucci, 2011, p, 564). The following are the individual stories of the four White critically conscious teachers. George, Candice, Anika, and Mary Margaret describe their attempts to raise the consciousness of their White colleagues. Embedded in the stories are the strategies they employed. Some of the strategies or techniques were well received by dysconscious White colleagues. Other strategies or techniques caused turmoil and tension.

George

George is a 5th-grade teacher at Cannon Elementary. He is a distinguished looking White male with dark blue eyes and graying hair. He comes to school well-dressed in neatly pressed slacks and a long sleeved shirt. Sometimes the shirt is plaid. Other times his shirt is a crisp solid oxford blue or white. I make this distinction because George was instrumental in setting or changing the dress code for the other White male fundamentalist teachers in the building who once came to work in raggedy faded Blue Jeans and dingy white or faded-out colored t-shirts. George is the eldest of the equity coaches; he is the participant in this study who did not attend all the sessions.

When I walk into George's class I find it very welcoming. There are remnants of a lesson plan on the board comparing music genres such as gospel, blues, and rock-and-roll. Individual pictures of the students are posted on another bulletin board with a label stating, "I can do anything if I try." Underneath each picture is a name showing students from a wide variety of countries other than the United States. Some of the names I could pronounce. They included Jesus, Citlaly, Tensin, and Marta. Other names such as Phgshoudol, Imanishima, and Irandukuda I could not pronounce.

The remaining walls in George's classroom contained displays of underwater sea creature murals, a Navajo dye chart, a jazz concert poster, Mardi Gras beads, a hot orange poster with the classroom rules the students came up with at the beginning of the year, art work from previous students, a poster with the ten top ways to handle bullying, a large white plastic thermometer, the school clock, and the U. S. flag, a waterfall mirror, a gift from one of his students, and finally, a hot pink Ballet West t-shirt with the words "Inspiring Children About Not Dropping Out" imprinted on it.

George grew up in the LDS Church. However, he is not a practicing Mormon. George finds the teachings and privileges afford White males in the LDS Church problematic. He describes growing up with his father and mother.

> My father was a door to door salesman of sorts-well, he was a lot things. But he sold pharmaceuticals. He was Mormon when it was convenient. He'd knock on the door. If the woman of the house came to the door he'd ask for the man of the house. Then my dad would extend his hand, and give the old secret handshake. You know, a secret handshake. My dad taught it to me, and one of the elders from the church also passed it along. It opens up a lot of doors. They did not know my dad worked at a bar called the Rainbow Rendezvous. Well, you know my mother she is one spitfire. She did not quite fit in with the religion. Must be her Jewish roots. She does just fine when she gets her glass of sherry and jazz records. I know what it is like to be discriminated against. My mother faced discrimination from her own family because she did not fit the Mormon mold. I was able to think and live outside of this culture. My brothers are doctors and lawyers. They are practicing Mormons. I could not play the game anymore. I feel whole when I am giving instead of taking. My father finally got tired of my defiance. He shipped me off to a military school when I was in high school. I did not go on a mission for the church. I did not see any use in it. I turned out okay. I put myself through school.

George talks about putting himself through school to be a teacher. He explains that as a special education teacher, he learned to be a behaviorist. His behaviorist training shaped his pedagogical practices. George also explains that he is a lifelong learner.

> I have been here at Cannon Elementary a long time. When I began teaching, I was working in a self-contained classroom. I had to use a behavioral approach. My first special education classroom was a four/five split. I had to use a curriculum like Mastery Learning. I was ready to move on after that year. I wanted to use various books and materials. I want to have more time for activities like physical education, art, history, more things like that. Today, well to be where I am today, I first of all went back to school to receive my regular education certificate. I was evaluated to see what I needed. I took practicum classes at Westminster. There I took math classes and science classes. Then I went through student teaching. That was a good move. I had one year to get my endorsement or lose my seniority. That was a good start. That got me thinking about math. Then I went through the district math inservice. I taught math but I needed to learn more. After about five years of that I became a demonstration classroom. I got every incentive possible. I scored high in all areas but one. No one scored high in all areas. I remember it was all based on student test scores. So that was a lot of math stuff. I also got my reading endorsement. I am also qualified to teach psychology in high school. I am

also endorsed in Special Education, elementary and high school.

George does not live in the neighborhood or boundaries of the school. However, he knows the neighborhood. He often visits students and their parents who are shut-in due to illness. He describes his relationships with his students and their families. Ladson-Billings (2009) contends critically conscious educators saw themselves as part of the community. They demonstrated a connectedness with all their students and families. George discusses his personal accountability and his ethics of caring which goes beyond the classroom to incorporate the well-being of the entire community:

> Sometimes if a student misses his or her bus, I take them home. The kids show me their uncle or aunts house as we drive home. We have conversations about what's going on in the neighborhood. I stay later than most teachers do for parent teacher-conferences. I am the last teacher to leave the school. My parents cannot always get off work early to find out how their students are doing school because they work two or three jobs just to make ends meet. But I am there waiting. These are the parents that come back to visit. I get invitations to their graduations, birthday parties, and baptisms. The theme of coming back and moving forward became a design for our fifth-grade bulletin board.
>
> These families and their students give back to the community. They bring in their quarters for shoes and canned goods for the food bank. They are the recipients of their own donations. All those donations probably ended up right back in the school food and clothing pantry. I learn about students' culture by being out in their culture.

I asked George how he gets along with his colleagues, and how he fosters them toward critical consciousness. He talks discouragingly about disrupting the deficit beliefs and low expectations his White teaching colleagues direct toward their students of color:

> Teaching is more than a job to me. However, Mr. Jones and Mr. Brown, they come to school and teach the curriculum just as it comes out of the package. They do not care about the students or their parents. Mr. Brown is mean-spirited. He does not want to be here. Mr. Jones he is just incompetent. Mrs. Nealy thinks she knows everything there is to know about kids of color because her husband is Hispanic. I have to laugh. She does not get it. There are differences within cultures. I told her, "My wife is Native American; but I do not know everything

> there is to know about all Native Americans. My wife does not either. I have to ask and get references from other Native Americans. I am a history buff. I never knew about the Trail of Tears. I learned about the First Thanksgiving in school. I did not hear anything about how they got smallpox. That just shows you have to be open to learning new things. I have to go back and fill in the gaps.
>
> I do not throw my assignment as an equity coach out at them. These guys they do not want to work hard. So, they let me plan all the fieldtrips. We go to the university; I want my students to start thinking about college now. So we go to the health science department and the engineering building. I informed those fifth-grade teachers they'd be going as chaperones for their classes. They need to get out and see the real world; it is not all White.
>
> We take the students to visit the businesses. I heard Mrs. Nealy say, "Mexican parents are lazy." I hope she got an eye full. The businesses in the neighborhood are owned mostly by Hispanic parents like the cafes, mom and pop stores, and barber shops. Some of our students' parents are community entrepreneurs.

George points out he teaches his students to write about their dreams and aspirations. Students' writings become spaces to critically critique the world. He also uses his students' writing to send a message to the other 5th-grade teachers:

> Some of my refugee students could not write when they came to my class. We had to move slowly. I paired English speaking students up with non-English speaking students. The English speaking students became scribes. My lesson plans are not water downed. I have a special writing assignment; I ask students to write about how they want to change the world. We read about the village without a bridge in Nigeria. So, students started writing about helping Nigerian students and their families build a bridge. My students actually helped to build a bridge in Nigeria. I posted the writings and pictures of the village on the bulletin board in our hall. I did not want to leave the other fifth-grade students in the other classrooms out. I shared my lesson plans with those other fifth-grade teachers. I hoped they could see my kids trying to make changes in the world.
>
> Because I push my students, they qualify for advanced placement classes. Some of them are in magnet Extended Learning Programs for gifted students. I tell them I expect them to come back and help their siblings, cousins, and friends.

George orally reminiscences about his former friendships with an African American teacher and his best friend Mr. Green. He specifically talks about the knowledge he gained from them. Mr. Green worked at Cannon's Elementary as an

extracurricular activity coordinator for a program called Colors of Success:

> I used to teach next door to an African American male educator. He'd come to school in the morning and turn on his jazz music. I'd walk over to his classroom, and he would tell me what the words to the song were trying to convey. I would go back to my classroom and think about the music and the words all day. I now include music from different cultures in my curriculum. My students analyze the meaning found in the songs as part of their comprehension lessons.
>
> Mr. Green, the Colors of Success Coordinator, and I became very good friends. We are still friends today. His students and my students would go on fieldtrips together in the neighborhood. My students learned to appreciate the wonderful activities and sites that are part of their neighborhood. Mr. Green introduced us to the builder of a race car which has the fastest time at Bonneville Race Track. Mr. Green is a descendant of Black Utah pioneers. I learned a bit of history from Mr. Green. Mr. Green's great grandfather, a slave, drove Brigham Young's wagon into the Utah Valley. Brigham Young was one of the presidents of the Mormon Church who lead the Latter Day Saints in to Utah. School children in Utah are taught Brigham Young jumped down off his wagon when he thought he found the best place for pioneers to settle and exclaimed, "This is the place!" However, Mr. Green set me straight. Brigham Young was and ill and laying down in the back of the wagon. Brigham Young's slave, Mr. Green's great grandfather, propped Brigham Young up so he could see across the Utah Valley. Brigham Young, weak with illness, barely squeaked out, "This is the place." My African American students were surprised to find out there were slaves in Utah and so was I.

George talks about retiring. He only has five more years to teach. He apologetically tells me we need to consider who we hire as teachers. He makes it very clear that it is my responsibility as the building leader:

> I hate to say this: We need to do a better job of hiring teachers. We need to hire people who like children from diverse cultures, and look like students from diverse cultures. Mr. Brown and Mr. Jones are just here because they see teaching as an easy job—just a job. They think they can slide by because Hispanic parents or African refugee parents are just thankful to be in school. I do not know how you are going to do it.

I am very transparent with my teachers. I informed George about the lack of power building administrators really have. In a frustrated tone, I briskly reminded George, "Principals cannot hire or fire. All we can do is recommend actions. If we recommend the wrong action, the Union is breathing down our throats."

Candice

Candice is a White kindergarten teacher in her late twenties. She has short brown hair and green eyes. She dresses very casual. She wears a simple skirt and blouse most days. She tops her outfits with a colorful apron to protect them from finger paints, clay, and occasional food splashes. Candice's classroom is cluttered with picture books, posters, dolls, crayons, finger paints, and easels. The only neat area is located at the back of the room. At the back of the room there is a horseshoe table with a teacher size chair planted in the middle with six miniature kindergarten size chairs placed around the outside of the horseshoe curve. Candice conducts small group math and reading instruction at the table. Whole group instruction takes place on top of the rug that is cluttered. Regardless of the clutter, her students are happy and the parents of the students are happy. Teachers receiving Candice's students the following year are happy because the students are where they need to be socially as well as academically.

Candice is one of three kindergarten teachers in her wing. But she coaches an elderly female teacher outside of her hall. She coaches the mentor that was assigned to her when she was a provisional teacher. Candice is the youngest of the participants in this study.

In addition to being a competent educator, I hired Candice as a kindergarten teacher because she talked positively about teaching students from diverse cultures. She talked about partnering with their parents. Most teachers at Cannon Elementary do not want parents in their classrooms. They talk about parents being a nuisance. Teachers complained about parents if they were in the building before school started, "They interrupt our planning time." However, when parents come into the kindergarten hall,

Candice puts them to work putting up bulletin boards or sorting papers.

Her parents feel welcomed and part of the school. The first items Candice immediately ordered for her class were a ream of multicolored paper, crayons, and dolls that represented various skin tones found in the human race.

Candice attended Brigham Young University. She is a member of the LDS Church. George talked negatively about the Mormon Church. Candice talked positively about being a member of the Mormon Church. She comments on how her membership in the Mormon Church provided her with the opportunity to learn about race:

> Before I got married and became an educator, I served a mission in Peru. My companion and I lived in the city of Arequipa. Through the mission center we learned about the culture of Peru as well as the Spanish language. We climbed Machu Picchu while we were there. I was blessed. It was not as well accepted for young females to go on a mission at the time.

Before Candice went on her mission she lived with her mother and father. Her father was a librarian at a school in the Twin Cities School District. Candice tells a story about her father's beliefs that pushed her to critically think or reflect about her own beliefs about race:

> I was sitting with my father one day and he mentioned that a Mexican family was moving in next door. He said, "Mexicans do not take care of their lawn." I told my father, "That is prejudicial thinking. Ironically, I looked next door one day and observed that our next door neighbor's lawn was very well manicured. My father is a librarian; I often wondered what he was teaching his students. I am so embarrassed.

I asked Candice what inspired her to become a teacher. Did her father persuade her to look into the field of education? Candice tells the following story:

> Actually, I went to school to become a music teacher. So, I was in the music department. We had an assignment to research a famous singer. I went to my father's school to find a book. I checked out the book, *When Marian Anderson Sang: The True Recital of Marian Anderson* [Ryan, 2005]. It is a true story about a famous Black opera singer. Marian Anderson was an excellent opera singer. She

> was in demand by Whites as well as Black opera lovers, but she had to go through the back doors or the kitchen to get to the stage to sing. She came to Twin City; she was met with the same racist attitudes. This moved me so much, I changed my major and became an early childhood teacher.

There were very few African Americans at Cannon Elementary. Most of the students of color were Latino. However, a year after Candice became a faculty member at Cannon Elementary, fifteen Bantu-Somali students transferred to the school. Five students were kindergarteners. Two were first graders. Eight students were assigned to fifth grade. Candice was very excited about having the new students at Cannon Elementary; she valued their diversity and was eager to learn from them as well as their parents. She asked one of the Bantu-Somali parents, who spoke English and the new students' languages, to volunteer in her classroom. When she was absent, she asked the district to send an African American substitute to support the students as well as volunteer. Candice was a great role model for teachers like Mr. Brown and Mr. Jones who complained, "The new students are going to lower our test scores." Ladson-Billings (2009) claims teachers must be passionate about knowledge and learning. In addition, teachers must scaffold or build bridges, to facilitate learning. Candice supported her new students. She built bridges between school and community through the use of community volunteers from students' cultures. Candice divulges the following story:

> I was really excited to have the new Bantu-Somali students in my classroom. However, I knew I needed the help of a volunteer to help me understand their culture as well as their experiences as refugees. Because, I value the knowledge people of color bring to school, I try to hire substitutes of color when I know I am going to be absent. My students learn so much from them. I have learned quite a bit from them about cultures of color, also. For example, I did not know African American girls with braids burn the ends of their plaits to keep them from unraveling. Lotion is really important to African American children, too. The air is very dry here. So African Americans generously apply lotion to their skin to get rid of the ashy film. I gained this information from an African American substitute teacher I frequently call to sub for me when I was absent. I made a

> point of passing her substitute information along to other teachers in the building. I felt we could all learn from her.

Provisional teachers are shocked to find out that in the Twin Cities School District they are required to take additional coursework as first year teachers. All new teachers are required to take the Respected Ethnic And Cultural Heritage (REACH) training. The goals of the REACH training is to "creates learning experiences for schools and districts which inspire and empower people to participate in their own personal growth, as well as involve them in activities that promotes cultural self-awareness and understanding while examining the basic components and historical, institutional power of the "isms" such as racism, sexism, and elitism" (REACH Center Website). Candice reported she did not want to attend these courses alone. So she invited her STAR mentor to go along with her. Ms. Aikens did not take these courses she was "grandfathered in." In other words, teachers who started working in the district before 1986 did not have these requirements imposed on them. These course requirements were part of a 1987 Office of Civil Rights (OCR) settlement in resolve of a massive lawsuit. I asked Candice what she thought about the REACH training. She replied, "It is quite interesting" Then I inquired if Ms. Aikens enjoyed the sessions. Candice commented, "You know talking about race can be difficult for some teachers. I am really not sure I did the right thing inviting Ms. Aikens to this class." In a focus group meeting with George and Anika, Candice proceeded to tell the following story:

> We were not prepared for this class. The facilitator asked, "Who has adopted children?" Ms. Aiken proudly raised her hand. Then the facilitator went on this rant about White families adopting Native American children. The facilitator pointed out, "some children adopted out of their culture have identity issues later. They grow up not knowing their traditions. Some fail to learn their first language; they lack strong racial identity and strategies to navigate a racist society." After sharing that knowledge, the climate in the room became tense. I could tell by Ms.

