"WE NEED NEW COMMUNITIES":

WHITE TEACHER EDUCATORS TALK ABOUT RACE

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ABSTRACT

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The purpose of this study was to examine how spaces for difficult conversations, particularly about race, are created so teacher educators can begin to consider how to prepare teachers to facilitate these spaces and, ultimately, these conversations, in an effort to improve racial literacy amongst students, both K12 and secondary. This is an urgent need in the U.S., where the silence about race has broken through in ways that have been destructive. The significance of this study, therefore, lies in the exploration of how white teacher educators constructed spaces for new conversations about race, as this can directly impact the way they prepare teacher candidates to do the same in K12 classrooms.

In studying the construction of a space where these conversations were possible, and where hegemonic norms and the hidden curriculum could be questioned and disrupted, I argue that we can rethink how educators take up the ideals of multicultural education as well as culturally relevant and sustaining pedagogies in classroom spaces. Though this study offers insight into just one group of white teacher educators as it coexists within the larger framework of school spaces in New York City and is nested within the institution of U.S. schooling and society writ large, the study's results may contribute to understandings of what a "brave" space for tough conversations looks like for American school teachers and children and how it can be produced.

Through both discourse and spatial analysis of data produced through audio- and video-taping of eight monthly meetings, individual interviews, and the generation and collection of artifacts, my key findings are grounded in the pervasiveness of white supremacy in education. With this understanding, white educators must work to understand that there is no "one right way" to begin disrupting white supremacy in the classroom. Therefore, white teacher educators need new communities to begin addressing the ways in which white teacher educators are able to engage in talking about race and ultimately work toward facilitating spaces where their teacher candidates can then do the same.

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Chapter I

INTRODUCTION TO THE STUDY

Since the inception of the United States, the concept of race has been constructed, re-constructed, and employed to maintain social control. The evidence of race as a form of social control is apparent in Antebellum, Reconstruction, Jim Crow, Civil Rights eras, and beyond, and can be tracked through US census categories as "Black" moved from "slaves" to "Black and mulatto" to classifications of "one-quarter" or "one-eighth" Black (Pew Research Center, 2015). In contemporary society, evidence of police brutality, racial profiling, mass incarceration, and income disparity has been recorded (Alexander, 2010; Coates, 2015, 2017; Stevenson, 2014), and movements such as Black Lives Matter have risen in response to Black deaths at the hands of police. As Black Americans have resisted this state agenda to deprive Black people of their dignity in ways that make being born Black in the United States a dangerous fate, some white Americans have countered with "all lives matter." This response represents a blatant example of color-evasiveness (Annamma et al., 2017), where choosing not to see or talk about race "is a way to willfully ignore the experiences of people of color" (p. 156) that reproduces the power structures of white supremacy. This silence around race leads to a chasm of desperate inequality right under the noses of a society that, as a former social studies teacher, I would like to—but cannot—believe guarantees freedom and equality for all citizens.

Social media has increasingly provided a platform for white supremacist views that remained on the margins until the election of our first Black president and the subsequent

backlash fueled by Trump's candidacy and unlikely election as president (Coates, 2017). These events coincided with the rapid rise in the percentage of adults using social media (Pew Research Center, 2012) such that, among this growing audience, the topic of race has simultaneously been silenced and exposed via social media. This has revealed both the deep-seated antagonisms that make up the backbone of our country and spaces for resistance and activism. Yet this double-edged sword often results in selective conversations occurring in echo chambers of like-minded people rather than crossing the boundaries between disparate factions. If Americans are unable to talk about these antagonisms across the racial divide, how can the work of productively grappling with racial tension begin?

Attempts to address the inequalities between races in schools have been made. For example, the Supreme Court, via *Brown v. Board of Education* (1954), ruled that segregated schools were inherently unequal, and yet efforts to desegregate failed (Erickson, 2012; Highsmith & Erickson, 2015; Wells et al., 2005). White parents resisted and undermined legislation such that some schools were closed and entire school districts were rezoned; this bending of the rules enacted in new school and federal policies allowed for continued segregation (Erickson, 2011). Widespread protests of school desegregation even necessitated use of the National Guard to protect African American students, such as the Little Rock Nine, attempting to desegregate schools. Through these few examples, it is possible to see just how hard it is to impact structural societal change. "Instead of providing more and better educational opportunities, school desegregation has meant increased white flight along with a loss of African-American teaching and administrative positions" (Ladson-Billings & Tate, 1995, pp. 55-56), such that desegregation efforts are seen as "successful" only if white parents and students are pleased with the outcome (Ladson-Billings & Tate, 1995).

It should come as no surprise, then, that schools are more segregated today than ever before (Kucsera, 2014; OneNYC 2050, 2019), and this segregation is often justified

in a number of different ways. Whole schools are segregated by district zoning, thus magnifying the effects of redlining and its resultant housing segregation, particularly in urban areas. Within schools themselves, students are tracked (Oakes et al., 1997) and given labels such as special education identification (Blanchett, 2006), which can make students ineligible for certain courses and programs. Research shows that students are also segregated when it comes to how discipline is handled, with disproportionate behavioral citations taking nondominant[1] students (Gutierrez et al., 2009) out of the classroom (Skiba et al., 2002). Recent scholarship has shown that New York City, a city that prides itself on diversity, is one of the worst offenders (Kucsera, 2014). This segregation is reinforced by textbooks and Common Core and State Standards, which continue to present a curriculum dominated by Western and white narratives. The fact that the American teaching force continues to be dominated by white teachers as student bodies become ever more diverse (U.S. Department of Education, 2016) also contributes to an emphasis on white culture.

For all of these reasons, among others, "racial literacy" has been proposed as essential to disrupting the dominance of whiteness in school norms, policies, and practices. Lani Guinier (2004) argued that we as Americans have not yet begun to recognize the ways in which our racialized past—and present—has shaped society. When "racism—meaning the maintenance of, and acquiescence to, racialized hierarchies governing resource distribution—has not functioned simply through evil or irrational prejudice" but rather as "an artifact of geographic, political, and economic interests" (p. 98), the relationship between race and power is easily recognizable. Efforts such as *Brown v. Board* have served merely to treat the effects of racism while not addressing the problem of race itself—the problem of white supremacy. In response, Guinier advocates

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[1]Here, I use the term *nondominant* as coined by Gutierrez et al. (2009) (and as opposed to minoritized or students of color) to represent the inequitable power relationships between dominant and nondominant groups, regardless of relative size.

for racial literacy, a literacy that "decipher[s] the dynamic interplay among race, class, and geography" (p. 114). She defines racial literacy as contextual, cognizant of power relations, and aware of the relationship among race, class, geography, etc. Racial literacy matters for every American as it impacts the opportunities available for all. If we, as Americans, are unable to associate race with our social, political, and economic structure, we cannot forge ahead. Yet, where is the space to disrupt a racist system? As an educator, I focus on schools as a critical site for developing racial literacy where talking about race includes use of both racial identifiers (Pollock, 2004) and coded race language, such as "diversity," "urban," etc. In this study, race talk also encompasses both historical and present events that are racial in nature, e.g., slavery, segregation, integration, mass incarceration, police profiling, etc.

Background of the Problem

Curriculum has always been saturated in culture. However, the culture valued and reproduced is that of heteronormative middle-class white males. This whitewashed curriculum, though presumed neutral, has silenced topics of race, conflict, and inequity. Despite the lived reality of inequalities both in school and in society, serious attempts to make curricular and pedagogical space for talking about diversity within this model of schooling have been made. Beginning with the multicultural movement, which grew out of the Civil Rights Movement (Banks & Banks, 2010; Sleeter & Grant, 1987), and moving to culturally relevant and, more recently, culturally sustaining pedagogies, educators have experimented with bringing multiple, previously silenced, viewpoints into the classroom. Efforts to move beyond dominant values and toward improved racial literacy have been made, but they have also been undermined (Howard & Rodriguez-Minkoff, 2017).

Multicultural Education

Multicultural education was intended to "reform the school and other educational institutions so that students from diverse racial, ethnic, and social-class groups will experience educational equality" (Banks, 1993, p. 3). Ensuring that the lives of nondominant students would be reflected in the curriculum (Milner, 2005) was critical to achieving this outcome. Banks's stated goal for multicultural education built on the work of many other multicultural educators who initially focused on race and ethnicity (e.g., Abrahams & Troike, 1972; Brembeck & Hill, 1973; Carlson, 1976; Carter, 1983; Lewis, 1976; Nieto, 1992; Parekh, 1986; Sims & de Martinez, 1981; Suzuki, 1984). Over time, multicultural education grew to also concentrate on inequities based on sex, class, and ability through inclusion of the perspectives of women, lower socioeconomic classes, and the (dis)abled (Banks & Banks, 2016; Sleeter & Grant, 1987). However, the intent of this movement has not been fully realized, as multiculturalism was intended to not only produce changes in curriculum but also in pedagogy (Banks, 1993; Sleeter & Grant, 1987). Though researchers have, since the 1970s (Sleeter & Grant, 1987), been promoting multiculturalism as a way to reduce prejudice in students, integrate other cultures into content, build an understanding of how knowledge is constructed, and empower nondominant students (Banks, 2009), it has not yet had the desired effect on racial inequities in the school or larger society (Gay, 1992), as evidenced by the lack of change in the types of studies included in the first (1989) and most recent (2016) editions of Banks and Banks's edited collection, *Multicultural Education: Issues and Perspectives*. Few studies of multicultural education in action have been conducted, as the bulk of research on the topic theorizes multicultural education and offers suggestions for enactment (Sleeter & Grant, 1987). When implemented in the color-evasive and purportedly neutral curricula and teaching practices that have dominated schools since their inception, teachers tend to incorporate the heroes and holidays of other cultures. This attempt, though, is the most superficial level of multicultural engagement as

described by Banks (1998), rather than a more transformative approach where students and teachers actively grapple with the tough topics of race and culture (Banks, 1998). Even this low level of engagement, where multiculturalism is added on, is uncommon; most students are offered little, if any, multicultural education (Gay, 2004).

In 1983, Geneva Gay warned that an overexpansion of categories included under the multicultural education umbrella could result in a failure to explicitly address race or racism in the classroom. Not only did this warning go unheeded in a desire to also acknowledge the oppression experienced by people with diversities of social class and sexual orientation, for example (Howard & del Rosario, 2000), but American society on the whole has been falsely led to believe that, through multiculturalism and its enacted color-evasiveness, the problem of race has been addressed (Bonilla-Silva, 2003). However, this assumption is the result of a misinterpreted and watered down conception of multiculturalism. In turn, multicultural education has become additive; cultures other than white, middle-class culture are superficially celebrated in the classroom through food, dance, and stories, while questions of oppression and social justice remain unexamined (Ladson-Billings, 1998; Ladson-Billings & Tate, 1995). In this way, the existence of other cultures is acknowledged in the classroom, but the enacted curriculum continues to be monocultural as it recognizes and perpetuates white middle-class norms and values.

Culturally Relevant Pedagogy

Culturally relevant pedagogy, or infusing teaching practice with "the ability to link principles of learning with deep understanding of (and appreciation for) culture" (Ladson-Billings, 2014, p. 77), has been another way that educational scholars have attempted to work toward an equitable and just education that includes marginalized groups in schooling. Grounded in the assumption that students have better learning outcomes when academic materials are made relevant to their lives (Gay, 2000), and

originally theorized as an alternative to deficit-based thinking about African American students (Ladson-Billings, 2014), this pedagogy is grounded in three tenets. First, students must be able to succeed academically. Second, these students should accept and foster their cultural identity and competence. Third, students should "[develop] critical perspectives that challenge inequities that schools (and other institutions) perpetuate" (Ladson-Billings, 1995b, p. 469). Numerous researchers (e.g., Brown-Jeffy & Cooper, 2011; Hefflin, 2002; Howard, 2001) have since developed their own principles of culturally relevant pedagogy, reflecting an inconsistency in the definition and implementation of it (Young, 2010). Often, the original three tenets are not in studies of culturally relevant pedagogy in practice. Ultimately, classroom teachers, particularly white teachers (Warren-Grice, 2017) have had difficulties translating the theory of culturally relevant pedagogy into practice, such that enactment of this pedagogy has taken a superficial form (Howard & Rodriguez-Minkoff, 2017). Rather than critically analyzing the curriculum through multiple perspectives or emphasizing race in the classroom (Milner, 2017), the practice of culturally relevant pedagogy often takes the form of teachers discussing contributions of Blacks during February and incorporating texts by authors of color (Ladson-Billings, 1995a, 2014; Paris & Alim, 2014). Instead, teachers should be working to leverage this value to create "a wider culture that embraces high expectations and collegial support from the school, the community, and society at large" (Young, 2010, p. 53). If students are not academically successful, culturally aware, and able to question the structures of society (e.g., structures resulting in issues of mass incarceration, gun laws, and school choice) because of this awareness, culturally relevant pedagogy has not been well-implemented (Ladson-Billings, 1995a, 2014). Similarly, if teachers are unable to disrupt the power relations of student/teacher such that the teacher becomes a student of culture in the classroom, can authentic culturally relevant pedagogy exist?

Culturally Sustaining Pedagogy

Culturally sustaining pedagogy has been called the "remix" of culturally relevant pedagogy (Paris, 2012). Building on the work of culturally relevant pedagogues before him, Paris argues that cultural relevance does not go far enough in supporting students in maintaining their multiple cultures and linguistic practices. He claims, "It is quite possible to be relevant to something or responsive to it without ensuring its continuing presence in a student's repertoire of practice" (p. 95). Because valuing a culture does not equate with maintaining it, Paris suggests culturally sustaining pedagogy as a response to a changing environment and the changing needs of American students. This proposed pedagogy "seeks to perpetuate and foster—to sustain—linguistic, literate, and cultural pluralism as part of the democratic project of schooling" (p. 93). This work is especially relevant in light of a cultural system bent on perpetuating hegemony through a single unified culture, one that normalizes whiteness and works to benefit white middle-class heterosexual males in the context of an ever-diversifying and globalizing setting (Paris, 2012). The pushback to "white middle-class norms" (Paris & Alim, 2014, p. 86) found in culturally sustaining pedagogy allows the backgrounds of diverse students to be honored in the classroom despite the "monolingual/monocultural educational policies across the nation" (p. 88). Culturally sustaining pedagogy not only honors past contributions of people of color but also acknowledges and engages with current cultural elements, such as hip-hop (Alim & Haupt, 2017) and the linguistic creativity of multilingual children (Bucholtz et al., 2017). In this way, culturally sustaining pedagogy creates the conditions for diverse students to successfully navigate an ever-changing society by helping them to understand how their unique cultural backgrounds can be seen as an asset. Though the culturally sustaining movement is nascent, it faces systemic challenges in the form of restrictive language policies, as those enacted in Arizona, California, and Massachusetts (Gandara & Hopkins, 2010), since rescinded in California and Massachusetts (Mitchell,

2019), in addition to the xenophobic rhetoric originating in the White House from 2016 to 2020.

Statement of the Problem

While each of the curricular approaches discussed above has the potential to radically alter schooling for all students, American schools have continued to resist change. Sixty-four years after *Brown v. Board of Education* and decades after the beginning of the multicultural education movement and the application of Critical Race Theory to education (Ladson-Billings & Tate, 1995; Tate, 1997), its goals have not been fully realized, particularly in terms of improved race relations. Rather, schools continue to serve as sites of systematic oppression with reproduction of the dominant discourse through textbooks, standards, and pedagogies (Baker, 2005; Ladson-Billings, 1998; Picower, 2021; Picower & Mayorga, 2015). As Applebee (1996) admits, "discussions of curriculum in American schools and colleges have usually focused on what is most worth knowing" (p. 3), often defined as the cultural capital where "culture" denotes white, Anglo-Saxon, and Protestant ideals. These normalized "inequalities are a logical and predictable result of a racialized society in which discussions of race and racism continue to be muted and marginalized" (Ladson-Billings & Tate, 1995, p. 47), which could be ameliorated through attention paid to racial literacy.

The development of racial literacy (Guinier, 2004) could assist in the disruption of the dominance of whiteness in school norms, policies, and practices such that multicultural education can be given the chance to be successful. Racial literacy necessitates a consideration of the ways in which race is and has been used as a method of control throughout the past and into the present (Guinier, 2004). This awareness of the relationship between power and race has the potential to help Americans more deeply understand one another and the country's social structure as they work toward equity and

social justice. And yet, racial literacy cannot be developed or taught without addressing the silence around race in the classroom. Teachers must be able to work with students to co-construct a space where color-evasive discourse can be interrupted by race talk, which consists of noticing race, using racial labels, and describing a person or topic racially (Pollock, 2004) as an entry to discussions of power, equity, and oppression regarding race.

However, this is easier said than done. David Kirkland (2015b), a member of NCTE's Black Caucus concerned with issues of educational equity in regard to Black Americans, states, "Talking race in classrooms is about more than issues of Black and white. It is about developing and nurturing better human beings," a notion echoing Dewey's (1916/2004) claim that teachers should be preparing students for their lives after school. Often, though, these conversations fail to occur due to the overwhelming belief that schooling is neutral. It is not surprising, then, that teachers do not view the classroom as a site for discussing the political. In fact, "classrooms are never neutral sites. They are contested spaces, where the imbrications of competing interests wrestle daily for ethical real estate. Just as they can harm, classrooms can heal" (Kirkland, 2015a). Instead of responding to issues of racism and oppression that become explicit and explosive in classrooms, teachers must proactively acknowledge and discuss these issues and create classroom spaces fostering racial literacy, where students feel comfortable openly sharing the ways in which they are affected by racism and systematic oppression on a daily basis.

Though racial literacy is essential for the success of our students and schools (Michael, 2015), even well-intentioned teachers are not talking about race. Often they do not know how to navigate these potentially uncomfortable topics (Pollock, 2004), which can often lead to the omission of a conversation teachers do not feel prepared to facilitate (Tatum, 1992). When race is discussed in the classroom, its role is de-emphasized in favor of color-evasive talk (Frankenberg, 1993; McIntyre, 1997; Pollock, 2004), which "sustains racist educational environments and routinely reproduces racial hierarchies in

our schools and society" (Harper, 2015, p. xi) and results in not fully seeing the children in American classrooms (Delpit, 2007). This is unsurprising, as even young white children who can very easily see and use race as an identifier are often left to infer the meanings of race on their own, since white parents consciously avoid the topic in efforts to teach their children that all people are equal (Bronson & Merryman, 2009). How can teachers be prepared to overcome centuries of socialization to avoid talking about race, or when doing so, to use color-evasive talk (Rogers & Mosley, 2006)? This is a question that must be answered, as not explicitly discussing race allows for racial tensions to continue (Howard & del Rosario, 2000), and studies (e.g., Bronson & Merryman, 2009) have indicated that racial attitudes improve, and racial literacy has a chance to develop, when children/youth are given the opportunity to talk about race.

To ignore issues of racism and oppression with white students, and white teacher candidates, denies them the opportunity to inspect their privilege and form an understanding of how inequalities create a weaker society for everyone, not just for those who suffer the most. For students of color, classroom neglect of these issues projects an indifference to the oppressions of their lived experiences. Alternatively, teachers could work with students, either K12 or post-secondary, to build a space of open dialogue, which could offer students the opportunity to face and understand different perspectives, exchange ideas, and acknowledge and critically evaluate opinions. Classrooms are sites of "complex intersections of cultural histories, multiple identities, institutional constraints and shifting power relations between students and teachers and between students" (Kamler, 2001, p. 41) and thus may serve to enhance the possibilities of this open dialogue. Consequently, this study was an effort to trace back from the K12 classroom to the realm of teacher preparation and, specifically, those who prepare teachers. This was done to identify ways in which white teacher educators could work to construct a space where, together, they could grapple with issues of racial oppression in a way that invited them to talk about and understand themselves as racialized beings and to work toward

improved racial literacy and antiracist pedagogies. This was a first step in the process of preparing pre-service teachers to do similar work themselves and with their future students.

Rationale for the Study

Hilary Janks (2010) writes, "Who we are and how we think is profoundly influenced by the discourses we inhabit.… The more natural this way of being feels, the less visible it is to us" (p. 55). Analysis of racialized inequalities cannot be complete without the inclusion, and critical-self examination, of whiteness by white people who are socialized to believe that our social structure is naturally-occurring. As race is a discursive construct, in that the use of language gives race meaning and is therefore in constant flux, how it is talked about matters (Hall, 1997). Teacher educators, teachers, and students cannot critique the privileges and power afforded to whites without understanding that these privileges rest on the foundation of subordination and othering of people of color (Ladson-Billings & Tate, 1995, p. 55).

White teachers and teacher educators unused to talking about race must therefore have these conversations, as "talking is an action that both reflects people's thinking on social problems and produces (or does not produce) further action to address these problems" (Pollock, 2008, p. 103). Not knowing how to have these conversations or fear of race as a taboo or risky topic (Sue et al., 2009) cannot be used as an excuse for perpetuating silence, as it allows oppressors to continue to ignore issues of racial inequality in school policies and structures, as well as the larger society. This fact was acknowledged by President Bill Clinton in his Initiative on Race (1998), which addressed the necessity of building dialogues between races in order to overcome racial divides. Scholars (Willow, 2008; Young, 2003) agree that if educators are to "reduce prejudice, increase compassion, dispel stereotypes, and promote mutual understanding and

goodwill" (Sue et al., 2009, p. 184), they must engage in conversation about race. White teachers and teacher educators have much less to lose in facilitating these conversations than they may think since their willingness to talk about race serves as an indication of their interest in opening dialogue (Goldberg & Ron, 2014).

Omitting or whitewashing topics of race from the classroom, whether K12 or post-secondary, may serve to maintain racial gaps in society; when teachers and teacher educators choose not to bring up racial issues, students may assume that this is because their teachers are racist, or they may conclude that the classroom is not the place to talk about race (Copenhaver-Johnson, 2006). Either assumption ultimately allows white teachers and teacher educators to reproduce racial inequities (Rogers & Mosley, 2006). Instead, students, both in K12 and post-secondary settings, need to learn how to have productive[2] conversations about race, especially when we consider that students often think that racial injustices ended with slavery (Wills, 1996) or that Martin Luther King, Jr. ended racism (Rogers & Mosley, 2006). If teachers and teacher educators are to move past paying lip service to social justice, they must first disrupt color-evasive and whitewashed notions of racial issues. The classroom space provides teachers an arena in which to expose students to these ideas, or to give them the space to actively discuss the injustices of which they are already aware (Campano & Damico, 2007). Yet, much work must be done to prepare these teachers to do so, work that can begin with teacher educators co-constructing a space where they can grapple with enacting the work of antiracism in their own teaching. Discourse allows these teacher educators to co-construct this space.

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[2]My definition of productive race talk, as adapted from Sue (2013), is talk focused on raising critical racial consciousness through discussion of lived experiences.

Statement of Purpose and Research Questions

The purpose of this study was to understand how white teacher educators work alongside one another to create space to talk about race and reflect on their own racial literacies and antiracist practices in the classroom setting. I wanted to explore discursive moves made by these white teacher educators in constructing a space where productive race talk could happen as well as how this space interacted with the larger context of their university and home environments.

Research Questions

1. How do white teacher educators discursively co-construct a space where it is possible to talk about race?

2. How is this space constituted by the intersecting physical and social spaces of these teacher educators?

3. What happens in this space?

Theoretical Framework

In this study, I used a framework of discourse theory, coupled with Critical Whiteness Studies and spatial theory, to examine how a particular social space was constructed. Attending to the ways in which language was used allowed insight into the ways in which spaces of possibility for race talk were produced. I looked to spatial theory because space, like race, is a discursive construction. Spatial theory also allowed for the acknowledgment of the intersection of multiple other spaces in the production of a new space, and recognition that talk does not occur in a vacuum. This interaction between talk and the multiple spaces of society is also reflected in my incorporation of sociolinguistics and the theory of society's effect on language and language use. Because I approached this study of race talk as a white woman, Critical Whiteness Studies constituted the

backbone of my approach to the research. I view the construction of race as instrumental to the formation and reproduction of inequities in American society and therefore draw on the work of scholars of color as I attempt to actively counter my own implicit biases.

Discourse Theory

Because this study is built on the analysis of discourse, the ways in which humans use language (Gee, 1999/2011), it is important here to make clear how I understand and use discourse. "[Language] allows us to do things and to be things" (p. 2). Without language, humans are unable to make sense of the world around them, especially as it relates to sociocultural patterns (Blommaert, 2005). Meaning is made through language; for example, something becomes beautiful only once it is named as such, though this naming is also dependent upon the social criteria for beauty (Blommaert, 2005). The sociocultural view of language as it functions in the world demands analysis of "how language matters to people" (Blommaert, 2005, p. 14) and how it functions differently based upon context and in social practices (Gee, 1999/2011). The discourses used by participants in this study are therefore informed by the social and cultural spaces they inhabit, spaces that must be considered in analysis of their language to more fully interpret the actions accomplished through it as these often work to "sustain [the] social groups, cultures, and institutions" (Gee, 1999/2011, p. 16) of those spaces. Only through understanding what a speaker is attempting to accomplish, or who a speaker is attempting to be through language can the language be understood in its context (Gee, 1999/2011).

Gee's work builds upon ideas of discourse posited by Foucault (1972), for whom nothing meaningful existed outside of discourse. Because discourse is a set of "practices which systematically form the objects of which they speak" (Foucault, 1972, p. 49), discourse also engenders knowledge and power, as it is used to create norms and structures that form the basis for cultures and institutions. In this way, discourse both produces knowledge and influences the ways humans act and interact based on this

knowledge, while also working to regulate thought and action at any specific time or space through an imposition of normality (Waitt, 2005). Therefore, to analyze discourse is to take into account sociocultural and historical constructs informing and shaping that discourse and subsequent human behavior (Mayo, 2000; Wooffitt, 2005). The power produced by and through discourse then creates "a version of reality or accepted truths in which we position ourselves as subjects, or as particular types of people" (Worthman & Troiano, 2019, p. 264). It is through these positionings that humans act out their identities as members of the spaces that produce this knowledge and power. In this way, discourse practices are reinforced; they produce meaning, through which human actors reproduce this meaning in efforts to be recognized by others as members of different social groups. These social groups then inform the meanings intended through particular uses of language.

Bakhtin (1981/2014) argues that, in addition to being ideologically saturated, language is living and filled with conflict as individuals adopt, or not, the language of their belief systems. He offers specific tools to identify and unpack this conflict, namely heteroglossia, centripetal and centrifugal uses of language, authoritative and internally persuasive discourses, and chronotope. It is through heteroglossia that multiple voices and ideologies can be found in a social setting. This affords participants in these spaces the opportunity to understand old ideas in new ways such that they question and either confirm their former conceptualizations or reshape them based on previously unconsidered world views. In this way, speakers use language in ways that either confirm the authoritative discourse, or the discourse of power, through centripetal language, or disrupt it through centrifugal language. Again, the conflict and tension inherent in language is evident; only through the collision of discourses of power and internal, personal discourses, can speakers create spaces where there is the potential for new ideologies to be adopted and adapted. Finally, Bakhtin (1981/2014) pays tribute to the impacts of the chronotope, or space and time, on language use. As language is dynamic

and always in a state of becoming, it can be used in different ways and for different reasons, depending on when and where it is situated. The tensions this produces in language can be further analyzed so as to offer a more expansive understanding of meaning in language use.

Whiteness Studies

Analysis of racialized inequalities by a group of white participants working to enact antiracist stances could not be complete without the inclusion and critical self-examination of whiteness (Jupp, 2017; Matias, 2013). As a white researcher interested in issues of racial inequity, I cannot deny the privileges afforded to whites without understanding that these privileges rest on the foundation of subordination of others (Ladson-Billings & Tate, 1995). Morrison (1993) asserts that in acknowledging racism, there is an understanding that Blackness and whiteness are reflexive, in that what constitutes Blackness (e.g., oppression) is affected by what constitutes whiteness (e.g., power and property). Omitting the interaction of representations of both Blackness and whiteness and how the two shape one another results in an incomplete understanding of society and the ways in which social inequities operate. Critical inquiry into social and political construction of race requires looking at how racism affects not just the oppressed, but also the would-be oppressors. In this way, multiple perspectives can be acknowledged and deconstructed.

Grounding these perspectives in social systems perhaps ameliorates strong feelings of personal attack, which can often derail or shut down a conversation due to the assumption that racism is an individual act of prejudice. Leonardo (2004) argues that, while mostly unexamined, white privilege is constructed through white supremacy and the social structures that create white racial hegemony. Efforts to understand racial oppression must emphasize the advantages whites receive simply because of their whiteness (McIntosh, 1988), but these aspects of white privilege cannot become so

centralized that participants are distracted from the larger societal structures responsible for creating white opportunities (Leonardo, 2004). Whites in particular must understand that, without critically analyzing the systems in place allowing for inequality, inequality will persist. Education, as a social structure, recreates systems of inequality and oppression; if this cycle is to be disrupted, a willingness to question both the construction of the system as well as the positioning of individuals within the system must be present. "A pedagogy of whiteness reveals such power-related processes [as proper ways to be] to whites and non-whites alike, exposing how social structures strip members of both these groups of self-knowledge" (Kincheloe, 1999, p. 162). A recognition of what "white" means and the ways in which it has also been constructed was essential to conversations about racism and oppression as they offered acknowledgment that racial structures position students in different ways, even as all lives are impacted by them. In addition to serving as an important framework for a group of white participants, keeping an eye to Critical Whiteness studies reminded me, as the researcher, to keep in mind my own positionality and potential biases such that I could minimize the impact this had on the research and results of this study.

Spatial Theory

Applied to education, spatial theory suggests that learning takes place within a public space, the classroom, which is part of a larger public space, the school. In this study, teacher educators created a virtual space to discuss these other spaces, each of which was and is constructed by the people within them. Therefore, examining the elements making up this space was essential for understanding how the space came to be. This affordance of spatial theory allowed me, in this study, to understand not only the produced space of the group meetings but also acknowledge the other intersecting spaces of which it is composed.

Popularized first through Lefebvre's 1974 book, *The Production of Space*, and its 1991 English translation, spatial theory was intended to challenge the overly simplistic idea that space is a passive container and is instead produced by physical, social, and mental factors of those inhabiting the space. This idea then allowed Lefebvre, a neo-Marxist, to posit that space impacts taken-for-granted social and economic power systems and can be employed to maintain social and economic hegemony. To further explain, Lefebvre introduced a spatial triad, or three interrelated aspects of space: conceived (mental), perceived (physical), and lived spaces where conceived and perceived spaces interact. Later spatial theorists built on Lefebvre's ideas of space as actively constructed and reconstructed. Soja (1996), in particular, elaborates on Lefebvre's triad of spatial categories; he recontextualizes them to first, second, and thirdspace so as to account for the relationship of sociality, historicity, and spatiality. In addition, these three spaces with a newly redefined thirdspace allow for and encourage social action against injustice through a spatial consciousness, which uncovers the social construction of inequitable uses of space. Feminist scholar Doreen Massey (2005) further refined these ideas by bringing a focus to the interactions of space and time, thus further expanding the possibilities of space and human agency to create and recreate space. She emphasizes the "becoming" or changing and unfolding nature of space such that multiple and interrelated narratives of and in that space are possible.

But how is the *place* of school or a group meeting different from the produced *space* of school or a meeting? Michel de Certeau defined place as a "location, and fixity" (Talburt, 2000, p. 19), while describing space as "emergent, incomplete, and unpredictable" (p. 19). Whereas places are concrete, specific locations existing outside of people (Agnew, 2011), spaces cannot exist without people, as they are socially constructed (LeFebvre, 2009; Massey, 2005; Soja, 1996) and therefore ever-changing (Massey, 2005). Space is the abstract product of chaotic intersections of varying trajectories and relational interactions (Antognazza, 2008; Massey, 2005). Therefore,

when witnessing the production of a school or school-adjacent space, it must be taken into account that participants, or co-producers of the space, are simultaneously impacted by the other spaces in which they exist (e.g., home, neighborhood, community, etc.). At the same time, they are inherently able to alter the spaces in which they participate and are actively working to create the new shared space. They do this through both their discourse and physical actions (Soja, 1996). In this process, discourses of power can be uncovered (Scollon & Scollon, 2003) and contested (Mouffe, 1993).

Space consists of both time and place; analysis of the ways in which space is constructed necessarily involves attention paid to past, present, and future. This lens of spatiality allowed me to honor participants' past experiences and spaces occupied as these impacted their ideas about race while also pointing toward a newly imagined future where social processes could be different. Through this lens, an open and democratic space is a space of a vast array of future possibilities, of potential for change to be enacted. Yet at the same time, the openness of this space also allows for the possibility of the reproduction of hegemonic social norms (Massey, 2005), as noted in the many examples of color-evasive and white talk discussed in the next chapter. An open space has the potential to but does not necessarily lend itself to democratic possibilities; it is in Lefebvre's third space where these disruptions can occur (Soja, 1996). Regardless, as Massey (2005) noted, "space presents us with the social in the widest sense" (p. 195); in the space that participants create together, the "ongoing multiplicity" (p. 195) of actors and interrelatedness of selves and others result in constant change and development in the space. Therefore, space is dynamic in that it is constantly in the process of being constructed by those who interact within the space. Participants equally contribute to the construction of the new space, thus deciding how they chose to contribute to this space-making, or concretized social relations (Soja, 1996), was not a responsibility to be taken lightly. A spatial theory lens allowed insight into the multiple spaces constituting the new, co-created space of the group in this study.

Space is produced via social interaction of the material and the abstract. These layers of space make up first, second, and thirdspaces (Soja, 1996) based on concepts forwarded in Lefebvre's (1974/1991) foundational trialectics of space. Lefebvre theorized that space is produced through a dialectical interconnection of perceived (physical), conceived (mental), and lived (social) space as it is constructed through interactions of the material and abstract spaces. Soja (1996) extends and reconceptualizes Lefebvre's model, renaming the components first (physical), second (imagined), and thirdspace (site of possibility). Soja's separation of spaces and elevation of the thirdspace differ from Lefebvre's (1974/1991) original trialectical model, which represented each layer of space as fundamental and equally valuable (Schmid, 2008).

Significance of the Study

This dissertation presented an opportunity to examine how spaces for difficult conversations, particularly about race, are created so teacher educators can begin to consider how to prepare teachers to facilitate these spaces and, ultimately, these conversations, in an effort to improve racial literacy amongst students, both K12 and post-secondary. This is an urgent need in the U.S., where the silence about race has broken through in ways that have been destructive. The significance of this study, therefore, lies in the exploration of how white teacher educators constructed spaces for new conversations about race, as this can directly impact the way they prepare teacher candidates to do the same in K12 classrooms.

In studying the construction of a space where these conversations were possible, and where hegemonic norms and the hidden curriculum could be questioned and disrupted, I argue that we can rethink how educators take up the ideals of multicultural education as well as culturally relevant and sustaining pedagogies in classroom spaces. Though this study offers insight into just one group of white teacher educators as it

coexists within the larger framework of school spaces in New York City and is nested within the institution of U.S. schooling and society writ large, the study's results may contribute to understandings of what a "brave" space for tough conversations looks like for American school teachers and children and how it can be produced.

Chapter II

REVIEW OF THE LITERATURE

The purpose of this study was to explore how white teacher educators created spaces in which they could talk about race as it was present both in and out of the classroom. I defined this talk as including both racial identifiers (Pollock, 2004) and coded race language, such as "diversity," "urban," etc. In this study, race talk also encompassed both historical and present events that are racial in nature, e.g., slavery, segregation, integration, mass incarceration, police profiling, etc. Specifically, I sought to understand the discursive moves made by white teacher educators in constructing a space where productive race talk (i.e., discussions of race as a social system rather than a personal bias) could happen as well as how this space interacted with the larger context of the school and social environments. Analysis of race talk is not a new topic, just as scholarship on racial tensions in the United States is not a recent development. In an effort to situate this study within the past 20 years of research in this area, I found it necessary to complete a critical review of current literature on the topics of race talk of mostly white adolescents and young adults outside of school as well as race talk in mostly white elementary, secondary, and post-secondary classroom settings to build the argument that race talk is necessary in the K12 classroom. I have also reviewed studies of race talk amongst white pre-service teachers, as this study of white teacher educators has the potential to impact teacher education in hopes of impacting K12 students' racial

literacy development. Finally, I include a spatial analysis of the literature reviewed in an effort to discuss the benefits a spatial framework will bring to the study.

Because the talk I have studied is a social interaction occurring in a natural setting, I focused mainly on qualitative studies of students and teachers in the classroom when choosing literature to review. Because the talk studied in the following chapters is amongst white teacher educators as they critically contemplated their own whiteness and burgeoning racial literacies, I have centered studies of whiteness below such that each study reviewed, except where noted, focuses on the talk of white students, teachers, and pre-service teachers. I also included studies of younger (elementary and secondary) students as well as pre-service teachers, like those participants discussed in this study, as these studies provide context for both the importance of these conversations at all ages as well as the ability of all groups to grapple with the development of racial literacy. This review of research was essential to establishing the importance of improved teacher educators' racial literacy, as they have the potential to impact the classroom opportunities and experiences of K12 students. The design of this study is qualitative in nature, and all of the studies reviewed here helped to lay the contextual framework upon which this study was built.

Race Talk Outside of School

In an effort to lay the groundwork for examining race talk in a schooled setting, I first looked at race talk amongst children and adolescents in more broad contexts, including that of home, online chats, and after-school programs. I included these studies to begin constructing the landscape of types of race talk students may encounter before becoming members of classroom communities.

Tynes et al.'s (2004) mixed methods study focused on race and/or ethnicity talk in heterogeneous, though mostly white, teen chat rooms, ultimately finding that "more

attention needs to be paid to reducing prejudice in both online and offline contexts" (p. 667). Researchers coded 30-minute interval transcripts of chats, collected hourly, from both monitored and unmonitored teen chat rooms. These chat rooms were not specifically designated for racial discussions, so the researchers assumed that if the topic came up, it was because race is significant to the lives of the participating teenagers. The transcripts were coded for both content and valence and analyzed using linear regression and discourse analysis. Race was found to be a common topic and mostly discussed positively or neutrally, though negative race talk was found, mostly in the unmonitored chat rooms. Teens of color were found to be more likely to identify themselves based on their racial or ethnic identities, whereas white teenagers were not. Regardless, the researchers argue that racial conversations across diverse groups are important to disrupting racial prejudice and stereotypes amongst American teenagers.

Epstein and Lipschultz's (2012) ethnographic study was meant to analyze how students respond to instances of racism in the past and present, and how they personally connect to the discussion of racism. The study took place throughout one school year in the context of an after school program meant to bring together New York City children from diverse backgrounds (white, Black, and Latinx) so as to explore inequities in their schooled experiences; participants included 22 fourth and fifth graders from three local elementary schools. Through a sorting analysis of observational field notes, student interviews, observation forms, teaching artifacts, and student work, Epstein and Lipschultz found that student responses to the curriculum, designed to foster reflection and discussion on historical and contemporary racial discrimination, fell into three categories: talk prompted by the curriculum, talk not prompted by the curriculum, and nonverbal behaviors. They argued that, to foster student connection to topics of race in a way that drives active participation in race talk, teachers should offer multiple entry points to discussion, begin with local and contextual examples, and prompt students to tell their own stories related to race.

Michael and Bartoli (2014), white researchers who wrote broadly about whiteness and children, noting that silence about issues of race is not unusual for white people, a remark echoed by Haviland (2008), who observed how offensive it seems to parents, students, and teachers to address issues of race in a white school. Well-intentioned parents attempting to teach their children that race should not matter often end up relaying that race does not matter. Through general silence regarding race, children learn only what they are and are not allowed to say and do without gaining a more complete understanding of the ways in which diversity exists in society as well as their role in this system. Therefore, despite professing belief that everyone is equal, white children continue to hold stereotypical beliefs about people of other races and equate anything racial with racism.

Pauker et al.'s (2015) quantitative study examined how "minority children reconcile [the] conflict between their lived experiences, undeniably linked to their racial identity, and dominant social norms that dictate race should not matter" (p. 887). Participants included 108 nine- to twelve-year old Latinx, Asian, Black, and white children across varied socioeconomic backgrounds. Video data were collected as children met individually with a member of the research team to complete a photo identification task with the goal of narrowing a group of 40 photos to one photo. "Asking questions about gender or race [was] … particularly beneficial for performance, as they would eliminate half of the photos" (p. 889). After children completed the task, the researcher initiated a conversation with them as to why they did or did not choose to use race as one of their yes or no questions (to narrow the photos); the children also answered survey questions asking their impressions of how their parents, teachers, and classmates thought about race. Using linear regression, researchers found that children, regardless of race, and despite acknowledging that they noticed the race of those photographed, "were significantly less likely to talk about race compared to gender" (p. 890), pointing to the

dominance of color-evasiveness and avoidance of racial talk in children trying to please adults who serve as important social referents, i.e., parents and teachers.

Multiple studies reviewed in this section have found that people of color are more willing to talk about race than white people (Michael & Bartoli, 2014; Tynes et al., 2004). In addition, children seek to please teachers and parents, both of whom act as "important social referents" (Pauker et al., 2015). If these adults are white, as they generally are in the school setting, research shows an observed lack of race talk amongst children of all races when in the presence of white adults in comparison to peer-to-peer communication not impacted by these particular relations of power (Pauker et al., 2015; Tynes et al., 2004). Adults, themselves socialized by norms dictating avoidance of racial talk, act as figures of authority with children. Possessing this power, they in turn socialize children, intentionally or not, to reproduce hegemonic norms in which systemic racism and institutional inequities remain unquestioned (Pauker et al., 2015; Tynes et al., 2004).

Based on the studies reviewed here, I argue that children and youth are talking about race, but they are not necessarily being guided in doing so, something researchers have found to be necessary in shaping children's/youths' racial understandings (Epstein & Lipschultz, 2012). When surrounded by adults—parents, teachers, and the like—who opt out of race talk, children and youth do not learn how to talk about race, and certainly not how to break down and examine systemic racial inequities. This silence results in children and youth who grow up, like the adults who socialize them, not knowing how to engage in talk about race, which ultimately reproduces the status quo. If race is never named as a problem, it will never be seen as a problem, and will therefore not be addressed (Tatum, 1992). In this case, adults hold much of the power; the ways in which they deal with the topic of race influences the way that children and youth will take it up, and perpetual silence on the subject stunts the growth of racial understanding in all involved. In this way, adults in the classroom can, instead of silencing race, teach children and youth how to productively grapple with it.

Race Talk in the Classroom

Despite social norms against talking about race in schools, researchers have found that students of all ages are talking about it, though some in more productive ways than others. I looked to the studies below to examine how productive conversations differ from those that are less so, in an effort to begin to understand some of the prerequisites for productive race talk. While much research regarding race and schooling exists from the past two decades, I chose to review only those studies examining how race is talked about in the classroom in an effort to work backwards to the race talk of teacher educators, a topic on which research is scant. I also included analyses of race talk in interviews with and focus groups of students and teachers as I anticipated including these forms of data collection in this study. Studies are grouped below by participant age, i.e., elementary students, secondary and college students, pre-service teachers, and teachers. I have separated college students and pre-service teachers, as the goals of race talk in these settings differed. Whereas college students recounted their own experiences discussing race in the classroom, pre-service teachers have participated in race talk in efforts to inform the ways in which they approach working with their future students.

Elementary Students

In Lewis's (2001) ethnographic study of a mostly white middle to upper-middle-class suburban elementary school community, she paid attention "to how people talk about race" as well as "the multiple ways that racial boundaries get produced and reproduced" (p. 782). Over the course of one school year, Lewis, a white woman, spent two days a week in a fourth and fifth grade classroom in addition to attending staff meetings, PTA meetings, and observing in the school yard, main office, and other heavily trafficked spots of the school. She supplemented these data with student and parent interviews to find that, though she had evidence that race was an issue in this community, it was not perceived as important or relevant in this mostly-white context. Instead, color-

evasiveness ran rampant in the community, deracializing racist events and perpetuating the status quo. Frequently, however, students' recognition of color was not only evident, but also negative. Lewis concluded by stating that, in light of the reproductions of social inequality in this community, "schools may be one of few places where such racial understandings can be successfully challenged" (p. 802).

In Rogers and Mosley's (2006) co-researched and multilayered study of the racial literacy development of second grade children, Critical Race and whiteness studies lenses are employed to conduct a critical discourse analysis within an ethnographic study. With a focus on ten white, working class students, the authors collected video, audio, writing samples, and teaching artifacts for the seven months of the study. At the same time, Rogers and Mosley continuously reflected on their own whiteness through daily journal entries, checking their interpretations of data with scholars of color and antiracist white scholars, and being open about their own mistakes in the course of conducting the study. The space studied was created intentionally for discussions of race to happen, entailing the use of children's literature, talk about the Civil Rights Movement, and negotiation of ideas of justice. In this space, Rogers and Mosley found that the children both enacted and disrupted their privilege, sometimes simultaneously. They identified three phases, namely, noticing and naming race, reiterating white privilege, and disrupting whiteness. These phases seem to indicate that "racial literacy development [is] an interactive process" (p. 483), and the children's movements through the phases allowed them to "identify, problematize, and most importantly, reconstruct whiteness in relation to social justice" (p. 483). Students were prone to white talk, but Rogers and Mosley asserted that white talk can be a way to engage with race as it occurs on a continuum.

In their two-year ethnographic study of 8-11-year-old students in four majority white southeastern fourth grade classrooms, white researchers Schaffer and Skinner (2009) examined how the school context worked to shape students' social identities. Through weekly classroom observations, interviews with over 70 students, and

discussions with teachers, they sought to understand why multicultural pedagogies "have not risen to the task of dismantling white supremacy and the oppression of people of color in and beyond schools" (p. 278). They found that, despite a school climate promoting political correctness, which limits race talk to teacher-facilitated discussions, students were actively talking about race on their own time, mostly in less structured parts of their day, such as during recess, lunch, and small group work. Schaffer and Skinner also noted trends among students; for instance, white students often relied on color-evasive talk, while students of color were more likely to openly discuss race and racism. They ultimately concluded that students, and teachers, need spaces in which they "can begin to unpack their assumptions, beliefs, and attitudes about human diversity and power" (p. 293) such that the power dynamics at work in school and the larger society can be named and, perhaps, disrupted.

In Hollingworth's (2009) case study of a Midwestern white teacher and majority white fourth and fifth grade student body, critical discourse analysis of teacher and student dialogue is used to "explore how an elementary teacher balances the need to manage the classroom conversation and to create a safe classroom environment with the demands of a critical pedagogy that asks the same teacher to allow students to explore issues of social inequity through classroom discourse" (p. 30). Using classroom observations, interviews with the teacher, informal chats with students, and class discussions, Hollingworth investigated the ways in which the teacher's use of language impacts the ways in which students themselves take up language in this setting. The curriculum was developed by the participant teacher with aims to emphasize multiculturalism and discussions of race in efforts to impact how children think about social issues; however, due to concerns about students' comfort levels, the chosen texts were focused on the past, particularly the era of slavery in the United States, which ultimately resulted in limiting incorporation of her students' own lived experiences in the curriculum. Using codes developed from her research questions, Hollingworth analyzed

clusters of race talk in the classroom. She found that the spaces in which students and schools exist impact the ways that critical and social justice pedagogies can be implemented in the classroom, and that the teacher's own beliefs and implicit biases also impact the ways in which students take up critical ideas in the classroom. Though children are open to having their previous understandings of race disrupted, teachers cannot capitalize on this without also reflecting on their own racial ideologies.

In this qualitative analysis, Boutte et al. (2011) outlined the argument, based on a myriad of other sources, that young children "have an unstated but nonetheless sophisticated understanding of issues of race and power" (p. 336), and that this understanding needs to be critically questioned for soundness if educators hope to disrupt racism. Children who understand race in a hegemonic sense will continue to do so unless they learn otherwise. Lopez-Robertson, co-researcher and teacher, studied her second grade students as they participated in weekly literature discussions about race. She provided students the opportunity to engage with their own conceptions of social justice issues through talk, text, and multimodal representations. Despite a lack of detailed methodology, and with only a superficial analysis of Lopez-Robertson's second grade students' artwork and writing in response to the question, "What does racism mean?" researchers argued that conversations about race should be ongoing. They noted that "simply being in a racially diverse classroom setting is insufficient for interrupting the development of racist attitudes among children" (p. 341). If teachers are not actively questioning the institution of racism, students will learn to accept and reproduce hegemonic inequities.

Secondary and College Students

Schultz et al.'s (2000) study, nested in a larger three-year study comprised of 30 focus groups, specifically discussed the results of two mixed-race focus groups "as they broke the silence about race and talked about its significance to their own identity

formation, in their relationships with others, and in their school lives" (p. 34). Because the researchers argued that conversations about current racial issues are rare in schools, which often focus on racial issues safely occurring in the past, they designed a study allowing students the space to have these conversations. This included structuring focus groups such that questions were open-ended and students were encouraged to disagree with one another. The researchers determined two specific types of race talk that occurred in these groups: bridging talk, where participants tried to find common ground, and conflict talk, where students spoke openly, and at times with hostility, about their experiences with race. Across both conversations, students exhibited problematic, power-laden talk and silences; yet, students were also able to engage in critical learning about systems of racism. Schultz et al. ultimately argued that if teachers hope for dialogue about race to be happening in their classrooms, they must first become experienced in having these discussions as well.

In *Colormute*, Pollock (2004) presented an analysis of a three-year ethnography in a low-income urban high school in California looking at how people talk about diversity, specifically noting when they either racialize or de-race (colormute) talk. The study's premise was that talking about race makes it matter and draws on previous research that has found that people choose to not talk about race so as to seem "fair" rather than "racist," though the act of colormuting perpetuates the very inequity the silencer seeks to ignore. The study was focused on informal talk in schools, as recreated by Pollock, a white woman, immediately after conversations were had, as seen through the lens of postmodern theory. This framework allowed her to focus on the paradoxes and contradictions in talk. She argued that, though lines are drawn in race talk, categories are also blurred, and that race talk (or lack thereof) reproduces racial inequities. She found six student-identified racial categories at the school—black, Latino, Filipino, Chinese, Samoan, and white—where white mostly represents the teachers. Pollock also discovered that talk around discipline was almost always de-raced; instead, teachers described

students by their names or as "problem students" unless teachers were speaking about the matter privately with another adult. In addition, teachers resisted the label of "Black" more than any other racial label. Pollock also found that both school reform and the way students were positioned as disadvantaged or at risk are racialized. In district documentation and policy, racial words were noticeably absent. Even though the words were not used to say so, student tracks were still obviously racialized. Overall, students were much more likely to talk about race than teachers, who "almost never described themselves as racialized beings" (p. 62). Throughout, Pollock was open about her own whiteness and the affordances and drawbacks of her identity for the study; on one hand, she served as a natural confidant to other white adults, while on the other, her whiteness may have resulted in blind spots in her analysis.

Fishman and McCarthy (2005) co-authored research detailing Fishman's reflections on the success of integrating more diverse authors into his college-level philosophy course; this study is a small part of a larger three-year naturalistic study. Fishman, serving as teacher-researcher, and McCarthy, in the role of researcher, used Critical Race Theory as a lens through which to analyze Fishman's experience as a white person using these curricular materials as well as encouraging mostly white students to discuss in class stories about their own personal experiences with race. After the experience, the authors sought to analyze why these course changes did not result in an environment where students could have a productive discussion of race. Throughout the analysis, Fishman was reflective on his positionality as a white man and his inherent biases; he acknowledged his own lack of knowledge about race relations in United States history and his subsequent inability to appropriately contextualize students' conversations about race such that they could be connected to a broader understanding of systemic racism. Through this self-reflection, and with the assistance of an outside co-researcher, Fishman found that he must face the realities of his identity and biases if he hopes to help

his students discuss race in a productive way, as simply incorporating multicultural texts is not enough to broaden development of racial literacy.

In their ethnographic study of two classrooms in an urban high school, Roberts et al. (2008) drew on observational data, teacher interviews, and student focus groups to explore how the researcher-developed curriculum was able to foster a classroom space where students of color and teachers could interact and discuss topics of race, racism, and white privilege. They were particularly interested in how the curriculum, which draws on the use of stories—stock stories, concealed stories, resistance stories, and counterstories—to build community amongst students could be enacted to allow them to "grapple with their own racialized experiences and to question and talk back to the broader society" (p. 335). Based on analyses of data gathered from focus groups held both before and after implementation of the curriculum, Roberts et al. argued that, as the curriculum was implemented, students were more likely to talk about how race and racism impact them in their personal lives, a finding that backs up the claim that "students yearn for spaces and curricula that provide the context and history within which they can ground their experiences and analysis" (p. 350).

Flynn's (2012) qualitative study examined how a diverse eighth grade class responded to racial discussions as well as "new problems and possibilities [that] can emerge in this dialogic space" (p. 96) in the settings of English and social studies classes. She framed her study within critical multiculturalism, which focuses on structures of social inequities, including racism. Flynn, a white woman, was open about her positionality and position of power within the study and detailed the ways in which she worked to counteract this positioning; in addition, she described working with her participants to ensure agreement of meaning. She conducted her study in a school whose administration supports teachers who wish to address issues of race and culture in the classroom, and because the school is a magnet school, students and parents have chosen to attend this school. Though Flynn followed the students throughout the entire school

year, in this article, she focused on a one-week unit of study around race and culture issues, a week that the students highlighted as one of the most important experiences they had all year. Using field notes, audio recordings of class sessions, interviews with students and teachers, and collected student work and curricular materials, Flynn found that, although these conversations are difficult and not all students felt at ease, "with the right dialogic space, students are ready to take on this work" (p. 109) and even extend it beyond the classroom such that these conversations continue to be had over lunch and in public spaces such as Disney World.

Sue's (2013) study summarized results of four separate studies using focus groups to study college students and faculty members' experiences of race talk in the classroom after he experienced his own uncomfortable moment discussing race with a class of college students. In these focus groups, he examined the fear white people have when talking about race, which often results in avoidance of the topic altogether. The four focus groups studied consisted of students of color, white students, faculty of color, and white faculty, grouped homogeneously. He found that everyone defines race talk in the same way—as a storytelling of the dominant narrative—but they experience it differently; where white people feel uncomfortable and unwilling to talk about race, people of color feel "silenced and invalidated" (p. 667) through white avoidance of the topic. "Difficult racial dialogues were often triggered by racial microaggressions in the classroom" (p. 667) leading to often emotional responses from both whites and people of color. Faculty of color reported feeling pressure to act in a way that was neutral, so as not to take sides, which resulted in more tension on the part of students of color. Sue found that, overall, white students and faculty were not able to identify microaggressions and mostly simply avoided talking about race at all so as not to cause discomfort for others. Ultimately, both talking and not talking about race are a source of discomfort for participants in the conversation due to emotions associated with discussion of privilege and oppression.

In her 2015 qualitative case study, Borsheim-Black examined a six-week ninth grade English unit on *To Kill a Mockingbird* as taught by a white teacher to a mostly white student body. Her focus on the teacher's experience unveiled the difficulties this teacher faced as she attempted to negotiate antiracist pedagogy in this mostly-white context as well as the opportunities that arose to engage students in interrupting whiteness. Framed through an intersection of antiracist pedagogy and Critical Whiteness Studies lenses, Borsheim-Black developed and utilized her own theory of "Discourses of Whiteness'' stratified by levels of racism—individual, institutional, societal, and epistemological. The author reflected on her own whiteness and the impacts, both positive and negative, this may have had on her study. Basing her analysis on data relating to literature instruction gleaned from observational field notes, audio-recordings of class sessions, teaching artifacts, student work, teacher interviews, and student focus groups, she included not only instances where race arose as a topic but also instances where it did not, "including silences, denials, omissions, politeness, missed opportunities, and hidden curriculum" (p. 415), as Discourses of Whiteness can also be implicit. Borsheim-Black found that, even when teachers are well-intentioned, implementing antiracist pedagogy is complex, and this teacher both reinforced and disrupted whiteness in her attempt to discuss structures of racism with her students.

Pre-service Teachers

Due to growing numbers of nondominant children in the classroom, and the continued dominance of white teachers in the profession, some researchers are taking up the issue of race with pre-service teachers in efforts to prepare them for working in diverse classrooms. These studies, all focusing on white participants, provide insight into the ways in which whites talk about race and how the act of dialogue impacts their own self-conceptions and racial understandings.

Marx and Pennington (2003), white female teacher educators working to make explicit the advantages and biases of whiteness to their students, began this article with a reflection on their own white identities and subsequent impact on the two studies they discuss and compare, both of which are based in Critical Race Theory and whiteness studies. Both studies examined whiteness in teacher education. The first focused on three white student teachers completing their field experiences in a mostly nondominant school; Pennington's goal in the study was to bring up and discuss the topic of whiteness with them. Through interviews, student teaching observations, and debriefs over five months of student teaching, Pennington worked to expose the construction of whiteness to these students. Marx also worked with nine white teacher education students enrolled in a Second Language Acquisition class, working to analyze how these students are influenced by their whiteness. She drew on informal interviews, a collection of student journals, and observations in her analysis. Across both studies, Marx and Pennington found that most of their participants were happy to talk about race in situations where the conversations were perceived as supportive and trusting. Researchers also noticed that the more students talked about race, the more they took ownership of their own racism; this then allowed them to begin understanding how whiteness impacts their students of color. Marx and Pennington argued that dialogue was imperative to this process of breaking down whiteness.

Willis (2003), a Black teacher educator, described a self-study of her undergraduate pre-service English methods course made up of mostly white female pre-service teachers who do not believe that race is a problem they need to confront. Using a Critical Race Theory lens, Willis worked to "[understand] how students either addressed or simply ignored issues of race in their written and oral responses to classroom activities and approaches to teaching and learning about multicultural literature" (p. 52). She focused on the autobiographies, in-class participation, and reflective journals of two focal students in particular—one Latino, one white—which allowed her to draw comparisons

between the experiences of white students and students of color. While Willis found that white students failed to identify themselves using racial terms, refused to connect class texts about race to their own lives, and were largely silent in class, though actively engaging with racial topics in their journals, students of color did identify themselves racially, were outspoken in class, and expressed their frustration with the ways in which white students were (not) responding to racial topics brought up in class. Willis found that white students, who were "comfortable intellectualizing about racism privately" (p. 65), were uncomfortable discussing their privilege, whereas students of color were open about their racialized experiences and larger social injustices. After reflecting on the outcome of the course, Willis reflected on her own unintentional complicity in the outcome and considered how she recentered whiteness in the classroom in efforts to invite her white students to unpack their privilege.

In her autoethnography, Pennington (2007) employed narrative storytelling, autobiographical sharing, counter-narrative bridging, and reflexive engagement of herself and three of her pre-service teacher students to examine their racial positionings as white women teaching children of color and "the ways in which [they] were lulled into believing that [they] were there to not only teach the children of color [they] were 'given', but that [they] were saving them" (p. 94). Through the lens of Critical Race Theory, Pennington analyzed the writing and discussion occurring over the course of a semester of student teaching. Based on her findings, she argued the importance of the teacher's openness with students about his or her own racialized experiences, such that the teacher can model for pre-service students how to engage in this kind of conversation and increase students' comfort levels enough that they can participate in discussions interrupting systemic racism. All the while, Pennington was reflective on and open about her limitations as a white woman working through this topic with other white women; she cautioned against working on racial issues only in this vacuum and admitted that, because

of these limitations, she and her participants did not progress much past superficial race talk in this setting.

Lensmire et al. (2013) conducted a narrative inquiry to explore what they perceive as an overreliance on Peggy McIntosh's knapsack of white privilege. First reflecting on their own positionality as members of the Midwest Critical Whiteness Collective, the authors framed an argument that the framework of white privilege leads to an environment of confession, where confession is the goal of acknowledging white privilege. Rather, they suggested a reframing such that students can focus on white supremacy instead, which can then be broken down and allow for further work. Their inquiry focused on the experiences of two participants involved in an organization working for equity in education. One participant engaged in the reading and discussion of McIntosh's (1988) article with the group; she noted that discussion mostly consisted of others identifying and confessing their own privileges rather than reflecting on them or working to unpack systemic racism. In this case, confession is the stopping point of the conversation. The authors further noted the ineffectiveness of a focus on white privilege through the example of another participant who, though white, was lower class, and refused to see or confess the privileges that accompany his white maleness. This example was used to explain that much more work needs to be done if the goal is antiracist pedagogy. Admitting privilege does not lead to a deeper unpacking of historical issues impacting the institution of racism in the United States.

In Segall and Garrett's (2013) qualitative study, which made up one part of a larger year-long study of student teachers' "engagements with difficult knowledge" (p. 271), these white researchers employed narrative analysis, discourse analysis, and psychoanalytically-informed notions of ignorance and resistance to explore five white pre-service social studies teachers' reactions to a documentary about Hurricane Katrina. Participants were interviewed after viewing the documentary, and data were coded for themes and patterns. Segall and Garrett, who are very open about their own racialized

identities, found that, though this documentary is very much about race, participants did not mention race as a factor in the aftermath of Hurricane Katrina. Instead, they equated race and class or brought up race only to note that events post-Hurricane Katrina were not racial in nature. Based on these findings, they argued that white silence around race is not just ignoring but intentional avoidance; color-evasiveness was constructed through an avoidance of them naming themselves as racialized beings and resisting race talk.

In their study, Nash and Miller (2015), both white women, presented two critical ethnographies, or "ethnographies with a political purpose" (p. 186) meant to interrupt injustices, through the lens of Critical Race Theory and critical whiteness studies. The first study discussed included three white children participants. Through analysis of audio and video recordings, field notes, photographs of artifacts, the researchers' journal, and informal interviews, Nash and Miller uncovered the learned discomfort of white children around people of color. In the second study, observational notes, questionnaires, reflections, assignments, recorded discussions, and interviews of 27 white pre-service teachers uncovered the prevalence of white talk as used to make participants feel better about the role they play in systemic racism. Only after their preliminary use of white talk were they able to later begin interrupting whiteness. Through analysis of these studies together, Nash and Miller found that "racial socialization starts early and is literally maintained and preserved ubiquitously in day to day actions in young adulthood" (p. 202), establishing the importance of guiding young children as they learn to interrupt their own whiteness and the institution of racism.