> Aiken's body language she was feeling guilty. She shifted in her seat several times and her face got redder and redder. Ms. Aiken probably worried she had taken her adopted son from his culture and traditions. She was embarrassed. During the break Ms. Aiken said, "I want to dropout." But I told her to "Hang in there. Keep an open mind." It took a lot of coaxing. But we finished the course. I know we need to get information from people who have the experience; but I do not think the facilitator should have set Ms. Aiken up like that. Talking about race is sticky sometime.

Professional development is effective when it leads to desirable changes in teaching practices. Typically teachers attend inservice days sponsor by particular departments. These inservices offer a menu of training options designed to transmit a specific set of ideas, techniques, or materials. Research points out that "sit and get" professional development approaches do not lead to substantive and sustained changes in teachers practices (Porter, Garet, Desmone, Yoon, & Birman, 2000). Professional development programs such as REACH and Courageous Conversations which includes study groups, teacher networks, mentoring, and other collaborative endeavors have more success in changing teacher practices. Candice coached and supported Ms. Aiken. I asked Candice if she saw any change in Ms. Aiken's practices that centered on reflexivity or critical consciousness of race.

> You know—traditions are hard to change. I tried to get the first-grade team to do away with the President's Day assembly. No such luck. But they made major changes to the content. Ms. Aiken the lead teacher, had a meeting with the first and second-grade teachers about incorporating content reflecting the history and culture of our students and their families. The students still wear their school t-shirts. In addition to singing, *It is a Grand Old Flag,* students also sang *This Land is Your Land, This Land is Mine Land.* Students wave the American flag when they sang *It is a Grand Old Flag.* Students' wave flags representing their various homelands when they sing *This Land is Your Land, This Land is Mine Land.* And the February bulletin board is now integrated. Mostly, you would see pictures of Washington, Jefferson, and Lincoln. President Barack Obama is posted up there with them all now. She would have walked out of that REACH workshop and not joined Courageous Conversations without one of us being there to cheer her on.

Anika

Anika was the full-time counselor at Cannon Elementary. Before she became a counselor she was a classroom teacher for about 15 years. She left teaching because she believed she had a duty to take care of all of the school's students. Not just the students assigned to her class each year. Anika is married. She does not have any children. She grew up in Long Beach, California. I considered Anika to be a "granola child." She does not eat meat or dairy products. She is open-minded. She is concerned about the exploitation of the environment. Anika does not care for large corporations or companies like Walmart because she believes they take advantage of the poor. The role of the elementary counselor is to teach antibullying and sexual harassment programs. In addition to presenting these lessons, Anika conducts small group counseling sessions with students who need help with their social skills. For example, Anika helps first graders who have not yet learned to orally express their wants and needs, find the appropriate language. She models for students how to replace physical behavior such as fighting with more appropriate behaviors such as verbally expressing ones feelings. When time permits Anika participates in antiviolence initiatives. If there is an activity going on during the day, Anika will arrange to take Cannon students. For example, third and 4th-grade students walked over to the local community center with their teachers to plant daffodils during *A Day Against Gun Violence Rally.* I asked Anika if she remembers when she became critically conscious of race and racism.

> My father had problems with race. He also had issues with gender equity. He had separate ideas as to what was female work and male work. But I had, 'very liberal' friends; they really helped me to understand race. Besides, I lived a 'stone throw' away from Compton. My friends and I, we were aware of the race riots and struggles Blacks were going through. Could not keep me down. I would go with my friends to the projects. My Black friends who lived there introduced me

> to their culture. I would have dinner with their families. If I went to the projects on Sunday, I went to church with them. My father said, "I was stepping out of bounds." He believed the races shouldn't mix. He'd be surprised if he came to Cannon Elementary.

In the boundaries of Cannon Elementary there are several low income apartments. They are reserved for refugee and homeless families. Frequently, students will come to school and talk about disturbances that took place at the apartment complex between different groups of families from different cultures. Anika takes personal accountability (Ladson-Billing, 1995) of the situation by going over to the apartments to see if she can help. She decides she needs to bring in all the community leaders representing the various cultures present in our school. The problems students were having at home were spilling over into the school and classrooms. Ladson-Billings (2009) talks about using dialogue and collaboration to assess knowledge claims.

Anika discusses her interactions with staff and community members of color:

> I started working closely with the building support staff which included Ms. Montoya our family involvement coordinator, Graciella, our front desk clerk and Sula our PTA president. Besides all being people of color, they all lived in the neighborhood.
>
> Graciella knew everybody and everything going on in the apartment complex where most of our students lived. She also lived in the complex. She was my translator. Some of the students spoke a dialect of Spanish I did not understand. Graciella was able to translate for me. She also tried to teach me some of the Spanish.
>
> Mrs. Montoya gave me insights pertaining to the needs of the Hispanic community. She ran the food shelter center housed in our school. She organized the Hispanic mothers into a group called *Mothers on the Move*. The mothers volunteered at our school by tutoring and preparing special dinners for parent teacher conferences. They were an important part of our school.
>
> Suli helped me to understand Tongan cultural medicine. I had a teacher who wanted to call Child Protective Services on one of the families in our school. A Tongan mother confided in the teacher—she was dying of cancer. She was in stage four. The Tongan mother asked her husband to 'beat' the cancer out. The

> teacher thought the husband of the Tongan mother with cancer, was physically abusive. However, it was a medicinal procedure used in some Tongan families when all other treatments have been exhausted. After this incident, I set up meetings between teachers and the staff of color in our building so the staff of color could share their knowledge. Knowledge we could never know without them.

Teachers complained students were bringing their problems into the classroom and they could not teach because they were busy debriefing students' problems pertaining to bullying at home. Teachers send these students to Anika. They state "I cannot stop teaching for such nonsense. Students won't be prepared for the state tests." Anika claims she just wants everyone to get along. She wants the new president to get rid of the tests. She moves towards a false sense of consciousness when she proclaims the new president just has to enact new laws to make everything right.

> I thought with the election of President Obama we would see some change. When is he going to get rid of this No Child Left Behind? Everything is about passing the test. Our students need access to field trips and assemblies. Teachers do not laugh and celebrate the success of students or themselves. It is hard to come to work sometime. It is probably difficult for students to come to school. We need change.

I hear Anika's pleas for change. I wanted to shout at her "The ruling for *Brown vs. The Board of Education* took place some 50 years ago. We still have segregated schools today." Instead, I gently reminded her, "The United States won't change overnight. President Obama cannot make immediate changes. He is surrounded by those who do not want to change. If change does come, it will be very slow and incremental."

Critical theorists claim, "Gains for marginalized groups must come at a slow pace that is palatable for those in power" (DeCuir & Dixson, 2004, p. 27). There are deep racist structures in place in our society. And schools are a reflection of our society. There are procedures and policies in our schools, such as tracking and strict discipline rules,

which devalue our students of color and restrict them from having access to high quality curriculum and well-equipped schools. Yet, these materials and state of the art educational programs and buildings are afforded to White students. Critical theorists see this as a notion of Whiteness as property (Thompson, 2003). Whites have a right to the possession of all that is good. They have the right to use all that is good. It is a disposition that comes with being White. White teachers progressing toward critical consciousness of race along with allies of color have to remain diligent and dismantle these racist structures and philosophical thoughts.

There was tension in the building between equity coaches and traditional White teachers. Dysconscious White teachers or fundamentalists wanted to be left alone; they saw no need to change or learn knew knowledge. White teachers with a false sense of consciousness, the integrationists, wanted a list of strategies that worked best with students of color. To ease the tension, build and start a school wide conversation about race, Anika decided to start a book club. She talks about her reasons for starting a book club.

> We were drifting away. We needed to do something. So, I decide to get the equity coaches together to help me start the book club. I did not want to do it by myself. I wanted to get the entire faculty involved in talking about race from a common point of reference. Everyone in my personal circle are talking about the book, *The Help.* I thought it might be a good book for our faculty to read. The equity coaches agreed. So we read *The Help,* as our first book club selection.
> The secretary order two dozen copies of the book. I paid for it out of my school funds. I did not want to leave the choice of the book we would all read up to a committee that might sabotage my efforts by picking some book that had nothing to do with race. I invited the support staff to join us, too. We asked teachers to create their own literature circles. Each literature circle developed their own rules in terms of when they would get together to discuss what they had read, and decide what chapters would be covered next. There was no pressure. I think everybody was in some kind of group.

Anika believed she had accomplished her goal of getting teachers together to

discuss race. She worked with George, Mrs. Nealy and the 4th-grade teachers to consider incorporating concepts from *The Help* into the United States History curriculum. Then they could watch excerpts of the movie with parent permission. Anika tells the following story:

> George and the teachers in grades fourth through fifth used historical information from the book to introduce concepts such as busing, walkouts, voting rights, and segregated public places with their students. I know the front office staff read the book for pleasure; I heard them in the front office discussing the way Black maids were treated in the story. Whenever they took a break, which was about twice a day, they were together discussing *The Help*. For about a week, the conversation in the faculty room was about *The Help*. Everyone was not on the same chapter. I heard a teacher tell another teacher, "Do not tell me; I'm not that far along in the book."

Participation in the book club was not mandatory; it was a voluntary activity. However, all of the teachers and support personnel on staff read the book accept for two teachers. The White male teachers, Mr. Brown and Mr. Jones, George was attempting to foster toward critically consciousness, did not pick up their copies of the book from the front office.

Candice and Anika were curious about what teachers thought about the story. They wanted to know if teachers learned anything new. Anika and Candice wanted to have a school wide discussion featuring *The Help* during a faculty meeting. I asked Anika to tell me about the process:

> I really wanted to know what people thought about the book. It seems teachers and the assistants were really into the book. Candice and I wanted to discuss the book in a faculty meeting. So, we invited everyone to a book club meeting. We brought crackers and cheese. The office provided the sodas.
>
> I asked teachers and assistants to sit in their literature circle groups. I gave them thirty minutes to talk with one another about where they were in the book. I gave out some prompting questions such as 'What was your favorite part, what surprised you, did you learn anything new?' for them to think about.

> After thirty minutes, I asked for volunteers to share what they were thinking. I was afraid to come right out and ask them 'What role race played in the story?' But, I did not have to. Candice did it for me. Mary Margret piped in and talked about White privilege. 'Why do they call it White privilege? People of color do not have basic needs. The privileges we talk about are really basic needs.'
>
> Candice brought up the issue about Rosa Parks. Her substitute teacher, who happened to be African American said, 'The whole busing incident was set up. Rosa Park was not a victim. She was an activist.' I have to admit, the book club was a big hit.

The book club was a 'big hit' with the faculty. Several teachers requested we read a different book each month. They also asked me if "I could reserve one faculty meeting a month for the book club discussion session." I agreed. But I had one stipulation; we had to read about something that would push their thinking about educating students from diverse populations.

Mary Margaret

Mary Margaret is a tall and slender teacher. She is in her early fifties. She wears her hair in a salt and pepper short bob. She loves to dress in retro attire. Mary Margaret wears vintage styled dresses, shoes, and accessories from the 1940s. Like George, she is a veteran and at the end of her career. She plans to retire in five years. Mary Margaret is a self-contained special needs teacher. She is an advocate for children with disabilities. Mary Margaret's classroom is simple and neat. Posters of Martin Luther King and César Chavez adorn the wall along with Harriet Tubman. On her desk, for all to see, is a picture of her adopted children of color. She responded, "I bring them out when the need arises."

Sometimes, Mary Margaret and I would get into philosophical debates about large conglomerates like Walmart Stores. Walmart and Target moved into Cannon's boundary. They became the schools business partners. Mary Margaret believes Walmart is bad for

the small business owner. She explains, “Walmart exploits its employees. Walmart needs to shut down.” I agree with some of her statements except the latter. I let her know, “At least Walmart hires people of color. If Walmart shuts down, people of color will not have jobs in addition to no benefits.” When I ask Mary Margaret to tell me when she first understood race or became critically conscious of race, she starts relaying how she felt when her father was transferred to Utah:

> I grew up in Houston, Texas. I had access to a wide range of people of color from diverse cultures. My father worked for NASA. However, when NASA’s contracts dried up, our family transferred to Twin City where my father found employment with one of the military facilities. Now, I am White. But I remember coming to Utah and seeing nothing but White people everywhere. I came to Utah as a teenager. I was used to seeing diversity everywhere. I think I was in shock. I could not get over this strange religion. It was like a cloud that shadowed everything. My oldest brother was lucky. He was in college when my father transferred. But the rest of us, my two other brothers and I ended up in this place.

Mary Margaret explains she grew up in an urban city where diversity was valued:

> Houston, Texas had its issues. But my father worked with a lot of professional people from diverse cultures. So, I was spared a lot of prejudice. I grew up with Black, Hispanic, and Jewish friends. They were the sons and daughters of scientists, engineers, and mathematicians. Coming to Utah, I lost the opportunity to socialize and network with people of color. I stayed in Utah because my mother and father stayed. My father retired from NASA. Then I met my husband.

Mary Margaret and her husband have three adopted children. Two are young male adults. One is Black and the other is Latino. Both are married and have their own children. Mary Margaret’s third child is female, White, and disabled. She is eighteen and still lives at home. Mary Margaret talks about two experiences that continues to shape and/or influenced her critical consciousness of race:

> I was at one of the adoption centers located in Twin City. I was sitting next to a White couple. They were there to adopt a child, too. I asked the father what he hoped for. He promptly stated, “Of course a child in my image.” I interpreted his statement to mean that only a White child would be acceptable. I changed adoption agencies.

> I am very conscious as to what is happening out in society. I worry for my sons. This generation does not understand. They are detached from history. My Black son relayed the following incident to me several weeks ago. He was parking cars on his job. He had a hoodie on. Later, he was told by his boss that a White female customer was afraid to leave her car and keys with him. Then my son laughed. I told him it was no laughing matter. I fear for my children and their children. I do not think they take this open-season for killing Black males seriously. I have read about the Travon Martins. I have heard about the Michael Browns and Eric Garners. They were all killed because someone felt they were in the wrong place at the wrong time. If parents do not advocate for positive race relations at home, then it is the responsibility of the schools.

I understood Mary Margaret's concerns. I am a Black mother. And I worry all the time about my son. And my son is 34. However, I did not want to tell Mary Margaret that you do not stop worrying. Race and racism are permanent constructs. "Racist hierarchical structures govern all political, economic, and social domains" (DeCuir & Dixson, 2004, p. 27) You try and educate others in society towards becoming critically conscious of race so they can help keep your sons safe. That is what the today's sit-ins and marches are about. Ladson-Billings (1994) cautions us that it is not enough to just complain about social inequities. To be critically conscious is also to take action. We need to take action in schools and have those conversations about race. I asked Mary Margaret how she fostered her White colleagues toward critical consciousness.

> Students of color are overrepresented in special education programs. African refugees and Hispanic males are referred more often than White students. I sit on the referral board for student placement. I know a lot of the referrals that come our way for Black Refugee students is because of their behavior. A lot of these students have seen atrocities you and I couldn't even imagine. They have seen their parents' maimed or killed. A lot of these students are having identity issues. They act out because they do not know where they belong. These are not legitimate referrals. I ask teachers to reconsider their referrals.
> I asked them to give students additional time to heal and settle in a new world.
>
> Teachers need to have access to counselors who are familiar with the plight of refugee students as well as other students of color. How many counselors of color have you met? Because we do not have culturally diverse counselors, I try to get community members to come and advocate for students from diverse cultures.

> I inform White colleagues they need to be patient. They need to research the students' history and background which is difficult. The only written history some students have are the records documenting their stay in a refugee resettlement camp. I get push back from teachers. They just want low and disruptive students out of their classrooms. But I understand. They have the pressure of raising test scores.
>
> I have those ethical conversations with teachers. I ask teachers to find the student's strength. Use the student's strength as a starting point. It is hard to get students out of special education programs once they are referred and actually placed. I know of several refugee students, brothers and sisters, who were misplaced because they would not talk. These students were multilingual. They could speak Spanish, French, and Gambian. They transferred to a state where they had relatives. Their special education files did not follow them. They enrolled in a dual immersion school where the second language being taught was French. I checked up on them; they were doing great.
>
> When I see a teacher having difficulties managing an out of control refugee or English as Second Language student, I stop to help them. I give them behavior strategies. Teachers come to me, and together we go over the referral check list. Together we set up a behavior or academics plan for students.

Mary Margaret, recently confided in me that she had a colleague who happened to be a teacher in a school where the majority of the students spoke another language other than English. Spanish was their first language. The teacher, who was teaching 5th grade at the time, took the students under her wing to teach them English before they transitioned into middle school.

> Well, the principal noticed Jane working with the low second language students. She was called into the principal's office afterschool and admonished because she was taking time from teaching students who were on the bubble. She was not working with students who missed performing at proficiency by a few points. They are the bubble students.
>
> My colleague decided to transfer to a school where there were other teachers who were critically conscious of race and committed to teaching all students. She asked me, "Are there any teachers out there still doing social justice work?"

The only words I could give to Mary Margaret to pass onto her friend were, "Tell her to hang in there. They are coming."

Summary

"There is no space for a "neutral" story, as stories by their very nature are full of perspectives and personal experiences, which makes them all the richer as models for learning" (Bell, 2010, p. 80). The learning or knowledge we gained from the stories told by George, Candice, Anika, and Mary Margaret include the strategies and/or processes they used to raise the critical and/or sociopolitical consciousness of their White colleagues. In addition, we learn about the resources they say they needed or allowed us to think they needed.

Reading across the stories these White critically conscious educators tell, we also come across three new overarching themes. First, developing critical consciousness about race is complex; there are many influencing variables. We all come to understand race and racism at different times and in different ways. Therefore, varied strategies are needed to change the attitudes and beliefs of dysconscious teachers as well as those teachers who have a sense of false consciousness. Second, fostering White colleagues towards becoming critically conscious of race is a challenging process. It means capitalizing on opportune moments and creating teachable moments. And last, fostering others towards developing critical consciousness is an emotional and urgent need.

In the Discussions and Findings Chapter, I speak to the strategies White critically conscious teachers said they tried in an effort to foster their White colleagues toward becoming critically conscious, or aware of the impact race and racism has on student learning and teachers' pedagogical practices. I employ Ladson-Billings (2009) conceptual constructs of knowledge as a lens of analysis. In addition, I discuss the resources critically conscious White teachers say they needed in order to do their work as equity

coaches. Many themes surfaced in this study. However, I elaborate on three grand themes. These themes speak to the complexities and challenges of developing critical consciousness. The themes also speak to the urgency for fostering critical consciousness.

CHAPTER 6

DISCUSSION OF FINDINGS AND THEMES

Strategies White Critically Conscious Teachers Implemented

The critically conscious White teachers in this study tried many processes and used several strategies to foster their White colleagues towards developing a critical consciousness of race. Some of the strategies they tried were successful; others were not. Strategies that proved to be most successful such as handholding, book club, and social activism aligned with Ladson-Billings conceptual constructs of culturally relevant pedagogy. In particular, these strategies or practices aligned quite well with the conceptual constructs of knowledge claims (Ladson-Billings, 2009) and the criteria for developing meaning:

- Concrete experience as a criterion for meaning
- Knowledge emerges in dialectical relationships
- Knowledge is not static; it is shared, recycled, and constructed
- Knowledge must be viewed critically
- Culturally relevant educators must be passionate about knowledge and learning
- Teachers must scaffold, or build bridges, to facilitate learning

Hand-Holding

As teachers, we accept the responsibility of teaching all of the students assigned to our classrooms regardless of their race, social economic status, or gender. Educators who are successful teaching students from diverse cultures build on rather than tear down what students bring to school. They understand and incorporate students' cultural, linguistic, and experiential differences into the learning process (Nieto, 1999). That means talking about race. Yet, talking about race for some teachers is difficult or taboo (Singleton & Linton, 2006). It is easier to be colorblind and ignore the facts there are students of color in our schools and classrooms. Having a familiar face or trusting colleague as a dialogue partner can be comforting at workshops or inservices where race is the topic. Candice became that dialogue partner and advocate for Ms. Aikens. When Ms. Aikens tried to drop out of the REACH Training sessions, Candice was there to persuade her to continue. I labeled this practice hand-holding because it is reminiscent of a mother taking a child by the hand and leading them through the school house doors on the first few days of school until they become comfortable or brave enough to walk through those doors with their new classmates.

We think of scaffolding as a technique we use to move students progressively toward stronger understanding and, ultimately, greater independence in their learning. Teachers need scaffolding also. Ms. Aikens needed scaffolding to move progressively toward understanding the concept of race and its impact on student learning, teacher's perception's, and instruction. I once heard Ms. Aiken tell Anika that the new African refugee girl in her class is cute but "she has no language." The new student did not speak English. Candice reminded Ms. Aiken that her new student spoke Spanish and French.

She was bilingual. She knew several languages.

Teachers progressing towards becoming critically conscious should not feel they are going through the transformation process alone. They need to feel there are other teachers who are just as confused or are at different points of understanding. Teachers need to be able to dialogue with others about race and racism. They especially need to talk with those who have concrete experiences pertaining to race and racism. In this case, the Native American facilitator was well-versed in what happens to Native American children who are adopted by White parents who are not culturally competent. She had lived or concrete experience. Concrete experience is a criterion for knowledge meaning. Meaning is a product of dialogue between and among individuals (Ladson-Billings, 1995a). Ms. Aikens gained the opportunity to dialogue with Candice and others about her experiences adopting a Native American child. She began to think about the impact her race might have had on her adopted son. Hopefully, this thinking will carry over to her classroom.

Book Club

Both Anika and Candice found it necessary to implement practices that would develop a common context in which to discuss race among the entire faculty including those faculty members who were not certified such as the attendance clerk, family involvement coordinator, and secretary. They agreed that it was important to "start where people are" in their journey towards critical consciousness and approach them in a nonthreatening way, partly in order to reduce the defensiveness and discomfort many people have when talking about race. With Candice for support, Anika implemented the book club. The strategy was successful because it engaged the entire faculty. Teachers

began to ask questions about the historical bus boycott. The notion of White privilege surfaced. The front office clerk said she did not think transportation was a privilege but a necessity. Mary Margaret tried to explain the meaning of privilege. Teachers and support staff began to question their own assumptions and beliefs, and their dysconsciousness. Knowledge was being shared, reconstructed, and recycled. The question is, "What kind of knowledge was being shared and recycled?"

The book *The Help* had the potential to be problematic in several ways. The author, Kathryn Stockett, a White woman, claims the book was fiction. Some teachers viewed the book as information text or nonfiction because the author wrote about actual historical events. Some of the author's portrayals of events were inaccurate. There are questions about whether the characters in the book were based on real people without permission. The book portrays African American males as abusive.

As the administrator, I realized using the book was risky. I did not want to risk shutting down a possible robust discussion about race and racism. Perhaps I should have contacted a Black maid, or even the District's Black Equity Department Supervisor. We should have relied on experiential knowledge of people of color from "ethnic studies, women's studies, sociology, history, law, and other fields" (Solórzano & Yosso, 2002, p. 26) before presenting this book for discussion.

However, this risk paid off. As a faculty, we were able to branch out into a discussion about symbolic and holiday curriculum. We talked about the portrayal of Rosa Park as a victim. George started a conversation about "Whose story is told." Future book club selections will have to be carefully scrutinized for lived or concrete experiences. Or a well-versed facilitator will have to be present who has the needed knowledge to guide

the discussions.

Cultivating Social Activism

In addition to hosting a faculty book club, the White critically conscious teachers in this study felt it was important to get their White colleagues out of their comfort zone and into the community to become involved in organizations that challenged poverty, racism, gang violence, and sexual abuse. If teachers did not get out into the community, then the critically conscious teachers brought the community into the school.

Anika and Mary Margaret were advocates and activist for communities of color. Whenever possible Anika invited volunteers and knowledgeable staff of color to speak to the faculty about social or political issues impacting students and their families. For example, Anika told the story about relying on the Hispanic mothers in the community. "Mrs. Montoya gave me insights pertaining to the needs of the Hispanic community. She ran the food shelter center housed in our school. She organized the Hispanic mothers into a group called *Mothers on the Move*. Mary Margaret told the story about providing advocates of color for refugee children who are perceived by their teachers to have disabilities. "Teachers need to have access to counselors who are familiar with the plight of refugee students as well as other students of color. How many counselors of color have you met? Because we do not have culturally diverse counselors, I try to get community members to come and advocate for students from diverse cultures."

Teachers began to value the volunteerism provided by the parents and communities members of color. Mrs. Montoya provided a valuable service to the school. Teachers could access food and clothing for their students. They had an onsite interpreter for parents of children who spoke Spanish which resulted in an increase in teacher-parent

communications.

Refugee advocates of color came to the school to help teachers with behavioral plans for those students who were acting out due to the trauma they experienced before they entered refugee camps. These same refugee advocates were able help students who were confused about teacher directions or how to use the school facilities. Both Mrs. Montoya and the refugee advocates (a) shared their knowledge pertaining to student needs, (b) helped teachers to maintain fluid relationships with students and students' parents, (c) scaffold teachers' directions to make meaning for students, and (d) built bridges between the school and the community of color.

In addition to inviting the community into the school, Anika planned fieldtrips out into the community. She planned a fieldtrip to a local recreation center located across the field from the school to plant daffodils in memory of a student who was killed in gang violence. In a collaborative effort, Anika, Mary Margaret, and the third through 4th-grade teachers helped students prepare speeches about eradicating gang violence. They packed lunches and walked over to the center and planted a daffodil garden. Students read their speeches. They greeted the mayor. Then both students and teachers circled the mother of the slayed student and sang the song *We Shall Overcome*. Koerner and Abdul-Tawwab (2006) point out that "Most teachers in urban classrooms . . . often teach in communities that they have never previously even visited" (p. 37). Some of the teachers on this particular field trip have never left their classrooms to visit the neighborhood where their students lived. Planting daffodils for peace has become an annual event for the teachers at Cannon Elementary.

Ladson-Billings (2006) claims we can call ourselves culturally relevant

pedagogues. But we are not really culturally pedagogues until we do the work of culturally relevant pedagogues. We need to leave our classrooms and become involved in our students lives. Ladson-Billings (2006b) also points out teachers cannot teach their students to critique the broader world in an effort to change it, if they do not become change agent to disrupt the status quo. Teachers must be prepared not only to work with individual students in their classrooms but they also need to put aside their fears, and find the time to step out of their classroom and actively seek change in school and in societal policies and practices that unfairly marginalize some students by social class, race, language, and other markers of difference. Smith-Maddox and Solórzano (2002) reminds us the critical consciousness person is one "who (a) holds a critique of the social structures in urban schools and (b) is willing to engage in social action to effect change" (p. 81).

Resources Critically Conscious White Teachers Say They Needed

According to an analysis conducted by Baker and Corcoran (2012) for the Center for American Progress, inequitable per-pupil spending perpetuated by regressive state and local school-finance systems remains cause for concern in U.S. public schools, despite state aid formulas designed to work to the contrary. Inequitable funding of U.S. public schools contributes significantly to the underachievement of our low-income and minority students. However, Cannon Elementary is not one of those underfunded schools.

Cannon Elementary receives thousands of federal dollars each year. Cannon Elementary was allocated approximately $202,000.00 yearly from Title I Funds. Each teacher was allotted $650.00 or more yearly to purchase classrooms supplies from general funds. In addition to Title I and general funds, Cannon Elementary teachers

received funds from Title III for English Language Learners. Teachers believed they needed these funds to implement package programs or new reform movements to be successful with students of color. However, at the end of the year, some teachers had substantial funds from the general budget to carryover to the following year. The resources critically conscious White teachers in this study said they needed or alluded to needing came mostly in the form of human capital. Critically conscious teachers said they needed people of color as colleagues and/or allies. Critically conscious teachers needed equity-minded leadership. In addition to human capital, the critically conscious teachers in this study said they needed supportive spaces to dialogue about issues of race, racism, and other intersecting oppressions.

Colleagues and Allies of Color

The review of literature constantly reminds us the teacher workforce has not kept up with the changing demographics. There is a shortage of teachers from diverse cultures. Yet, students can benefit from having highly-qualified teachers or support staff with cultural backgrounds similar to their own because "such teachers provide real life models of career success and academic engagement" (Center for American Progress, 2014).

The support staff of color at Cannon Elementary provided valuable knowledge about the students, their families and communities by sharing their history and cultural practices. Mr. Green shared lived or concrete knowledge passed down by his grandfather. It was knowledge about slavery in Utah. Knowledge that is not readily accessible or historically correct in the textbooks. Anika shared the story about the mother who was terminally ill who resorted to Tongan medicine. Without knowledge from Suli pertaining to this cultural practice, the family might have lost their children to Child Protective

Services. Critical theorists assert "the presence of people of color challenges dominant ideologies-rethinking the traditional notion as what constitutes knowledge" (Bell, 1987; Delgado Bernal, 1998)

Developing cross-cultural experiences with people of color also influences White teachers critical consciousness. Garmon (2004) defines cross-cultural experiences as those "in which there is opportunity to have direct interactions with one or more individuals from a cultural group different than one's own" (p. 207). Studies by critical theorists (Ladson-Billings, 2006a; Rolon-Dow, 2005) suggest cross-cultural relations add to openness pertaining to diversity.

People of color also need White people as allies. White allies need other White allies or examples of White allies. Tatum (1999) expresses, "White people who are allies need others who will support their efforts to swim against the tide of cultural and institutional racism" (p. 109). For both groups, taking a stand against injustice is scary and difficult. However, each group needs to learn to listen to one another. People of color cannot assume all White people are fundamentalists. We need to be compassionate and patient to those who are learning about how race or other intersecting oppressions impact students' academic achievement and social well-being. Then White teachers and administrators need to examine the ways they communicate, and work harder to guarantee that they are listening to and hearing the voices and perspectives of colleagues and allies from diverse cultures.

Equity-Minded Leadership

Singleton and Linton (2006) caution that the "building principal is the guiding force behind equity efforts in a school. If the principal does not give his or her full and

complete commitment, closing the racial achievement gap will be difficult, if not possible" (p. 235). Most schools are not used to open discussions about race and racism. Conversations about race generally occurs in faculty rooms or on playgrounds. The conversations are usually negative or portray students of a color as deficient or pathologically tainted. However, it is the principal's responsibility to establish that talk about race is acceptable. Such talk should lead teachers to engage in honest, critical reflection that challenges teachers to see how their positionality influences their students in either positive or negative ways. The equity leader or equity minded administrator shapes the culture of the school by sharing and expressing his or her core values. Equity principal's core values should stress high expectations for all students regardless of their race, cultural, gender and/or socioeconomic status.

The Closet Antiracist Administrator

I was a closet antiracist building administrator. I did not share my beliefs and thoughts about race. I had the fear of alienating teachers. Instead of addressing equity directly, I used a Band-Aid approach of supporting students of color. I moved critically conscious teachers from one grade level to another. I placed as many students of color as possible into critically conscious teachers' classroom. However, there were not enough seats in those classrooms for every student of color. I had to cultivate a faculty of critically conscious teachers. That meant I had to come out of the closet and express my beliefs to everyone.

As an equity-minded administrator, I had to commit to come to work every day thinking, feeling, and acting in ways that combatted racism and discrimination at Cannon Elementary and within the community where Cannon students lived. I had to engage

teachers as well as support staff in rigorous and sometimes painful conversations about what it entails to teach students who come from different racial and cultural backgrounds (Howard, 2003). It necessitated walking into faculty lounges and lunchrooms, and redirecting teachers' negative talk about students of color. It required me to support teacher collaborative inquiries or book clubs by providing needed resources such as books and materials, time before and after school.