Matias and Mackey (2016), both women of color, studied the teacher preparation process for white women planning to teach in urban schools with nondominant students. Basing their analysis of the experiences of pre-service teachers on one course in critical whiteness studies, they considered how the pedagogy they describe can be useful in preparing white teachers for nondominant settings. Both participants and researchers used critical self-reflection, in the form of videos, digital stories, online threads, social media,

surveys, and session reflections, to uncover the emotional work necessary to begin understanding "how to take racial responsibility of whiteness" (p. 48) such that they can "become racial justice advocates" (p. 48) rather than "viewing themselves as white saviors" (p. 48). Though the article lacked explicit data analysis to support their findings, Matias and Mackey provided detailed descriptions of the course structure.

Teachers

A much smaller body of literature exists regarding the ways in which teachers talk about race both inside the classroom and in other contexts. However, these studies are important to include as they reflect the teachers' points of view regarding race and race talk in the classroom.

In the 1997 study, *Making Meaning of Whiteness,* McIntyre, a white woman, used participatory action research with white middle- and upper middle-class women to examine the intersections of whiteness, racial identity, racism, and teaching. Her research, inspired by "the reality … that the white classroom teacher can 'perform the multicultural tricks' while never having to critique her positionality as a beneficiary of the U.S. educational system" (p. 13), is based on the premise that "dialogue is not wasted" (p. 116) in efforts to understanding racism.

Bell (2002), a white woman, found through 65 transcripts of interviews with whites ("gatekeepers in education" [p. 238] from a larger study of 106 interviews) that though white teachers employ color-evasive talk so as not to seem racist, this talk is often built on underlying racist ideas of which they are likely unaware. She borrowed Feagin's (2001) term, "sincere fictions," to explain the phenomenon she witnessed in interviews with teachers, where teachers sincerely believed they were colorblind and did not discriminate against others based on race while simultaneously reproducing the myth of social progress and equality. The sincerity of these fictions therefore prevented the teachers from actively questioning their own part in structural inequities. Bell explored

white rhetoric about race as found in these interviews in search of both explicit and implicit understandings of race and racism such that this knowledge can be used in multicultural teacher education. She found that breaking through these sincere fictions is necessary if whites are to "expose and examine their feelings and beliefs openly … [and] understand the internalized racist beliefs and assumptions they keep pushing under" (p. 240). Only then will white teachers be able to effectively teach nondominant students.

Echoing this finding, McDonough (2009) discovered, through an ethnographic case study featuring one white first-year teacher of fifth graders, the importance of teaching pre-service teachers how to have these conversations with students. With the triple lens of Critical Race Theory, identity performance theory, and the idea of critical consciousness, McDonough analyzed data collected over six months via participant observation, semistructured audiotaped interviews, samples of the teacher's graduate work, student interviews, and student work samples. The data, coded for race talk, where the teacher either initiated race talk or responded to a student's initiation of race talk, led McDonough to argue that being aware of one's own racial identity does not automatically prepare teachers to also facilitate these conversations with children and adolescents. Though the teacher attempted to discuss race with her students and reflected often on the topic in her own journaling, she was often unsuccessful due to her lack of experience facilitating these conversations with students. Therefore, simply participating in race talk does not prepare one to facilitate these talks with others; the process to create this space is more complex than it may seem. Teacher preparation programs therefore need more connection between knowing how to facilitate race talk and actually doing it in a classroom context.

Discussion

Though the studies reviewed here are not those of teacher educators' race talk, several applicable trends arise from this review of race talk in broader educational

scholarship. First, multiple studies make clear that children and youth, from elementary grades through college, are interested in talking about race, if they are not already doing so. Second, talking about race in school settings is intentional work, undertaken as teachers join with students to create a classroom environment where race talk becomes the norm rather than the exception. Third, even the best intentions are sometimes not enough; facilitating these difficult conversations is not always successful.

Talking about Race

Children, even white children, as young as first grade are talking about race in the classroom, even though this talk is often unstructured and child-initiated. Whether race talk is happening during recess, short breaks, lunch, and small group time (Lewis, 2001; Schaffer & Skinner, 2009) or resulting from teachers' curricular decisions (Boutte et al., 2011; Hollingworth, 2009; Oakes & Rogers, 2006), all children regardless of race are noticing and talking about race in the classroom. These findings correspond to the review of studies of race talk outside of the classroom. The important first steps of acknowledging the existence of racism (Boutte et al., 2011) and the fact that children are in fact not colorblind (Lewis, 2001) are important stepping stones to deeper conversations about race, where even third graders can question the segregation they experience in school (Oakes & Rogers, 2006) and fifth graders can connect their Blackness to their school's state of disrepair (Schultz, 2008).

Scholarship on students in secondary schools overwhelmingly reflects the desire of white and nondominant students to talk about race while also highlighting the lack of opportunity they have to do so. Eighth grade students counted the experience of a one-week curriculum structured around race and culture issues as one of the most important of the school year (Flynn, 2012). Other studies (Roberts et al., 2008; Schultz et al., 2000) similarly argue that high school students have a desire to talk about issues of race at school. Pollock (2004) emphasizes the ease with which students, as opposed to teachers,

engage with topics of race. Across all grade levels, students of all races show a proclivity to topics of race; they seem to be thwarted in this endeavor by institutional and social structures.

The Classroom Environment

In the majority of classrooms studied, white teachers were actively working to implement race talk into the curriculum. Fishman and McCarthy (2005) and Boutte et al. (2011) studied broad issues of social justice and multicultural texts through planned weekly literature discussions and intentional selection of texts written by diverse authors. Other researchers (Borsheim-Black, 2015; Hollingworth, 2009; Rogers & Mosley, 2006) studied classrooms where white teachers introduced topics of race through a historical lens. These teachers chose to (attempt to) facilitate critical conversations using slavery, segregation in the South, and the Civil Rights Movement as springboards so as to provide historical context for racial discussions, though discussion did not move past the impacts of race in the past. In contrast, Roberts et al. (2008) used history to provide context for students' discussions of present-day race and racism. This contextualization allowed students to ground their own lived experiences in larger institutions and social structures. Alternatively, Flynn (2012) researched a classroom where teachers encouraged white students to consider issues of racism through a focus on privilege rather than history. Though each teacher found a different level of success, the intentionality of the discussion seems to be a prerequisite if students are to participate in talking about race with their mostly white teachers.

Successful and Unsuccessful Attempts

Within the selection of studies where white teachers actively worked to introduce racial topics in class, researchers noted successes and identified areas in need of improvement. Schultz et al. (2000) structured focus groups such that students participated in open-ended discussions where disagreement was encouraged; this resulted in what the

researchers termed productive race talk. Similarly, Roberts et al. (2008) noted that providing students with historical context allowed them to situate their personal experiences in and therefore understand larger systems of racism.

Despite instances of success, multiple researchers also noted the difficulties of facilitating white student talk about race. Several studies (Borsheim-Black, 2015; Fishman & McCarthy, 2005; Hollingworth, 2009) noted the importance of teacher openness to racial talk. Fishman, in his self-study reflecting on his failures to encourage talk about race (Fishman & McCarthy, 2005), noted his own lack of knowledge about the history of race relations as a downfall in attempting to conduct discussion about the topic with his students. In addition, he, along with Borsheim-Black (2015) and Hollingworth (2009), argues the need for teachers (the teachers in these studies all identified as white) to be aware of and reflective on their own biases. Teacher bias toward hegemonic influences such as color-evasive talk limited class discussions to superficial and/or historical talk of race. In this vein, Rogers and Mosley (2006) discuss their own shortcomings and include examples of racial discussions that they unintentionally shut down as well as missed opportunities to delve into issues of race with students. Boutte et al. (2011) argue that conversations concerning social justice should be ongoing, rather than periodic, if all students are to experience the full benefit of talking about these issues.

Methodological Considerations

The vast majority of studies included in this review were based on extensive time spent in the classroom environment, generally between one and three school years, though some studies focused on a small subsection of that data (e.g., one week of a one-year study). Qualitative methods such as observations recorded in fieldnotes, collection of teaching artifacts and student work, and audio recording of classroom discourse were

used overwhelmingly to capture the natural setting in which the talk occurred. In addition, some studies added other methods (e.g., interviews, focus groups), which allowed for depth and insight into participants' thoughts that could not be explored through observation alone. A smaller subset of studies included only interview and focus group data. Because of the research questions and chosen methodology, these data documented feelings, conceptions, and perceptions of participants rather than the talk and interactions that were produced in a classroom space. In contrast, ethnographic studies provided an added layer of rich description of context based on extended time spent in the setting that was lacking in the studies that relied on interviews and focus groups alone.

Despite the multitude of studies on race talk, only Bell (2003), Haviland (2008), Hollingworth (2009), and Rogers and Mosley (2006) analyze the talk through the tool of discourse analysis, which provides a unique lens through which to deconstruct talk. Discourse analysis has been a useful method to unpack the varying ways people speak of race, allowing for more nuance of the discussion. Bell (2003) identified the use of public and hidden transcripts in the stories related through interviews about race and racism with adults; people of color more readily acknowledge the hidden transcript, which critiques the dominant discourse, than do whites. She also found that, though people of color offer counter-narratives to white interviewees' assertions of progress and colorblindness, closer analysis of these stories also provides "alternative possibilities for awareness and action that build on the desire for more authentic and just responses to racism" (p. 23) for people of all races.

In their 2006 study, Rogers and Mosley used critical discourse analysis to find that when white second graders inhabited a teacher-created space for discussions of race, they not only participated in race talk but were also able to disrupt their own privileges. This space and facilitation is necessary if discussions of race are to be productive. Hollingworth (2009) "explore[d] how an elementary teacher balances the need to manage

the classroom conversation and to create a safe classroom environment" (p. 30), while also examining the ways in which the white teacher's ideologies about race impacted her attempts at multicultural education. In this case, critical discourse analysis was used to identify the disconnect between the teacher's stated desire to speak about race with her students and her color-evasive actions, which Janks (2010) identifies as the dominant discourse working through a person even as s/he actively tries to disrupt it, emphasizing the difficulty in managing difficult conversations such as these. Moreover, the teacher's talk impacted the students' talk, and both of these were influenced by the larger school and community contexts, resulting in complex interactions that impacted the teacher's success.

Haviland (2008) utilized discourse analysis to look beyond the surface level of words to uncover whiteness as powerful yet also power-evasive, as when a white pre-service teacher employed strategies such as assertion of ignorance or changing the topic when asked about race. She also found that this pre-service teacher used numerous discourse techniques to maintain the power of whiteness, including extra attention to care for her students, affirmations of sameness between students of different races, and a focus on the barriers to multicultural education. This close examination of race talk pointed to the importance of understanding how white talk is employed in the field of education.

These studies, which provide deeper analysis into the ways in which language is used by whites to discuss race and also place these discussions in a larger context, offer evidence of what discourse analysis can contribute to the study of racial literacy. Examination of discourses of language and power are necessary for the disruption of racial norms; these norms, though seemingly very personal, are constructed within a much larger context. Therefore, what is said and what is meant or what is performed with language can be quite different, and discourse analysis provides an analytic lens to look beyond the words spoken. Understanding the ways in which society enforces racial

norms through discourse is essential to understanding how students and teachers reenact, but are also able to disrupt, these norms.

Based on these methodological patterns, this study entailed an eight-month timespan consisting of monthly meetings amongst white teacher educators such that I had more opportunity to understand how the meeting space worked and how these teacher educators produced a space where they could talk about race. In addition, I employed a variety of data collection methods, including observation, audio and video recording, and interviews. The use of these varying methods allowed me to capture both what actually happened and what participants thought about what happened. I also utilized discourse analysis in order to provide in-depth insights into how language was used to construct, reproduce, and disrupt race.

Re-Reading through a Spatial Lens

Most research studies do not address space but instead assume that, and treat space as if, it is but a container for the activities occurring in it (Baur et al., 2014). The studies reviewed here are no different. Despite the multiple recommendations that the space in which race talk occurs is important, that a comfortable, safe space is a necessity for broaching uncomfortable topics (Epstein & Lipschultz, 2012; Flynn, 2012; Hollingworth, 2009; Nash & Miller; 2015; Pennington, 2007; Schaffer & Skinner, 2009), the lens of spatial theory is missing in the scholarship included in this review. The articles reviewed, viewed through a spatial lens, include insight into either firstspace, secondspace, or thirdspace, but none addresses these specifically or in combination.

Of those articles alluding to engagement with firstspace, I look specifically to Lensmire et al. (2013), Borsheim-Black (2015), and Lewis (2001). Lensmire et al. (2013) manipulated the physical space of conversation by requiring conversation participants to sit in a circle, which established a fair and even flow of power. Borsheim-Black (2015)

focused on firstspace, or the concrete; she forefronted curricular and pedagogical acts, though she also acknowledged the situatedness of the classroom in a larger context. Though she found that interrupting language use is an important way to reframe student thinking about race, the impact of this talk on students is not discussed. Lewis (2001) also emphasized firstspace through an emphasis on concrete settings, though she did make note of the highly intersectional and contextual nature of the school environment by also looking toward the larger community and socio-cultural contexts. Flynn (2012) described this mostly firstspace setting through discussion of the way students sat in a circle for conversations about race as well as listing the four agreements guiding class discussion: staying engaged, experiencing discomfort, speaking one's truth, and expecting and accepting nonclosure.

The studies relying on interview and focus group data come closest to identifying secondspaces, or the thinking space. Interviews are designed to probe participants' thinking about topics and can provide opportunities for participants to examine what they think and why. Bell (2002) was able to understand perspectives of participants interviewed about their experiences with race, and Segall and Garrett (2013) utilized interviews to probe participants' thinking about and understanding of the relations of race and Hurricane Katrina as they were informed through lived experience and the viewing of a documentary on the subject.

Though each of the studies observing race talk in the classroom is researching lived, or third, space, fewer articles engage explicitly with this space. Willis (2003) spoke to the importance of establishing ground rules to foster development of a safe dialogical space. Pennington (2007) also spoke to the power of vulnerability; she opened up space for her students to begin developing counternarratives by first sharing her own experiences as a white woman who worked in settings with nondominant students. In addition, Fishman and McCarthy (2005) came to realize that the classroom space is not neutral; it is instead influenced by the multiple surrounding contexts in which it exists.

Schultz et al. (2000) described the space focus group participants discursively created in their discussions of race.

If the space is so vital to the outcome of these conversations, why have scholars not yet looked at what makes up these spaces? How and why does space matter when looking at dialogue? "Language is situated within social settings and among participants" (Compton-Lilly, 2014, p. 2), such that in order to understand the social practice of language (Heath, 1983; Street, 1984), an understanding of the larger context in which the language takes place is essential. What are the contexts influencing and/or created by language? How does this affect the language used? How does language choice affect the produced space? Duranti and Goodwin (1992) identify four dimensions of context: physical setting, embodiment, language, and the larger social context, each of which must be attended to if we are to understand how a space is constructed and functions. Similarly, Van Dijk (2006) defines context as the "mental constructs of relevant aspects of social situations [that] influence what people say and especially *how* they do so" (p. 165). Therefore, to gain complexity in understanding how social spaces where difficult conversations can be had are produced, the multiple and interacting layers of space (first, second, and third) must be attended to.

Discussion

Through review of scholarship discussing mostly white children and youth and race talk, I have been able to lay the groundwork for development of my own study. This review establishes the important role of white adults in socializing white children and youth to talk about and understand race and the willingness of children to do so. From this foundation, I argue that the role of the teacher educator in preparing teacher candidates to facilitate conversations about race is vital, and therefore their own experiences talking about race provide important context for the classroom conversations

they may have with teacher candidates. With a bit of intentionality and reflective analysis of biases, white teachers and teacher educators can facilitate spaces where students, particularly white ones, can contribute to conversations on race in efforts to better understand and perhaps disrupt this inequitable social institution.

These articles point toward the openness of white children and youth to disrupting whiteness, with reported opposition coming instead in the form of parents and school-mandated curricula. When looking back to the scholarship on whiteness studies, this duality makes sense; adults have been willing, or unwitting, participants in the discourse for so long that whiteness is ingrained in them, and schools are sites of inculcation of dominant social values in children and youth. These studies provide evidence for both the necessity of examining race, such that children and youth do not grow up to be color-evasive adults, as well as the abilities of children and youth to critically examine the topic. Although there were no longitudinal findings to verify or refute any lasting effects on children's/youths' views of race or explicit methodology such that these undertakings could be replicated, these articles inspire hope that things can change. However, if educators believe that whiteness should be discussed, and white children and youth seem open to examination of whiteness and race, how can teacher educators support teacher candidates to cultivate these conversations in the classroom?

The ways in which we talk about race are important and useful, and research has shown that white children, youth, and adults have a desire to do so in spite of knowledge that this is a tricky conversation to navigate. The literature included in this review provides a starting point for delving further into the ways in which teachers and teacher educators can foster a sense of racial literacy in concert with their students, an especially important task as "both children of color and white children develop a 'white bias' by the time they enter kindergarten" (Banks, 1995, p. 392). When children and youth enter the classroom already socialized to prefer whiteness to Blackness, teachers must begin the work of disruption early; the conversation only grows more difficult as youths become

more ensconced in the dominant discourse of society (Bell, 2003; Fishman & McCarthy, 2005; Lensmire et al., 2013; Marx & Pennington, 2003; Matias & Mackey, 2016; McIntyre, 1997; Nash & Miller, 2015; Pennington, 2007; Segall & Garrett, 2013; Sue, 2013).

In this study, I strove to build upon the work of those before me so as to gain a more nuanced understanding of the importance of space and talk in the development of racial understanding. Following many of these studies, this study focuses on the talk of white participants as they navigated the development of racial understanding in the school setting, but also in their own lives. Where few studies utilized discourse analysis, I drew on this tool, which allowed me to unpack much of what was said, and unsaid, while also identifying the layers of context informing the space where the talk was happening. Lastly, I drew on the lens of spatial theory to further understand the intersecting contexts that helped produce the meeting space and attempted to concretize the discursive, affective, and contextual elements that together made up a "comfortable" or "safe" space that lent itself to difficult conversations.

Chapter III

METHODOLOGY

Because the goal of this inquiry was to understand how spaces are constructed such that they can be transformed, I looked to the structure and history of the social processes and spaces to inform my analysis. I hoped, through this study, to challenge previously conceived, hegemonic notions of race through critique in order to work toward social justice and benefit those oppressed by dominant power structures (Giroux, 1982). To do so, I looked to discursive practices employed by participants in their talk in group meetings, as language both produces and is shaped by the space in which it appears (Blommaert, 2005; Gee, 1999/2011), just as space impacts and is impacted by the language that is shaping it (Van Dijk, 2006). Therefore, I approached this study through a critical inquiry paradigm that informed the methodology I have constructed below. I believe that reality is socially constructed and shaped by "social, political, cultural, economic, ethnic, and gender values'' (Lincoln et al., 2011, p. 97) and is produced through hegemonic processes and social institutions (Bernal, 2002; Giroux, 1982; Kilgore, 2001). I argue that the constructed nature of reality means that society can choose to produce or disrupt systems of power and oppression. As schools and institutions of higher education are social institutions, I believe that a deep understanding of their processes as experienced by key actors within them (e.g., teacher educators), which are situated in multiple contexts (e.g., local and national social and political environments), can lead to effecting small-scale change with the exponential potential to

affect our lived experiences. To more fully and critically understand a space where white teacher educators talked about race and to deeply analyze the way that space was constructed and changed over time, I therefore employed discourse analysis and spatial theory to see how this talk and the space affected one another in ways that either reinforced or disrupted hegemonic color-evasive talk.

In an effort to understand the discursive practices used by white teacher educators as they worked to co-construct a space where openly speaking about the social institution of race was possible, I designed a critical qualitative study of teacher educator talk as it impacted the construction and intersections of space in one group meeting setting. I chose this methodology as I sought to understand the complexities of talking about race in a school-related setting, a topic built through dominant social values, as informed by spatial and critical whiteness theories. In the school setting, which has historically centered whiteness and serves as a site of operation for these teacher educators to prepare teacher candidates, how do teacher educators produce spaces where these ideas can be troubled? Spatial theory and Bakhtinian conceptions of language allowed me to extend the boundaries of our meeting space such that I could examine how ideas and words constructed an active, interwoven, and dynamic reality.

Therefore, the purpose of this study was to explore the following questions:

1. How do white teacher educators discursively co-construct a space where it is possible to talk about race?

2. How is this space constituted by the intersecting physical and social spaces of these teacher educators?

3. What happens in this space?

In the following sections, I have outlined the design of this dissertation study, detailing site selection, data collection tools, and analysis procedures in addition to examining my own positionality as a white woman working to understand talk about race.

Research Design

I designed this research as a qualitative study of the ways in which white teacher educator talk works to co-construct a space where participants can discuss and deconstruct ideas of race. I intended to study the systems of this space, as previous studies on the topic (e.g., Borsheim-Black, 2015; Flynn, 2012; Hollingworth, 2009; Rogers & Mosley, 2006) have been carried out in classroom spaces, which teacher educators can influence as they prepare teacher candidates to enter those classroom spaces. The research site for this study was created to be one where white teacher educators actively took up issues of race as it related to their personal and professional lives, a space relatively uncommon in the academy. Therefore, this study may offer a unique example of how race can be talked about by white teacher educators even as the vast majority of teachers and teacher educators do not engage in these discussions. In addition, I have limited this study to one group because we experience life in specific places (Massey, 2005); this allows for a reflection of that singular experience as well as provides an analyzable space. I carried out this study through collection of diverse data sources selected to address the complexity of the study and the ways in which the group meetings were constructed within the nested school, community, and larger social contexts (Creswell, 2007; Stake, 1995), keeping in mind that space is expansive and unruly and that I was looking at one point of multiple contextual intersections. To accomplish these goals in a manner reflective of the uniqueness of the context, I used video and audio recordings and transcriptions of group discussions, interviews, and the production and collection of artifacts to explore outside and interacting contexts present in the meeting space (Merriam, 1998).

Pilot Study

During the spring of 2016, I conducted a pilot study at a middle school in lower Manhattan that was integral in developing my focus for the current study. My six-week

pilot study was based in a co-taught racially and socio-economically diverse eighth grade English language arts classroom in a school dedicated to social justice work. I employed discourse analysis (Wortham & Reyes, 2015) as a lens through which to view the talk in the classroom as students and teachers made connections between the past and the present, particularly in terms of difficult conversations, such as those on (dis)ability, sexual orientation, and race. The findings from my observations, semi-structured interviews with the teachers, and transcriptions of classroom talk helped to narrow my research interests to discussion of race in particular.

Findings from my pilot study also inspired me to examine different modes of analysis for this dissertation study. First, I took a Bakhtinian approach to discourse analysis, rather than the conversational approach (Wortham & Reyes, 2015) used in the pilot study, as this analytic method proved too restrictive in regard to my interests in the social context of language. In addition, observing classrooms in which students and teachers discussed race was a new experience that led me to wonder how a space such as this was possible. Thus, another outcome of the pilot study was my decision to use spatial theory as a theoretical lens for closely examining how spaces for talking about race are produced. In embarking on a spatial analysis of a group meeting space, I could better understand the intersection of spaces in the social production of a new space (Leander et al., 2010) and acknowledge the numerous past experiences teacher educators brought with them as they constructed a new, unique space.

Setting and Participants

In designing research, Creswell (2007) suggests that researchers "select unusual cases … and employ maximum variation as a sampling strategy to represent diverse cases and to fully describe multiple perspectives about the cases" (p. 129). Because this study centered on discourse, I sought out white teacher educator participants who were or

aspired to be working actively and explicitly to address social justice issues, particularly race, in their classrooms. The teacher educators participating in this study had a stated interest in antiracism, particularly as it relates to teaching and learning. Participants were recruited via word of mouth and snowball sampling, as many social justice-minded teacher educators also know others with similar stances. Participants joined the study after mutual colleagues shared information study details with their contacts, though many who would have been interested in joining the group were already over-committed and were unable to dedicate the time necessary to be an active member of the group. Because of my status as a fledgling teacher educator, the colleagues who passed along information about the study held positions of advanced doctoral students and recent graduates who worked as adjunct instructors at local colleges and universities as well as in non-tenure track lecturer positions. In turn, they shared this information with others occupying similar positions.

The result of participant recruitment was the development of an antiracist inquiry group developed for the purposes of this dissertation study. The group consisted of four (including the researcher) participants, each of whom identified as a white early career teacher educator in or around New York City. Participants held temporary positions (see below) and were therefore not embedded in any one institution. I did not initially set out to form a white affinity group; based on the availability and interest of participants, the group became one centered around ideas of recognizing and disrupting whiteness in particular. The demographics of participants can be found in the table below. All names are pseudonyms.

Table 1. *Participant Demographics*

Participant	Gender	Racial and/or Ethnic Background	Years Teaching	Past Levels Taught	Current Level Taught	Positions Held
Ashley	Female	White/Jewish	9	6-12	Graduate	Adjunct Instructor, Lakeview College Adjunct Instructor, Metro College Adjunct Instructor, Lambert College
Beth	Female	White	16	K-8	Graduate	Adjunct Instructor, Lambert College
Christy	Female	White/Jewish	13	9-12	Graduate and under-graduate	Adjunct Instructor, Polyphonic University Adjunct Instructor, Lambert College
Researcher	Female	White	10	6-8	Graduate	Adjunct Instructor, Green Hills College Adjunct Instructor, Lambert College

Data Production

A richly detailed study necessitates depth and detail that can only be captured
through multiple forms of data (Creswell, 2007). Stake (1995) recommends that
researchers collect diverse forms of data, which can include documents, archival records,
interviews, direct observations, participant-observations, and physical artifacts. For this
dissertation study, I drew upon three data collection tools and procedures: video and
audio recording and transcription, semi-structured interviews, and artifact generation and
collection. These various forms of data were intended to capture both the concrete and

abstract elements of space (Baur et al., 2014; Larsen & Beech, 2014; Lefebvre, 1974/1991).

Table 2. *Aligning Research Questions and Methods of Data Production*

Research Question	Audio/Video Recording and Transcription	Semi-structured Interviews	Artifact generation and collection
How do white teacher educators discursively co-construct a space where it is possible to talk about race?	X		
How is this space constituted by the physical and social spaces in which it lies?	X	X	X
What happens in this space?	X		

Participants met eight times during the period of November 2019 through August 2020. Meeting times varied but fell between one and two hours in length. All meetings were held virtually over Zoom to accommodate multiple locations and schedules, as participants held multiple teacher educator positions including teaching and supervision of student teachers. Because meetings were held via Zoom, all meetings were also video/audio recorded, and initial transcripts were produced. Meeting activities included discussion of current events and classroom issues brought up by participants, especially as they related to the interaction of race, particularly whiteness, and schooling, and as they encountered race and white supremacy in their everyday lives.

Because I was working from a critical inquiry paradigm, it was essential that I actively worked to decrease power differentials between the study's participants and myself. Therefore, I worked to set up the group as one that was co-facilitated rather than one where I was the leader. In the initial meeting, I more fully explained my positionality and what I hoped to gain from the group; I then invited each participant to also share a bit

about their own personal histories, why they were interested in joining a group to talk explicitly about race, and what they were hoping to gain by being a member of the group. Together, we established group norms. Before the second meeting, I shared an academic article I had recently come across as well as a pop culture article about white women and race. In kind, Christy shared two news articles that she had come across. This became a pattern as the meetings progressed; sometimes Beth shared an article she had found, and Ashley also shared recorded talks she had found helpful. These resources were shared outside of meeting times, and sometimes we discussed them, while other times we did not. After beginning by sharing a couple of readings, I actively stepped back from this role in an effort not to steer group discussion.

Though I was responsible for setting up dates and times for meetings as well as providing a Zoom link, I made an effort to begin group meetings by first asking everyone how they were doing. Their responses generally guided us to a topic of conversation, and the things we discussed were based on what was on the minds of participants, the things they wanted to talk about or dive into, whether this was related to a classroom incident or some post on social media. As we moved from November to August, participants began making mental notes of topics to bring to the table during our group meetings, and they "saved" conversations so that we could have them together. This was especially true as we met more frequently between May and August 2020, as racial tensions exploded across the United States, and we all needed a designated place to process our emotions and make personal plans for action. In this way, meetings were designed to be responsive to participants' needs rather than led by questions or topics I wanted the group to discuss.

Audio/Video Recording and Transcription

I believe that spending an extended amount of time, including eight meetings across ten months, was important to enhance my understanding of how the meeting space was produced such that I could develop a thick description of the space. Extensive time

spent in the space, as both a participant and an observer, allowed me to learn the norms of the space rather than merely perceive chaos (Massey, 2005). The construction of space is dependent upon who is constructing the space, and extending the study over the span of ten months provided the time necessary for participants to develop the trust necessary for vulnerable conversations. This also allowed for discourses to unfold over time and in response to changing contexts, as "discourse analysis must necessarily be a recursive process, not a single snapshot" (Rymes, 2016, p. 217). Spending an extended amount of time in our group meeting context allowed me to draw conclusions of how talk was shaped by outside contexts and life experiences. Using the platform of Zoom allowed for audio and video recording of each of these meetings, which simplified the process of saving and accessing these recordings for purposes of data analysis.

Transcription

Because my analysis was so heavily based on discourse, like those of Rogers and Mosley (2006), Hollingworth (2009), Flynn (2012), and Borsheim-Black (2015), transcription was an essential tool for data production. The transcription of talk is a process meant to "continually—mindfully—[weigh] the importance of social and interactional context" (Rymes, 2016, p. 81), and establish a form of representation most accurately reflecting these contexts. The produced transcriptions are necessarily the data that will later be analyzed, and the structure and style of transcription are indicators of the researcher's approach and assumptions about power in the setting (Ochs, 1979). Therefore, transcription is not simply the objective act of writing down what people say. The way in which a researcher transcribes speech can make an exchange appear different from the way it actually happened; for example, a single utterance can be transcribed in either a hedging or a triumphant voice (Bucholtz, 2007). This necessarily changes the context of the discourse and subsequently requires the transcriber's "cognizance of her or his own role in the creation of the text and the ideological implications of the resultant

product" (Bucholtz, 2000, p. 1440). Transcription is a political act—as transcribers choose what to include and exclude—with political effects, such that the goal of the transcriber is to produce the transcript responsibly (Bucholtz, 2000). These produced transcriptions should reflect overlapping voices, intonations and volume, attention paid to who is speaking to whom, and different conversations occurring simultaneously, not forgetting that "sometimes, the most dramatic feature of an interaction is silence" (Rymes, 2016, p. 85). Particular attention to silence may prove important in the study of race talk, where often silence can be a form of intentional avoidance or refusal to participate.

Because all group meetings were held via Zoom, I had the good fortune of Zoom also producing initial transcripts of the talk in these meetings. However, because the transcription itself was a vital component of the data produced, I used these initial transcripts as a basis for beginning the process of transcription. For each transcript, I watched the meeting recordings to first make revisions to words or phrases that were mis-transcribed or attributed to the wrong speaker. Then I re-watched these videos to make extensive notes based on pauses, moments of silence, interruptions, and laughter. Because I later discovered that Zoom video-records only the speaker, I was unable to make notes of other participants' nonverbal communication and reactions during discussions.