Equity-minded leadership required arranging Courageous Conversation's Trainings for my staff members as well as myself. It involved, reluctantly, handing over the management aspects of the building administration to the secretary, and focusing on teachers' practices and student achievement. Focusing on teachers' practices entailed spending many hours observing in classrooms. Focusing on students' achievement required pouring over test data and pointing out achievement gaps. And equity-minded leadership does mean alienating some teachers and not hiring others (Singleton & Linton, 2006).

For George, Candice, Anika, and Mary Margaret having an equity-minded leader meant providing them with moral support. As an equity-minded leader, I had to find safe places for teachers to come together to dialogue about tough issues. I had to find safe spaces for critically conscious educators to unwind and debrief. I had to share my leadership and control to allow teachers to practice and experiment with fostering their colleagues toward critical consciousness.

Supportive Spaces to Start Conversations

Different types of spaces are also needed to carry out discussions about race. School-based faculty meetings cannot be the only space. Teachers need to feel safe with

their comments. Sometimes spaces such as meeting casually at a café during lunch on Fridays or going to dinner together were warranted. White teachers progressing toward critical consciousness, and those teachers supporting them need to feel less hurried; additional planning time within the school day is needed. Providing teachers with supportive and different types of spaces, allows teacher's minds to focus on increasing their critical consciousness about race and other "isms" instead of worrying about saying or doing the wrong thing.

When supportive spaces to dialogue about race and racism did not avail itself, I developed a space for dialogue to take place. I developed the Equity Corridor. I designated one corridor in the school located near the front office to be a supportive space to talk about issues of racism and other intersecting oppressions. I posted a huge yellow banner with the words "*Equity Corridor"* (See Appendix C) printed on it across one wall in a hallway. I chose this particular corridor because it was a hall every teacher had to pass through in the mornings before they began teaching in their classrooms. Each teacher had to check off their name on a printed sheet attached to a bulletin board acknowledging they had read and were informed about daily and upcoming school events. Because I was the building equity leader I took the liberty to post scholarly articles about equity issues next to this teacher check-in or sign-in sheet to facilitate discussions about race and racism. Sometimes, I observed three or four teachers, equity-minded as well as nonequity minded teachers, having a conversation in the corridor about their beliefs pertaining to opinions or events described in an article that was posted on the bulletin board. Sometimes, these conversations were very emotional. For example, I posted a statement that described Christopher Columbus as a slave-trader. I pointed out

that Columbus encountered many indigenous people while on his voyages. I shared three main controversies involving Columbus's interactions with the indigenous people he labeled "Indians." The controversies included the use of violence and slavery, the forced conversion of native peoples to Christianity, and the introduction of a host of new diseases that had dramatic and long-term effects on native people in the Americas. I posted a statement on the bulletin board near the signup asking, teachers to tell me how they were going to celebrate Columbus Day? Fundamentalist teachers would argue with the equity coaches about how great Christopher Columbus was. And he should not be lumped with conspiracy theories. In addition, I heard one fundamentalist White male state to another White male teacher, "Ms. Kirby does not like White males; every White male in this building better watch their back." Such statements caused my "blood to boil." However, conversations about racism, power, and/or inequities pursued.

New Overarching Themes

The initial overarching theme for this study focused on examining the interactions that take place between practicing White teachers who are critically conscious of race and those White teachers who are unaware of the impact race and/or culture has on student learning and teachers' practices. As this study progressed, three new overarching themes emerged. They included:

- Developing critical consciousness about race is complex; there are many influencing variables. We all come to understand race and racism at different times and in different ways. We continue to shape our understandings. Varied strategies are needed to change the attitudes and beliefs of dysconscious teachers as well as those teachers who have a sense of false consciousness.
- For some, fostering others towards developing critical consciousness is an emotional and urgent need.
- Fostering White colleagues towards becoming critical conscious of race is a

> challenging process. It means capitalizing on opportune moments and creating teachable opportunities.

Developing Critical Consciousness Is Complex

Developing critical consciousness about race is complex; there are many influencing variables. George, Candice, Anika, and Mary Margaret all came to understand race and racism at different times and in different ways. They used varied strategies in an attempt to change the attitudes and beliefs of their dysconscious or unaware colleagues.

Milner (2003a) contends critical consciousness is not a location we all arrive at the same time in the same manner. It is an ever-evolving, ongoing process influenced by our experiences and social contexts. Sleeter et al., (2004) also claims critical consciousness development is an ongoing "process of multiple avenues of insightful moments" (p. 83). Ladson-Billings (2009) mentions in her study pertaining to culturally relevant teachers that the few White teachers in her study were critically conscious of the Black race because they had lived in the same area and interacted with the families of their fellow Black students and Black teacher colleagues. So they had knowledge of the Black values, aesthetics, spiritual beliefs as well as the social and political struggles of the people. Gary Howard (1999), a critically conscious White male teacher educator, claims that he went on a journey towards transformation. He had to stand back and reflect on his own racial identity and involvement in racism. Knowing how one becomes socialized about race is helpful in understanding how White critically conscious teachers might foster others to change their beliefs. Traditionally, racial socialization has focused on how African American parents and Black teachers, as othermothers, prepared their children or students to confront racial discrimination (Hagerman, 2014). Children of

color are taught lessons about race and racism so they might have the appropriate strategies to "build resilience and empowerment" (p. 2600).

Candice, George, and Anika were racially socialized by one of their parents. They were indoctrinated with their parents' hegemonic ideological understandings about race and gender. "The term "hegemonic understandings" refers to a participant's internalized ways of making meaning about how society is organized" (Picower, 2009, p. 202). Although, race is a socially constructed concept, the fathers of these teachers believed there is a racial hierarchy. The White race is far superior to any other race. The fathers in these stories passed down "stock" stories they probably received from their parents. For example, Candice's father saw Latinos as "lazy" Mexicans. However, Candice is able to dispel this mythical stock story. For example Candice tells us, "Ironically, I looked next door one day and observed that our next door neighbor's lawn was very well manicured."

At an early age, George grew up in a household under a father who believed in the myth of meritocracy and White male supremacy. Meritocracy is the belief if one works hard one can succeed in America. Those who do not succeed, especially people of color, did not work hard enough or they were lazy or they lacked determination or the ability to succeed. George witnessed his father using the privileges of his religion and relying on his Whiteness. George tells us, "my dad would extend his hand, and give the old handshake he learned from the elders of the church. He sold lots of products that way." George's father had an advantage given to him by his church. His gains were not totally by his merit. However, when George takes his 5th-grade students on a walking tour in the schools neighborhood it is discovered, "the businesses in the neighborhood are owned mostly by Hispanic parents—like the cafes, mom and pop stores, and beauty

shops. Some of our students' parents are community entrepreneurs." George hopes the 5th-grade teachers notice. He comments, "I hope she got an eye full."

Anika's father believed in gender and racial hierarchy. Anika states, "My father had problems with race. He also had issues with gender equity. He had separate ideas as to what was female work and male work. My father said, "I was stepping out of bounds." He believed the races shouldn't mix." Anika was subjected to her father's racism. However, she learned about the Black race because she developed relationships with Black people. "My Black friends who lived there [projects] introduced me to their culture. I would have dinner with their families. If I went to the projects on Sunday, I went to church with them."

Mary Margaret had a positive recollection about race. But she gets a negative lesson about racism. For example, Mary Margaret explains, "I grew up with Black, Hispanic, and Jewish friends. They were the sons and daughters of scientists, engineers, and mathematicians." When Mary Margaret's family was forced to move to Utah to work, Mary Margaret learns about the harshness of racism. She tells the following story about being at one of the adoption centers located in Twin City. She was sitting next to a White couple. They were there to adopt a child, too. She asked the father what he hoped for. He promptly stated, "Of course a child in my image." She interpreted his statement to mean that only a White child would be acceptable. She changed adoption agencies.

Fostering Critical Consciousness Is Emotional and Urgent

Cornel West (2008) states, "Race is the most explosive issue in American life precisely because it forces us to confront the tragic facts of poverty and paranoia, despair and distrust" (p. 18). Issues around race and racism can make us emotional. And some

emotions can halt the process of fostering critical consciousness. In *36 Children*, Herbert Kohl (1967) was wrought with fear. He feared his students of color. He feared the White administration. Fear caused Kohl (1967) to retreat to his classroom. Yet, some emotions can propel us to act.

Tired of being appropriated, stifled, and suppressed by his White teacher colleagues, Kozol (1967) shares with his class a poetry piece, *Dream Deferred*, banned by the Board of Education. The message he wanted to get out to his students was that they needed to reach for their dreams. Kozol (1967) was fired for his defiant acts. However, his defiant act pushed him to become a life-time social justice activist.

The stories teachers tell about fostering their White colleagues toward critical consciousness were filled with emotions and urgency. For instance, Candice begs Ms. Aikens to complete the equity courses when Ms. Aikens said, "I want to dropout." Candice urges Ms. Aikens to "Hang in there. Keep an open mind." Anika pleas for relief from the No Child Left Behind reform movement and standardize tests. "I thought with the election of President Obama we would see some change. When is he going to get rid of this No Child Left Behind?" She believes the president of the United States can change policies with a "stroke of the pen." Mary Margaret fears for the safety of her children and their children. She explains, "I do not think they take this open-season for killing Black males seriously. I have read about the Travon Martins. I have heard about the Michael Browns and Eric Garners. They were all killed because someone felt they were in the wrong place at the wrong time. If parents do not advocate for positive race relations at home, then it is the responsibility of the schools."

Capitalizing on Opportune Moments and Creating Teachable Moments

Critically conscious White teachers who are advocates for race equity and social change "are passionate about educating other Whites and committed to working with colleagues from all racial groups to overcome the social arrangements of past and present dominance" (Howard, 1999, p. 108). Because the White critically conscious teachers in this study were committed and passionate about fostering their White colleagues towards critical consciousness of race and other oppressions, they capitalized on opportune moments.

It is mandatory that all provisional or teachers new to the Twin Cities School District enroll in English Language Development courses and complete the REACH Training. Candice was a new teacher. She was excited about going to these professional development classes. However, she did not want to go alone. She knew her colleague, Ms. Aikens had not taken the English Language Development Courses or the REACH Training. The only multicultural course Ms. Aikens attended was multicultural literature. And she took that course over thirty years ago in college. Candice decided it would not hurt to invite Ms. Aikens to attend the REACH training with her. Ms. Aikens accepted the offer. This became an opportune moment for Candice to foster her colleague towards critical consciousness.

Ms. Aikens found some of the REACH Training sessions uncomfortable. The story the facilitator relayed about children of color being adopted by White parents caused Ms. Aiken to be upset. However, Ladson-Billings (2009) claims stories told by people of color can deliver the necessary "jolt to jar dysconsciousness" to allow for new learning. Candice's invitation did have positive outcomes. Ms. Aikens shared her new

understandings about culture with her grade-level colleagues. According to Candice's story, the President's Day program was revamped to celebrate the culture and contributions of students of color. President Barack Obama graced the bulletin board along with other presidents of distinction.

It was not intended for the book club activities to spill over into faculty meeting. Yet, Anika, who arranged the book club, was curious to know what the entire staff thought about the book *The Help.* We moved the regularly scheduled faculty meeting to the teachers' lounge; opened up the pop machine, invited teachers to get a cold drink, and served crackers and cheese. Teachers had created their own literature circles with their own rules of operation. So the atmosphere of the whole faculty literature circles were less intimidating. For thirty minutes, teachers were given the opportunity to collaborate or dialogue with one another within their own circles as well as across circles about their favorite part of the book. After thirty minutes, teachers were invited to individually share with the entire group specific aspects of the story that moved them in a positive or negative manner. Or they could ask for clarification about particular incidences that took place in the story. The critically conscious White teachers as equity coaches capitalized on teachable moments.

For example, Mary Margret wanted to know the meaning of the term *White privilege*. "Why do they call it White privilege? People of color do not have basic needs. The privilege we talk about are really basic needs." Candice brought up the issue about Rosa Parks. Her substitute teacher, who happened to be African American said, "The whole busing incident was prearranged. Rosa Park was not a victim. She was an activist." Teachers who had read the real story of Rosa Park validated the statement. Some teachers

asked to borrow reading materials pertaining to the real story of Rosa Park. The conversation about Rosa Park branched out to a discussion about the civil rights movement and the Freedom Riders. A 4th-grade teacher asked the circle who was talking about Freedom Riders if they meant to say Freedom Writers. Clarification was given by another teacher about the difference between the two concepts. The spilling of the literature circles into a space dedicated to faculty meetings was a creative way to provide teachable moments that fostered critical consciousness. Teachers were able to recycle, reconstruct, and share knowledge (Ladson-Billings, 1995a).

Culturally Relevant Attributes

The critically conscious White teachers in this study personified the attributes or characteristics of culturally relevant teachers as defined by Ladson-Billings (2006b, 2009). They had high self-esteem and high regard for others. For example, George did not agree with the teachings of his religion. However, as an educator, it did not keep him from having high regard for Candice and Anika. Candice was a practicing member of the Mormon Church. She believed in most of the church's doctrine. Anika was a practicing Zen Buddhist. George put aside his distrust in organized religion and teamed with both educators to meet the needs of his students and their communities. George acted as the conductor when it came time to arranging fieldtrips for both students and teachers. Ladson-Billings (2009) claims, "Nothing happens without the conductor's direction. So powerful can the personality of the conductor be that the audience and musical critics describe the quality of the performance in terms of the conductors' performance, even though the conductor did not play a single note" (p. 24). Candice and Anika shifted the responsibilities of setting up community fieldtrips to George because of his community

connections and genuine caring for the Hispanic neighborhood.

Anika and Candice were coaches. “Coaches understand that the goal is team success. They know that they do not need to gain personal recognition in order to achieve success” (Ladson-Billings, 2009, p. 24). Kohl (1967), Kozol (1967), and Paley (1979) worked alone to transform the White teachers’ perspectives in their schools. In contrast, Candice and Anika teamed together to use one of George’s community fieldtrips to develop a program called “Planting Daffodils against Violence.”

Candice and Anika considered themselves to be a part of the community and teaching for them was a way to give back to the community. Anika, in particular, was comfortable with sharing the responsibility to help all students to achieve with parents and community member support. She relied on Suli, Graciella, and Mr. Green’s cultural knowledge. They were all members of the school’s community. Anika became a cultural mediator for the school. She bridged the students’ culture with the school and classroom cultures. From Suli and Garciella, Anika learned about the neighborhood mores and beliefs each ethnic group brought from their countries. Anika schooled the rest of the Cannon faculty in these important cultural practices so teachers could become mindful and sensitive to these unknown behaviors.

All the critically conscious teachers in this study gave voice to differing perspectives and worldviews. For example, Margaret formed an emotional affiliation with both her students and their parents. She believed education at its best honed and developed knowledge students already possessed. She also believed because of language differences and life experiences some African refugee students from the Congo or Somali, were unfairly placed into special education programs because they were found to

be functioning several years below their grade level in terms of mainstreamed educational expectations placed on them. Many of the refugees did not have access to quality education opportunities. Some of the Somali refugee girls were denied schooling in their villages before they came to the United States. However, Mary Margaret advocated for her refugee students in an effort to keep them out of special education programs such as those reserved for academically incapable students by educating her dysconscious colleagues about the education or lack of education programs in Third World countries.

Tenacity and Self-Efficacy Attributes

In addition to possessing culturally relevant attributes, I noticed the four White teachers in this study exhibited tenacity and a sense of self-efficacy. Tenacity is having the persistence to follow through on what one thinks is important. Mary Margaret, Anika, Candice, and George believed it was crucial to raise the critical and/or sociopolitical consciousness of their White colleagues so they may become more knowledgeable about the impact race, cultural diversity, and racism might have on students' learning and teachers' pedagogical practices. Candice showed tenacity when she insisted Mrs. Aikens continue with the REACH inservice. She demanded Mrs. Aikens be invited to join Courageous Conversations. To have tenacity is to find ways to motivate others to join your cause. Anika and Candice persuaded an entire faculty to read about the history of busing and the plight of Black maids during the 1960s' Civil Rights Era. Through positive interactions and teamwork, George was able to arrange collaborative fieldtrips with the faculty and local businesses. Mary Margaret fought through the painful thoughts of her adult children and their children growing up in a racist society. She focused on advocating for refugee students who were experiencing some sort of trauma which would

make them unfairly suspect for special education placements. She spent hours talking to staff members and district representatives about the misplacement and/or overrepresentation of Black, Latino, and African refugee students in special education programs.

All teachers, but especially those teachers working with students of color, need to have a multicultural attitude, a culturally and linguistically diverse knowledge base, and effective practices. But more importantly, teachers need to believe they have the capabilities to put such skills to use. Teachers need to have self-efficacy. Bandura (1997) defined self-efficacy as, "beliefs in ones capabilities to organize and execute the courses of action required to produce given attainments" (p. 3). Self-efficacy beliefs often influence a teachers' willingness to employ new instructional strategies. The development of self-efficacy views are influenced by mastery experiences, vicarious experience, verbal persuasion, and psychological and emotional states (Siwatu, Frazier, Osaghae, & Starker, 2011). The four teachers in this study showed self-efficacy. They had the willingness to implement new practices to foster their White colleagues towards critical consciousness of race. For example, Anika and Candice persuaded me, as the building administrator, to allow the book club to take place during faculty meetings. I had my doubts about giving up my precious time for a book club. I feared everyone would come to the meeting and have nothing of substance to talk about. I did not want to hear surface comments about how "good" the book was. However, Anika's and Candice's pleas put my doubts to rest. Teachers and paraprofessionals who attended the meeting tried to make connections and sense of the historical events in the book. In addition, the book club activity gained much more importance when it became part of the faculty

meeting. Most teachers in attendance were not watching the clock or correcting students' homework.

Mary Margaret's emotions and psychological well-being were influenced by the murders of young Black men by police officers. During her individual interviews she stated more than once, "I fear for my grown children and their children." Mary Margaret channeled her emotions. She took it upon herself to train the staff at Cannon Elementary as well as other schools how to correctly identify students who needed placement in special programs based on evidence beyond environmental trauma and/or race. Rather than become stymied by her fears, Mary Margaret used her emotions of fear to provide a service to her colleagues.

George was a master teacher. He had over 35 years in the system of education. Most of his teaching career took place in schools populated with students of color. George made it a point to become part of the community his students and their families lived in. He had visited every business within the Cannon Elementary neighborhood. George attended the special events his students' and their parents invited him to such as baptisms, graduations, dinners, and quinceañeras. Thus, he was able to create rewarding as well as informational fieldtrips for the Cannon faculty showcasing the success and hard work of Latino and Black parents. Through vicarious experience George was able to model authentic community involvement for his colleagues. George commented during an individual interview, "I found it gratifying that some of the young teachers wanted to get my community contacts to plan their neighborhood fieldtrips." George gained gratification. However, his colleagues were also embarking on mastery experiences as they arranged their own neighborhood fieldtrips. Siwatu et al. (2011) claim, "Mastery

experiences reflect opportunities to perform specified task(s). These experiences are the most influential source of self-efficacy because it provides an individual with concrete evidence of their ability to execute a specific task" (p. 212). Teachers transitioning from a dysconscious state of mind, or those who have a false sense of consciousness need to acquire self-efficacy and believe they can become critically conscious of race and implement culturally relevant pedagogy. The critically conscious equity coaches like George, Candice, Anika, and Mary Margaret must also demonstrate for their colleagues what it means to have tenacity and self-efficacy.

Conclusions

The review of literature in this study pointed out there is very little research pertaining to how critically conscious White teachers coach their White colleagues towards becoming critically conscious or sociopolitical prompting the need for this narrative inquiry. This study focused on a nucleus of White critically conscious teachers who, individually, as well as collectively, started on a mission to change the culture of their school. Noting the urgency for such a need to academically and socially prepare their students to enter into a global as well as racist society, these critically conscious White teachers made a conscious decision and effort to bring their White colleagues along on this journey.

The journey for both critically conscious White teachers and those fundamentalist or dysconscious teachers proved to be rocky. Some critically conscious teachers were socialized with hegemonic ideological beliefs by their loved ones. But, they were able to look past their experiences and find counter-stories. Some of the practices critically consciousness White teachers implemented such as hand-holding, book club, and

cultivating social activism appeared to be successful. Other practices or strategies critically conscious White teachers or equity coaches employed did not lead dysconscious teachers toward becoming critically conscious. Some practices fostered teachers to become dependent on others to do their social justice work. For example, George developed critical writing lessons plans for his students. He shared the plans with two other teachers in his hall. They used them; but it did not change their attitudes or behaviors. The two teachers represented the passive racist that stands on the automatic walkway and rides it to the end until they catch up with the active racist.

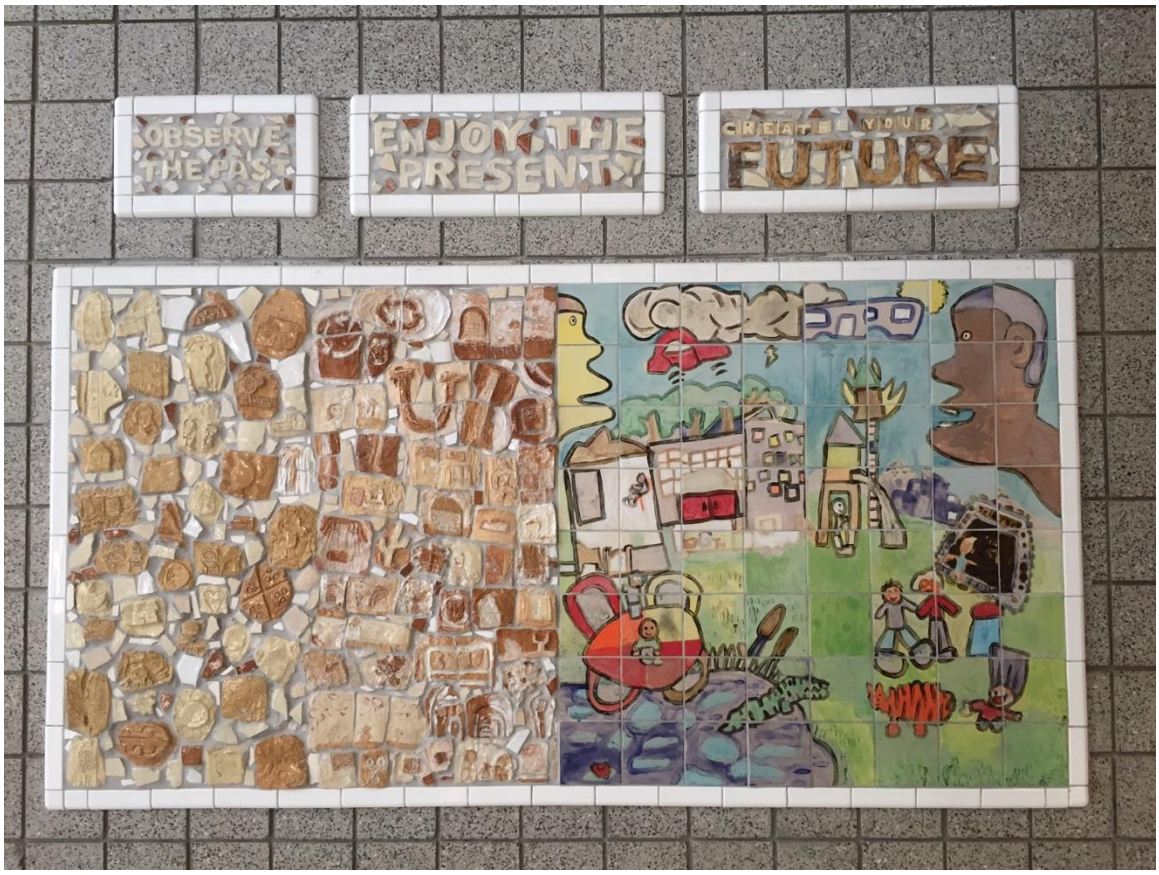
The resources critically conscious White teachers say they needed in order to do their work included equity-minded leadership, people of color as colleagues and allies, and supportive spaces to dialogue. They needed an equity principal to provide moral support and keep the conversation going in the midst of tension. Teachers needed allies of color to share their knowledge and expertise. Supportive spaces were needed to allow teachers to engage in real conversations without the fear of being judged or evaluated.

The findings showed critically conscious teachers as equity coaches must be committed to developing new knowledge, and as change agents, help their dysconscious or unknowing colleagues to learn new knowledge. Fostering critically conscious is an ongoing process. It is not a linear process but a recursive process. We all move back and forth on a continuum between being critically conscious, dysconscious, and having a sense of false consciousness. However, when teachers stay in a state of dysconsciousness, our classrooms and schools, and the students within them are in danger of academic and social failure. White teachers who are critically conscious of race, and equity-minded leaders need to continue the journey toward fostering critical consciousness among all

their colleagues. Sometimes the journey will be rough. Critically conscious teachers will have to endure negative critiques and ridicule by their fellow dysconscious colleagues. Sometimes teachers who are critically conscious of race will have to walk the journey alone. They may be the only critically conscious teacher in the school. An equity-minded leader may not be present. Yet, critically conscious teachers have to remember that the journey is worthwhile.

APPENDIX A

LET THEM DREAM



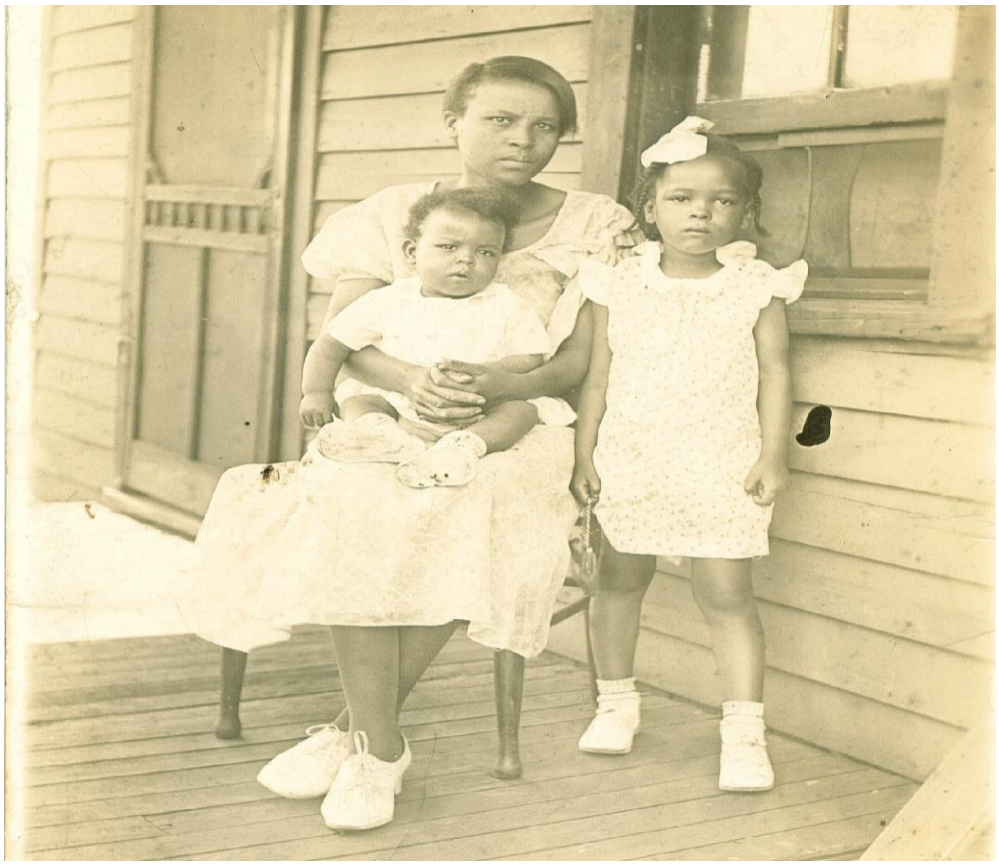
Photograph of a wall mural created by Mr. Green and George's class portraying students' past and future dreams taken by me (Bobbie Kirby) after the media presentation in 2011 for my portfolio.

APPENDIX B

VIGNETTES OF A RACIAL AUTOBIOGRAPHY

Family picture taken by me (Bobbie Kirby) during my mother's funeral.

I am a daughter, sister, mother, and aunt.
I am the darker one.
So, race and racism has always been with me.
Race is spoken in terms of light and dark, nappy and straight, thick and thin.
And racism, well it is like being exposed to a poorly made black and white horror flick that reruns throughout one's life; the monsters are predictable.



A picture of my grandmother Kirby, me (little girl standing), and sister (sitting in the lap of my grandmother) on my grandmother Kirby's porch during summer vacation.

Specifically, I am the second daughter of four, and the second sibling of six children born to Fredia May Royster and Johnnie C. Kirby. I come from a long line of strong Black women. My mother tried to shield me from racism. My grandmother Kirby introduced me to the realities of racism.

Apartments that were constructed on the old Jefferson Elementary School grounds. Picture taken by me (Bobbie Kirby) during summer of 2010 for my autobiography.

Racism Knows No Boundaries

Late August, after we returned home from Columbus, Texas, my father was transferred back to his home base in Salt Lake City, Utah. We lived in one of my grandfather's duplexes on 800 South and 200 West. We went to a little school called Jefferson Elementary. The school does not exist any longer. In its place are apartments. Across from the school is a little park complete with monkey bars. It was on the school's monkey bars similar to the set in the park that I learned such Black and White stuff was everywhere.

They Called us the "N" Word

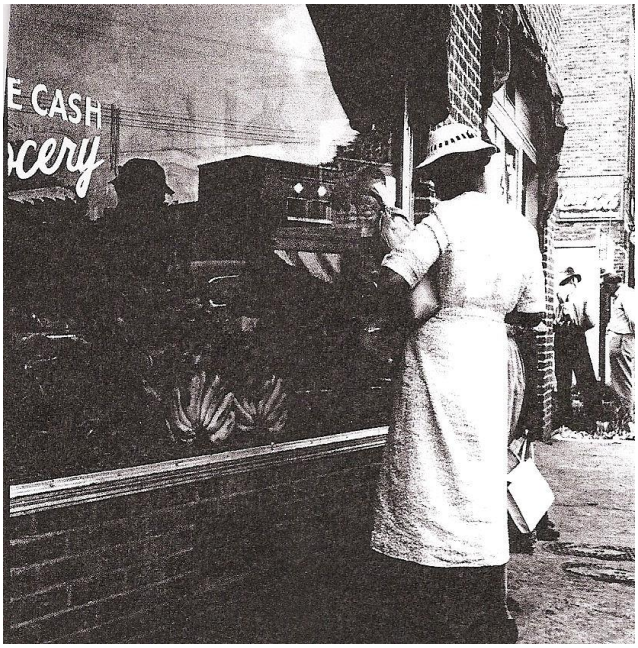
One day during the second week of school a group of little White boys decided they wanted to play on the same playground equipment we were already occupying. My sisters and I were playing on the monkey bars. We were swinging from them by the back of our knees. Around and around and around we went. Our braids and the hems of our dresses swept the dirty playground. Our clean white underwear became exposed to the world. The boys watched us twirl around the bars for a few minutes. Then, instead of asking us politely to get off the bars so they could have a turn, they started chanting: "Niggers on the monkey bars, niggers on the monkey bars, niggers on the monkey bars." This prompted my older sister, who was in the third grade, to immediately jump from the bars to her feet. She put her hands on her hips and cut her eyes. Then she asserted, "We're not niggers, we're colored girls!" The boys were not deterred by her pronounced statement. They continued to chant, "Niggers on the monkey bars; niggers on the monkey bars." My sister threw back at them, "No we're not. No we're not, we're not niggers."