Interviews

Similar to previous studies (e.g., Flynn, 2012; Hollingworth, 2009; Lewis, 2001; Roberts et al., 2008; Schaffer & Skinner, 2009), I also conducted, audio-/video- recorded, and transcribed 90-minute semi-structured individual interviews to augment my observations and audio-/video-recorded group meetings. I utilized these interviews to gain more insight into the outside spaces and discourses the teacher educator participants brought with them into the co-constructed meeting space, and how they thought those

impacted the ways they participated in the production of the meeting space. These semi-structured interviews were developed with the intent of eliciting reflection and thinking processes and were flexible enough to attend to meeting topics or other current events as they arose. In addition, through the interviews, I was able to get at participants' feelings and emotions during experiences both inside and outside the meeting space as race is an emotionally charged topic. Interviews were especially valuable as they served as a way for me to better understand participants' background experiences, to find out what they find important and why, and how this impacts their own participation in the meeting space.

These interviews, intended to get at participants' perspectives such that I could more fully understand the meanings of their words, their thinking processes, and their imaginings, took place with the teacher educators at various points throughout the length of the study. Some interviews were quick and informal, such as talking with a participant before or after a meeting about something they brought up in conversation so that their perspectives, rather than my own assumptions of their perspectives, were not only included but also highlighted in the data. Others, such as the semi-structured interviews, were more formalized. The semi-structured interviews established each participant's initial understanding of the value (or not) of race talk, the spaces where they felt comfortable engaging in it, and what experiences they drew upon to inform these ideas. Each interview included examination of one of the artifacts generated (as described below) so as to spark the imagination and tap into imagined spaces and space that participants brought with them to the meeting space.

Generating and Collecting Artifacts

Most people use space in ways that seem so normalized that they may find putting their thoughts into language difficult (Baur et al., 2014). To allow for exploration of and engagement with the separate intersecting spaces that converged in the constructed

meeting space, I asked my participants to generate a variety of artifacts over the span of our meeting times, artifacts that I also created myself. The creation of these artifacts allowed participants the time and space to play with their ideas as well as invited them to grapple with an intangible discursive topic (Fendler, 2013). These personal artifacts, designed to offer insight into participants' secondspaces, were discussed during interviews with participants as a way to talk about the topic of racial structures. The cognitive maps and photovoice collages allowed participants to analyze their own experiences as racialized beings in such a way that they made connections and generated meaning themselves rather than me speaking for them. So as to mitigate power differences by making myself both visible and vulnerable to participants, I also created my own cognitive map and photovoice as I, too, am figuring out who I am as a racialized being in this society.

I first asked participants to create a cognitive map (Baur et al., 2014) of the physical and social (e.g., experiential and relational) spaces of the university and learning and teaching spaces (see Appendix C). Cognitive maps provide "a means of grasping how people imagine space" (Baur et al., 2014, p. 20) by asking participants to create a map on a blank piece of paper as well as identify borders and significant objects. These initial maps provided context for understanding how the participants understood the space, as maps "reflect perspectives of the cartographers" and "mental mappings carried from mind to paper elicit how people imagine and make sense of space" (Schmidt, 2013, p. 538). Through the creation of maps, participants were able to begin exploring what a racially equitable society looks like and where and when they may be able to imagine engaging in discussion of this topic.

The second artifact participants were invited to create was a photovoice (Nykiforuk et al., 2011). The photovoice (see Appendix C for full instructions, and figure below for excerpt) allowed participants to use photography and stories about photographs to identify and represent issues of importance to the participants, giving them the

opportunity to form narratives and potentially counternarratives speaking back to

hegemony in both their daily lives and their professional experiences as teacher

educators. These photographs were reflective of participants' everyday lived experiences,

of the spaces they inhabited, and perhaps the ways in which they engaged with power

structures. In the creation of this artifact, participants were invited to think beyond the

school and their communities to any of their lived experiences across time and space.

Figure 1. *Photovoice Protocol*

What kinds of photos am I taking? The theme of these photographs is, "How do you both witness and experience race and the impacts of race in your life?" You can take photos of signs, events, and anything that will help you tell a story about the ways in which race is present in your life – in both good and bad ways.

Then what? After you finish taking photographs, I (the researcher) will develop the film and return the photos to you.* You'll be given time to select the photos you find most important, and that you want to share more about with me. Questions I will ask to prompt your storytelling will follow the PHOTO protocol (adapted from Hergenrather, et al., 2009, p. 693):

1. Describe your **P**icture.
2. What is **H**appening in your picture?
3. Why did you take a picture **O**f this?
4. What does this picture **T**ell us about how race operates in your life?
5. How can this picture provide **O**pportunities for us to make improvements in racial relations?

*Due to the COVID-19 pandemic, participants took photographs on their phones and shared them with me during their individual interviews without giving me access to the photos themselves, as these photos included personal images where the participants could be easily identified.

The photos participants selected to use as talking pieces (not shared here to account

for participant privacy) included a print from Israel, images of participants and their non-

white partners, photos of friend groups from high school, images of post-secondary

schools, pets, and neighborhoods. Because the discourse in these meetings was impacted

by a broader social context, including demographic backgrounds, cultures, and norms that participants brought into the meeting space (Rymes, 2016), these other social spaces, as represented through the images selected for the photovoice activity, were important to consider. Participants, informed by these secondspaces, entered and co-constructed the meeting space based on prior beliefs, ideologies, and experiences. Therefore, the stories spurred through selected images provided a great deal of context that informed the analysis of secondspace in Chapter IV.

In addition, I collected extant artifacts (see figure below for examples), including news articles, links to recorded talks, and Instagram and Twitter handles as they were shared throughout the course of the study. These artifacts, compiled into a co-constructed annotated bibliography, in addition to transcripts and meeting observations, enabled me to further establish the firstspace (Soja, 1996), or physical environment, in which second and thirdspaces were able to exist. These physical components were representations of other social contexts delineating what went on in the space and established expectations for how the space could be used.

Figure 2. *Artifact Collection*

Julius Lester's Let's Talk About Race: https://www.amazon.com/Lets-Talk-About-Julius-Lester/dp/0064462269
- This is for young kids, but as a mom trying to work through what it means to be antiracist myself at the same time I'm trying to raise antiracist kids, I think this book does a really nice job of getting at the core of the issue instead of dancing around it. My 6 yo daughter thought it seemed kind of obvious, but I actually was pleasantly surprised by how substantive it was and how it gave language for talking about issues of race with young kids.

Bettina Love's 4 Part series in EdWeek on the harm of Whiteness in Teacher Education
https://www.edweek.org/ew/articles/2020/02/07/all-teachers-need-therapy-white-teachers-need.html
- A very compelling argument for the kind of support White teachers might need as they battle racism and do the inner and outer work when teaching students of color who are regularly traumatized by racism and oppression.

75 Things White People Can Do for Racial Justice:
https://medium.com/equality-includes-you/what-white-people-can-do-for-racial-justice-f2d18b0e0234

How Moderate Teachers Perpetuate Educational Oppression:
https://medium.com/@mslisamkelly/how-moderate-teachers-perpetuate-educational-oppression-fc9479a661a7

NCTE Conversation with Ibram X. Kendi & Jason Reynolds:
https://vimeo.com/412572012

Clear the Air:
https://cleartheaireducation.wordpress.com/

Do the Work: https://wiobyrne.com/do-the-work/
- Levels (starting the work, owning the work, moving from ally to advocate) and suggested resources for each level

Super comprehensive list of anti-racist resources from UConn:
https://education.uconn.edu/anti-racism-resources-for-students-educators-and-citizens/

Amy Cooper as a Teacher Twitter Thread:
https://twitter.com/trussleadership/status/1265548687436140548

Joe Truss @trussleadership · May 27, 2020
Calls the main office for security again, or a counselor, or the. It's, or anyone.

♡ 3   ⟲ 15   ♡ 348   ↑

Joe Truss @trussleadership · May 27, 2020
Calls the office again to share how long they've been waiting

♡ 1   ⟲ 12   ♡ 308   ↑

Joe Truss @trussleadership · May 27, 2020
Frequently talks about a lack of discipline consequences equating to a hostile work environment

♡ 5   ⟲ 17   ♡ 406   ↑

Joe Truss @trussleadership · May 27, 2020
Says that brown student ex is taking away from the education of the others

♡ 3   ⟲ 15   ♡ 371   ↑

Joe Truss @trussleadership · May 27, 2020
Calls everyone's direct phone line in the school building to come and sit with brown students if they can't send a student out

♡ 2   ⟲ 12   ♡ 290   ↑

Joe Truss @trussleadership · May 27, 2020
Likes to snatch things out of students hands and blame them for escalating the situation

♡ 4   ⟲ 25   ♡ 488   ↑

Joe Truss @trussleadership · May 27, 2020
Talks about how restorative justice will never work, and misses the good all days

♡ 5   ⟲ 15   ♡ 402   ↑

Joe Truss @trussleadership · May 27, 2020
Tells student look me in the eye when I'm talking to you, wow they are making the student feel inferior and not listening to the students perspective

♡ 2   ⟲ 18   ♡ 404   ↑

Joe Truss @trussleadership · May 27, 2020
Actually goes through the process of filing a police report and a small child that pushes them with the child is half their weight and far shorter than them

♡ 1   ⟲ 9   ♡ 266   ↑

Joe Truss @trussleadership · May 27, 2020

Says that her school is unsafe because the discipline policies are not changing the students behaviors, make sure that that's clear on all surveys both internal and external

💬 2   🔁 11   ♡ 306   ⬆

Joe Truss @trussleadership · May 27, 2020

Approaches is a student when they are escalating and asserting their humanity, even when a student says get out of my face, interprets that as a threat, and gets closer

💬 4   🔁 15   ♡ 336   ⬆

Joe Truss @trussleadership · May 27, 2020

Has the most documented out of class referrals in the school, but is unwilling to call families about it, meet with families to discuss it, or acknowledge their part in the matter

💬 3   🔁 16   ♡ 395   ⬆

Joe Truss @trussleadership · May 27, 2020

Like to say that "students don't want to be here", "aren't motivated to learn", "need to learn respect", and "enjoy the railing their class".

💬 5   🔁 14   ♡ 374   ⬆

Joe Truss @trussleadership · May 27, 2020

Always has to have the last word when debating with a student

💬 3   🔁 9   ♡ 305   ⬆

Joe Truss @trussleadership · May 27, 2020

Likes to bring up behavior even when the conversation is about academics, has to take advantage of the opportunity of the only time we've been able to get a parent in to the school

💬 3   🔁 12   ♡ 304   ⬆

Joe Truss @trussleadership · May 27, 2020

Still Assigns lunch detention and when students don't show up physically goes out to the schoolyard to pick them up in March them Past their peers to go to detention. (She's smirking too)

💬 3   🔁 5   ♡ 245   ⬆

Joe Truss @trussleadership · May 27, 2020

Insists on student complying with their directive in front of their face while they stand in front of the classroom and make it abundantly clear that they are waiting for the student to comply immediately

💬 2   🔁 7   ♡ 237   ⬆

Joe Truss @trussleadership · May 27, 2020

Make sure that they let student know that they are still holding on to what happened the day before, but says you have a clean slate, but mentions to "make sure that we don't do what we did before, right?" We means, the student.

💬 2   🔁 9   ♡ 275   ⬆

Social Media Accounts to Follow:

Methods of Data Analysis

I view the meaning-making process of data analysis (Merriam, 1998) as ongoing and recursive (Dyson & Genishi, 2005), beginning as soon as I entered the initial meeting space. In analyzing the data collected, the majority of which was constituted by video/audio recordings and transcriptions, I considered myself accountable first of all to my participants. As such, the participants acted as co-analysts of their own data by highlighting events they remembered as significant throughout the study, during the semi-structured interview and in informal conversations. In this way, I was able to speak *with* and *to* participants rather than *for* them, as I cannot speak for others whose lived experiences are different from mine (Alcoff, 1991).

This spatial study necessitated a detailed description of the space as it existed and its setting. I compiled a collection of meeting conversations so that I could begin to produce meaning. These data were further constructed through the layering of observation notes with transcriptions so as to create a fuller representation of the multiple dimensions of space at the time of the talk. Data were analyzed in three overlapping phases based on my theoretical framework, where space was foregrounded as a context with preexisting discourses but was simultaneously produced through discourse. Whiteness studies were employed when choosing and describing the racially pertinent aspects of discourse to explore and analyze in more depth for their impact on the meeting space.

Spatial Analysis

My analysis began with a spatial perspective. Though I focused on the language to more fully understand the discourses at work in the space, I first had to establish what the space was and how it came to be. To do so, I looked to Soja's (1996) three spaces. While the firstspace is made up of physical material (e.g., desks, chairs, posters, handouts), and secondspace is composed of that which is imagined (e.g., ideas, beliefs, background

knowledge of students and teachers), the discursively generated (Bhabha, 1994) thirdspace is the lived and felt space where the concrete and the imagined intersect (Soja, 1996), creating a space that is social and experienced (e.g., the events of the classroom or meeting space). In the thirdspace, or counterspace (Soja, 1996), binaries can be disrupted and change can occur (Moje et al., 2004); thirdspace is a site of possibility, though the earlier cautions outlined must be considered.

Before I could ask participants to take part in what were likely to be uncomfortable conversations, I first acknowledged the different firstspaces they already inhabited, such as the physical sites of the home, school, and larger community (Moje et al., 2004). In addition, I also honored participants' secondspaces, which included any ideas, politics, beliefs, cultural knowledge, social attributes, etc. they brought to the firstspace. These secondspaces were all too often formed through exposure to and adoption of the dominant discourse, which, in this study, was informed by color-evasiveness.

From this recognition, participants in the space could work to build relationships such that thirdspaces could open up (Campano & Carpenter, 2005). Because participants traversed a number of different spaces in their daily lives, the concept of thirdspace relied heavily on Bhabha's (1994) hybridity theory, which "recognizes the complexity of examining people's everyday spaces and literacies" (Moje et al., 2004, p. 42). Soja (1996) asserts that researchers informed by spatial theory must look beyond and in between the socially constructed binaries of participants' lives, whether in or out of school, everyday or academic, to locate this thirdspace, where participants can "work together to generate new knowledges [and] new Discourses" (Moje et al., 2004, p. 42). It was through interaction of these three spaces that members of a group were able to co-construct a space where talking about race was possible.

An additional aspect of data analysis attended to the elements of space as it was constructed in the group meetings. Baur et al. (2014) propose five dimensions of spatial analysis intended to understand the reasoning and results of spatial processes:

1. Thinking and imagining space

2. Creating and changing space

3. Experiencing, appropriating, and orientating within spaces

4. (Inter)action and distribution within spaces

5. Relations and movements between spaces (p. 38).

Throughout this spatial analysis, each form of data—the talk and produced artifacts, e.g., maps—provided a new perspective to the analysis, and these multiple perspectives allowed me to construct, though not recreate, a version of the meeting space as it has been documented.

Baur et al.'s (2014) third, fourth, and fifth dimensions accounted for questions of how participants interacted with other participants and the physical environment; "how they move[d] within and between spaces" (p. 14); how participants perceived space; how spaces were constructed and modified; and how people interacted with and used space. These aspects were directly related to analyzing the firstspace in this study. I asked these questions of the video recordings and observations. Because of the virtual nature of this study, analysis of the firstspace was limited.

To analyze secondspace, I looked to the first dimension of thinking and imagining space. This dimension naturally interacts with the other dimensions but because secondspace is that which takes into consideration participants' past and present spaces, which directly impact their thinking, I narrowed my focus to this dimension. In analysis of the secondspaces brought into the meeting space, I looked to the semi-structured interviews and artifact generation, which I supplemented with data from the meeting transcriptions. The interviews were designed to elicit stories and details related to the spaces participants had experienced in their childhood and young adulthood, their classroom teaching, their graduate studies, and their personal and daily lived spaces. By gleaning these details from the data, I was able to map participants' secondspaces, sorting

them into past and present such that I could trace the resulting thirdspace discourses back to these secondspaces.

Analysis of the thirdspace was grounded in the second dimension of creating and changing space. However, due to the intersectional nature of thirdspace and the ways in which it is informed by and informs first and secondspaces, this analysis encompassed all of Baur et al.'s (2014) dimensions. The thirdspace analysis, grounded in the transcripts produced from group meetings, focused on the discourse produced in the space as a site of the convergence of all other spaces. This process of discourse analysis is described in detail below.

Critical Whiteness Studies Analysis

Because whiteness is reflexive of Blackness, I also sought to bring a Critical Whiteness Studies stance to data analysis by acknowledging intersectionalities and layers of oppression but foregrounding race and racism. I employed this stance by focusing on the ways that whiteness impacted the lived experiences of the white teacher educators in this space (Solorzano & Yosso, 2002) as well as in their secondspaces. As the group consisted of white women, many of the group's conversations were based in ideas of whiteness as a dominant force and acknowledging and identifying the white supremacist systems present in schooling. Asking questions such as "How are participants reproducing or disrupting majoritarian stories (Solorzano & Yosso, 2002) in this space?" of my data enabled me to identify and prioritize racial and racialized talk for further discourse analysis. During the discourse analysis, I also used the lens of whiteness to view how discourses were shaped and employed, even selecting a segment of talk because of the explicit ways that participants defined whiteness, which was referred to throughout all meetings, in the discussion.

Discourse Analysis

Discourse analysis is "the study of language at use in the world, not just to say things, but also to do things" (Gee, 2014, p. 1). Language does not just reflect reality; it creates reality. This method of analyzing data allowed me to acknowledge the dynamic and social nature of language as well as account for issues of power and larger discourses at work, as informed through other contexts, through talk. This talk did not occur in a vacuum, as these teacher educators each occupied multiple places and spaces that impacted the space they produced together. For example, teacher educators at the same institution went home to different neighborhoods or inhabited different socioeconomic spaces. In addition, race has been discursively constructed as a way to maintain social power structures, where the dominant white, middle-class, and male values and perspectives are granted prestige while nondominant individuals are less valued. Therefore, discourse analysis, which acknowledges the relationship between discourse and context (Rymes, 2016), was a fitting mode of analysis as I worked to understand how these teacher educators created their own spaces for critical conversations about race within a larger context.

To facilitate discourse analysis, I established criteria for selecting segments of these transcripts for focus during analysis. After an initial reading of each meeting's transcript, I re-read each transcript, making note of the themes that arose during these group conversations. These were developed both deductively and inductively, based on my theoretical framework. Deductive themes included the use of story-telling, chronotopic references, and second space (e.g., family, classroom); inductive themes included messing up, Eurocentrism in education, and the role of teacher educator as gatekeeper. Then I sorted these themes into categories, making notes of the topics discussed most often. After establishing these categories (e.g., the journey toward antiracist pedagogy and curriculum, emotions, the intersection of public and private spaces), I revisited the data to extract examples of these topics as they coincided with key

moments of emotional valence, where discussions were particularly precarious and required vulnerability of participants, either as it related to contention amongst the group or the sharing of perceived personal failure or discomfort.

With this smaller subset of data, I was able to begin looking more closely at the content of the talk (discourse) and the ways of being (Discourses) implied by the talk. First, since the group was small, I wanted to select transcript segments where all members of the group were vocal participants in the conversation. After narrowing to these segments, I then also looked through a spatial perspective such that the segments ultimately selected would provide for rich analysis of both d/Discourse (Gee, 2014) and space. Elements constituting spatial richness included aspects of participants' lives outside of the group meeting space, such as stories from their own teaching experiences, references to the places and subsequent cultures that had shaped their beliefs since childhood, and social media spaces. The segments I examine deeply in this chapter encompass each of these aspects.

The discourse analysis portion of this dissertation study employed Gee's (2014) discourse analysis tools but was based on Bakhtin's (1981/2014) arguments regarding language in use, namely the elements of the utterance, response, heteroglossia, centripetal and centrifugal uses of language, authoritative and internally persuasive discourse, and chronotope (defined below) as they are used to talk about the construct of race in the classroom. Underlying these concepts is the assertion that language is ideologically saturated, constitutive of a worldview, and living or ever-changing. Words are not neutral; instead, they are "overpopulated with the intentions of others" (Bakhtin, 1981/2014, p. 294); conflict is therefore built into language and language use. Language constructs reality, and the words of others have the potential to bear great power over an individual's thoughts and consequent ideologies and beliefs; therefore, discourse analysis allowed for a systematic review of language choices that were made. In addition, the Bakhtinian tools described below allowed not only for expansion beyond the superficial

meaning of race talk but also the concept of silence, as it can be used agentively as both a shield and a weapon (Rymes, 2016; Schultz et al., 2000; Willis, 2003).

Utterance

Bakhtin breaks language into smaller portions, or utterances, in order to more closely examine what is accomplished through the discourse. "Language is realized in the form of individual concrete utterances … by participants in the various areas of human activity" (Bakhtin, 1986/2013, p. 60). Bakhtin's (1981/2014) utterance is a piece of "concrete discourse" (p. 276) making up a portion of larger dialogue, where each utterance is linked to those before and after it in a "complexly organized chain" (Bakhtin, 1986/2013, p. 69). The utterance can be verbal or written, and may consist of a single rejoinder to previous dialogue or an entire novel (Bakhtin, 1986/2013). In addition, some utterances can be nested inside larger utterances, as a section of a chapter of a book, where each part could stand alone or act as a larger thought.

Bakhtin (1986/2013) offers several guidelines for identifying an utterance. First, an utterance is bounded by a change of speakers; an utterance can be interrupted by another utterance. Second, an utterance has a beginning and an end; "its beginning is preceded by the utterances of others, and its end is followed by the responsive utterances of others" (p. 71). This trait aligns with Bakhtin's previously described chain of dialogue. Finally, the utterance must be finalized. The finalized utterance is achieved only when "the speaker has said everything he wishes to say" and there exists "the possibility of responding to it" (p. 76). The language segment at hand must meet each of these guidelines in order to be classified as an utterance. I used the notion of the utterance in my analysis to initially identify chunks of complete thoughts in what these teacher educators verbalized that could then be further analyzed for relationships to the construct of race in society.

Response

To every utterance, there is a response; in fact, the utterance is defined by its ability to be responded to, and speakers speak in expectation of a response (Bakhtin, 1986/2013). This response is what constitutes dialogue, as only through response can participants understand and begin to consider alternate ideas. Acknowledging the role of the response in dialogue is essential to beginning to understand how and why language is being used in a certain way. What is the speaker attempting to accomplish? How is the listener participating in and continuing this dialogue?

The response impacts both speaker and listener in important ways. First, the speaker, in anticipation of a response, "breaks through the alien conceptual horizon of the listener" such that s/he can "[construct] his own utterance on alien territory" (Bakhtin, 1981/2014, p. 282). The speaker takes the listener into account when authoring his or her own utterance in anticipation of the ways in which the utterance may be received and responded to by the listener. For the listener, the response is the site of understanding (Bakhtin, 1981/2014). Understanding an utterance requires active participation; an active response provides evidence of this understanding. Yet, this response can be either acted upon or "remain, for the time being, a silent responsive understanding" (Bakhtin, 1986/2013, p. 68). A response need not be immediate or verbal, which emphasizes the necessity of holding group meetings over a prolonged period of time, as the concept of response is vital to understanding the dialogue that is built on utterances and responses.

In these group meetings, I determined utterances and responses in an effort to segment the transcripts into smaller chunks. This allowed for better understanding of not only what was said but how it was interpreted, which provided the meaning as it was used by this group in these meetings. For this group, their common and/or shared secondspaces provided for more of a match between utterances and understandings.

Heteroglossia

The notion of heteroglossia accounts for the multiple voices and perspectives that can be found in a social setting, such as the group meeting space. When many voices expressing many viewpoints informed by many different sets of life experiences come together, the collision zone of these ideas is "pregnant with potential for new world views, with new 'internal forms' for perceiving the world in words" (Bakhtin, 1981/2014, p. 360). It is through this encounter with the alien, or other, that individuals are able to question their own assumptions and begin to understand the boundaries of their own conceptualizations. Introduction of the alien into one's own discourse forces an internal struggle; participants must reason out perhaps a new understanding of an old idea, or develop new reasons for maintaining that old idea (Bakhtin, 1981/2014).

In these meetings, where "unitary language [wa]s not something given but [wa]s always in essence posited" (Bakhtin, 1981/2014, p. 270) through various district, state, and federal mandates, participants had to work with intentionality to embrace and value the diverse viewpoints and belief systems brought up by other participants. In this way, all present in the meetings acted as holders of funds of knowledge (Moll et al., 1992) and could thus be positioned as knowers with respected insights. Highlighting heteroglossia in this meeting discourse emphasized the possible intersections of "a multiplicity of social voices" (Bakhtin, 1981/2014, p. 263) rather than excluding any potentially discordant language due to differing lived experiences. In this way, honoring participants' inherently heteroglossic voices resulted in new ideas and the potential for disruption of the hegemony of authoritative discourse for the benefit of all.

Paying attention to heteroglossia as it was present in the meeting space provided a step toward also understanding centripetal and centrifugal forces of language in both the meeting space and the larger school setting. Though heteroglossia offers the potential to "relativize and decenter literary and language consciousness" (Bakhtin, 1981/2014, p. 370), authoritative discourse is a strong institution resistant to these possibilities.

Therefore, further breaking down the language of the multiple voices of participants into centripetal and centrifugal forces allowed insight into the ways in which authoritative discourse was working through them as well as ways in which it was being disrupted.

Centripetal and Centrifugal Uses of Language

Each utterance acts as a site of both centripetal and centrifugal forces, a "contradiction-ridden, tension-filled unity of two embattled tendencies in the life of language" (Bakhtin, 1981/2014, p. 272). Those ideas most often reproduced in society, those of the authoritative word, have power over us and are present in our discourse, even if only so that we can disrupt them. Therefore, close analysis of how language is deployed has the potential to uncover nuances and patterns of which even the speaker may be unaware.

Centripetal uses of language are those that pull language toward the central and officially sanctioned uses. The goal of centripetal force is to create a unitary, common language "in the midst of heteroglossia" (Bakhtin, 1981/2014, p. 271). In the instance of race talk, centripetal language would be color-evasive, or the authoritative discourse. Centrifugal language, on the other hand, is language that is disruptive or new and pulls away from centralized or dominant uses of language. In coexistence with centripetal forces, "the centrifugal forces of language carry on their uninterrupted work; alongside verbal-ideological centralization and unification, the uninterrupted processes of decentralization and disunification go forward" (Bakhtin, 1981/2014, p. 272). Through centrifugal language, speakers can move into a space of possibility (Bakhtin, 1981/2014) unhindered by expectations of "sticking to the script." Centrifugal language provides an opportunity for speakers to begin thinking more broadly and with more intersectionality such that new ideas can emerge.

Centripetal and centrifugal forces are a useful lens through which to view race talk, particularly as it relates to school settings. The language in these dominant white spaces,

which have historically separated bodies, often works to reproduce a social structure dominated by whites. Therefore, language in schools and institutions of higher education, via textbooks, mandated curricula, and social norms, is often much like that which Bakhtin (1981/2014) found in poetry: It "realizes itself as something about which there can be no doubt, something that cannot be disputed, something all-encompassing" (p. 286). Analysis of the discourse employed by participants in this study allowed me to see what aspects of school are more easily disrupted and which are more deeply ingrained ways of being in school.

Authoritative and Internally Persuasive Discourses

Authoritative and internally persuasive discourses perform similar work to centripetal and centrifugal forces, and individuals often find themselves positioned somewhere between the two. Authoritative discourse "demands our unconditional allegiance" (Bakhtin, 1981/2014, p. 343); we either accept it in full as transmitted via an authoritative figure of society (e.g., politics) or completely reject it. Authoritative discourse comes to listeners "with its authority already fused to it" (p. 342); it is imbued with power, as that of "religious, political, [and] moral" (p. 342) authorities, and recreates hegemonic social structures. On the other hand, internally persuasive discourse "is denied all privilege, backed up by no authority at all, and is frequently not even acknowledged in society" (p. 342). The individual's struggle between authoritative and internally persuasive discourses contributes to her/his becoming, as s/he decides what to believe and why. Whereas authoritative discourse is static, internally persuasive discourse is dynamic, creative, and productive. Authoritative discourse is interpreted; internally persuasive discourse is created (Bakhtin, 1981/2014). Through encounter with the alien, or the other, individuals may be able to begin questioning and perhaps rejecting authoritative discourse in favor of their own ideas that work in dialogue with the ideas of others.

Chronotope

The chronotope addresses how space and time are represented in discourse. The use of language is social and is therefore situated in a time and space. Words also carry different meanings as they move from one time and space to another. For example, "being sick" could mean the act of being physically ill or being very cool, depending on the time and space in which the phrase is uttered (Bakhtin, 1981/2014). This becomes important in considerations of race talk as the concept of race has been developed over hundreds of years, and meanings have shifted and changed throughout time and depending upon social and historical context. Therefore, when unpacking the chronotope to gain understanding of how and to what end language is being used, attention must be paid to the nested and interacting nature of the times and spaces inhabited by the author, the text, and the reader. When and where is an author, or speaker, conveying ideas? How does the chronotope of the reader, or listener, then interact with the produced text? A chronotopic analysis of language can burst open the meanings and possibilities that can arise from engagement with text.

Researcher's Positionality

Qualitative research is necessarily dependent on the researcher as the primary instrument for producing and analyzing data. Rather than falsely situating myself as an objective observer, I engaged in self-reflection such that I can inspect the assumptions, purposes, and interpretations I brought to this study (Herr & Anderson, 2014). Cornwall (1996) advocates that researchers view their multiple positionalities critically, including their insider/outsider positionality, hierarchical positionality, membership within dominant groups, and position in colonial relations. Acknowledging that my own implicit biases and life experiences impacted the study, as the spaces I brought with me also

influenced the space produced by members of the group, I reflect below on the ways in which my perspectives and positionalities informed my research.

I was born the second child of what would eventually be three in a traditional, nuclear family in what was then a very homogenous rural, now suburban, South Carolina town. My white and middle-class family was led by two first-generation college graduates employed in the field of education. My mother and father, a teacher and principal, respectively, raised my brothers and me to make the most of our educations. I did not need much encouragement. I was an early and avid reader who loved school from an early age, and I was good at it, which only solidified its importance in my life. We were expected to do our best in school. I decided my best was an A and that I would make sure that was what I earned; it was usually not too difficult to accomplish. Then again, I came to school with the "tool kit" (Gee, 1989) of skills I needed to succeed in that environment.

Upon finishing college and earning a masters degree in education, I, too, entered the teaching profession. The students I taught during my four years in the classroom were students much like the ones who were my classmates in school; these kids were white, suburban, and middle-class South Carolinians. Only after I left the classroom to begin doctoral work in New York City did I begin to fully understand what my whiteness and social class meant in a world filled with people who, without my knowledge or intent, had been othered by who I was. I had never before thought to question social constructs because they had always benefited me; why should I wonder where the voices of others were when I saw people like me in movies, on television, in books, and even represented in blonde-haired, blue-eyed dolls? The people I knew also fit into that representation, so I had no need to ponder upon who was left out. Yet, just because I was unaware of these constructs and the many silenced voices did not negate their existence. I had to go to graduate school to learn this, and I wonder what my life choices would have been had I been aware of this sooner.