This back and forth chanting caused my younger sister (who was in the first grade) and me to stop swinging. We just hung there in shock like bats by the backs of our knees on the bars with our skirts draped over our faces. My sister brought us back to reality by telling us in a loud and motherly tone, "Get off the bars now; the bell is going to ring." She also added, in a voice loud enough to be heard by the boys, "Let's go find the teacher on recess duty and tell her what happened; she'll take care of those boys." We obeyed. As we scrambled off the bars, the boys stopped chanting and took our places.

The teacher on playground duty was not hard to find. She was standing a couple of feet away. I am sure she heard the boys chanting. Yet, when she saw us approaching her with our complaint, she hurried into the building. I wanted to think that she was going for a switch the boys deserved a good beating. We waited on the playground for a few minutes hoping the teacher would soon return. She never returned. My older sister said she probably went into the building with another child who fell and skinned their knees. She was probably trying to find some band aids. Determined for justice, I decided to tell my classroom teacher.

Mrs. White, my second-grade classroom teacher, had a morning ritual. She started each school day by greeting each student with the same phrase. As we filed by her and entered into the classroom she would say, "Good morning, and how are you today?" She expected every student to answer in return with a robust, "Fine, thank you." However, when Mrs. White greeted me with the routine phrase, "How are you today?" I looked up at her and said, in a mocking tone, "Somebody called me a nigger, today." At my response, she turned red and said, "We'll have to take care of that, now, won't we."

Although no one ever called us niggers again in that particular school, the incident was never taken care of. There were no apologies, no punishments, and no lessons. A year later we left that school. But that incident stays with me.



Picture of my grandmother looking through department store window taken by mother Fredia May Royster and given to me for genealogy work.

Grandmother Kirby

My grandmother Kirby's farm was located in rural Columbus, Texas. Her husband, my grandfather Kirby, died two years after I was born. My grandmother Kirby and her four sons, one of them my father, worked the farm until they became teenagers. My father left home when he was in 8th grade. He joined the United States Air Force. My father was tired of being "caged in." My grandmother made my father and his brothers' stay on the farm or around the house. If they stayed home they would be less at-risk of saying or doing something to a White person that could possibly get them lynched. My grandmother kept the farm because it was sitting on state mineral rights and/or oil. The farm was self-sustaining. My grandmother raised chickens and hogs. She had pecan and fig orchards. In her garden she grew various melons along with vegetables. She shopped at the large department stores near Houston once a month. She would go to the corner store for bread and chubby baloney once a week. The corner store was tiny. Only a few customers were allowed in at any given time. We waited outside when we accompanied our grandmother to the store. It took my grandmother forever to purchase a small bag of groceries. We watched White customers who had arrived after us come out of the store with their goods. We wondered why. One day we got tired of waiting and wondering. So we went into the store to find our grandmother. She was standing at the counter getting ready to pay for her purchases. However, when a White customer got ready to pay for their groceries, my grandmother who was in line before them, stepped aside and let them go first. We hollered, "Grandma take your turn!" My grandmother told us to go back outside and mind our manners. We told the White customers as they existed the store that they needed to mind their manners. Unknown to us—a dangerous thing to do at the time.

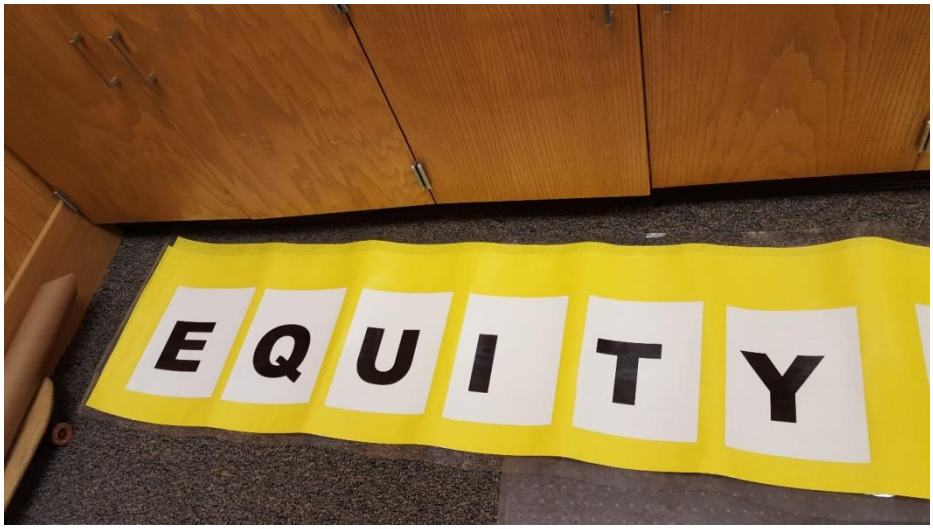
Dreams Gone Bad

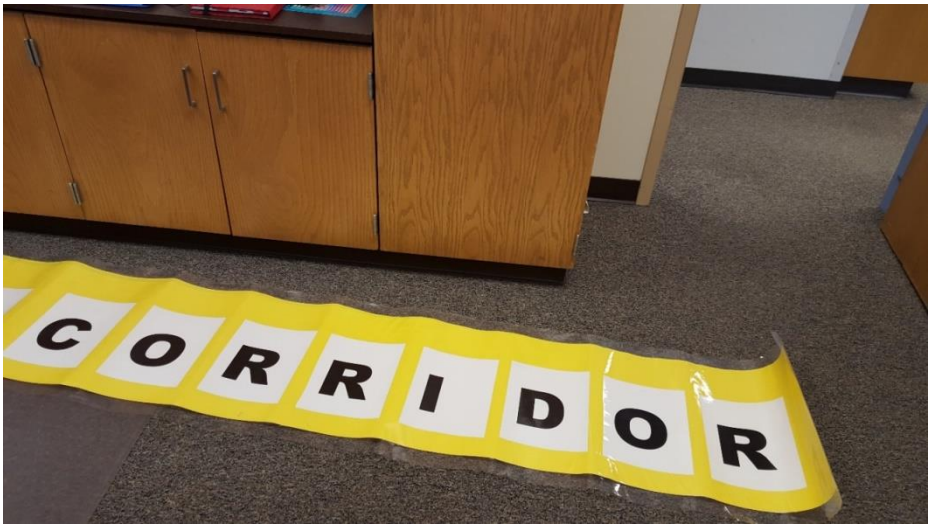
One Friday my grandmother took my sisters and me downtown to the big department store to buy Sunday school dresses and black patent leather shoes. However, before we left the farm my grandmother made us trace our feet on a piece of brown cardboard. In vanity, we made our feet a little bit bigger or smaller. In addition to tracing our feet, my grandmother, also, made sure that we carefully looked at the labels in our regular everyday dresses and copied down on a piece of scrap paper the correct sizes printed. However, sometimes we had to guess because some of the labels had faded with numerous washings. This whole process was new to us. But we soon found out the reasoning behind my grandmother's ritual. At the big department store, African Americans were not allowed to try on shoes. Shoes sizes were selected by placing the cardboard in the shoes or matching them to the bottom or soles of the shoes. Dresses could be tried on if there was a dressing room available. There was only one dressing room for Blacks that was labeled "Colored Only" and many dressing rooms for White customers labeled "Whites Only."

Pair of shoes my grandmother purchased for me from the local department store. Picture taken by my mother, Fredia May Royster.

APPENDIX C

EQUITY CORRIDOR BANNER





Banner I created and posted in a main hallway.

APPENDIX D

CONSENT TO PARTICIPATE IN RESEARCH

Supporting White Teachers in Urban Educational Settings

Introduction

My name is Bobbie Kirby. I am a graduate student at the University of Utah in the Department of Education, Culture and Society. I am planning to conduct a research study, which I invite you to take part in.

You are being invited to participate in this study because you were a former member of the Riley Elementary Courageous Conversations about Race Equity Team or you expressed interest in knowing more about how race impacts student learning and teacher practice. In addition, your teaching/administrative style and behaviors show that you are committed to advocating for equality of educational access and equity of educational outcomes for all students.

Purpose

Studies related to White teachers engaging in Courageous Conversations about Race and teaching for social justice is limited mainly to single course experiences in teacher education programs, with a scarcity of research that explores classroom teachers and their practices. Therefore, this study seeks to explore or advanced the understanding of how practicing White teachers who are engaged in social justice collaborate with grade level and across grade level colleagues to effect positive change to social structures and/or institutions such as education that is crucial to the lives of students of color.

Procedures

If you agree to be in this study, you may be asked to participate in the following research activities that will take place during non-school hours:

- Participate in one 3045 minute focus group interview
- Participate in one 1530 minute individual interview
- Participate in one 10 minute phone interview if clarifications are needed.

Research Questions

The research questions posed for this study include:

What are the cultural, social and educational influences that have shaped the critically conscious White teachers thinking on race, cultural diversity and social transformation?

What strategies do critically conscious White teachers use to raise the consciousness of their White Colleagues?

Without a doubt, there is a need to maintain and/or increase the number of critically conscious educators in the U.S. school system today. Nevertheless, what resources do critically conscious White teachers need to be successful in their endeavors to raise the consciousness of their colleagues?

Risks

The risks of this study are minimal. However, talk about race or racism can be emotional. You may feel distressed or embarrassed talking about personal information related to race and/or racism. If you feel upset from this experience, you can inform me and I will tell you about resources that are available to help. As a voluntary participant in this study you have the option to not answer questions, take a break and leave the room, or withdrawal yourself from the study.

In addition, there may be the possibility for a breach of confidentiality. Statements are made among participants in focus groups. Focus group participants may share statements and/or information outside of the focus group. However, confidentiality will be stressed.

Benefits

There are no direct benefits to participating in this study. Yet, the information received from this study may help develop a greater understanding of how White teachers who are critically conscious of race and advocate for education equity and access, support other White teachers in urban school environments.

Person to Contact

If you have questions or concerns about this study, you can contact Bobbie Kirby at (801) 9499457.

You may contact the **Institutional Review Board (IRB)** if you have questions regarding your rights as a research participant. Also, contact the IRB if you have questions, complaints or concerns which you do not feel you can discuss with investigator. The University of Utah IRB may be reached by at (801) 5813655 or by email at irb@hsc.utah.edu.

You may also contact the **Research Participant Advocate (RPA)** by phone at (801) 5813803 or by email at irb.avdocate@hsc.utah.edu.

Voluntary Participation

Research studies include only people who choose to take part. You can indicate that you do not want to participate in this study. You can start the study and decide to stop participation later. This will not affect your relationship with the investigator.

Costs and Compensation to Participants

There is no cost to participate in this study. Participants will not be compensated.

Authorization for use of information

Signing this document allows me, the researcher of this study, to use the information you provide to the research questions outlined above to develop a narrative about your experiences as a critically conscious White teacher dedicated to educational equity for all students.

The narrative will not include any personal identifying information such as your name, address, telephone number, or email address. A labeling system will be used to code each individual interview and focus group cassette and its corresponding written transcript form.

How we will protect your information

I will do everything I can to keep your information private but I cannot guarantee this. Study information will be kept in a secured manner and electronic records and transcripts will be password protected. Focus group participants will be asked not to share information or experiences gathered during a session outside of the group.

However, if you disclose information that gives a reason to believe that a child has been subjected to abuse or neglect, I will have to report that information to Child Protective Services or the nearest law enforcement agency to the extent required by the law.

What if I decide to not participant after I sign the Consent and authorization form?

You can tell me anytime that you do not want to be in this study and do want me to use your information. You can also tell me in writing. If you change your mind, I will not be able to collect new information about you, and you will be withdrawn from the research study. However, I can continue to use information I have already started to use in my research, as needed to maintain the integrity of the research.

This consent/authorization does not have an expiration date.

CONSENT

I confirm that I have read this consent and authorization document and have had the opportunity to ask questions. I will be given a signed copy of the consent and authorization form to keep.

I agree to participate in this research study and authorize you to use and disclose my experiences as a White educator teaching in an urban school.

_____

Participant's Name

_____ _____

Participant's Signature Date

_____

Name of Person Obtaining Authorization and Consent

_____ _____

Signature of Person Obtaining Authorization and Consent Date

REFERENCES

Achinstein, B., & Ogawa, R. T. (2011). *Change (d) agents: New teachers of color in urban schools*. New York, NY: Teachers College Press.

Ahmad, F. Z., & Boser, U. (2014) America's leaky pipeline for teachers of color: Getting more teachers of color into the classroom. *Center for American Progress, 5*, 122.

Amobi, F. (2007). The message or the messenger: Reflection on the volatility of evoking novice teachers' courageous conversations on race. *Multicultural Education, 14*(3), 27.

Anderson, J. (2007). The historical context for understanding the test score gap. *National Journal of Urban Education & Practice, 1*, 121.

Au, K., & Jordan, C. (1981). Teaching reading to Hawaiian children: Finding a culturally appropriate solution. In H. Trueba, J. Guthrie, & K. Au (eds.), *Culture and the bilingual classroom: Studies in classroom ethnography* (pp. 139–152). Rowley, MA: Newbury House.

Baker, B. D., & Corcoran, S. P. (2012). The stealth inequities of school funding: How state and local school finance systems perpetuate inequitable student spending. *Center for American Progress, 7*, 194.

Bandura, A. (1997). Self-efficacy: The exercise of control. *Equity and Excellence in Education, 31*, 52–61.

Banks, J. (1993). The canon debate, knowledge construction, and multicultural education. *Educational Researcher, 22*(5), 414.

Banks, J. A. (1995). *Handbook of research on multicultural education*. New York, NY: Macmillan.

Banks, J. (2006). Ethnic diversity and social change. In J. Banks (ed.) *Race, culture, and education: The selected works of James A. Banks* (p. 99). New York: Routledge Press.

Beauboeuf-Lafontant, T. (2002). A womanist experience of caring: Understand the pedagogy of exemplary Black women teachers. *Urban Review, 34*(1), 71–86.

Bell, D. (1987). Law, litigation, and the search for the promised land. *Georgetown Law Journal, 76*(1), 229–236.

Bell, L. (2010). *Storytelling for social justice: Connecting narrative and the arts in antiracist teaching*. New York, NY: Routledge Press.

Beratan, G. (2008). The song remains the same: Transposition and disproportionate representation of minority students in special education. *Race, Ethnicity and Education, 11*(4), 337–354.

Bernal, D. D. (1998). Using a Chicana feminist epistemology in educational research. *Harvard Educational Review*, *68*(4), 555–583.

Bernal, D. D. (2002). Critical race theory, Latino critical theory, and critical raced-gendered epistemologies: Recognizing students of color as holders and creators of knowledge. *Qualitative Inquiry*, *8*(1), 105–126.

Berry, B., Daughtrey, A., & Wieder, A. (2009). Collaboration: Closing the effective teaching gap. *Center for Teaching Quality*, *26*(2), 19.

Bigelow, B. (1987). Schools and communities: Equitable partnerships. *Equity and Choice, 3*, 47–51.

Bireda, S., & Chait, R. (2011). Increasing teacher diversity: Strategies to improve the teacher workforce. *Center for American Progress*, 7. Retrieved from www.americanprogress.org/issues/education/report/2011/11/09/10636

Blanchard, B. (1999). The social significance of rap & hip-hop culture. *EDGE: Ethics of development in a global environment. Poverty & prejudice—Media and race* [Lecture Series]. Retrieved from www.web.stanford.edu

Blumer, I., & Tatum, B. (1999). Creating a community of allies: How one school system attempted to create an antiracist environment. *Leadership in Education, 2*(3), 255–267.

Bonilla-Silva, E., & Embrick, D. (2008). Recognizing the likelihood of reproducing racism. In M. Pollock (ed.), *Everyday antiracism: Getting real about race in school* (pp. 328–336). New York, NY: New Press.

Booher-Jennings. (2005). Below the bubble: Educational triage and the Texas accountability system. *American Educational Research Journal, 42*(2), 231–268.