All of these pieces come together to form my present identity and research interests. On top of everything else, teaching a largely sanitized history course to suburban students with overprotective parents played a vital role in determining what I want to accomplish with my work. Since arriving at Teachers College and being exposed to a more liberal environment with an emphasis on social justice, I have begun thinking about what exactly I want to do in a new way. I came here hoping to discover ways to facilitate students' critical thinking, but now I know what I want them to critically think about. Diving into critical pedagogy and critical literacy has equipped me with a way to not only value the experiences of nondominant students but also a way to encourage "mainstream" students to look beyond themselves and question what they view as normative. There are far too many students, like myself, who never have cause to question social constructs, or even to acknowledge that they are constructs to begin with. These students grow into adults who are well-intentioned people who want to make choices for the good of all, but when you only ever come into contact with people like yourself, "all" generally denotes people like you. In my work, I want to encourage students to question what they have never had reason to consider unacceptable.

I grew up feeling different in a town that had a homogenous worldview. That feeling brought me to New York, a vibrant city that welcomes diversity. In South Carolina, I felt my difference. Here, I feel my sameness, my place in the dominant discourse of our society. I am white and middle-class, just like virtually all those who make decisions affecting so many others. I feel a sense of shame that I never examined my own situation in life, but in a town where nearly everyone was like me, when would I ever have been confronted with my relatively high social status? I discovered that, despite any intentions of my own, people who looked like me were somehow allowed to determine what is appropriate or worthwhile. These voices are the loudest of all; these voices are the ones that officially "count." I disagree with this view and hope through my

work to expose the construction of this discourse, particularly as it pertains to inequities associated with race.

My status as a former teacher and current teacher educator who planned to research and observe other former teachers and current teacher educators placed me in a position of being an insider, someone with shared experience and an emic understanding of the culture of teaching, yet I was also an outsider to specific contexts of which I had not been a part (Reagan, 2002), especially in the face of these teacher educators' experiences in diverse schools in an urban setting.

Trustworthiness

Qualitative researchers engage in "prolonged engagement and persistent observation in the field … building trust with participants, learning the culture, and checking for information that stems from distortions introduced by the research or informants" (Creswell, 2007, p. 207), in order to ensure the trustworthiness of their research. Below, I address how I plan to also satisfy Guba's (1981) four aspects of trustworthiness in qualitative research, namely, credibility, dependability, transferability, and confirmability.

To enhance credibility in my research, as Merriam (1998) suggests, I spent a significant period of time in the research site, i.e., eight one- to two-hour meetings over the course of ten months in addition to 90-minute semi-structured interviews and other informal conversations with the participants. Because of its nature as a critical study, I also relied on theory to examine more deeply the ways that participants used talk and the kinds of space(s) they created. In this way, the analysis was grounded in established discursive and spatial theoretical frameworks. Participants were also given copies of the findings and discussion of this study.

To ensure the dependability of my study, I maintained awareness of my researcher bias and engaged in critical reflexivity in my observations, transcriptions, and interpretations. As a white woman whose research participants were also white women, I employed Critical Whiteness Studies as a framework to better understand myself as an actor in this space as my presence and race impacted findings. I was aware that my own whiteness meant I was likely to unintentionally overlook or justify white talk both during meetings and analysis of data, as whiteness is a discourse that speaks through me even as I work to disrupt it. To that end, I took self-reflexive notes on a regular basis such that I could avoid losing sight of my own privileged positionality. These notes included my thinking process around events I considered important as well as those I did not consider important, such that I could understand why I was constructing the data as I did. In addition, these notes provided necessary space so that I could regularly reflect on how I am valuing "the voices, perspectives, and practices of minoritized communities" (Souto-Manning & Winn, 2017, p. xvi) despite the lack of their physical presence as well as grapple with the tension of developing the group yet intentionally choosing not to be its leader. The critical paradigm from which I worked guided my reflections on how I was actively taking up anti-racist and anti-colonial work throughout the course of this research study. To support my self-reflection, I also simultaneously worked through Layla F. Saad's (2018) *Me and White Supremacy Workbook* so that I could more closely examine my whiteness and the ways in which I engage in anti-racist work.

Careful documentation and detailed description of the site and events occurring within the site shored up the transferability of the dissertation study (Merriam, 1998). I worked to achieve confirmability through regular documentation of my actions, decisions, and thoughts throughout the research process as well as peer debriefing of my observations in the meetings.

Though I have designed the study to enhance trustworthiness, I recognize that the data I "collected" were produced by me. As the researcher, I also acted as an

intermediary who chose what data to present and how to present it (Erickson, 1977). In that way, neither the data, nor I, can be neutral. To account for this, I monitored myself by keeping track of the positive and negative feelings that arose through data collection and analysis, what Peshkin (1988) refers to as a subjectivity audit. Asking myself why I had these particular feelings allowed me to be more conscious of my subjectivities in the research process and how they impacted the data produced, though I recognized that the study could never be objective. For this reason, I also relied on conversations with my committee members and critical friends who helped to question my analytic processes and take-aways.

Limitations

Though the qualitative study design has the potential to provide rich descriptions of and insight into the topic at hand, it is not without limitations. While many studies included in the literature review resulted from a year or longer spent in the research site, I was not in the research setting for that length of time. This shorter timeframe necessarily entailed a less full, though not necessarily less rich, picture of the life of the meeting space at particular moments in time.

In addition, the research site came with its own set of limitations. This study was limited to a single meeting group—and thus a single produced perspective of experiences as teacher educators in the New York City tri-state area. The space of higher education is already imbued with a history and discourse of its own, into which these early career teacher educators brought their own varied lived experiences. In addition, the whiteness of all participants in the study meant that nondominant lived experiences and perspectives were not represented by participants in this study. This lack of diversity both allowed for insight into the ways in which whiteness operates in higher education and limited the viewpoints and subsequent interactions possible amongst participants. Finally, the use of

Zoom, meant to respond to the busy lives of participants completing doctoral studies, working as teacher educators, and playing active roles in family life, was also a limitation in that the group was not able to interact physically, limiting the negotiation of space.

The use of talk as a primary data source also carried limitations. Because of the nature of Zoom and its ability to both project and record only one voice at a time, not all talk was captured in this study. In addition, talk took a different form than in-person conversation, which is much more reliant upon nonverbal communication and reactions. Neither of these are as accessible in a virtual setting. Finally, my positioning in the space was also important, as my mere presence impacted the talk in potentially helpful and harmful ways (Rymes, 2016).

Presentation of Findings

One chapter each is devoted to spatial and discourse analysis of the data. In these chapters, I have analyzed the discursive ways in which white teacher educators worked to co-construct a space where conversations of race were possible, the varying outside spaces that intersected in the formation of this new space, and features of the resulting space. In my final chapter, I discuss the implications of this study for teachers in the field, teacher educators, and future research. Through this work, I hope to show that space to talk about race does exist in the field of education and can be used in the development of both teacher candidates and K12 students who are equipped to continue the work of disrupting social inequities.

Chapter IV

INTERSECTIONS OF PAST, PRESENT, AND FUTURE SPACES

I approached this research from my own perspective as a white woman and educator who began investigating the history of racism and subsequent systemic inequities only after beginning doctoral studies in New York City. As a former social studies teacher and current teacher educator, I believe that educators can only begin deconstructing racist systems by learning about and talking about their historic construction and have therefore centered the data analysis that follows in consideration of the ways white teacher educators talk about race, both as it applies to their work with teacher candidates and as it impacts their personal lives. This is particularly relevant as the personal interacts with the pedagogical, influencing teachers' interactions in the classroom; the spaces they inhabit cannot help but influence one another. Therefore, in this study, I sought to understand how white teacher educators worked alongside one another to create a space to talk about and reflect upon their own racial literacies and antiracist practices. To do so, I relied on analysis of their discursive moves to more fully grasp the ways in which they made this space possible.

I met with individual participants in semi-structured interviews (see interview protocol in Appendix C) to learn more about their own backgrounds, how they came to the work of antiracist education, and what drew them to this group. The common thread amongst all participants centered on perceived past mistakes and the search for a safe space to deepen understandings of what it means to be an antiracist white teacher

educator. Ashley credited "working with preservice teachers in particular" as being central to her dedication to antiracism "because there, there's a lot that happens … that just needs to be undone daily" (Meeting 1, 11/19/2019). Christy echoed this sentiment, as she wanted to know "how do you unsettle ... these really, like, normal, everyday things that aren't normal and shouldn't be normal?" (Meeting 2, 12/16/19). Beth spoke to the importance of doing this undoing among other white people "in an environment where people will speak truth" without judgment (Meeting 1, 11/19/2019). By later sharing these goals with one another, we were able to build a space where we could engage in the work of raising our own awareness. The statements above make clear the importance of this space dedicated to talking about race and antiracism, a space where we could stutter to admit that Black and Brown people often carry the burden of antiracist work, a space where we could talk about what we felt to be our mistakes in a way that was not going to cause additional trauma for Black and Brown people. By experiencing this kind of space, we felt better able to hone our ability to facilitate other conversations and spaces, especially with teacher candidates, spaces where we could work collaboratively to first name race and then recognize and perhaps work to unpack elements of systemic racism, examining its history and how it shapes social spaces.

The talk in this chapter was produced in a virtual inquiry group that met roughly once per month over a period of ten months, from November 2019 through August 2020, resulting in over 13 hours of transcripts. To facilitate discourse analysis (see Chapter V), I established criteria for selecting segments of these transcripts for focus during analysis (see Chapter III for more detail). With this smaller subset of data, I was able to begin looking more closely at the talk so that I could understand more fully the discursive ways participants built these conversations about race. First, since the group was small, I wanted to select transcript segments where all members of the group were vocal participants in the conversation. After narrowing to these segments, I then also looked through a spatial perspective built on Soja's (1996) use of first, second, and thirdspace

such that the segments ultimately selected would provide for rich analysis of both language in use (Bakhtin, 1981/2014) and space. Elements constituting spatial richness included the spaces occupied by participants outside of the group meeting space, which were related in our space through their experiences in the classroom space, references to the places and subsequent cultures that had shaped their beliefs since childhood, and social media spaces. The segments I examine deeply in this chapter and the following encompass each of these aspects.

A Spatial Analysis

I began analyzing the data with a spatial analysis; before I could discuss the discourse happening in the space, I had to analyze the space itself. Spatial theory is a "[way] to thread through the complexities of the modern world" (Soja, 1996, p. 6), acknowledging the intersection of multiple other spaces in the production of a new space and recognizing that talk does not occur in a vacuum. This perspective reinforces the idea that discourse is a social construction and allowed me to further investigate the origins and social spaces that informed the newly co-created space. I made use of Soja's interpretation of this theoretical perspective through descriptive layering of first, second, and thirdspaces, where firstspace is the concrete setting, secondspace is what participants bring with them to that firstspace, and thirdspace is the product of the interaction of these two spaces, or the talk and resultant discourses present in the space.

Firstspace

Firstspace is that which is concrete and able to be perceived (Soja, 1996). Because these meetings were held virtually and not in person, in this analysis of the first space, there was a unique opportunity to look into where participants chose to seat themselves. The eight meetings included in this study all took place in a virtual space, over Zoom.

This choice was made in efforts to bring together participants from across multiple places as well as to facilitate ease of participation. With participants juggling multiple roles across New York City, the lack of commute time required by these digital meetings allowed for greater participation (see Table 3 below). This choice was also provident as COVID-19 shut down schools, universities, and the city in general. Meetings held no consistent or defined schedule; we met when we could and based on availability of participants, with a goal of meeting once per month, as all participants recognized the value and importance of prioritizing our talks. Most participants were present at each meeting, and the virtual space allowed for references to and sightings of pets, children, and meeting via phone while en route to another responsibility. Meeting times also often coincided with dinners and snacks, something participants would apologize for in spite of the fact that we likely would not have apologized in person, such that using Zoom almost unintentionally formalized the space where we met.

Table 3. *Meeting Participation*

	11/19/19	12/16/19	2/5/20	3/4/20	4/22/20	5/29/20	6/10/20	8/20/20
Ashley	X		X	X	X	X	X	X
Beth	X	X	X	X	X	X	X	X
Christy		X	X	X		X	X	X
Researcher	X	X	X	X	X	X	X	X

The use of Zoom, which I had access to based on my position as a student at Teachers College, afforded a view into participants' spaces. It cannot go without saying that having the ability to talk freely about race over this platform was a privilege that, during the pandemic and as many groups shifted from in-person meetings to virtual ones, many were not privy to. I refer here to recorded instances of the "zoombombing" of internet trolls who logged into meetings to bombard participants with "racist slurs and

hate speech" (Bond, 2020), a phenomenon where Black churches and Black History Month events, among others, were targeted by white supremacists (Finkenbine, 2021; Khan, 2020; Su, 2020). On an even more basic level, increase in the use of virtual meeting platforms themselves has also revealed systemic inequities of lack of access to the internet or devices that can access the internet for New York City students, many of whom are Black and Brown, in the shift to remote learning. With those caveats in place, I was lucky, in this study, to have participants with access to virtual platforms and a willingness to share bits of their personal lives, via their laptop cameras, with the group.

Participants chose to position themselves in fairly nondescript settings over the course of the study. Ashley was usually at home, seated in a beige painted room on an upholstered piece of furniture beneath a bank of windows. These windows had stained glass inlays and looked out onto a thicket of trees. Sometimes, she situated herself in a different part of the room, where a red quilt hung on the wall. Beth logged in from the same setting each time: her bedroom, in a comfy armchair with an ornate mirror and floor lamp to her left. As we transitioned to online teaching in March and April, Beth used a Zoom background instead of offering her personal space, once using a background with enlarged blades of grass and another time using a photo she had taken of a double rainbow. After her teaching had ended for the semester, Beth returned to not using a background, indicating that she was willing to share her living space with us but perhaps not with her students. Christy joined the meetings from either the library of the campus where she was working or her bedroom. Her bedroom was painted a cream color and was sunlit; a mirror, dresser, and bed were visible from where she was seated, and she often used earbuds to join the call. She joked that she had to log in from her bedroom, where she could lock the door, as she had two young children and a husband who were using the rest of the apartment space. Prior to the pandemic shutting workplaces down, I joined the calls from my office at Teachers College; behind me was evidence of my work, with a white board covered with to-do lists, notes, and printouts. After, I logged into the calls

from my bedroom, a place where I could take part in these meetings without also bothering my roommate, who was also forced to work from home. My bedroom was painted grey, and floral curtains hung from two visible windows. I was often seated on my bed during these calls.

Through these settings, participants allowed one another into their homes, but they chose specific spaces for different reasons. Some, like Ashley and Christy, chose rooms where they could close the door to avoid interruptions from dogs and children. Others, like Beth and me, chose a room where we would not bother our cohabitants. For everyone, these meetings were viewed as private and were important enough to carve out time away from our families and pets, even though we logged in from home. The ability to log onto meetings from home provided participants the opportunity to join discussions in places that were already perceived as safe, rather than participating in a conversation in a more public or official setting where they may have been afraid that others were listening and perhaps judging. Through the ability of participants to be alone in rooms where doors could be closed, perhaps they were able to share more candidly, offering insights and ideas that may not have been shared in a different setting.

Participants joined meetings in various states of dress. Ashley was often in a t-shirt with no make-up on. Beth began joining meetings in professional dress with make-up on, but by April, she was also joining in t-shirts and without wearing make-up. In a similar way, Christy showed up to meetings in professional dress and a made-up face, but by May, well into the pandemic and working from home, she too was joining the group in casual tank tops and sweatshirts. I also fell into this pattern, where I began participating in meetings in professional clothing and with make-up on, but by April had shifted to t-shirts and no make-up. While this shift could certainly indicate an increased level of comfort and openness with the group, these states of dress were likely also related to the work-from-home nature of the pandemic, when many of us had stopped dressing professionally and had embraced more casual, softer clothing. Whatever the case, this

space was not one where participants felt the need to present themselves in a certain way; there was no posturing or attempts to present an inauthentic self. In a setting where we only saw one another from the shoulders up, no one was preoccupied by what we were wearing, and we were therefore perhaps better able to focus on a discussion of ideas and feelings, both of which relied on the vulnerability participants were willing to embrace.

I cannot, however, discuss this firstspace without acknowledging the whiteness of this space. The whiteness was a designed part of the study, especially as my framework was informed by Critical Whiteness Studies; outside of the meetings, Beth remarked that her bi-racial daughter even checked with her to ensure that the group was not co-opting the wisdom and energy of women of color. The whiteness of the space was one we often reflected on, in both positive and negative lights, as the space was one where we could examine our own complicity in a racist system and have our peers and colleagues hold us accountable. In our first meeting, Ashley pointed out that "there are no, really, there aren't very many, good models for this, like, in academic work, especially of white people," an acknowledgment that, though there is an abundance of white spaces in academia, these are not spaces where people feel comfortable being critical of whiteness and speaking openly about issues of race and white supremacy. Participants recognized the unequal societal burden on nondominant groups, particularly Black and Brown folks, to educate the white people on the violence of white supremacy and the importance of racial literacy, as Beth pointed out in our first meeting (11/19/2019), when she said,

> I think that white people should be doing the work together and not relying, you know, on, I've come to realize, too, that there can't be somebody in the group who's always explaining, you know, white people have to do the work for ourselves.

But we also grappled with our place, as white women, to be doing this work ourselves. In our fourth meeting (3/4/2020), Christy spoke to the white nature of our space:

> Like, that we're doing this work as, like, white women in a space where it's only white women, like, it's, it's different in a context where there are

> other people. Right? Like, where, where things that we say, and we're trying out things that, like, could be offensive, right, or, like, traumatic for people of color in the same space as us, like, what does it mean to work through whiteness in a space that's not just white?

Here, Christy spoke to the need to practice and examine our own discourse in a space that is white and wondering how we extend beyond that. She acknowledged that we are products of a racist society and are therefore likely to say something offensive, even if unintentionally. Perhaps a white space to reckon with white supremacy is a prerequisite to minimizing the harm done to people of color in mixed spaces in addition to it acting as a haven, a place where participants could admit perceived mistakes they had made and, together, could work to come up with approaches that could be taken in the future. Yet, the whiteness of the space was also a hindrance. We had only our own knowledge to work from, knowledge that was informed by the scholarship of people of color, but that could only be filtered through our own white experiences, more of which will be discussed below in the secondspace analysis.

Secondspace

Before diving into what happened in the discussions created in the firstspace, I must first look to the other spaces that participants brought to our co-created space. Secondspace, which is a tapestry woven through with threads encompassing the ideas, politics, beliefs, cultural knowledge, and social attributes formed through our experiences, informs the selves and discourses of the participants in the group (Soja, 1996). To understand these mental spaces, which are often informed by discourses of authority and power (Lynch, 2008/2009) brought forth in the thirdspace, I must unravel the other intricately woven together social and physical spaces that each participant brought to the meeting space. In this way, I could consider "the way the material world is cognitively and conceptually understood" (Anderson, 2002, p. 305) as well as the motivations, and perhaps expectations, of participants as they interacted in our firstspace. In efforts to protect the identities of participants, in this section, I analyzed the data on the

whole rather than per participant. Based on initial data analysis, the spaces most influential in the participants' secondspaces, and those that I investigated more deeply here, were those that were (1) home spaces, which included spaces shared with families and friends; (2) school spaces, where they assumed roles as K-12 teachers, as doctoral students, and as teacher educators working with teacher candidates; and (3) social media spaces, including Instagram and Twitter, and current news streams. Below, I discuss each of these spaces in more detail.

Home Spaces

Childhood Neighborhoods. Each participant brought to this space a lifetime of individual experiences spanning the globe, yet there were collective themes in these experiences. Not one of the participants had spent her lifetime in one single place. Instead, one participant was born in Venezuela and spent time in Mexico before spending the majority of her childhood in Long Island. She then spent time in South Africa before moving to New York City. Other participants had come to Manhattan by way of Long Island and Brooklyn, Brooklyn and a suburb of Washington, D.C., and South Carolina. Each participant brought with her an experience of white suburban American life, and each had also lived and worked in the ethnically, racially, and linguistically diverse city of New York. Each participant could also identify a clear before and after, a period of experiencing racial dynamics (e.g., noticing that only white people live in the neighborhood, grandparents who, when they referenced race, did so in Yiddish rather than English, family members referring to Brooklyn as "exotic" compared to their suburban white neighborhood) without understanding them, of noticing inequities but of learning that these are not things to talk about in school or at home, and later of having the language to describe their racial noticings so as to further develop their racial literacies.

In these places, and now equipped with the language to describe it, participants remarked upon "my [racial] insulation in my growing up years," and the isolation of their early childhood experiences with race, saying, "I had no exposure to anyone of any other race." Participants described their suburban experiences as "very white" and "very homogenous" bubbles, with a town in Long Island in particular where "there was a line drawn down the middle; it was, like, all white, very wealthy, upper middle class, and then, literally, the other side of the highway was, like, all Black, 60% free and reduced lunch, like, the mirror opposite." These kinds of physical segregations left participants, decades later, to be continually working to educate ourselves out of our white bubble. One participant spoke of the schools desegregating when she was 7, and another noted a stark difference between attending her neighborhood school until high school, when she entered a district magnet school pulling students from all over, resulting in a more diverse student body. These communities, and their normalized whiteness, were something participants referenced often in group meetings. Beth shared, "We all grew up in communities, right, that reinforced all the values that have us where we are today," speaking clearly to the impact the spaces we inhabit have on the development of our ideas and values. Despite the diversities each participant had since lived in and with, they carried white suburban American life with them through their other spaces, speaking to the powerful and controlling nature of a very normalized discourse. The physical spaces in which participants grew up, filled with other white inhabitants and white cultural markers, were places where color-evasive discourses were taught and reinforced in seemingly every way. Without active creation of new physical spaces where we can unpack the secondspaces of our formative years, we may be doomed to continue reproducing them, as did those who influenced the structures of our neighborhoods.

Relationships: Families and Friends. Just as the things we learn and carry from physical neighborhoods come with us to other spaces we inhabit or create, so do the relationships that are important to us. Participants shared experiences of spaces they had

co-constructed with members of their communities who impact the way that they think about race.

One participant has been married to a Black South African for 28 years and noted that her husband often copes only intellectually with his experiences of racism, as he finds it otherwise too painful. Her marriage revealed ugly parts of her family and friends, as her mother's objection to it was: "But what about your children? What will they be?" and a family friend of 25 years was reluctant to cut the hair of her husband, in fact "barely tolerated him being in the shop." This participant's daughters are biracial, with one identifying as mostly Black and the other as mostly white; she was brought to tears as she described grappling with her daughters' rejection of parts of themselves based on their race.

Another participant characterized her mother, who grew up poor and in a Black neighborhood, as having "racial outbursts," though her parents generally avoided talking about race. Her family is Jewish, which has led her to associate home with some feelings of discomfort; a lot of her relatives have the idea that, in terms of proximity to whiteness, they are closer to people of color despite having all the privileges of whiteness. She related an argument with her brother, "one of the most privileged people [she] has ever ever met in [her] life," who "do[es]n't think of us as white." Additionally, her husband is a Chinese immigrant. She credits him, as he has and continues to experience microaggressions for his race, for a lot of the learning she has experienced around race, especially during a time of COVID, when he is more often checking in with her to determine "what level of Connecticut whiteness" she would rate some of the interactions he has with patients.

The third participant has two young children; as she thought of race, she thought especially in terms of how to teach her children to be antiracist. She grappled with feeling the tension of race at their school and brought up topics of race and racism with them, even though feeling conflicted that, by teaching them that racism is wrong, she may

inadvertently be teaching them racist ideas. Yet racial topics were consistently on her mind, and she encouraged her daughters to "choose books with people who don't look like her mom" and relied on websites with activist activities for kids. Additionally, she often brought up her friends from home, many of whom still lived in the privileged suburb where they grew up, and she wrestled with the right way to go about confronting and improving their racial literacies, particularly as they discussed "good" schools to send their children to and the benefits of moving to the suburbs.

Each of these stories, stories of husbands and mothers and children, reflects raw and emotional experiences; together they allowed me to piece together some of the current home spaces the participants occupy. Bringing these secondspace stories into a co-created space provided participants the opportunity to be supported as we did the uncomfortable and, therefore, easily avoidable work of unpacking the stories we brought with us. In these current home spaces, participants felt better able to exercise their agency to speak back to dominant discourse and to speak openly about race in ways they were unable to do in their neighborhood spaces. The relationships that made up these spaces, ones that were chosen rather than those the participants were born into, were less white and therefore less subject to color-evasive ways of being. These spaces, therefore, represent possibilities for improving racial literacies in ways not so possible in the spaces ruled by white supremacy. However, these new and purposeful interactions with race also resulted in uncomfortable spaces as participants worked to consider how to engage with systemic racism and structures of power when they had not previously experienced doing so.

School Spaces

Participants were all former teachers and current teacher educators; some of us were in the midst of completing doctoral studies during the time of this research. Because of the primacy of these roles in this study, participants' school-related spaces are essential

to explore. Each participant spoke of the importance of the school as a site for improving racial literacy and disrupting white supremacy. Ashley believed that whiteness is in the air and normalized in school settings, and Christy shared that this makes it the richest place of opportunity to interfere and disrupt whiteness. The discourses present in these school spaces, ones that represent and value white histories and white ways of knowing, have left their mark on the conceived spaces of participants who have spent nearly every year of their lives in a school space, in the role of either student or teacher.

Teacher. Each participant held teaching positions prior to working as teacher educators. Christy taught middle and high school English, Ashley taught middle school writing, and Beth taught English as a second language. These teacher spaces, imbued by Common Core literacy standards, standardized notions of "college and career readiness," and established hierarchies and power structures mimicking those of larger social institutions, were brought to our firstspace mostly through examples of when participants really began to see disparities as well as points of reflection after they had learned the language of racial literacy and were able to put their experiences into words. Beth, who had spent a great deal of time teaching abroad, was able to share with the rest of the group concepts that were central to culturally responsive teaching that she had learned because of these experiences in other, non-American spaces. She shared multiple examples of the different ways of doing things, ways that are not taught or validated in American schooling. Because of her time in a different kind of school setting, and the different discourses that circulated in and structured that space, she was able to share with us her own learning of the very different but equally valuable ways of knowing, a decolonization of sorts from normalized whiteness. In Meeting 2 (12/16/2019), she shared an example of creating family trees to teach family vocabulary in English:

> My concept of a family tree was, like, not understandable to them at all.
> Because we, we start with us and we go towards our ancestors, but in,
> actually, in, in many African traditions, you start with your ancestors, and

you go to you, because you consider, in African culture, you are a product of your ancestors. Your ancestors do not owe you anything.

This story, alongside considering another story she shared of the Eurocentricity of giving directions based upon maps and a compass as opposed to using markers, provided another way to approach culturally responsive teaching and learning. Our development of racial literacy is important because as we acknowledge and honor the contributions and lived experiences of others, we also expand our own understanding of the world. Her takeaway, that "you find yourself as a teacher actually breaking things down into the way you talk to a child" (Meeting 5) is offensive, caused her to question and push against whiteness. Instead of invalidating their cultural knowledge, she recognized needing to learn more. She shared that these experiences, where her conception of what school is collided with what it actually was in a different space, showed her openness to vulnerability by admitting what she perceived as her mistakes. These examples of new interpretations and lessons learned because of a change in the school space provided the rest of the group with different ways of thinking about how race impacts every aspect of education.

Beth's openness to sharing her "teacher" space, and what she regarded as mistakes she had made in moving from one school space to another, was appreciated and echoed by other group participants. Ashley responded to Beth's story by sharing her own, where she realized the problematics of the singular—and very white—ways she taught plot and writing clarity and the classification of students' "preparedness" for the curriculum, which was often divided along racial lines. In this way, she recognized the discourses of whiteness that shaped the curriculum and pedagogies of the school space and thus influenced her ways of being and subsequent expectations of her students in that space. Though this space reflected her understanding of what school should be, based on her experiences in a white home, neighborhood, and school, later experiences in other kinds of spaces, where the discourses of whiteness were disrupted, resulted in feelings of

dis-ease. In reflecting on how she interacted in that school space, Christy spoke of "things from my early teaching that I've done that I've, um, I don't know, wish I could undo" (Meeting 2, 12/16/2019), and Ashley noted "times that I've been too silent or not said the right thing" (Meeting 6, 5/29/2020) in her own classroom teaching experience. These experiences of colliding spaces provide a commonality amongst participants, with each having feelings of messing things up. Only through their presence in other spaces disruptive to these traditional school spaces could participants explain how and why they encountered these collisions in ways that would impact our teacher candidates positively. Participants brought up their previous acceptance and reproduction of normalized whiteness in curriculum, a dominant feature of each of their school spaces, and discussed ways they had grown and developed strategies to dismantle this normalization in the future. Through this, teacher candidates will be able to learn from what participants viewed as their previous mistakes.

Doctoral Studies. As mentioned previously, all participants were able to pinpoint a time when they began having the language to talk about racial inequities. For them, the pursuit of doctoral studies was the turning point. The participants named specific professors and courses in the higher education space that were most impactful; they regularly brought up ideas learned, texts read, and pedagogical styles implemented in this coursework as they sought to do similar work within their own courses. This, often in common, space can be credited with participants' use of and understanding of terms such as racial identity and whiteness as well as common readings, such as those of scholars Dr. Chris Emdin and Dr. Gloria Ladson-Billings. In this way, we were able to bring the voices of scholars of color into our own conversations of whiteness and race.

Their experiences in classrooms where professors were making the effort to discuss how curriculum has been informed by race, how our own histories impact our understandings of race, and the history of education in America provided a counter to their previous school spaces. It was in these places that Beth was able to understand "the

causes of what I grew up in" (Meeting 1, 11/19/2019). These spaces provided not only knowledge of the topic but also of ways participants could then structure these conversations with their own students. Ashley and Beth noted the impact of class size when discussing racial literacies, agreeing that smaller classes made a difference. Christy noted that, based on her experience, explicit norms were important because she had "internalized our role in a space where you're doing this work" as one that was "to sit back and listen" (Meeting 7, 6/10/2020). Ashley shared some of the skillful ways she had witnessed professors respond to students who said racist things and fostered spaces where mixed groups were able to productively learn about race together (Meeting 7, 6/10/2020).

The higher education spaces where participants completed doctoral studies were evident as we formed our own first space, one defined by norms and based on a common language, as we considered ways in which we could enact antiracism in our own teacher educator roles. These previous experiences, unlike those of the early years, before participants had the language to talk about, describe, and disrupt inequities, were essential to establishing a baseline on which we could build our firstspace.

Teacher Educator. The role of teacher educator is the one that qualified participants to join the study. Therefore the teacher educator space is one that consistently appeared in the co-constructed discussion group space. Participants used our space to troubleshoot their own teacher education dilemmas as well as a way to use storytelling to share their experiences in the teacher educator space. This space encompassed multiple other spaces, as participants worked for multiple schools of teacher education, taught multiple classes, and also supervised teacher candidates in the field. Here, I wrap each of these disparate spaces into one category that encompasses the varied aspects of teacher education.

The space of teacher education arose in both positive and negative ways, and it was often used to provide context or advice. It was also a way for participants to connect, as it was a common ground. Participants often spoke of creating a classroom environment that

supported and fostered productive conversations about race; these stories made clear the ideas and previous experiences participants had engaged in that then impacted the space we co-created. Our development of norms stemmed from participants knowing their importance, perhaps due to their experience with classroom pedagogies. Beth spoke of the tenseness that can come into a room and the importance of having said "how we're going to handle discomforts" (Meeting 3, 2/5/2020). Ashley highlighted the importance of a community of students who "really loved each other" and were able to engage in difficult conversations over another group of students who "didn't like each other" (Meeting 6, 5/29/2020); the presence of this space was clear in our firstspace, as she often remarked on the importance, for her, of trust in our group and her preference for our group remaining small so as to further foster that community and trust. Christy also spoke of the importance of openness in these classroom conversations, that students who "came with the expectation that they were going to be changed, somehow, or they wanted to change" (Meeting 6, 5/29/2020) were able to engage more freely in critical conversations than students who were not; she brought this idea to our space through words and actions indicating her own openness to change and grow, her own acknowledgment that she has a lot of work to do to further her racial literacy and antiracist pedagogy. This was, therefore, a space where community, inquiry, and collaboration were valued.

Social Media Spaces

In addition to physical, emotional, and academic spaces, participants often discussed social media spaces as important to their own development of racial literacies and growth as antiracist teacher educators. As white women cognizant of the bubbles in which they exist, participants looked to social media accounts of nondominant scholars, authors, and activists as sites of continued learning and points of action. In every meeting, at least one Instagram post or tweet was cited as an example, with notable appearances from @NoWhiteSaviors, Clear the Air, and @BlackInTheIvory. While

mentions of social media accounts, and recommendations of accounts to follow, arose in each meeting, discussion of social media in relation to antiracist work became the central topic of conversation in later meetings, as protests of George Floyd's murder in combination with the murders of other Black citizens, Ahmaud Arbery (at the hands of armed whites) and Breonna Taylor (at the hands of Louisville, Kentucky police), and immediately following Amy Cooper's calling of police on Christian Cooper, a Black birdwatcher in Central Park, ignited the Black Lives Matter movement in a way not seen in years. A social media firestorm erupted, with seemingly "more white voices stepping up and trying to take responsibility" (Christy, Meeting 5, 4/22/2020).

The space of social media, and the way that it was brought into the meeting space, reflected how participants were interacting with our world at large and how we were making sense of it. It was in the space of social media, a very public forum, that participants described the most unease, insecurity, and hesitancy. Though social media was a space of learning for participants, it was also brought into our meeting space as a cause for concern, troubleshooting, or requiring advice or reassurance. Beth put it succinctly:

> You know, you don't want to be hypocritical and post something that everybody's like, what? You know? Since when does she feel that way? Or do you want to fail to post something when you realize that you can't not post anything? (Meeting 6, 5/29/2020)

Through social media, participants engaged with all of their other spaces, spaces that were normally more separate and private. Yet, Christy used social media to

> [post] something that I feel, like, was very uncharacteristic of me, but, like, I just couldn't bear [the posting of black squares] because they were all coming from people who I know grew up in my town, like, I'm sure have never thought about race before, were doing it just because everyone else was doing it. (Meeting 6, 5/29/2020)

She went on to elaborate, "There was something about those black screens that really hit hard, maybe because I know how hard this work is, and troubling, and discomforting, and

it just seemed a little too easy" (Meeting 6, 5/29/2020). Here, Christy used social media as a space to interact with childhood friends and acquaintances with the knowledge that they may not talk to her again. On the other hand, these black squares spurred a conversation between Ashley and one of her oldest friends, who now lives overseas, regarding the hard topics, such as defunding the police, that should be talked about and posted about instead of choosing the easy option of posting a black square.

Mention of tweets and Instagram posts often served as entries into the topics that were on the minds of participants; that someone else had this idea and posted it in a public forum meant that participants were not alone in their thinking. Ashley spoke of someone who "posted about how applying for jobs as a Black woman is, like, the most difficult thing that possibly could ever happen," and her own guilt that she may be "hoarding opportunities" (Meeting 1, 11/19/2019). She also shared a Twitter thread of "Amy Cooper as a teacher" with the group, noting that, upon reading the list, "like, yeah, I've seen that, I've seen that, I've seen that. And so it really challenged me to be like, okay, so, like, what are you gonna do about that?" (Meeting 6, 5/29/2020). Beyond the school context, Ashley also discussed the racial disparities of COVID as they appeared on social media, with accounts exposing the preexisting divides amongst communities and the ways these appeared in terms of how they were talked about in the news media.

The educational value of social media is a double-edged sword. While participants brought to meetings the things they had learned, obvious things they had not thought of, such as "seeking out a Black business and trying to support them, or, like, banking with a Black bank" (Christy, Meeting 6, 5/29/2020) or posts that had pushed them to do their own research, such as learning more about what it means to defund the police and pushing that conversation forward in their own lives, with family and friends, these posts also resulted in a great deal of uncertainty that was brought to our space. Christy shared,

There also seems to be, like, this emergent genre of posts with rules for white people, like, if you're a white scholar, like you should be doing these

things, or, like, you should be using these terminologies, and a lot of them, sometimes they contradict each other, or, like, sometimes I'll make one change and then be like, oh, but this one said don't say that you're listening because if you're listening, you're not acting, right? (Meeting 6, 5/29/2020)

The disagreement amongst different groups of people, all of which can be read in quick succession in one page scroll on Instagram or Twitter, can lead to confusion, which we then attempted to sort out in our meetings. The profusion of information, in addition to what could be understood as performativity[1] or "slacktivism" amongst other whites, resulted in fears of "doing" antiracism wrong as well as further reflection on our own levels of privilege in the conversation about race. Yet, perhaps this fear could be productive, as Ashley noted, "I catch myself, and I'm, like, oh, am I just, like, repeating things I've read, and, like, I feel like I should be citing somebody" (Meeting 7, 6/10/2020), which pushes her to read more, learn more, and grow her own awareness before attempting to bring this into her classroom, where she has the opportunity to teach other white people to do the same.

Throughout each of these experiences in the social media space, participants were able to build upon their understandings of race and further develop their racial literacy. Their engagement with posts written by members of nondominant communities stood in stark contrast to the relationships with largely white people in the physical spaces they occupied. These posts brought new perspectives to the participants, whose ideologies to a certain point were informed by discourses of whiteness. Social media posts provided

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[1]As is true of all language, particularly viewed through a Bakhtinian lens where language is dynamic and contextual, performativity is a term with a past. First used by Austin (1962/1975) in what later became speech act theory, performativity referred to doing things with words, e.g., making a promise. This meaning was later queered by Butler (1997), who, in applying it to gender theory, posited that identities are performed through the use of speech, gestures, and other forms of communication. The way in which performativity is used in this study, however, is aligned with a meaning so recent it has yet to appear in scholarly articles and has instead been gleaned from mainstream media sources, e.g., *Elle* magazine, *Vox,* the *Los Angeles Times,* and a variety of college student-run newspapers. People, through Bakhtin's (1981/2014) carnival, have taken a term for a scholarly theory and reworked it for their own use such that here, performativity is used as a term denoting minimal efforts at social activism done for one's own social gain rather than care for the cause (Jennings, 2020; Rudhran, 2020).

insight into the lived experiences and often untold (by mainstream discourse) stories of nondominant people. This was done by posters who offered this information without participants feeling that they were asking people of color to take on the emotional labor of teaching them more about race and the way it operates in the United States. In this way, the space of social media was one where participants could learn in a non-risky way.

The secondspace, as described here, is an unwieldy one, consisting of multiple layers and experiences. Even with a small group of participants, the variety of spaces brought to and informing our firstspace crossed the globe and time. Through their stories and thoughts based in personal relationships, their upbringings, their educational experiences, and public and private lives, participants revealed the ideologies and beliefs they had about race and talking about race. The spaces mentioned most often also represent the spaces most important and influential in the shaping of these beliefs; the focus on home, school, and social media revealed who and where has influenced their thinking, and these spaces are important as they inform what is possible in the thirdspace.

Thirdspace

The thirdspace is the result of the interaction of the first and secondspaces, where the firstspace is constituted by the meeting elements and the secondspace by participants' other social spaces. These overlapping spaces resulted in conversation, story-sharing, the defining of terms, and sometimes disagreement. It was in this space that "it was possible to oscillate between binary positionings and gain an understanding that enabled a critical reflection of both" (Anderson, 2002, p. 309). The thirdspace of this study, co-constructed by participants, was such that participants could bring into conversation the sometimes conflicting discourses of home, school, and social media spaces in order to develop new meanings and ways of being.

Meeting Structure

One dimension of the co-created space consisted of the structure of the meetings and the expectations we had of one another during these meetings. One boundary to this space was participants' lack of time outside of the space. As Ashley noted in our third meeting (2/5/2020) as we discussed and discarded the option of anchoring our time together with a book, "We all just do too much work, honestly." Instead, at these meetings, there were no planned topics. The openness of this format served to limit my researcher tendency to steer the conversation and instead prioritized genuine discourse as it arose in response to each moment in time, allowing space for discourse as it was generated in conversation with one another and with the goings-on of participants' secondspaces and the world (Bakhtin, 1981/2014). I was also conscious of the power dynamics at play and preferred to set up a co-facilitated group where all members were equal rather than one of us, or me, taking the role of "leader" (see Chapter III for more detail). Though participants knew our talk was being used for research purposes, I also wanted the group to be one that was beneficial to all involved, which took shape partially as one in which the hierarchy was limited. Because of this nature of shared responsibility, participants shared recent articles that could be discussed amongst the group about topics such as what constitutes a "great" school via *Chalkbeat*, a *Newsday* study on racism in the Long Island real estate market, and the Buzzfeed News report of a white woman who interrupted a *Slave Play* Q&A session to accuse the Black playwright of being racist against white people. Meetings included discussions of articles like these, but really centered around whatever it was that participants wanted to discuss. This sometimes related to their teaching, their work with student teachers in the field, current events, daily life experiences on the subway or in conversation with a friend, or other moments where the topic of race arose. The space was one in which participants could discuss anything as it related to race and efforts toward antiracism. Group members regularly referenced their gratitude for the group space, with Beth noting "how important it is to do

it in, like, a community of people where you can do this, you know, rebound off of each other a little bit" (Meeting 7, 6/10/2020) and Christy professing that "it's hard to do this work, and it shouldn't be in isolation" (Meeting 3, 2/5/2020). Even without a defined topic for each meeting, participants regularly eagerly dove into discussion; we were ready to talk and grateful for a space designated to this particular topic.

Negotiating Norms

The participants co-creating this space were four white women, each of whom worked in some capacity as a teacher educator. The group was small, but this worked as an asset, as the size of the group meant that each participant had more space to join the conversation. In addition, participants' prior relationships with one another led to rich discussion and a level of trust that facilitated openness and vulnerability. In an individual interview, Beth spoke specifically of the group enabling her to have "the ability to talk about things that we don't talk about, and to do it in a way that's productive, especially teaching, you know" (4/23/2020). Christy echoed this sentiment in her own individual interview, noting that the group is a place where "we're all struggling, in a productive struggle, a generative struggle" and that it "feels valuable to talk about [our experiences as white women attempting antiracist work]" (9/1/2020). For Ashley, trust was an essential foundation for every aspect of these meetings, and she felt it was "a privilege to have an established group to talk about this" (3/4/2020). Participants' value for the space and the trust built into the space resulted in difficult conversations on the place of white women in doing antiracist work, where we all had to step back to think critically about our own positionalities and privileges. These conversations required vulnerability, as they forced us to question our own places in the work and the ways in which we recenter whiteness in doing so, even though our intentions are good. This topic was not easy, especially considering the amounts of time and money all participants have devoted to becoming teacher educators dedicated specifically to critically examining the ways in

which race intersects with education. However, conversations like these were vital to moving past simply educating ourselves about systemic racism to considering what this looks like when enacted; they were also important in that participants are able to check and balance one another. This was possible because of the nature of this group.

The trust in this space, in addition to participants' professed need for a space like this, contributed to the production of the talk and discourses. Participants had positive pre-existing relationships and similar secondspaces (described below), which contributed to a trusting environment in the space. To further build this trust, participants, perhaps unknowingly but certainly without specifying it as a norm, addressed one another by name throughout discussion, and continually referred back to what others in the group had said, building on one another's conversation and ideas, creating dialogism while giving credit to the original speakers. Participants contributed to each discussion equitably, with no participant ever dominating the conversation. Each participant was mindful of the space they were taking up with their talk and would step back or forward as appropriate.

In addition to these unspoken norms, the group also established norms during the first meeting. As we discussed what we hoped to gain from the group and the sensitivity of the topic, group members noted the importance of vulnerability and "being gracious, but also, like, not letting people, like, like not saying something if you need to say something" (Researcher, Meeting 1, 11/19/2019). As we realized that this group would require potentially both speaking back and doing it from a place of love, Beth asked, "But, like, I just wondered, as we go along, is it, does it make sense to set up anything, like, some understandings about the group?" (Meeting 1, 11/19/2019). These understandings included:

- "To not let shit go by" (Beth, Meeting 1, 11/19/2019)
- To assume best intentions

- To be willing to ask for or provide more information when something upsetting is said

- To work out any disagreements or settle any confusion within the group

- To keep what we discuss here, here

Establishing norms upfront fostered the trust necessary for meetings where "people will speak truth but also where you're not going to feel like a hundred bricks fall on your head if you say or do the wrong thing" (Beth, Meeting 1, 11/19/2019). All of the group's participants, including me, had a fear of judgment from others despite the acknowledgment that we were all in a state of becoming antiracist teacher educators.

Participants wanted to be a part of this group because they recognized the need for "a safe space" to "figure out" some of their own "inherent assumptions," especially upon consideration of "things that I've screwed up, either in the past or in the present or the future as I try to be more mindful of, like, how being a white woman is important in my teaching" (Ashley, Meeting 1, 11/19/2019). Christy found the space particularly useful because

> it's hard to do this work, and it shouldn't be in isolation, right? Like, I have
> all these really stupid probably embarrassing, maybe racist questions that
> pop into my head. Like, all day every day as I'm walking through the streets.
> (Meeting 3, 2/5/2020)

These questions could be misinterpreted in other spaces, but in a space where we have specifically stated norms of critical support, Christy was able to be honest. Perhaps Beth spoke to the community of this first space best when she said, "You have to see yourself as part of a community that's, you know, kind of doing this work, so that you're always, you're, you're … so you can't get lost in your own hole" (Meeting 2, 12/16/2019). In this way, participants were able to bring the questions they had, the ones they may have been too afraid or embarrassed to bring to other spaces, outside of their own headspace such that they could gain feedback and brainstorm ways to move ahead. That the space we co-created was one built on trust and an attitude of acceptance meant participants were

willing to be "called out," "questioned," and "forced to be accountable in some way for the way that you go forward" (Beth, Meeting 2, 12/16/2019).

Emotions

With the development of these norms, and perhaps because of the trust fostered by members of the group through the norms, emotions were also a feature of the co-constructed space. A great deal of previous scholarship (e.g., Anderson, 2017; DiAngelo, 2018; Eddo-Lodge, 2017) has discussed the influence of white emotions on the development of racial literacies, and I would be remiss to omit the emotions participants brought to each meeting. These emotions were discussed in an abstract sense, rather than being something currently experienced, but they were important to consider, as past emotions impact present circumstances and the ways in which people do or do not approach and embrace new ideas or experiences. These emotions were also informed by the discourses present in the multiple other spaces making up the secondspace and the feelings that came up for participants when the norms of these spaces did not align. It was in this third, overlapping, space that participants were able to talk about the ways they felt when bumping up against their whiteness in home and school settings.

The emotions most often discussed in the meetings were those of shame, guilt, fear, and discomfort. The naming of these emotions allowed them to be expressed rather than swept under the rug, which allowed the group to move past them into a space of productive struggle. Rather than spending so much time wallowing in "a huge amount of shame from privilege" (Beth, Meeting 1, 11/19/2019) or guilt over "all the things that I did wrong" (Christy, Meeting 2, 12/16/2019) and want to feel better about, bringing these emotions to the space allowed exploration into how to bring that guilt forward to envision "what next, what from here" (Christy, Meeting 2, 12/16/2019). Instead, recognizing these emotions and naming them allowed them to serve as cues, "like, that's a way for me to know that there's something there in the first place, is when I find myself, like,

overreacting or over-debating something or justifying something" (Beth, Meeting 1, 11/19/2019). This awareness and acceptance of negative emotions, in a setting that did not shy from discussing them, enabled participants to "engage in some way that was authentic and wasn't scared to make a mistake … when I was able to do something that I felt, act in a way, with, with my integrity and also with the situation" (Beth, Meeting 4, 3/4/2020). Moving past guilt and shame to a place of accepting growth over time, brought an essential vulnerability and experimentation to the space we created together.

As participants shared and moved past initial feelings, the group was able to move into conversations about how we then interact with others on topics of race. Christy shared her struggle with next steps, saying,

> I feel like I'm getting to the point where I can kind of navigate conversations about this topic and, like, cerebral, cerebrally, right, like, I'm grasping things. But then I still have the moments I feel most uncomfortable, or, like, in my life, right, like, in my lived experiences. (Meeting 3, 2/5/2020)

Here, Christy was getting at the difference between antiracist work in the classroom versus antiracism in our personal lives and also acknowledging

> the distinction between talking about things that make us uncomfortable and, like, getting to the point where you can, like, go there and understand it in your head, and then the point where you're, you know, really every step of every day, like, really trying to navigate and undo a life that's built in that way. (Meeting 3, 2/5/2020)

In this quote, she was able to both honor the work she has done to unlearn so many constructions that shaped her identity while also speaking to the personal work she still needs to do to enact her learning. Through talk, participants were able to consider next steps to really living an antiracist life. Because Christy was able to bring up these ideas with the group, the group was able to move further, to really consider what could be next. Ashley shared how important practicing antiracist actions is, especially as someone who is "coming to these things later" (Meeting 4, 3/4/2020), and how she sometimes felt she had been in situations where "things are happening super fast. You're, like, still

processing," when in fact practice would allow quicker reactions on her part. This practice involves time, reflection, "and learning how to recover from [your perceived mistakes] … rather than expecting it to be easy like a lot of things have been for me" (Beth, Meeting 1, 11/19/2019). Accepting guilt and shame allowed participants to move into a space of reckoning and moving forward to learn and do better in the future. Fear, on the other hand, was still oppressively present, as participants worked to do antiracism "correctly" throughout the co-constructed meeting experiences.

Problem Solving

The thirdspace, as the product of overlapping spaces, was also one where participants could bring questions and problems of practice. Christy's experience using the 1619 Project in a class sparked a discussion on "way[s] to be antiracist in the classroom without everything you're talking about being race, you know what I mean?" (Meeting 2, 12/16/2019). These discussions brought about different ways of thinking and being for participants, notably Beth, who, in Meeting 5, shared a story of an interaction with one of her students:

> So, he created a lesson plan around story arc, so, exactly what you're talking about. And I was very proud of myself because I was, like, he's like, I would appreciate any suggestions you have for the lesson. And I said, well, why, you know, I think that you can do, really, I think you might want to extend the lesson or your readers by asking what stories do they know of that don't obey the story arc, and, or maybe including literature in which a story does not obey story arc, so that you can think about, how do other cultures tell stories, and how, and, like, what, what other formulations of story could we have? So I was like, gosh, I would not have even thought of that a year ago.

Here, Beth has related how our co-constructed space has impacted her own practice in ways she would not have previously considered. Instead, through her experience in a space where multiple and sometimes "competing knowledges and Discourses of different spaces [we]re brought into 'conversation'" (Moje et al., 2004, p. 44), she was able to think differently about her work as a white teacher educator.

In a similar way, Christy and Ashley were able to use our co-created space to troubleshoot another situation. In Meeting 4 (3/4/2020), Ashley spoke of teacher candidates who "didn't dress in ways that were 'appropriate' (air quotes in original) for student teaching." She grappled with the very white idea of dressing professionally because she understood the implicit racism of the term; this caused her difficulty when telling a Black male student teacher that he needed to change how he was dressing, "at least when [he] has observations or for the days the principal is here." Because Ashley brought this story to our group, she was able to benefit from the experiences of other group members, notably Christy. Christy, upon hearing this story, was able to share an experience from a talk she had attended, where scholars of color, such as Dr. Chris Emdin and Dr. Gloria Ladson-Billings, spoke on exactly the topic of dressing up for their students out of respect for their students, rather than to follow white codes of power. This sharing of information meant that Ashley was able to consider this as another way to frame the idea of student teacher dress and other facets of professionalism.

The thirdspace, where participants co-constructed norms enabling the sharing of emotions so as to grow from them, and the sharing of problems of practice so as to improve the ways our increasing racial literacy could inform our pedagogies, was one that will be examined in more detail. Bakhtin's (1981/2014) centripetal and centrifugal languages and the occurrences of the heteroglossia collision zone situated in the thirdspace provided space for participants to disrupt old discourses, create new lines of thinking, and consider how these impact their work as both teacher educators and white women in a world defined by white supremacy. In the following chapter, I use discourse analysis to analyze three talk segments as they relate to discursive construction in our co-created space.

Summary of Findings Across Interactions of Space

In this chapter, I have described and provided analysis of the first, second, and thirdspaces of this dissertation study. Each of these spaces informs and is informed by the other, as evident in the model below.

Figure 3. *The Intersection of First, Second, and Thirdspaces*
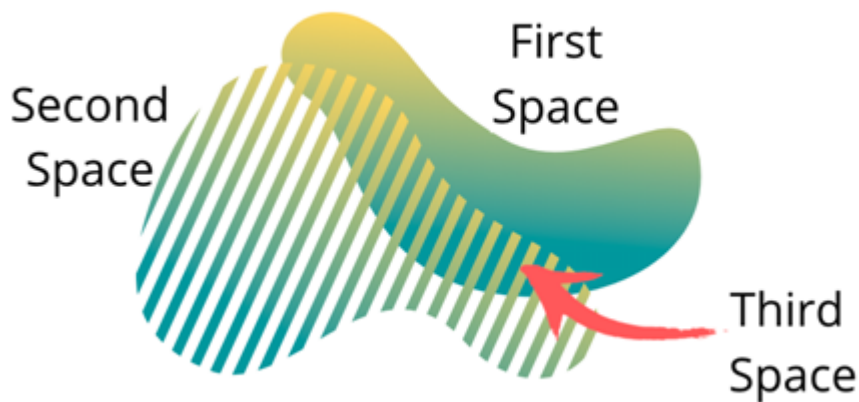
The firstspace is its own separate space, as indicated by the solid shape. It exists on its own, and it was designed to act as a boundary for the purposes of studying one small space. However, the striped secondspace, informed by the discourses, beliefs, and ideologies of participants, naturally overlapped and informed the firstspace. Not all of the components of each participant's conceived space necessarily impacted the narrowed purpose and scope of discussion of the firstspace, hence a portion of the striped secondspace that does not overlap with the firstspace. Yet, in the overlap, where the secondspace interacts with the first, there is a co-constructed thirdspace. It is in this space that the experiences, beliefs, and discourses of participants are brought to the firstspace, a space designed for those secondspace elements to interact. As Lynch (2008/2009) states simply, this space is one made up of the swirls of who we were, who we are, and who we want to become in such a way that we can navigate our way forward, to push back

against color-evasive discourse so as to enact antiracist practices in our classrooms and lives.

Though each layer of space was falsely separated from the others for the purpose of analysis, I cannot discuss the space itself without considering the mutually informing relationships of each of these spaces which are not actually discrete. These spatial interactions are evident in multiple ways. As participants had each spent a great deal of time in a variety of classrooms, the structure of school spaces (secondspace) informed the structure we co-created (thirdspace) as we developed norms as to how to participate in conversations such that we were able to build trust. However, the structure of school spaces (secondspace) was also one that was able to be disrupted in our meeting space (firstspace), which was designed so that participants could join meetings from wherever they felt most comfortable and free to talk without judgment from anyone outside the group about what have historically been taboo topics. This interaction resulted in participants who were able to speak back to discourses of whiteness by, for example, problematizing what it means to be "professional" in a school setting.

Similarly, participants were able to investigate their emotions, informed by experiences making up the secondspace, in what was, again, designed and co-constructed to be a safe, judgment-free zone. They were, therefore, able to make sense of competing discourses because there was dedicated time and space in their busy lives (firstspace) to do so. The nature of the colliding beliefs (secondspace) and resultant emotions (thirdspace) was able to be probed such that takeaways and "spaces of resistance to the dominant order" (Soja, 1996, p. 68) could be developed. The space (firstspace) to talk about these emotions (thirdspace) was one that also allowed for the creation of plans of action to speak back to the hegemony of color-evasiveness (secondspace). In this way, it seems necessary that spaces be created where this thirdspace of dynamic change and new understandings can evolve in ways that allow participants in those spaces to disrupt dominant discourses of race and racism.

Chapter V

DISCURSIVE COLLISION IN SPACES OF POSSIBILITY

The talk segments discussed in this chapter are socially constructed, as are the personal, interpersonal, and professional contexts discussed in them. Because of this, the segments were useful units of analysis as I attempted to make sense of the discourses that circulated in these discussions and thus shaped how teacher educators thought and talked about race. These discourses became visible through analysis of the multiple spaces inhabited by participants and the ways these spaces were referenced in the space co-created by participants during group meetings. The moments where participants expressed disagreement or made themselves especially vulnerable were the moments when racial, educational, and social discourses were most evident.

My approach to analyzing and interpreting the data produced through these discussions involved discourse as well as spatial analyses. I looked to Bakhtin (1981/2014) when analyzing discourse, as his view of language is one that is dynamic; words are living and ever-changing, a concept especially true of language regarding race, where terminologies considered appropriate are regularly changing.[1] A Bakhtinian view

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[1]Here, I refer to language such as People of Color (POC), Black, Indigenous, and People of Color (BIPOC), and Asian American and Pacific Islander (AAPI). Grady (2020) reports that "women of color" was a term coined at the 1977 National Women's Conference but "has been and lost its political meaning." This has happened to a multitude of terms used to describe race, with BIPOC being the latest term used. BIPOC became widely used during the summer of 2020 (Garcia, 2020) but is viewed by some linguists (e.g., Jonathan Rosa) as carrying its own problems, as it erases difference between these groups while excluding others. Language, especially around issues of race, requires specificity and relies on the ways that groups of people

of language celebrates the conflict inherent in word use and choice, the tensions that arise when competing discourses are present, and the power others' words have over personal beliefs. To assist in identifying these moments of conflict, I looked to Gee's (2014) discourse analysis toolkit. These tools, in addition to extensive consideration of my positionality as described in my third chapter, were essential, as they forced me to step back from data I was very much personally involved in producing such that I could "make strange" and further investigate what participants, myself included, were doing with the language used.

Discourse Analysis

As noted above, the topics that are raised in the segments of talk I analyze in this chapter are recurring themes throughout all of the data and have been chosen for that reason. Participants talked at length over multiple meetings about developing and enacting antiracism in the teacher education classroom, the idea of teacher educator as gatekeeper, and the fears and guilt of "messing up" both in the classroom and in their personal lives. After a close reading of the transcripts consisting of critical incidents, where conflicting emotions, e.g., guilt and frustration, revealed something about the discourses that rule our beliefs and actions, the following segments were identified as both characteristic of the conversational data and discourses employed and particularly spoke to aspects of my research questions, most importantly the interaction of participants' secondspaces in the co-created space. Table 4 below maps the topics and ideas raised by participants in each talk segment selected for analysis. I chose not to list the topic and ideas in chronological order in order to establish, up front, common definitions accepted by participants across meetings but not defined until a later meeting.

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name themselves (Grady, 2020). Therefore, as times change and terminologies change, members of dominant groups should alter their language accordingly.

This decision was also influenced by spatial theorist Henri Lefebvre, "who criticizes sequential progress, that is, the idea that over time things naturally move from one thing to another" (Lynch, 2008/2009, p. 337). The conversations of these meetings were recursive, and concepts taken up (e.g., whiteness) were commonly understood but sometimes not defined until later meetings.

Table 4. *Map of the Talk Segments Across Meetings*

Segment 1 (Group Meeting 6)

1. The problem of the too-white syllabus.

    a. What is white?

2. What elements need to be in place to talk about race with teacher candidates?

3. What communities do teacher educators turn to when learning to facilitate conversations around race?

Segment 2 (Group Meeting 3)

1. What do you mean when you say "they're not ready"?

    a. We're all on a trajectory.

    b. How do we educate around our own readiness?

    c. The redemptive arc of Alcoholics Anonymous.

    d. Should these teachers be teaching?

Segment 3 (Group Meeting 7)

1. Who is my community?

    a. How do I choose to connect or disconnect?

2. What counts as silence? As performativity?

3. How do you know someone's changed?

4. Social media and the journey.

Segment 1 (Group Meeting 6): Antiracism in the Classroom

I begin with this segment, though the meeting happened later chronologically, because it exemplifies how group members defined whiteness, a term and concept that is referred to throughout the time we spent together, and in ways that linked directly back to the work of a teacher educator: developing syllabi, teaching teacher candidates, and considering how teacher educators can foster and facilitate conversations of race with teacher candidates who, often, are white. The critical elements of this segment included the more subtle feelings of realization, through references to feeling "tortured," moments of surprise, and stories of failure, of the ways in which participants fit into and found themselves reproducing uncomfortable discourses, like those of white suburban mom-hood. These less obvious emotions were also indicative of the timing of this meeting, which occurred well into the study. At this point, after months of meetings, participants felt more comfortable expressing nuanced emotions, those perhaps less clear but no less important as we grappled with confronting issues like white supremacy in our limited roles as teacher educators.