Brill, F. S. (2008). *Leading and learning: Effective school leadership through reflective storytelling and inquiry*. Portland, ME: Stenhouse.

Brown-Jeff, S., & Cooper, J. (2011). Toward a conceptual framework of culturally relevant pedagogy: An overview of the conceptual and theoretical literature. *Teacher Education Quarterly, 38*(1), 65–84.

Carter, D. (2008). Cultivating a critical race consciousness for African American school success. *Journal of Educational Foundations, 22*(1), 11–28.

Castagno, A. (2008). "I don't want to hear that!" Legitimating Whiteness through silence in schools. *Anthropology & Education Quarterly*, *39*(3), 314–333.

Castagno, A. (2014). *Educated in Whiteness: Good intentions and diversity in schools*. Minneapolis: University of Minnesota Press.

Cazden, C., & Leggett, E. (1981). Culturally responsive education: Recommendations for achieving. In T. Trueba, G. Guthrie, & H. Au (eds.), *Culture in the bilingual classroom: Studies in ethnography* (pp. 69–86). Rowley, MA: Newbury House Press.

Celik, S. K. (2012). False consciousness. In S. Keil & V. Perry (eds.), *State-building and democratization in Bosnia and Herzegovina* (pp. 12–21). New York, NY: Routledge.

Choi, J. (2008). Unlearning colorblind ideologies in education class. *Educational Foundations, 22*(3), 53–71.

Coles, R. (1989). *The call of stories: Teaching and the moral imagination.* Boston, MA: Houghton Mifflin.

Collins, P. (1991). *Black feminist thought: Knowledge, consciousness, and the politics of empowerment*. New York, NY: Routledge.

Collins, P. (2000). *Black feminist thought: Knowledge, consciousness, and the politics of empowerment* (2nd ed.). New York, NY: Routledge.

Collins, M., & Tamarkin, C. (1990). *Marva Collins' way: Returning to excellence in education*. New York, NY: Putnam Press.

Connelly, F., & Clandinin, D. (1990). Stories of experience and narrative inquiry. *Educational Researcher*, *19*(5), 214.

Cooper, P. (2003). Effective White teachers of Black children teaching within a community. *Journal of Teacher Education, 54*(5), 413–427.

Cushman, E. (1998). *The struggle and the tools: Oral and literate strategies in an inner city community*. Albany, NY: SUNY Press.

Darden, J. (2009). Talking race. *Teaching Tolerance*, *36*, 49–52.

Darling-Hammond, L. (1995). Cracks in the bell curve: How education matters. *Journal of Negro Education*, *64*(3), 340–353.

Darling-Hammond, L. (2006). Constructing 21st Century teacher education. *Journal of Teacher Education, 57*(3), 300–314.

Darling-Hammond, L. (2011). Restoring our schools: The quest for equity in the United States. *Canadian Education Association Theme Report, 51*(5), 17–18.

DeCuir, J., & Dixson, A. (2004). "So when it comes out, they aren't that surprised that it is there": Using critical race theory as a tool of analysis of race and racism in education. *Educational Researcher, 33*(5), 26–31.

Delgado, R. (1989). Symposium: Legal storytelling. *Michigan Law Review, 87,* 2073–2098.

Delgado, R., & Stefanic, J. (2001). *Critical race theory: An introduction.* New York, NY: NYU Press.

Delpit, L. (1988). The silenced dialogue: Power and pedagogy in educating other people's children. *Harvard Educational Review, 53*(3), 280–298.

Delpit, L. (1994). Seeing color: A review of White teachers. *Rethinking our classrooms: Teaching for equity and justice.* [Rethinking schools special edition]. Milwaukee, WI: Rethinking Schools.

Delpit, L. (1995). *Other people's children: Cultural conflict in the classroom*. New York, NY: New Press.

Demonte, J., & Hanna, S. (2014). Looking at best teachers and who they teach. *American Center for Progress, 7,* 17–18

Dimick, A. S. (2012). Students' empowerment in an environmental science classroom: Toward a framework for social justice science education. *Science Education, 96.* doi:10.1002/sce. 21035

Dixon, A. D., & Fasching, K. V. (2009). This is how we do it: Helping students understand culturally relevant pedagogy in diverse classrooms. In C. Compton-Lilly (ed.*), Breaking the silence: Recognizing the soul and cultural resources students bring to the classroom* (pp.109–124). Newark, DE*:* International Reading Association.

Donaldson, K. (1996). *Through students' eyes: Combating racism in United States schools*. Westport, CT: Greenwood Publishing Group.

Dover, A. G. (2013). Teaching for social justice. From conceptual framework to classroom practices. *Multicultural Perspectives, 15*, 311.

Early, G. (2015). *Freedom's story: Jazz and the African American literary tradition*. Retrieved from http://nationalhumanitiescenter.org/tserve/freedom/1917

Ensign, J. (2003). Including culturally relevant math in an urban school. *Educational Studies, 34*, 414–423.

Erickson, F., Mohatt, G., Spindler, G., & Spindler, L. (1982). *Doing the ethnography of schooling: Educational anthropology in action.* New York, NY: Holt, Rinehart & Winston.

Erickson, F. (2010). Culture in society and in educational practices. In J. A. Banks & C. A. McGee Banks (eds.), *Multicultural education: Issues and perspectives* (7th ed., pp. 33–56). Hoboken, NJ: Wiley.

Fairclough, N. (2001) *Language and power* (2nd ed.). London, United Kingdom: Longman Press.

Fasching-Varner, K., & Seriki, V. (2012). Moving beyond seeing with our eyes wide shut. A response to "There is no culturally responsive teaching spoken here." *Democracy and Education, 20*(1), 5.

Fine, M., & Weis, L. (2005). *Beyond silenced voices: Class race and gender in U.S. schools*. New York, NY: SUNY Press.

Fraser, J. W. (2002). Foreword. In J. J. Irvine (ed.), *In search of wholeness: African American teachers and their culturally specific classroom practices* (pp. ix–xiii). New York, NY: Palgrave.

Freire, P. (1970). *Pedagogy of the oppressed*. New York, NY: Continuum Press.

Freire, P. (1973). *Education for critical consciousness*. New York, NY: Bloomsbury.

Freire, P. (1992). *Pedagogy of the oppressed*. New York, NY: Continuum Press.

Foster, M. (1990). The politics of race: Through the eyes of African American teachers. *Journal of Education, 172*(3), 123–141.

Foster, M. (1997). *Black teachers on teaching.* New York, NY: New Press

Garmon, M. (2004). Changing pre-service teachers' attitudes/beliefs about diversity: What are the critical factors? *Journal of Teacher Education, 55*(3), 201–213.

Galman, S., Pica-Smith, C., & Rosenberger, C. (2009). Aggressive and tender navigations: Teacher educators confront whiteness in their practice. *Journal of Teacher Education, 61*(3), 225–236.

Gay, G., & Kirkland, K. (2003). Developing cultural critical consciousness and self-reflection in pre-service teacher education. *Theory into Practice, 42*(3), 181–187.

Gay, G. (2010). Acting on beliefs in teacher education for cultural diversity. *Journal of Teacher Education, 61*(12), 143–152.

Gay, G. (2013). Teaching to and through cultural diversity. *Curriculum Inquiry 43*(1), 48–70.

Girls Coalition Organization. (2005). *The girls' coalition of Greater Boston*. Retrieved from http://www.girlscoalition.org

Giroux, H., & McLaren, P. (1986). Teacher education and the politics of engagement: The case for democratic schooling. *Harvard Educational Review, 56*, 213–238.

Giroux, H., & McLaren, P. (1989). Schooling, cultural politics, and the struggle for democracy. In H. Giroux & P. McLaren (eds.), *Critical pedagogy, the state, and cultural struggle* (pp. 12–97). Albany, NY: SUNY Press.

Giroux, H., & Simon, R. (1989). Popular culture and critical pedagogy: Everyday life as a basis for curriculum knowledge. In P. McLaren & H. Giroux (eds.), *Critical pedagogy, the state and cultural struggle* (pp. 236–252) Albany, NY: SUNY Press.

Gitlin, A., Buendía, E., Crosland, K., & Doumbia, F. (2003). The production of margin and center: Welcoming–unwelcoming of immigrant students. *American Educational Research Journal*, *40*(1), 91–122.

Gordon, J. (2005). Inadvertent complicity: Colorblindness in teacher education. *Educational Studies: A Journal of the American Educational Studies Association*, *38*(2), 135–153.

Gorski, P. (2008). Peddling poverty for profit: Elements of oppression in Ruby Payne's framework. *Equity & Excellence in Education*, *41*(1), 130–148.

Grimberg, B. I., & Gummer, E. (2013). Teaching science from cultural points of intersection. *Journal of Research in Science Teaching, 50*(1), 12–32.

Guinier, L., & Torres, G. (2002). *The miner's canary: Enlisting race, resisting power, transforming democracy*. Cambridge, MA: Harvard University Press.

Haberman, M., & Post, L. (1992). Does direct experience change education students' perceptions of low-income minority students? *Midwestern Educational Researcher, 5*(2), 29–31.

Hagerman, M. A. (2014). White families and race: Colorblind and color consciousness approaches to white socialization. *Ethnic and Racial Studies, 37*(14), 2598–2614.

Hanson, S., & Moir, E. (2008). Beyond mentoring: Influencing the professional practice and careers of experienced teachers. *Phi Delta Kappan, 89*(6), 453–458.

Hawley, W. D., & Nieto, S. (2010). Another inconvenient truth: Race and ethnicity. *Educational Leadership, 68*(3), 66–71.

Helms, J. E. (1990). Toward a model of White racial identity development. In J. Helms (Ed.), Black and white racial identity: Theory, research, and practice (pp. 49ï 66). New York, NY: Greenwood Press.

Helms, J. E. (1990). *Black and White racial identity: Theory, research, and practice*. New York, NY: Greenwood Press.

Herrnstein, R., & Murray, C. (1994). *The bell curve: Intelligence and class structure in American Life.* New York, NY: Free Press.

Hill, M. L. (2009). *Beats, rhymes, and classroom life: Hip-hop pedagogy and the politics of identity*. New York, NY: Teachers College Press.

Holbein, M., & Reigner, R. (2007). Collaboration, reflection, and research in teaching reading: A teacher education perspective. *Journal of Reading Education, 32*(3), 44–46.

Hollins, E., & Guzman, M. T. (2005). Research on preparing teachers for diverse populations. In M. Cochran-Smith & K. Ziechner (Eds.), *Studying teacher education: The report of the AERA panel on research and teacher education* (pp. 477–548). Mahwah, NJ: Lawrence Erlbaum.

Howard, G. (1999). *We cannot teach what we don't know*. New York, NY: Teachers College Press.

Howard, G. (2006). *We cannot teach what we don't know: White teachers, multiracial schools.* New York, NY: Teachers College Press.

Howard, T. (2001). Telling their side of the story: African American students' perceptions of culturally relevant teaching. *Urban Review 33*(2), 131–149.

Howard, T. (2003). Culturally relevant pedagogy: Ingredients for critical teacher reflection. *Theory Into Practice, 42*(3), 195–202.

Hughes, L. (1959). *Harlem: Selected poems.* New York, NY: Alfred A. Knopf.

Hughes, L. (1951). *Montage of a dream deferred*. New York, NY: Holt.

Hyland, N. E. (2009). One White teacher's struggle for culturally relevant pedagogy: The problem of the community. *New Educator, 5*(2), 95–112.

Hytten, K., &Warren, J. (2003). Engaging Whiteness: How racial power gets reduced in education. *International Journal of Qualitative Studies in Education, 16*(1), 65–89.

Irvine, J. J. (1990). *Black students and school failure: Policies, practices, and prescriptions*. Westport, CT: Greenwood Press.

Irvine, J. J., & Fraser, J. (1998). Warm demanders: Do national certification standards leave room for the culturally responsive pedagogy of African American teachers? *Education Week, 17*(35), 56.

Jewell, M. L. (2007). What does mentoring mean to experienced teachers? A phenomenological interview study. *Teacher Educator, 42*(4), 289–303.

Johnson, K. A., & Adams, M. (2002). Editor's introduction. *Equity & Excellence in Education, 35*(3), 195–198.

Jones, N., Youngs, P., & Frank, K. (2013). The role of school-based colleagues in shaping the commitment of novice special and general education teachers. *Exceptional Children, 79*(3), 365–383.

Jordan, C. (1985). Translating culture: From ethnographic information to educational programs. *Anthropology and Education Quarterly, 16*(2), 105–123.

Kandaswamy, P. (2007). Beyond colorblindness and multiculturalism: Rethinking antiracist pedagogy in the university classroom. *Radical Teacher, 80*(1), 611–612.

King, J. (1991). Dysconscious racism: Ideology, identity, and the miseducation of teachers. *Journal of Negro Education, 60*(2), 133–146.

King, J. E., & Ladson-Billings, G. (1990). The teacher education challenge in elite university settings: Developing critical perspectives for teaching in a democratic and multicultural society. *European Journal of Intercultural Studies, 1*, 15–30.

Kissau, S. P., & King, E. T. (2015). Peer mentoring second language teachers: A mutually beneficial experience? *Foreign Language Annals, 48*(1), 143–160.

Kivel, P. (1996). *Uprooting racism: How White people can work for racial justice*. Philadelphia, PA: New Society.

Knight, J. (2009). Instructional coaching. In J. Knight (Ed.), *Coaching approaches and perspectives* (p. 16). Thousand Oaks, CA: Corwin Press.

Koerner, M. E., & Abdul-Tawwab, N. (2006). Using community as a resource for teacher education: A case study. *Equity & Excellence in Education*, *39*(1), 37–46.

Kohl, H. R. (1967). *36 children*. Westminster, United Kingdom: Plume Press.

Kohl, H. (1980). Can the schools build a new social order? *Journal of Education, 62*(3), 57–66.

Kohl, H., & Nathan, J. (1991). An interview with Herbert Kohl: Toward educational change and economic justice. *Phi delta Kappa International, 72*(9), 678–681.

Kohli, R. (2012). Racial pedagogy of the oppressed: Critical interracial dialogue for teachers of color. *Equity & Excellence in Education, 45*(1), 181–196.

Kose, B., & Lim, E. (2011). Transformative professional learning within schools: Relationship to teachers' beliefs, expertise, and teaching. *Urban Review, 43,* 196–216.

Kozol, J. (1967) *Death at an early age*. Westminster, United Kingdom: Plume.

Kvale, S. (1996). *Interviews: An introduction to qualitative research interviewing*. Thousand Oaks, CA: Sage Press.

Ladson-Billings, G. (1994). *The dreamkeepers: Successful teachers of African American children.* San Francisco, CA: Jossey-Bass.

Ladson-Billings, G. (1995a). *The dreamkeepers: Successful teacher of African American children*. San Francisco, CA: Jossey-Bass.

Ladson-Billings, G. (1995b). Toward a theory of culturally relevant pedagogy. *American Educational Research Journal, 32*(3), 465–491.

Ladson-Billings, G. (1999). Preparing teachers for diverse student populations: A critical race theory perspective. *Review of research in education, 24,* 211–247.

Ladson-Billings, G. (2001). *Crossing over to Canaan: The journey of new teachers in diverse classrooms*. San Francisco, CA: Jossey-Bass.

Ladson-Billings, G. (2006a). It's not the culture of poverty; it's the poverty of culture. *Anthropology and Education Quarterly, 37*(2) 104–109.

Ladson-Billings, G. (2006b). Teachers quality: Conversations on quality. *Rethinking Schools, 20*(2), 12.

Ladson-Billings, G. (2006c). Yes, but how do we do it? Practicing culturally relevant pedagogy. In J. Landsman & C. Lewis (Eds.), *White teachers diverse classrooms: A guide to building inclusive schools, promoting high expectations and eliminating racism* (pp. 29–42). Sterling, VA: Stylus.

Ladson-Billings, G. (2009). *The dreamkeepers: Successful teacher of African American children*. San Francisco, CA: Jossey-Bass.