All group participants—Beth, Ashley, and Christy—were present at this meeting, which took place on May 29, 2020, corresponding to the end of the spring 2020 semester. During this meeting, participants discussed the ongoing pandemic; news of the recent murder of George Floyd, a Black man, by Minnesota police; and the classroom as a site for processing racially loaded current events. These topics led to a discussion of raising issues of race and systemic racism in the classroom more generally, and I begin below with a topic change in conversation from general descriptions of classes taught to setting goals and making curricular changes to reflect antiracist ideals:

Table 5. *Segment One*

529[2]	Researcher	I think with my most recent class, like the ones that just finished, I feel like maybe because of, like, this group, um, I was really able to, like, go into that class and just, like, it was kind of just, like, casually making remarks about, like, oh, it's the first day of school and we're talking about, like, um, like hidden curricula and those kinds of things. And talking about, oh and I said something about grit or something. And I'm like, you guys know grit's racist, right? Like it's just another form of, like, let's blame, let's blame Black and brown children for, like, not, not trying hard enough. And so I feel like it was, like, just those initial casual comments that then, like, kind of signaled to my students, like, this is a place where we can talk about this stuff. Um, but that, that was just that one time. So now I'm like, how do I do that again and in a way that I, like, then push it further as we go through the semester. Um, that is one of my goals this summer, though, is to revamp that syllabus, because it's, it's too white.
541	Beth	I don't even think you see, like, I haven't really, like, I think about the class I just finished teaching. I also don't think, I, you see how white it is until you start to teach it. Does that sound familiar, like?
544	Researcher	Yep
545	Beth	And I didn't have a lot of students of color in my class, but I did feel like, oh my gosh. Like sometimes I would, I'd make an assumption about the reading or about, like, something we were doing in class and then realize, oh, gosh, that sounds so white suburban mom, you know? Never mind that I was kind of the mom, the age of most of the, their, could be mother, and most of all of their mothers, basically, so, you know, you're kind of tuned into that but, but by the same token, like, having this, I could feel that there was, like, it was a generational comment, and, and yeah, kind of hits you in the face a little bit. So, I was thinking of all the ways I was going to go back and revamp my syllabus and revamp my things.
554	Christy	Yes, I think so, so, Ashley and I last year, so, the first time you taught it, I think the teaching of writing, it was, again, a very white, I think it was a very white syllabus, and we had, like, a day, we had, like, one or two days that we specifically dedicated to talking about, like, critical literacies. And so into the second year, we were pretty deliberate. We tried to, I think, to, like, diffuse it throughout, right, like instead of it being, like, we're going to talk about race on this day to try to make it throughout, and I don't think our syllabus is as diverse I would have liked it to be, but when I think back to how the classes went, I feel like we had more critical conversations the first year with the with the white text than we did the second year where it wasn't, like, I am so tortured about that.
564	Ashley	<Unintelligible>
565	Christy	Oh, I can't hear you. There's like one sweet spot where you... right.

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[2] The transcriptions in this chapter have been numbered by line, where each line number consists of one printed line of text. In this way, one turn (the listed line number) can consist of several lines. For example, turn 529 contains lines 529-540. For the sake of simplicity, I refer in my analysis to turns rather than lines.

125

Table 5 (continued)

566	Ashley	Yeah, I feel like the first year we just had more critically conscious students, and then the second year, like, the syllabus was, but the students weren't really. Yeah, you guys have seen that before. Um, but for me, like, actually what it came back to, like, was, like, the students really loved each other and there was great community in the first year's class. And then the second year, like, they didn't like each other. And so there wasn't, like, the trust or, like, I'm not, I'm being very broad strokes, like, there were students and, but, like, there wasn't that same feeling of, like, trust and, like, community at all.
574	Christy	And openness. Maybe that was it, too, like an openness to learn. Like, the first year they came with the expectation that they were going to be changed, somehow, or they wanted to change. And I feel like the second year was less like that.
577	Beth	Huh.
578	Ashley	Good experiment. Gotta run it again.
579	Researcher	You need to run it one more time. See what happens.
580	Christy	Yeah, we always, like, even our conversation. The, like, next time I teach this course. It's like, there is no next time we're teaching this course but I do think about that syllabus, like, every time, like, I'll see something, like, oh, I want to add it to that syllabus, but it's not mine.
584	Ashley	I added a bunch of things. I'll send it to you.
585	Christy	Yes, I'm curious. I'm curious how, um, Prof Y did it this semester.
586	Ashley	Yeah, I don't know.
587	Christy	I'm curious. Like what her syllabus was.
588	Researcher	Oh, Prof Y taught it this semester?
589	Christy	Right, yeah.
590	Beth	She had nine students. I don't know.
591	Ashley	That makes a difference, when it's like nine people
592	Beth	So she had, like, this tight little writing group and you know, it was like a real workshop-y community. So I was in a class, when I took it with Prof Z, I was in a class of 20
595	Christy	Oh, you took it with Prof Z
596	Beth	As a student, I took teaching of writing with Prof Z
597	Christy	Oh, okay
598	Beth	So I did want to be a fly on the wall in your class, see, like, what you were doing with it because, I mean, I had a very good experience with Prof Z as a student. But I heard rumors you guys were trying some things, you know

Table 5 (continued)

601	Christy	We tried things, we tried things.

This segment ends with a final comment on trying new things and enacting classroom goals. In this segment, participants discussed the development of syllabi that included the voices of nondominant authors, how these can then be facilitated in ways that may or may not be successful, and speak to the community necessary for making these curricular changes as white educators in a historically white profession. They positioned themselves as early-career teacher educators through discussion of not only teaching courses but also taking courses.

What is "White"?

In this segment, the concept of whiteness was referred to multiple times, as a syllabus being "too white" in turn 529, or the participant as an educator sounding "so white suburban mom" in turn 545. The first time whiteness was brought up, in turn 529, the concept was positioned negatively: the participant (in this case, me) made note of needing to "revamp that syllabus" because it's "too white." In this sense, what does "white" mean? Using Gee's (2014) making strange tool, this could refer to white authors or white hegemonic ideas of meritocracy and what "counts" as valuable. While the meaning of "white" was not explained here, the use of the term was legitimized when it was taken up and used in a similar way by another speaker, Beth. When Beth also utilized the term, and did so in conjunction with "suburban mom," an additional layer of meaning could be interpreted as added to "whiteness." The suburbs as a place are typically associated with white flight from cities, middle class socioeconomic statuses, individuality denoted by separate homes, and safety and protection. Therefore, with this addition to the "white" description and its acceptance by other members of the group (as seen by Christy in turn 554 speaking of a "very white syllabus" and Ashley in her

non-dispute of the term), "white" could be posited as standing in for the dominant discourse.

The repeated use of the term "white" was interesting because, historically, whiteness has not been named but instead hidden through color-evasive talk and the assumption of whiteness as neutral and an unnamed standard. That the term is used at all is therefore what Bakhtin (1981/2014) would describe as a centrifugal use of language. The seeming simplicity of the participants naming whiteness speaks back to the efforts of dominant discourse to hide the mechanisms of whiteness through absence of talk around it. Here, whiteness was not only named but also described multiple times as being something negative: a syllabus was too white and needed to be revamped; Beth's note that "I also don't think, I, you see how white it is until you start to teach it"; and associating assumptions made to "white suburban mom"-ness.

The idea of the "white suburban mom" involves multiple layers of meaning. Each word was laden (see "white" and "suburban" above); while "suburban" specifies a space, the addition of the word "mom" placed the phrase in time. In modern parlance, moms are viewed as old-fashioned, conservative, representative of the way things were. How have things changed so that making a dominant, or non-critical, assumption is equated to being something a white suburban mom would say? Positioning something as old-fashioned presumes that things are different now, that people think differently now. But is this actually the case?

Additionally, through the use of this phrase, Beth has positioned herself (Bakhtin, 1990) as someone aligned with white suburban mom-hood. She used "white" as a qualifier for race and "suburban" as a descriptor of socioeconomic status. Here, Beth was stepping outside of herself to see herself as viewed by others, attempting to tune in to how she thinks she is viewed by her students. At the same time, she proposed the idea that her whiteness was related to both her socioeconomic status and her gender; here, her use of "white suburban mom" was indicative of the intersectionalities. This idea was

allowed by other participants, who neither objected nor attempted to redefine her use of the phrase.

Communities of Learning

Alongside the defining of "white," the talk in this segment also centered ideas of community and risk-taking in the taking-up and enactment of antiracist pedagogies. Throughout the segment, community was variously used to describe the classroom community (seen through consistent use of "we" referring to teacher educator and teacher candidates, as seen in turns 529 and 545) and the community of teacher educators (seen through the use of "we" referring to co-teachers, as seen in turn 554).

The idea of community first came up when Ashley and Christy discussed the relative success and failure they felt at their attempts at antiracist pedagogy as it related to both talking about race and facilitating talking about race. Ashley noted that, when she and Christy more successfully facilitated conversations about race, this was due to a feeling that "the students really loved each other and there was great community" whereas feelings of trust were not present in the class where these discussions felt less immediately successful. In turn 574, Christy built on this idea with the concept of openness; when students had an "openness to learn" alongside a sense of trust, discussions of race and equity were more successful. This idea was brought up to counter the idea that a critical and race-conscious syllabus is a magic bullet; instead, the outcome of the conversations is dependent upon the class environment and culture.

While participants were not themselves engaging in race talk, they were talking about the challenges of doing so and the elements of critically reflective race talk in their own classrooms. Yet, even in this talk are elements of "success" and "failure"; what is it to successfully, or unsuccessfully, talk about race? Christy noted feeling "tortured" (turn 554) about having "more critical conversations the first year with the white text than we did the second year where it wasn't [a required text]." Success and failure, in this

way, were tangible feelings, and she expressed her perceived failure with powerful and violent language. Through this framing, the discourse of white guilt was palpably present. Christy feeling tortured was indicative of not just guilt about her own whiteness and privilege but also an acknowledgment of the sheer amount of antiracist work to be done and the relative smallness of the pieces she is able to address in her classroom. Here was evidence of a discourse that expects schools to be the engines of social change when, historically, they have reflected rather than refracted dominant discourses (Kleibard, 2004).

Communities of Risk-Taking

While Christy and Ashley agreed on the elements necessary for opening space for critical conversations about race amongst teacher candidates, what seems especially interesting about their talk around this experience was the framing of it as being an "experiment" (Ashley, turn 578). Framing the revamping of a syllabus to make it less white as an experiment was to acknowledge that this endeavor has not yet been tried, was something that Christy and Ashley were new at, was something that they were still learning and figuring out. An experiment implies a centripetal use of language, as Ashley and Christy were using it to describe going against the grain and doing things differently than they have always been done. It seems fair that these early-career teacher educators were in initial stages of "doing the work," and they seemed to be doing so without much guidance. This use of "experiment" was legitimized when taken up and expanded upon by others (Researcher in turn 579 and Beth in turn 598) such that participants included ideas of "curiosity" and "trying some things." This again nods to the previously agreed upon necessities for talking about race: an openness to doing things differently and the importance of taking risks. That both of these elements rely upon a solid community to feel safe echoes the relative perceived success and failure of Christy and Ashley's co-taught course.

To expand the idea of community in the classroom, Beth saying, "I heard rumors you guys were trying some things" (turn 598) spoke to the community of teacher education more broadly. Beth, who has also taught courses at the same institution as Christy and Ashley, "heard rumors" of the course being taught differently: the use of the term "rumors" connotes something subversive, something secret, something being talked about (in this case, Christy and Ashley's implementation of changes to both the syllabus and pedagogy of an inherited course) without being discussed, and perhaps even a fear of violating the rules of the academy by doing something differently. This spoke to a mentality prevalent in classroom teaching, where the teacher "shuts the door and teaches" to avoid involvement with wider school bureaucracy, mandates handed down by "the powers that be," and the risk inherent in trying something that may not be condoned by leadership. The use of the word "rumors" here could be construed as a centripetal use of language in that it reinforced the color-evasive discourse, where talking about race is something to shy away from, something to hide. When analyzed in this way, it becomes evident that teacher educators also need a formalized community in which to process growing awareness of systemic racial inequities and their own role in these systems such that these "rumors" become conversations to benefit the work of all teacher educators in the community. The risks (acknowledged by all participants) taken by Christy and Ashley in their attempts to decenter whiteness in a previously developed course spoke to the willingness of teacher educators, like Christy and Ashley, to push boundaries in service of raising their students' racial awareness. Yet, "rumors" suggested others are interested in doing similar work. There were whispers of change on the horizon, but the products of this work (e.g., the syllabi of others) were left underground and unobserved.

The use of the phrase "we tried things" (Christy, turn 601) does connote risk-taking and openness, but it also ties to vulnerability. Neither Christy nor Ashley definitively said that either of their "experiments" were successful, despite acknowledging that the first was more successful than the second. What is success in facilitating conversations about

race, and can we expect to see "success" immediately when it takes time to change thinking patterns? The inability to define this, and the purposeful neutrality implicit in "tr[ying] things" relayed the indistinction, the messiness, the uncertainty in navigating the multiple and varied layers of the work. "We tried some things" (what are the "things"?) was an attempt made to describe what exactly happened in that course. A single activity or reading may have resulted in a "successful" class conversation, but what impact would it make beyond the classroom? It is hard to know, and Christy accounted for that.

These feelings of vulnerability were also evident in the syntax of this discussion. As is typical of oral language, this segment was full of starts and stops, but the hesitancy seen in some of the talk turns is another way to examine the emotions and feelings of risk in talking about race and antiracism. Through repeated use of terms such as "like" and "kind of," participants hedged, but these terms also provided the opportunity for participants to take more time to figure out exactly what they wanted to say and how they wanted to say it. In turn 541, Beth began her thought with "I don't even think you see," before employing "like" to serve as a pause prior to picking back up with "I haven't really." Again, she used "like" to signify a stop before starting again with "I think about the class I just finished teaching." The use of multiple phrasings allowed time for her to gather her thoughts and respond to the idea of the "too white" syllabus in her own teaching experience. Christy, in turn 554, used similar pauses, with multiple stops and starts of phrasings, to talk about her "very white syllabus." The hesitancies present here reflect not only on the "taboo" topic of race in the classroom, but also perhaps the inherited nature of these syllabi, syllabi developed and previously used by tenured faculty members. A critique of the syllabus was therefore not only about the incorporation of antiracist pedagogies but also the color-evasive nature of higher education, where talking about race in the classroom is speaking back to dominant discourse.

Segment 2 (Group Meeting 3): Are There Unteachable Teachers?

I selected this segment because one question—Are there unteachable pre-service teachers?—dominated the entire meeting. This question was directly related to fears expressed about the perceived danger of clumsily addressing race in the classroom (Christy, turn 286). Feelings of danger and fear stemming in doing antiracism "wrong" resulted in emotions displayed through disagreement and debate not seen in other meetings, and the memorability of this segment was a direct result of the questioning and violation of participants' beliefs about teaching. The topic of teacher preparation, particularly as it relates to a readiness to learn to talk about and think about matters of race, arose at other group meetings after this one, and this particular discussion is referenced by participants in later meetings and conversations.

Beth, Ashley, Christy, and I were present at this third meeting, which took place on February 5, 2020, or just after the beginning of the spring 2020 semester. Participants opened the meeting with a sharing of social media resources and the proposal of an annotated bibliography to continue sharing other kinds of antiracist resources. One resource mentioned was Paul Gorski, a white professor of education who founded the Equity Literacy Institute and does a great deal of work toward supporting antiracist teaching and learning. Immediately prior to this segment, Ashley was sharing what she had learned from one of Gorski's talks. The segment begins with Beth asking a clarifying question:

Table 6. *Segment Two*

274	Beth	Um, Ashley. What did you mean by 'when we say that they're not ready'? Could you say more about that?
276	Ashley	Sure, yeah. He [Paul Gorski] says that, like, he gets a lot of speaking engagements and invitations from, like, school districts in particular that say, like, we want to do anti racist work, and he'll say, great. So that means, like, it means, like, actually looking at the structures in your school and actually talking about, like, the racism that exists in your school because racism exists everywhere. And he'll often get a reply from, like, an administrator, someone's, like, oh, but we're not ready to do that. We just want you to come and do, like, we just want to look at, like, curriculum or something. He's like, okay. That's partial, that's not actually antiracist work and they're like, oh, well nevermind.
285	Christy	But I wonder, too, like not that that's a valid argument, but I can imagine that people who are half doing this work can actually be, like, more, like, more dangerous, right, like if you're not ready to do this work and you're doing this work, I could see a lot of danger happening. So, like, at this night that I went to my daughter's school, the kindergarten teacher shared this story where she was, she showed a book who had, the author was, this was a woman who was wearing a hijab. At first she put the author's picture up and one student in the class who is also international says like, wow, she's so beautiful, made like a comment along those lines, and then later I think another student in response said, oh she looks like a nanny. And I don't know where the story went but I could imagine, in not the right hands, that conversation could be dangerous. So I don't know, like, if people aren't ready, how do you force not ready to do this work responsibly? Like if you can't, like…
298	Ashley	Yeah.
299	Beth	That's kind of in balance with the whole idea, though, that everybody is on a trajectory. Right? So we have to start somewhere. And I agree. I think we can do damage if we're not ready. But we're also, like, does that mean you shouldn't do anything?
303	Christy	Right.
304	Beth	Like, I was trying to think how would you know what you're ready to do. Like how, like, that's part of the education, right, is like, at, like, what are, what is, you can't blanket this and say, like, first step is, because the first step for everyone is so different.
308	Christy	Hmm.

Table 6 (continued)

309	Beth	Like you have to start where you are, you have to, like… You don't know if your bias is, like, I think that's what you said earlier, Christy, about, like, going around and from day to day, you just have these things pop into your head and you're kind of like, like, oh my gosh, you know, am I really thinking that, am I really wondering that? But like, yeah. We all are. We all start somewhere. But I think when you're in a position of a teacher or a, you know, obviously that's more dangerous. Right? So if you have that position of influence you have, like, it's almost like, how do you, how you educate around your own readiness. Or what, what work are you ready to do, and what work are you not ready to do and how can you, how could you gauge that for yourself in conjunction with other people who could help you? Who could reflect back to you, you know? Does that make any sense at all?
321	Researcher	It does, and I'm about to make like, like draw a parallel that later when I'm, like, discourse analyzing this I'm gonna be, Kelsey, that was problematic. But I feel like it's almost kind of like AA. Like you're trying to do this thing that's new and you know, like, you, you're not good at it. And so you need to do it with other people. And so you, like, go to the meetings and you have a sponsor and so it's like at no point are you, like, there's always someone you can call. Yeah, I'm, so, I wonder if, like, in some way, it's like
328	Christy	You're never fully healed. Right.
329	Researcher	It's something you deal with every day.
330	Christy	I don't know if there is a point of arrival. Right.
331	Researcher	Yeah. Yeah, like you're never not an alcoholic. You just work really hard every day to not, like, give in.
333	Beth	But also I think it, I mean, it is analogous with, I mean, I think AA is a really great example. But it could be that you're not just, like, going for abstinence. Right? Like I want to just not say racist things. I want to know what I can say and do that's, like, so much healthier.
337	Christy	Hmm.
338	Researcher	And like not supporting of racist ideas.
339	Ashley	I struggle a lot with, like, when it's easy when you talk to people, like all of you who have, like, some awareness of, like, the problematic things that we're talking about, but it's, like, with my own students when you're dealing with someone who, like, does not see it, it's, I'm always like, what do I say now? Like it's really, it's really hard. Last week, so your example made me think of, like, another one. Um, there's a student I've been working with who, at first, I felt like I was really pleased because she was starting to talk about, like, her whiteness in a way that was, like, a little reflective, like, that it felt like two steps forward. And then, like, a lot of steps back because they started the first, like, class of the semester, saying that, like, basically just blaming her students, you know, for everything and…

Table 6 (continued)

349	Christy	Hmm
350	Ashley	Like the question, I think, was something about, like, you as a teacher and she immediately started saying, well, like, they don't behave. They're all Spanish, they're this, that, I was, like, oh my god, like, and it's very cringy. But I also always sort of, like, have an inner panic of, like, and what am I going to do now? Like, and I know I need to stop this, but also I feel like the way that I do it is often, like, then, like, I'm sure she was pretty just shut down, because I'm also, like, sitting there going, okay, like, there, like, there's a concern of, like, wanting to make sure I don't just shut her down. Because then she's not gonna, like, really want to be in, like, a learning relationship at all, but also the fact that there are other people in this class, who also may not be white either and are, like, feeling whatever they're feeling about, like, this crap that she's feeling, too. Yeah, so it's just, like, I always wrestle with all of that, because in every situation is different because you have, like, a different group of students. But, like, in this situation, I was just, like, nope, like, we don't, we don't blame our students for, like, for who they are, like, we don't, you know, like, blame poor teaching on them, like, she was just kind of, like, stunned, and I was, like, should I have answered this differently? I don't, I don't know.
367	Christy	It's like a whole other type of pedagogy. It's, like, the pedagogy of, like, critical, critical whiteness, right, like, how do you teach that effectively because I shared with Ashley, too, this semester at [redacted] I used 1619 as a text for my class and we were writing essays off of them. And one of my students wrote, like, a blatantly racist essay, like, there was a line in there where it was, like, we're at the point now where Black people are almost as normal as white people. And so, as my response, right, like, I had to be cautious in trying to craft a response. And this is different because this is private, right, like, there weren't other people at stake, but I want to craft something where giving him the benefit of the doubt that he didn't understand how his words are being perceived but also calling him out on it and letting him know. Like, just so you know, when you say things in this way, this is how it's read, and then there was no response back from him, but I spent, like, a very, very long time commenting on his essay, like, trying to be thoughtful. There's no response back. At the end of the semester, I get the, the survey, like, the class course evaluations, and he has a very noticeable writing style, and there was a response that was very clear to me from him. That was basically, like, she is the most egotistical patronizing professor ever, like, it was really, like, it was very much an attack on me that I could feel good about, right, because, like, in a way I felt like my response to him was anti racist, but also felt bad about because clearly my response wasn't heard, right, or, like, internalized in any way. So I don't know how you teach this, right? Like I don't know, so that you're heard.
388	Ashley	Like from occasions I've always hoped that other students would correct, but then I check myself and I'm, like, more damaging for the students because, like, like, if another white student calls her out, like, okay, maybe, but, like, I don't want students of color to feel like they have to be the ones to do that.
392	Christy	Right.
393	Ashley	Or that I the instructor have allowed it and authorized it. But I also, yeah, I don't know. It's, like, so hard. It's really, it's really tricky.
		Lines 395-474 were off-topic and have been omitted.

Table 6 (continued)

475	Beth	And If something uncomfortable comes up, like what, like, next week, I was debating, you know, this week, the students were so, in my class of this week, were just so positive. And they were using all those great sentence stems, like, just to add to what so and so is saying, or I really agree with that idea, you know, they're, like, using all the great stuff. So they were, the discussion was really positive. And so I thought, okay, so next week, do I really need to do a little word board on how do we know we're having a good discussion? And I thought, well, maybe everybody's on really good behavior. And then if we won't know what to do when something uncomfortable comes up, so maybe we should, I think I'm going to do it, you know, but I was trying to think about discussion protocols and, like, when you can feel that tenseness come into the room or in yourself as a teacher, like, have we already talked about it as a class? Have, have we already said, like, how we're going to handle discomforts or, like, blatant things that are just blatantly offensive to whoever, you know, we're all going to feel that way at one point, I think.
490	Ashley	Yeah. That's a really good point, I think, in this situation and in others. I'm wondering if you have found this, too, like, so there's, like, language in certification around professionalism. Which some of it, you know. There's also a racially discriminatory I think but one of the areas has to do with, like, students or teachers, having, like, basically asset based stances. So I've thought about trying to sort of, like put it that way. But I also think I really grapple with, like, kind of, I've talked to some people about this sometimes, I'm, where I stand on it. Yes, it's a lot. Sometimes I feel, like, are we working too hard to, like, rehabilitate people's beliefs about students, like, who maybe shouldn't be teaching? And I've run into that for the first time this year, whereas in the past I was like, yes, everyone here should be teaching, like, great. Recently it's been more, like, a few times, I'm like, I don't know actually. Like is this actually not for kids?
502	Christy	But that means that there are people, like, are there people who are unteachable in a way, I feel like, right? Like we would never say that about students, that a student couldn't be taught, right? Like, so, it feels weird, too, to say that as an adult can't be taught in the right way or taught to see in the right way. Like, like maybe, I don't know, like maybe there is a spectrum, like if you're, like, brand new to this, like, this is the type of work that you should be doing, like, this is, like, the type of text that you should be reading, even in the privacy of your own home, right? Like, or if you're, like, you're a little deeper into this work, because I feel like that's where a lot of this happens, too, is, like, read White Fragility, right? Like, just, like, hole up in your room and, like, read that and then let's have this conversation next week. So I don't know. Is that, is that a stance, though, that, like, there are unteachable people, like unteachable teachers? Or I don't know.
514	Researcher	I wonder if it would maybe not be saying that they're unteachable. It may be that there's just like, not a desire to learn? Would those be, like, different things?
516	Christy	Yeah. Yeah.
517	Ashley	I think you can try to teach anyone anything, but it's what's, like...

This segment ends by trailing off, as Christy had to sign off to go to class. In this segment, participants considered the concept of readiness to learn more about race and its relationship to the concept of readiness, and even ability, to assume the moral responsibilities needed to teach. These ideas were taken up as existing on a continuum, where white people in particular must recover from white supremacy such that they can be rehabilitated into antiracist educators. As teacher candidates prepare for the classroom, teacher educators grapple with their role as gatekeepers who determine readiness, and participants agreed that an essential part of the teacher development arc is learning and enacting antiracist pedagogies.

Developmentalism/What is "Ready"?

This entire discussion began in earnest when Christy asked Ashley, "What did you mean by 'when we say that they're not ready'?" Here, "they" referred to white people, though as Ashley further explained, she specified white school leaders and school districts interested in beginning antiracist work without understanding that racist systems undergird all aspects of American schooling, not just on the surface level. Christy agreed that "half doing this work can actually be, like, more, like, more dangerous" (turn 285) than not trying to develop race-informed curricula and pedagogies, while Beth wondered if this means the "not ready" should not attempt anything, considering the responsibility of attempting antiracism in a room full of students. That these remarks were made despite the group's understanding of racial literacy and antiracist work as being a trajectory (Beth, turn 299), a dynamic continuum of which we will never achieve full consciousness but instead a nomadic consciousness (Guerra, 2004), spoke to the emotional intensity that made this selected segment so memorable. Here was a clear statement that violated the previously stated beliefs of group members about the ability of all to learn: some people are not, and may never be, ready to be antiracist teachers. If these people choose not to learn, are we also saying that they cannot learn? The idea of giving up on students went

against the core belief that everyone can learn, but at the same time, those who can learn and are on the trajectory of learning how to be antiracist educators may do more harm than good before approaching a point of "readiness."

But, Gee's (2014) making strange tool suggests that this discussion begs the question: What is "ready"? This discussion, taken on the whole, points to the discourses of evaluation and readiness that are rampant in the field of education. Each participant was either a student, teacher, or both between 2002 and 2015, when No Child Left Behind (NCLB) guided educational policy and practices, in addition to being impacted by Common Core standards aimed toward college and career readiness. NCLB placed heavy emphasis on student standardized test scores, leading to an era of accountability with high stakes for students, teachers, and schools, any of whom could be deemed "failing" (Booher-Jennings, 2006) based on tests branded by whiteness such that "NCLB gives whiteness the license to declare students of color failures under a presumed-to-be-fair system" (Leonardo, 2007, p. 269). That the discourse of developmentalism and readiness is so closely tied to discourses of whiteness, particularly feminine whiteness, is no coincidence. White girls and women are subject from an early age to messages of "growing up 'right'" (Harris, 2003, p. 15), as their attitudes and behaviors are strictly regulated such that they feel the need to be perfect and make "good personal choices" (p. 31). Attempts to standardize learning and school performance are inherent to a society ruled by whiteness, and whiteness informs the markers of this standardization. For white women successful in both learning and teaching in schools, the discourse of readiness is in the air; it is no surprise that this old framework was used in attempts to make sense of beginning antiracist work in ourselves and with our students. This was evident when Christy, in turn 502, noted

> Like, like maybe, I don't know, like maybe there is a spectrum, like if you're, like, brand new to this, like, this is the type of work that you should be doing, like, this is, like, the type of text that you should be reading, even in the privacy of your own home, right? Like, or if you're, like, you're a

little deeper into this work, because I feel like that's where a lot of this happens, too, is, like, read *White Fragility*, right? Like, just, like, hole up in your room and, like, read that and then let's have this conversation next week.

As teachers, and white teachers and teacher educators at that, work to understand and enact something that requires a great deal of unlearning, the use of the discourse of readiness—a discourse with which they are familiar—was a way to grapple with the unknown. If there can be an arc of antiracism, there are small steps that can be taken along the way. However, this discourse can be dangerous in this context especially, as it falsely codifies unlearning white supremacy culture and developing racial literacies as a step-by-step process and could be interpreted as a justification for anyone to be "unready" to begin the journey. Though participants understand the myth of meritocracy and the underpinnings of "failure" in education—and actively teach teacher candidates to look beyond and honor other forms of knowing (e.g., in our fifth meeting, Beth spoke about students in South Africa understanding directions through the use of visual markers rather than cardinal directions; she also spoke of pushing her teacher candidate students to think beyond the traditional story arc, a concept rooted in white ways of knowing), they speak back to this discourse of accountability and readiness. Yet, it continued to speak through them as they perhaps unconsciously enacted the message of doing things the "right" way. Getting things "right" has resulted in academic and social success for them, so much so that in our seventh meeting, both Christy and I discussed the "good girl" part of our identities that "likes following rules and likes approval and knowing that I'm on the right track and doing the right thing" (Meeting 7, Turn 606). This preoccupation with getting it "right" speaks directly to the discourse of the "can-do girl" of the 21st century, the girl who is never good enough and constantly working toward success (Harris, 2003), the discourse of girlhood that informed each of the participants' adolescent years.

The meaning of "readiness" cannot be determined without also considering who defines it. The discourse of readiness used here is heavily rooted in educational policy, structures, and the meritocracy myth of a white supremacist and capitalistic society. In this society, white people determine what "ready" means. In Meeting 3, Turn 264, Ashley spoke to this endemic white way of thinking, noting that this readiness was "always, like, on white people's terms." In a society where whiteness equates to power, whiteness has the privilege of defining readiness. Evident here is one of the five tenets of Critical Race Theory: the concept of interest convergence. White people, such as the school leaders under discussion, only begin showing interest in antiracist practices for their own social gain; therefore, the taking up of these practices is done on white terms because the performance of antiracism is "enough."

This centripetal understanding was upended, however, in this discussion where participants, drawing on their own critical understandings of race, equity, and antiracist practices, instead agreed with Paul Gorski, the scholar who, in this case, seemed to be defining readiness for the school leaders seeking his service. This definition, one that could be interpreted as centrifugal, as it is based on a nondominant understanding of readiness (as a way to prevent further harm done to nondominant communities and work toward equity and justice rather than equality), is one then taken up by participants who later connote "not ready" to something dangerous (Christy, in turn 285) and damaging (Beth, in turn 299).

The discourse of developmentalism alongside a centrifugal understanding of readiness resulted in the teacher educator conceptualized as a gatekeeper responsible for the mental and emotional schooling experiences of K-12 students, many of whom are nondominant students being taught by white teachers who hold power in the classroom. In this way, the teacher educator is responsible for the attitudes and behaviors of teacher candidates in efforts to minimize the potential harm done to students. This is a heavy load to carry. Is it any wonder that a conversation around readiness is then so fraught? Is it any

wonder that a conversation around readiness might cause participants to contradict their own beliefs about learning and potential? When the stakes are so high and impact exponential amounts of students (perhaps even the ways they understand the world and their places in it), Ashley's question, "Are we working too hard to, like, rehabilitate people's beliefs about students, like, who maybe shouldn't be teaching?" (turn 490), cannot have a single or easy answer. When Christy wondered, "How do you force not ready to do this work responsibly?" (turn 285), the strong language indicated the necessity of continuing to wrestle with these questions as they impact children and young people in very real ways.