Lederman, J., & Kerr, C. (2015 October 24). Obama encourages limits on standardized testing in schools. *Associated Press.* Retrieved from http://connect.gulfive.com/staff/bamaap/posts.htm

Leonardo, Z. (2008). Reading Whiteness: Antiracist pedagogy against white racial knowledge. In W. Ayers, T. Quinn, & D. Stovall (Eds.), *Handbook of social justice in education* (pp. 231–248). New York, NY: Routledge.

Lewis, A. (2001). There is no race in the schoolyard: Colorblind ideology in an (almost) all-White school. *American Educational Research Journal, 38*(4), 781–811.

Lewis, C. (2001). *Literary practices as social acts: Power, status and cultural norms in the classroom.* New York, NY: Routledge.

Lincoln, Y., & Guber, E. (1985). *Naturalistic inquiry*. Beverly Hills, CA: Sage.

Lorde, A. (1992). Black America, age, race, class, and sex: Women redefining difference. In M. Andersen & P. Hill Collins (Eds.), *Race class and gender: An anthology* (pp. 495–502). Belmont, CA: Wadsworth Press.

Luwisch, F. E. (2001). Understanding what goes on in the heart and the mind: Learning about diversity and coexistence through storytelling. *Teaching and Teacher Education, 17*(2), 133–146.

Lynn, M. (1999). Towards a critical race pedagogy: A research note. *Urban Education, 33*(5), 606–626.

Lynn, M., & Dixson, X. (2013). *Handbook of critical race theory in education*. London, United Kingdom: Routledge.

Lum, L. (2009). The Obama era: A post-racial society. *Diverse: Issues in Higher Education, 25*(26), 14–16.

Mahiri, J. (1998). *Shooting for excellence: African American and youth culture in new century schools*. Urbana, IL: National Council of Teachers of English.

Mahoney, N. (2014). *Language change: A special report.* National Science Foundation. Retrieved from www.nsf.gov/news/specialreport/linguistics/change.jsp

Marx, S. (2008). Popular teachers of Latina/o kids: The strengths of personal experiences and the limitations of Whiteness. *Urban Education, 43*(1), 29–67.

Marshall, C., & Rossman, G. (2006). *Designing qualitative research*. Thousand Oaks, CA: Sage.

Marable, M. (1992). *Black America.* Westfield, NJ: Open Media.

Matsuda, M., Lawrence, C., Delgado, R., & Crenshaw, K. (1993). *Words that wound: Critical race theory, assaultive speech and the first amendment.* Boulder, CO: Westview.

McCormick, J. (2000). *The Utah adventure: History of a centennial state*. Salt Lake City, UT: Gibbssmith.

McDonough, K. (2009). Pathways to critical consciousness: A first year teacher's engagement with issue of race and equity. *Journal of Teacher Education, 60*(5), 528–537.

McEwan, H., & Egan, K. (1995). *Narrative in teaching, learning, and research.* New York, NY: Teachers College Press.

McIntosh, P. (1990). White privilege: Unpacking the invisible knapsack. *Journal of Independent Schools, 1*(32), 12.

McIntyre, A. (1997). *Making meaning of Whiteness: Exploring racial identity with White teachers*. Albany, NY: SUNY Press.

McIntyre, A. (2000). A response to Rose Hernandez Sheets. *Educational Researcher, 29*(9), 26–27.

McIntyre, A. (2002). Exploring Whiteness and multicultural education with prospective teachers. *Curriculum Inquiry, 32*(1), 31–49.

McKenzie, K., Christman, D., Hernandez, F., Fierro, E., Capper, C., Dantley, M. Scheurich, J. (2008). From the field: A proposal for educating leaders for social justice. *Education Administration Quarterly, 44*(1), 38–59.

McKenzie, K., & Scheurich, X. (2004). Equity traps: A useful construct for preparing principals to lead schools that are successful with racially diverse students. *Educational Administration Quarterly, 40*(5), 601–632.

McLaren, P. (1989). *Life in schools.* White Plains, NY: Longman Press.

McMahon, B. J. (2003). Putting the elephant into the refrigerator: Student engagement, critical pedagogy and antiracist education. *McGill Journal of Education, 38*(2), 257–273.

McVee, M. B. (2004). Narrative and the exploration of culture in teachers' discussions of literacy, identity, self, and other. *Teaching and Teacher Education, 20*(8), 881–899.

Melnick, S. L., & Zeichner, K. M. (1998). Teacher educations responsibility to address diversity issues: Enhancing institutional capacity. *Theory Into Practice, 37*(2), 88–95.

Merriam, S. B. (Ed.). (2001). *The new update on adult learning theory*. Hoboken, NJ: Jossey-Bass.

Milner, H. R. (2003a). Reflection, racial competence, and critical pedagogy: How we do prepare preservice teachers to pose tough questions? *Race Ethnicity and Education, 6*(2) 193–208.

Milner, H. R. (2003b). Teacher reflection and race in cultural contexts. *Theory Into Practice, 42*(3), 173–190.

Milner, H. R. (2008). Disrupting deficit notions of difference: Counter-narratives of teachers and community in urban education. *Teaching and Teacher Education, 24*, 1573–1598.

Milner, H. R. (2011). Culturally relevant pedagogy in a diverse urban classroom. *Urban Review, 43*(1), 66–89.

Moll, L. C., & Gonzales, N. (1994). Lessons from research about language minority children. *Journal of Reading Behavior, 26,* 439–456.

Morrison, K., Robbins, H., & Rose, D. (2008). Operationalizing culturally relevant pedagogy: A synthesis of classroom based research. *Equity & Excellence in Education, 41*(4) 433–452.

Morrow, S. L. (2005). Quality and trustworthiness in qualitative research in counseling psychology. *Journal of Counseling Psychology, 52*(2), 250–260.

Morrow, S. L. (2007). Qualitative research in counseling psychology: Conceptual foundations. *Counseling Psychologist, 35*, 209–235. doi:10.1177/0011000006286990

Murray, C. B., & Clark, R. (1990). Targets of racism. *American School Board Journal, 177*(6), 22–24.

National Center for Education Statistics. (2012). *Characteristics of fulltime teachers*. (Indicator 172012).

Ngai, P. B. Y. (2004). A reinforcing curriculum and program reform proposal for 21st Century teacher education: Vital first steps for advancing K–12 multicultural education. *Equity & Excellence in Education, 37*(4), 321–331.

Nieto, S. (1999). Title. In G. R. Howard (Ed.), *We cannot teach what we don't know: White teachers, multiracial schools* (pp. 1–10). New York, NY: Teachers College Press.

Obidah, J., & Karen, T. (2001). *Because of the kids: Facing racial and cultural differences in schools.* New York, NY: Teachers College Press.

Paley, V. (1979) *White teacher*. Cambridge, MA: Harvard University Press.

Parker, L., & Lynn, M. (2002). What's race got to do with it? Critical race theory's conflict with and connections to qualitative research methodology and epistemology. *Qualitative Inquiry, 8*(1), 72.

Patton, M. Q. (2015). *Qualitative research & evaluation methods: Integrating theory and practice* (4th ed.). Thousand Oaks, CA: Sage.

Patton, L. D., & Bondi, S. (2015). Nice White men or social justice allies? Using critical race theory to examine how White male faculty and administrators engage in ally work. *Race, Ethnicity, and Education*, *18*(4), 488–514.

Payne, R. K. (2005) *A framework for understanding poverty*. Highlands, TX: Aha! Press.

Pew Executive Summary. (2008). Pew Research Center: Pew social & Demographic Trends.

Phillips, L. (2006). *The womanist reader*. New York, NY: Routledge Press.

Picower, B. (2009). The unexamined Whiteness of teaching: How White teachers maintain and enact dominant racial ideologies. *Race, Ethnicity, and Education, 12*(2), 197–215.

Picower, B. (2012). Teacher activism: Enacting a vision for social justice and equity. *Excellence in Education*, *45*(4), 561–574, doi:10.1080/10665684.2012.717848

Picower, B. (2012). *Practice what you teach: Social justice education in the classroom and the streets.* London, United Kingdom: Routledge, Taylor & Francis Group.

Polkinghorne, D. (1995). Narrative configuration in qualitative analysis. *International Journal of Qualitative Studies in Education*, *8*(1), 523.

Pollack, T. (2012). Unpacking everyday teacher talk about students of color: Implications for teachers and school leader development. *Urban Education, 84*(6), 863–894.

Polluck, M. (2010). *Because of race: How Americans debate harm and opportunity in our schools*. Princeton, NJ: Princeton University Press.

Ponterotto, J. (2005). Qualitative research in counseling psychology: A primer on research paradigms and philosophy of science. *Journal of Counseling Psychology, 52*(2), 126–136.

Porter, A., Garet, M., Birman, B., Desmone, C., & Yoon, K. (2000). *Does professional development change teaching practices: Results from a three year study.* United States Department of Education Brief. Washington, DC.

Portin, B. (2000). The changing urban principalship. *Education and Urban Society, 32*(4), 492–505.

Poiter, B. (2004 August 26). GSE's Pollock explores "colormuteness" in American education. *Harvard University Gazette.* Retrieved from www.news.harvard.edu/gazette

Rezai-Rashti, G. (1995). Multicultural education, antiracist education, and critical pedagogy: Reflections on everyday practice. In G. Rezai-Rashti (Ed.), *Antiracism, feminism and critical approaches to education* (pp. 1–19) Stevenspoint, WI: Cornerstone Press.

Ritterhouse, J. (2006). *Growing up Jim Crow: How Black and White southern children learned race*. Chapel Hill, NC: University of North Carolina Press.

Ryan, P. (2005). *When Marian sang: The true recital of Marian Anderson*. New York, NY: Scholastic Press.

Rollins, J. (2010). Art education at the turn of the tide: The utility of narrative in curriculum making and education Research. *Art Education, 63*(3), 6–12.

Rolon-Dow, R. (2005). Critical care: A color(ful) analysis of care narratives in the schooling experiences of Puerto Rican girls. *American Educational Research Journal, 42*(1), 77–111

Rossman, G., & Rallis, S. (2003). *Learning in the field: An introduction to qualitative research.* Thousand Oaks, CA: Sage.

Rushton, S. P. (2004). Using narrative inquiry to understand a student-teacher's practical knowledge while teaching in an inner-city school. *Urban Review, 36*(1), 61–79.

Scheuer, J. (2003). Special issue: Narratology. *Journal of Counseling Psychology, 52*(2), 1–184.

Schneidewind, N. (2005). "There ain't no White people here!" The transforming impact of teachers' racial consciousness on students and schools. *Equity & Excellence in Education, 38*(4), 280–289.

Singleton, G., & Hayes, C. (2008). Beginning conversations about race. In M. Polluck (ed.), *Everyday anti-racism: Getting real about race in school* (p. 18). New York, NY: New Press.

Singleton, G., & Linton, C. (2006). *Courageous conversations: A field guide for achieving equity in schools.* Thousand Oaks, CA: Corwin Press.

Siwatu, K. O., Frazier, P., Osaghae, O. J., & Starker, T. V. (2011). From maybe I can to yes I can: Developing preservice and inservice teachers' self-efficacy to teach African American students. *Journal of Negro Education, 80*(3), 209–222.

Sleeter, C. (1994). White racism. *Multicultural Education, 1*(4), 539.

Sleeter, C. (2001). Diversity vs. White privilege. *Rethinking Schools Online, 15*(2). Retrieved from www.rethinkingschools.org

Sleeter, C. (2001). Preparing teachers for culturally diverse schools: Research and the overwhelming presence of Whiteness. *Journal of Teacher Education, 52*(2), 94–104.

Sleeter, C. (2008). Critical family history, identity, and historical memory. *Educational Studies, 43*(2), 114–124.

Sleeter, C. (2012). Confronting the marginalization of culturally responsive pedagogy. *Urban Education, 47*(3), 562–584.

Sleeter, C., Torres, M., & Laughlin, P. (2004). Scaffolding conscientization through inquiry in teacher education. *Teacher Education Quarterly, 31*(1), 81–96.

Smith-Maddox, R., & Solórzano, D. (2002). Using critical race theory, Paulo Freire's problem-posing method, and case study research to confront race and racism in education. *Qualitative Inquiry, 8*(1), 66–84.

Smedley, A. (2007). *The history of the idea of race . . . and why it matters*. Paper presented at the meeting of the American Anthropological Association ("Race, Human Variation and Diseases: Consensus and Frontiers Conference"), Warrenton, Virginia

Solórzano, D. (1997). Images and words that wound: Critical race theory, racial stereotyping, and teacher education. *Teacher Education Quarterly, 24*, 5–19.

Solórzano, D., & Yosso, T. (2002). Critical race methodology: Counter-storytelling as an analytical framework for education research. *Qualitative Inquiry, 8*(1), 23–44.

Stockett, K. (2010). *The help*. New York, NY: Berkley Press.

Stovall, D. (2006). Forging community in race and class: Critical race theory and the quest for social justice in education. *Race Ethnicity and Education. 9*(3), 243–259.

Suzuki, L., Ahluwalia, M., Mattis, J., & Quizon, C. (2005). Ethnography in counseling psychology research: Possibilities for application. *Journal of Counseling Psychology, 52*(2), 206–214.

Tate. W. F. (1997). Critical race theory and education: History; theory and implications. In M. Apple (Ed.), *Review of research in education* (pp. 195–247). Washington, DC: American Educational Research Association.

Tatum, B. (1992). Talking about race, learning about racism: The application of racial identity development theory in the classroom. *Harvard Education Review, 62*(2), 1–25.

Tatum, B. (1994). Teaching White students about racism: The search for White allies and the restoration of hope. *Teachers College Record, 95*(4), 462–476.

Taylor, M. (1976). *Roll of thunder, hear my cry*. New York, NY: Bantam Press.

Tiedt, P. L., & Tiedt, I. M. (2010). *Multicultural teaching: A handbook of activities, information and resources*. Boston, MA: Allyn & Bacon.

Tiezzi, L. J., & Cross, B. E. (1997). Utilizing research on prospective teachers' beliefs to inform urban field experiences. *Urban Review, 29*(2), 113–125.

Tillman, L. (2003). Mentoring, reflection, and reciprocal journaling. *Theory into Practice, 42*(3), 226–233.

Thompson, A. (2003). *Whiteness theory and education.* Unpublished syllabus for ECS 662-4001 & 762-4001, Fall 2003, College of Education, U of U, SLC, Utah.

Ullucci, K. (2011). Learning to see: The development of race and class consciousness in White teachers. *Race, Ethnicity and Education, 14*(4), 561–577.

Urrieta, L. (2005). *Performance theories in education: Power, pedagogy, and the politics of identity*. Tucson, AZ: University of Arizona Press.

Vaught, S. E., & Castagno, A. E. (2008). "I don't think I'm a racist": Critical race theory, teacher attitudes, and structural racism. *Race, Ethnicity, and Education*, *11*(2), 95–113.

Vaught, S. (2008). Writing against racism: Telling white lies and reclaiming culture. *Qualitative Inquiry, 14*(4), 566–589.

Villegas, A. M., & Lucas, T. (2002). Preparing culturally responsive teachers: Rethinking the curriculum. *Journal of Teacher Education*, *53*, 20–32.

Walker, A. (1989). *Living by the word: Selected writings.* New York, NY: Houghton Mifflin.

Wang, J., & Odell, S. (2002). Mentored learning to teach according to standards based reform: A critical review. *Review of Educational Research, 72*(3), 481–546.

West, C. (2008). Beginning conversations about race. In M. Polluck (ed.), *Everyday anti-racism: Getting real about race in school* (p. 18). New York, NY: New Press.

Willis, A., Montavon, M., Hunter, H., Burke, L., & Herrera, A. (2008). *On critically conscious research: Approaches to language and literacy research*. New York, NY: Teachers College Press.

Wyatt, T. A. (2014). Teaching across the lines: Adapting scripted programmes with culturally relevant/responsive teaching. *Pedagogy Culture & Society*, *22*(3), 447–469.

Yosso**,** T. (2002). Toward a critical race curriculum. *Equity & Excellence in Education, 35*(2), 93–107.