Because of participants' belief in an asset approach to learning for everyone, including teacher candidates who may not yet be "ready" for antiracist teaching, this discussion felt fraught. How can teacher educators maintain a growth mindset amongst emotions of anger, frustration, and fear that "an adult can't be taught in the right way, or taught to see in the right way" (Christy, turn 502). These feelings surfaced as Ashley, Christy, Beth, and I made consistent use of the word "like" as a sort of hedge signifying that what is to come has not been fully thought out or may not express what the speaker intends (Siegel, 2002). Christy, in turn 502, expressed, "But that means that there are people, *like*, are there people who are unteachable in a way, I feel like, right? *Like*, we would never say that about students, that a student couldn't be taught, right?" Her pairing of this hedging use of "like" and sentences posed as questions seeking confirmation ("right?") are semantic signals that Christy is still figuring out this thought and seeking input from other members of the group.

Redemption and Recovery

Furthering the discussion of this racial awareness and literacy trajectory, I (as the researcher) referenced Alcoholics Anonymous (turn 321), with its famous twelve steps, as a parallel. This reference, accepted and reinforced by both Christy ("You're never

fully healed. Right. I don't know if there is a point of arrival. Right.") and Beth ("I think AA is a really great example."), is therefore one that merits a closer look.

The meaning suggested by bringing up Alcoholics Anonymous is one that Bakhtin (1981/2014) would acknowledge as being chronotopic. Alcoholics Anonymous (AA), grounded in the belief that you are not responsible for your alcoholism and must give up control to a higher power, is a cultural reference specific to the United States and is often included in popular culture. It makes sense, then, that this reference is one that would be understood by all participants in a similar way in the time and space of this meeting. As it was used here, the relevance of it most likely related to the redemptive (Dunlop & Tracy, 2013) and communal (Thatcher, 2006) nature of the organization. In order to "get better," members share their stories and experiences with others; this redemptive narrative is one leading to more lasting behavioral change, which in this case would be abstaining from alcohol (Dunlop & Tracy, 2013) such that sharing the negative experience of addiction leads to a beneficial outcome. This redemptive arc story aligns with studies on white discourse focused on guilt and shame (Lensmire et al., 2013), in which white people confess their feelings of wrongdoing but stop before taking action to alter future behaviors. Beth spoke to this when she added that we must go further, not just to abstain from racism (turn 338). Here we see heteroglossia, as she took up the redemptive discourse while also acknowledging that the analogy was imperfect, bringing in Kendi's (2019) argument that we cannot just be "not racist;" we are either racist or antiracist.

But, in AA, alcoholics are not responsible for their alcoholism, whereas participation in a white supremacist society is socialized and replicated through systems such that individuals are responsible for their own ideas and choice to take up or disrupt white supremacy. Through unquestioning acceptance of white supremacist systems, "you just have these things pop into your head, and you're kind of, like, oh my gosh, you know, am I really thinking that, am I really wondering that?" (Beth, turn 309). The questioning is vital to understanding where these thoughts come from, but AA's focus on

the individual, and much white talk about race, which is also focused on the individual (e.g., Lensmire et al., 2013), allows for taking responsibility for personal and moral transgressions (O'Halloran, 2006) but fails to address the systems that allow this to happen. The therapeutic nature of the AA community (Thatcher, 2006) allows for personal healing in a very structured, white, and Christian way, but what role does community beyond the AA community play in this redemptive arc?

Heteroglossia was again seen speaking back to this redemptive discourse when Ashley, in turn 490, asked, "Are we working too hard to, like, rehabilitate people's beliefs about students, like, who maybe shouldn't be teaching?" Here, she spoke to the agency of the individual while also acknowledging that the redemptive arc was not enough. Developing racial literacy is more than simply redeeming your past; you must also work to make change in the present and future. Ashley's use of the term "rehabilitate" could be a reference to the medical, as alcoholics who go to rehabilitation facilities, but it also leaves space for the difficult social component of changing hearts and minds. Further analysis of the redemptive discourse in this section has revealed that the discourse is itself both accepted and contested, perhaps providing evidence of the grey area in which participants are still trying to sort their own thoughts.

Segment 3 (Group Meeting 7): Oh No, My Whiteness

Throughout each of these meetings, participants shared events and feelings relating to their personal, in addition to professional, experiences. I included this segment as a display of one example of the ways in which antiracist work crosses over the boundaries of the personal and professional spheres in the work of teacher educators. This segment helps to add to the conversation around how teacher educators create an approach to doing the work of antiracism, both inside and outside the academy. As beginning teacher educators keenly feel the responsibility of being public intellectuals willing to work toward a more just society across their professional and personal lives, the classroom

provides a framework for this not present in society at large. Therefore, this segment displays the greater uncertainty the participants expressed about how to engage in antiracist practices in their personal lives. Additionally, this conversation conveyed the vulnerability that was present throughout the ten months of active group meetings as they/we began to process a traumatic national event.

At this penultimate group meeting on June 10, 2020, all participants were present. The timing of this meeting is significant in that protests of George Floyd's murder by Minnesota police were ongoing across the nation and throughout the world. The amount of time between this meeting and the meeting prior was much shorter than that between other meetings, due to widespread race- and equity-related riots and protests following the murder of George Floyd. The group came to a consensus that processing these events in a community specifically dedicated to discussing whiteness as it relates to both our personal and professional lives as educators could be more beneficial than processing the traumatic events alone or with other communities of which we were each a part. During this meeting, participants discussed the protests across the country, the role of social media in spreading awareness of racist systems, and the problem of insincere performance for personal social gain (performativity) but also the danger of silence. As the group began questioning their individual and collective social roles as white women dedicated to antiracism, Beth asked the question, "Can I ask if anybody's been to a march?" Participants shared that they had not, and Ashley asked the same question of Beth:

Table 7. *Segment Three*

| 447 | Beth | No, I haven't. And I, I bring it up just because of my own discomfort with the whole thing, you know. The funny thing that keeps coming up for me is, like, am I going to regret that I just kind of opted out of that part of history? Am I, am I disconnecting? Why am I disconnecting? Um, I don't really believe that my going to a march personally adds to it. It could be the way that people see it, you know, like, it's like, if you didn't vote, and then people say, like, well, did you vote? You know, you |

Table 7 (continued)

453	Beth (continued)	can't speak on this if you didn't vote. So I'm sort of, like, thinking it is a, like, a legitimising thing in a, in a weird way. But I don't, I don't know that I really believe that my going to an actual march… I would feel like if there were people that I'm close to, that it showed solidarity with them, then I would march. But to, like, randomly show up at a march that I'm disconnected from any of the community groups that are doing it or anything? Like our, our landlord went, so his church was part of a bunch of churches that got together in Brooklyn, and they were all part of, and they're very, like, multiracial churches. So he felt connected to the pastors and the people who were marching and he just said, he just basically walked in silence because he didn't know what to say. But he felt like his presence was really important because it's, it supported, it didn't absent himself from those communities that he was a part of. And I thought, oh, that's like a really good reason to go. But I have felt conflicted about it and not… um and disconnected.
466	Christy	The one march I really wish I went to, and I don't know if you've seen it on social media, but the town I grew up in on Long Island, I've mentioned before, I think, it's an all-white middle/upper class town. Right next to us, all Black towns. There's, like, always been this, like, very strict divide between the towns separated by a parkway. Um, but also it's kind of <unintelligible> attention. And Black Lives Matter, the protest was set to go straight through my town. Um, and the first day it was supposed to go, there were all these anti Black Lives Matter protesters going out, which made, like, headlines, and I think my inner circle, we were all, like, yeah, this is super predictable, right, like, this is exactly how our town would react to them. The next day there was another protest that was more successful, that did have people from my town participating, and I wish I was at that one. Like, I wish I showed up where I felt like it would have been needed or, like, useful somehow, but it's interesting to see it playing out in real time, like, these things that were unstated and understood for so long.
480	Researcher	I think also, I wonder just, like, thinking about, like, like optics of a march and, like, that's, like, people see that. And then it, it's, I think it becomes, like, I wonder if, like, me not going to a march or, like, doing something, like, if other people perceive that as silence when I'm, I'm trying to do other things that maybe people just don't see. And so I'm like, should I, and then I feel, and then I feel guilty that I'm, like, oh, like, I'm worried about how people are perceiving me, um, in, in this, and, like, that's not the point. Like, that's not, that's not the point of any of it. But it's, like, what, what counts as, like, silence, and if you don't see me doing something, but I am doing something, is that still silence? Or, like, I didn't post it on Instagram that I'm, like, doing these things, so is that, I, yeah. It, that's, that's, like, something that I've really been struggling with. And then, like I said, feeling guilty because then I'm, like, putting it back on how I look. When it's not supposed to be about me at all. And the whole point is for me to, like, kind of disappear so I can amplify other voices but... Is anybody else feeling that?
494	Ashley	A hundred percent. It's, like, I feel like, Beth, you said this before, like we need to get over ourselves, right. Like, I definitely felt guilty. Feeling like I was fixating on, like, what my decision looked like and whether it constituted silence or not. And then I was like, wait, so if I did march, I was thinking about this yesterday, I was like, if I did go to a march I wouldn't…

Table 7 (continued)

499	Christy	You wouldn't post the picture, like
500	Ashley	I wouldn't put the picture, and no one would see it anyway. So then I was like, why wouldn't I post a picture, and I was like, because, because, because that does feel performative to me.
503	Researcher	Yeah.
504	Ashley	It does. It just does, and I don't know, maybe that's, like, stupid to get stuck on that, but, um I don't know, because along with that, like, so I was seeing photos of, like, former colleagues from, like, the school I worked at, um, and after and, like, I couldn't help it. I was like, these are people who are not, at least up until the point where I was speaking with them regularly, like, they're not, like, aware, and so maybe it's good they're joining now, but, like, it felt like a parade to them. To me, it felt like it was a parade to them. And maybe that's unfair, but it felt like, I mean, I've seen, I'm sure you guys have seen the photos of like, like, white people, like, getting a photo op basically of them marching or, like, there's one where, like, two guys, like, sitting on, like, a couch, like, that kind of thing. Um, but, yeah, I mean, maybe I'm just overthinking it, but it just feels like, I don't know. To me, like, the most authentic thing to me feels like I'm not the kind of person who you typically like marches, so I should probably do the things that feel like typical actions of me, you know,
518	Christy	I want to talk about what you just mentioned, the, I forget how you worded it, but you were, like, from that they didn't seem particularly aware to you when you used to teach with them. Because that's one of my biggest fears about, like, me is that I feel like I am sure I had colleagues or there are people who could say similar things about things that I might have done or said or engaged with, like, knowingly or unknowingly because I feel like I've grown, authentically grown, so, so much from when I first entered the classroom as, like, a 21 year old New York City teaching fellow. And I don't know what to do with that discomfort of being seen as someone who was not, like, engaged with those issues maybe back then, but it has come now. Like, am I, I know that I'm not supposed to come clean, right, and be, like, here's my journey towards, you know, my journey towards wokeness, right? Like, I know that that's not the right thing to do. But I also don't know how to signal that, that I've grown as a person, right, like, I don't know. That's, I fear being that, I fear that there are teachers like you who are seeing me, um, thinking that about me, um, and I don't know how to like resist or show otherwise, I guess, but through actions so...
533	Ashley	I should probably clarify that. Like, I've also grown tremendously. I'm, like, not aware of the extent that, like, I feel like I am now from, like, learning from all of you and learning from other people, but I definitely said and did things, and still say and do things, that are shitty, but the people that I was referring to would actively say racist things.
538	Christy	Hmm.
539	Ashley	And that to me was, like, different. But I don't know, maybe that's, like, I have to figure out what that means that I'm, like, drawing a line, you know, and maybe I shouldn't be drawing such a rigid line around, like, a journey of learning. You know, like, um, I guess I just couldn't put away, like, kind of the cynical of, like, you know, wondering about commitments, because I, I don't question your commitment, you know? I know that you're working.

Table 7 (continued)

545	Christy	You've worked alongside me. Right, like
546	Ashley	Yeah. But did you guys see the one where, I think it was a video clip, but it was a woman who, like, posed at, like, almost, like, a construction site or, like, on the street.
549	Christy	With the flowing dress or something? Yeah, yeah.
550	Ashley	Like Coachella, basically. And she, like, thanks, like, this guy for taking a photo with her, like, of the wall, you know, and then got back in her Mercedes and, like, drove away. And maybe that's my own discomfort, you know, in feeling like I don't want to be that person, and like my own discomfort, knowing that, like, well, I am, to some extent, you know. Oh. Yeah, so thanks for raising that, Christy.
555	Beth	I'm also wondering like, um, what would it take for a person that you knew in the past to, who said overtly racist things or, or, or didn't seem to have awareness about what they were saying, what would it take to get a person like that to actually march? Like I'm, you know, like, what shift happened, something happened? So even if it's with impure motives, they're more aware now than they were then about, or not willing to accept some kind of status quo that they were promoting at that time, right? So now, yeah, they use it there. They don't have awareness and how it looks, using it as a photo op, but they have awareness about race and they're there, and they're, you know, so I'm just thinking, like, whatever steps we make or other people make. I sort of, sometimes I think, well at least they're making, they're doing something in their awareness. Right? And at the same time, like, living with my own discomfort with that's not how I want to express my awareness. Like I hear everybody saying sort of, like, well, what's normal for me? What is authentic for me? How can I be real in this process, and I'm even thinking like if I made an Instagram post, would I be willing to say to anybody who looks at my account, like, this is a journey for me? I really struggled with how to put something out there, but I feel like I have to put something, you know, based on what I understand right now. You know, just kind of, like, demystifying the whole thing a little and for myself and for others and, like, not worrying about what they think and not feeling like I have to explain too much. But just, like, being open about how something, something bothers me, or I don't know, I haven't... I've really struggled with the black screen, with what to post, whether to go to a march, you know, like, but all of those things are, like, we've all said, like, they're, they're visible. And can be judged by others. Right?
579	Christy	Those black screens, though. Some, something about them hit, like, like, I couldn't bear them. I don't know, I think the, I
581	Researcher	People, yeah, I, I, like, just stopped logging into Instagram that day. Yeah.
582	Christy	The next day I posted something that I feel like was very uncharacteristic of me, but, like, I just couldn't bear it because they were all coming from people who I know grew up in my town, like, I'm sure have never thought about race before. I'm like, definitely were doing it just because everyone else was doing it, and sure, maybe this is the first kind of thinking that reason. You know, the change. But then I ended up posting something that was, like, um, schools funded by high property taxes are a symptom, or, like, good schools, funded by high property taxes are a symptom of the exact same systemic racism that has Black people being killed, and so I don't know. Maybe it was too much or I just couldn't bear seeing all these people who I know

Table 7 (continued)

591	Christy (continued)	live in this town and send their kids specifically to good schools, I'm like, would never allow their kids into Freeport, like, I know I just felt like I needed to address these people. And if I lost them from my lives, or if they unfollow me, I am at peace with that, um, at this point. But yeah, there was something about those black screens that really hit hard, maybe because I know how hard this work is, and troubling and discomforting, and it just seemed a little too easy.
597	Researcher	To post a black square?
598	Christy	Yeah.

In this segment, participants discussed the impact of social media and the response of social media users to blatant inequities and violence toward Black people at a time when many Americans had been stuck at home for months. The space of social media and protest is one ripe for warring identities, as participants considered the ways in which they connected or disconnected with their communities and grappled with performativity of activism for individual social gain, framed in this conversation as a binary to authenticity in both physical and digital spaces.

Warring Identities

In this segment, the concept of community came up once again: What does it mean to be a member of a community? Both Beth and Christy grappled with community membership and the ways they can engage with their communities as they work to enact antiracism as it relates to social activism. When responding to Beth's question about participating in a march, Christy stated her desire to have attended a protest in her hometown community. She identified as a continuing member of this community through her use of "we" and "our" and was almost defensive of the community when she referred to anti-Black Lives Matter protesters as community outsiders ("them" in turn 466). Yet, based on her description of the town as an all-white, middle/upper class town strictly divided from a neighboring Black town, it seems that these anti-Black Lives Matter protesters would very much be coming from inside the community. In this way, she

seemed to almost protect the community that she identifies as being a member of, in spite of her departure from their reproduction of the dominant discourse. At the end of this segment, Christy spoke back to her town through an Instagram post that "schools funded by high property taxes are a symptom, or, like, good schools, funded by high property taxes are a symptom of the exact same systemic racism that has Black people being killed" (turn 582). Here is evidence of Bakhtin's dialogical self—Christy was torn between different versions of herself: she had a conception of herself as an antiracist teacher educator, someone dedicated to unlearning her own adoption of the discourse of white supremacy alongside the knowledge that others, e.g., family members, old friends, and members of the community in which she grew up, may hold a different conception of her. How can she define her role across these different positions?

Beth faced a similar conundrum in an inverse of Christy's experience. In turn 447, she talked about "disconnecting." Using Gee's (2014) filling in tool begs the question: What did Beth mean by "disconnecting"? Is disconnection intentional? Can you only actively disconnect from something? What does it mean to disconnect? Here, Beth's warring identities have her both disconnecting and feeling conflicted about this feeling of disconnect. By using the term "disconnect," she implied that she sees herself as someone who normally is connected, who normally is part of a community where she would participate in protests, but in this case, she is actively choosing not to do so. Does this mean that her disconnection is intentional, that disconnection is only an active decision? Beth referred to her choice not to go to the march as a feeling of disconnection, rather than an act of silence, which begs the question: Does silence count only when related to your communities? Beth's inner conflict, then, is one dependent upon her definition of community as wider or narrower. When she went on to reference "opting out," she evoked the common question: "If the Civil Rights Movement was happening today, what would be your role? If Nazi Germany existed today, what would be your role?" So many claim that they would be on the right side of history, but how many of us actually would

be? This idea of opting out adds a layer of guilt to Beth's decision: Is she just making excuses? Or is she valuing the role of protester activist more than that of antiracist teacher educator and feeling subsequent guilt because of the visibility (or lack thereof) in this second position?

I was not immune to this sense of warring identities. In turn 480, I noted my struggle with feelings of guilt for recentering myself and whiteness in a conversation about drawing attention to racial inequities in America. This acknowledgment of guilt was one that seemed also aware of the dominant discourse, that whiteness should be centered and white feelings prioritized, speaking through me when I know that I should be fighting against it. The researcher (I) admitted feeling helpless in the face of the dominant discourse. When she (I) ended the turn with the question, "Is anybody else feeling that?" I sought validation, confirmation from the other participants, that feeling this way was okay. The researcher (I) craved a sense of belonging, one that coincided with that of everyone in the group.

This focus on self, exhibited by all participants, shows evidence of an individualistic discourse alongside an inner battle of who we are and who we were. The egoistic nature reflected here is indicative of the individualism of whiteness (Gulati-Partee & Potapchuk, 2014; Hammond, 2015; People's Institute, n.d.), while the collective nature of activism (Bonilla & Rosa, 2015; Cabrera et al., 2017) demands otherwise. The warring identities displayed here are indicative of the participants' secondspace of home, where the color-evasive nature of whiteness is reinforced and reproduced, and the classroom, where they actively work to disrupt these norms. The home space influenced the processes of sense-making exhibited by participants even in a physically separate space, and the meeting space provided room for participants to begin talking through these conflicting and self-conscious feelings.

What Counts as Protest?

This segment also raises the question: What counts as protest? Through the discussion, it became clear that social media has impacted the discourse of social activism for members of the group. The rules have changed, and now instead of looking only at action, it seems, in a time when retweeting or using a hashtag can be done in a matter of seconds, motive must also be examined in a way not needed before. The chronotopic nature of language is important to consider as I attempt to define protest, and the unnamed, yet present discourses of performance and authenticity in activism, in 2020.

In this segment, participants worked to define protest by identifying what it is not. Protest is not silence; it is not a parade. To further investigate these terms, I must also define them. What is silence? Participants were well aware that silence is violence, but in an era of social media, what counts as silence? Here the emotions of white fragility (DiAngelo, 2018) were evident as Beth expressed fear, and the researcher expressed guilt, over how others who may not even know us perceive our actions in the very public sphere. In turn 480, the researcher wondered: If other people perceive something as silence, does that mean it is in fact silence? This relates directly to Bakhtin's (1981/2014) theory that the meaning of a message comes from the way it is interpreted rather than the way it is intended. In this sense, it makes sense that Beth, in turn 447, used her pastor as an example to support the notion that perhaps you can only be silent to the people in your life that speaking up matters to. The people who know us are better able to interpret our messages in the ways we intend, rather than society at large via social media. This struggle between what is and is not silence, this need for a binary answer rather than one in a grey area, points to participants' need to be good students, to get the right answer, to do the right thing (Harris, 2003). Yet, this focus on self, which recenters discourses of whiteness and reinforces white supremacy, can also work to undermine antiracist efforts when white people are immobilized by fear.

Protest was also described in contrast to a parade. In turn 504, Ashley said, "To me, it felt like it was a parade to them," and later, in turn 550, she compared a social media photo op to Coachella, a popular music festival. Here, Ashley was referring to people she used to work with who, when she knew them, had little to no racial awareness, but were now posting black squares and photographs of themselves joining a protest. Christy, in turn 518, also shared her fear of being described as engaging in performative activism by former colleagues, though she was quickly reassured by Ashley, a current colleague, that "I don't question your commitment." Despite these teacher educators embracing a growth mindset and acknowledging the "becoming" nature of antiracist beliefs and practices, they were also affected by the social media activism discourse of performativity, where individuals engage in activism for individual gain, that is active on social media in response to the posts in question. This discourse has arisen as social media has become a key site for social activism, particularly around issues of racial inequity (Bonilla & Rosa, 2015), with regular citizens able to produce and disseminate messages. With advances in and new uses for media, the idea of performativity has been re-formed from words or images that "do" things (Austin, 1962/1975) to a co-opting of those words or images in pursuit of portraying one's own "wokeness." A quick "like" or re-post does not require time spent discerning which movements one may choose to align with or support, especially when, in this case, the black square clogged the #BlackLivesMatter feed, silencing voices of those posting information that was actually helpful and related to protests.

Perhaps due to the many ways hashtags and images are employed, there is difficulty inferring "the context of social media utterances" (Bonilla & Rosa, 2015, p. 6); therefore, participants seemed to reject the possibility that people might be paying attention and want to engage in some way. Their resistance to what at one time would have signaled growth stems from a cynicism toward the information shared by others in the social media format, when posts or tweets can "represent fleeting moments of

awareness" (p. 9) that are quickly discarded as social media creators return to their usual posting habits. In line 582, Christy shared her opinion that some acquaintances were only posting their support of the Black Lives Matter movement "because everyone else was doing it," and Beth brought up the notion of "impure motives" (turn 555) that some activists may have had. In efforts to combat this label of performativity themselves, Beth opted not to attend a march because she felt "disconnected from any of the community groups that are doing it" (turn 447), and Ashley considered how she could participate in collective action in a way that felt authentic to her (turn 500). This added emphasis on participating in what was described by participants as authentic ways to support collective action was therefore positioned as a binary to participating in any social media activity, which could too easily become interpreted as individual performativity.

Throughout this discussion, participants continued to reference doing the work of antiracism as a binary, in spite of repeated assertions that growing in antiracist practices is a journey, as described above. People, through social media, are able to do "easy" work when participants know that it is in fact hard; in turn, this "easy" way was understood as performative rather than authentic, a parade rather than a protest. In the larger context, these distinctions appeared in group discussion only when the world was watching, so to speak. In private spaces, the journey and growth, the trajectory inherent to this work, were honored and nurtured. What is it about the space of social media that changes the conversation, and what impact does that have on unlearning whiteness and taking up antiracism? Performative social media displays of social activism can result in transformed ways of thinking and participation in other forms of activism (Bonilla & Rosa, 2015; Cabrera et al., 2017), so, in the words of Beth, in turn 555, do motives even matter if action is being taken for good? If protest is dependent upon authenticity and motive, how can we know if it exists, and to that end, is it productive to define protest at all when the perception of others and the contested definitions of silence take up more brain space than the work itself?

It is in this section, as the group worked to define protest in terms of authenticity or performativity, that the most collision between mindsets was evident. These messages were mixed, and making sense of what participants knew to be true versus what they had been socialized to believe is difficult. While participants have taken up the ideas of a growth mindset for the teacher candidates in their classrooms, they found doing so difficult for people posting uncharacteristically "woke" messages on social media. This segment makes clear that the process of growth toward justice, especially regarding a topic as deeply embedded in the fabric of our country as race, is messy, and there is no one clear way forward despite a plethora of opinions. The space of social media changes the understood nature of performativity as a binary to authenticity, and therefore reflects a shadow of incredulity on anything posted there. This growth also hinges on a consistent process of finding out what you do not know and making it a habit to function as a learner rather than developing rigid definitions. A consistent processing of the archaeology of the self (Sealey-Ruiz, 2018), done amongst community, is required to continue to uncover deeply rooted aspects of the discourses that reside in each of us, especially as they relate to the rapidly changing world of social movements. This work is wrapped up in layers of shame and vulnerability that must be acknowledged and worked through. In this way, this discomfort, this space of figuring things out, is essential to furthering the antiracist work of these white teacher educators.

Summary of Findings Around Discourses of Race Talk

The data from these talk segments make visible typical discourses and patterns that arose in this group, which was formed specifically to inquire into antiracist practices in and out of the classroom. As the data show, the discourses that recurred in the space were ones participants brought with them from other spaces, such that the dominant discourse, or white, male, middle class, and suburban ways of knowing; the good student discourse,

with a fear of messing up; a discourse of developmentalism and readiness; and a discourse of redemption and recovery made up some of the ways participants engaged in talking about race. As participants met and discussed, they relied on common definitions for whiteness, disconnection, and protest, each of which proved to be chronotopic and indicative of changing meanings over time.

Participants' talk in this group was, perhaps in spite of best intentions as they inquired into enacting inherently disruptive antiracist practices, often grounded in the dominant discourse. These white women, who admittedly came to develop their racial literacy later in life, continued to incorporate dominant and white ways of thinking even as they considered how to get antiracism "right." Binaries of right and wrong, performative and authentic, individual and collective informed the ways they thought about working toward antiracism in such a way that participants almost seemed to be attempting to understand and structure antiracism through a lens of whiteness. This is understandable, as the spaces participants have occupied (e.g., schools, neighborhoods) are ones built on, informed by, and replicating whiteness and white supremacy, such that the discourses in these spaces, of readiness and being a good student and a good girl, are the ones they know best. There is little wonder as to how these discourses are able to speak through them, even as they actively work to disrupt them. Yet, as Audre Lorde (1984) so famously said, "The master's tools will never dismantle the master's house," and any attempts to be antiracist by continuing to follow the "rules" of whiteness cannot be successful. Instead, these can easily result in undue focus on the self.

The data here show that yes, racial literacy can be developed amongst homogenous groups, especially as white people are often told to "do their own work" (Irby, 2018, p. vii), but there comes a point when it is necessary to do this work with nondominant community members whose epistemological privileges provide a different way of looking at and understanding what the world is and what it could be. The multiple markers of hesitancy and self-interruption seen in these data are evidence of the

continued state of becoming for participants, and groups of white people need spaces where they do not feel judged as they work to figure out how to be antiracist. Yet, these cannot be the only spaces whites engage in, as it becomes all too clear that we can easily, even without relying on "white talk" strategies of denial and subject-changing, unwittingly replicate whiteness. In the following chapter, I will connect the data here and in the previous chapter to my research questions such that I can further determine how elements of space interact with discursive constructions of race talk.

Chapter VI

DISCUSSION AND POSSIBILITIES

This research study grew from a question that was very personal: How do white people talk about race? I grew up in a small town in South Carolina, in a place and a culture that had wholly bought into color-evasive (Annamma et al., 2017) ideologies. This resulted in a society where I was able to avoid talking about race altogether despite the very real impacts race had on the experiences of South Carolinians. From there, I moved to Charleston, SC, where I taught history to mostly white seventh and eighth grade students in a school just a few miles down the road from a row of preserved plantation cabins that had housed enslaved people. I am certain that, in adopting many of the ways that I had been taught this same history, I missed a multitude of opportunities to make racism and white supremacy real, present, and urgent for the learners in my classroom. Since then, I have learned so much and grown in so many ways that, if I were to be back in that classroom again, my lessons would look very different. But I should not have had to pursue doctoral studies in New York City to be exposed to thinking about systemic racism, white supremacy, and my own privilege in critical ways. I find it ironic that I was in an elite space before ever investigating how I might have gotten there, and I wonder how we can structure school in ways that the average person, as I recognize the privileged space from which I speak, is able to engage with this knowledge.

This critical thinking should have come as part of my own teacher preparation, as schools of education are aware that the teaching force continues to be made up of mostly

white teachers, while the students in schools are increasingly diverse. It would have been even more impactful had I encountered critical ideas as a K-12 student. The teachers in American K-12 classrooms should be prepared to teach difficult history and facilitate difficult conversations while also having the capacity to question and push back against normalized whiteness in systems of education so as to value and honor the knowledges that all of their students bring to the classroom. But if teachers must be prepared to do that, teacher educators must be having these conversations themselves. As I approached this study, I looked to teacher educators who are themselves actors in an academy imbued with whiteness. I wanted to know how these teacher educators worked to co-construct a space for critical reflection on race and racism in society. In addition, I sought to understand how their own other physical and social spaces informed that space, while examining just what happened when they had these conversations. Through this work, I sought to more deeply understand the ways in which white teacher educators' other spaces inform their work toward antiracist curriculum development and pedagogy. What I found is a testament to the intricacies of talking about race and also the work that remains to be done.

Findings

In this section, I synthesize the data and my analyses from Chapters IV and V in response to my research questions. These findings reflect my current understanding of these data as viewed through the lenses of discourse, whiteness, and space, though I recognize that I, too, am in a state of becoming and wish not to view what is here as fixed but, rather, my contribution to the dialogue as it now stands.

How Do White Teacher Educators Discursively Co-construct a Space Where it is Possible to Talk about Race?

The space constructed by participants was a collision zone of other spaces and discourses that influenced participants' thoughts and actions, as evidenced through the analysis of thirdspace via transcripts produced from the group meetings. This space was one informed by the discourses of the other spaces occupied by participants, e.g., developmentalism, whiteness, social media activism, the ways that they defined and organized themselves and their worlds (Foucault, 1972) and the lenses through which they made sense of new information. Participants brought multiple ways of sense-making into the thirdspace such that it became a place of struggle against the alien (Bakhtin, 1981/2014). Yet participants actively chose to continue in the conversation, in spite of the discomfort they may have felt in doing so. In this way, and in spite of this range of discourses that were brought to bear in the space, participants chose to engage in loving one another through it, as love allows us to face our fears (hooks, 2001). In this space, where participants chose to be open, vulnerable, and uncomfortable, they were able to face the fears of breaking a taboo, of talking about race, grappling with the conflict inherent in language, and to keep coming back every month.

Though participants found success in discursively constructing a space for talking about race, this talk was not always productive. This thirdspace, or lived space (Lefebvre, 1971/1991), had the potential to produce a space of possibility, but this potential was not always achieved. My analysis shows that the convergence of firstspace, secondspace, and thirdspace was uneven, such that at some points, the conversation turned away from a discourse of systemic racism and instead reinforced race as individual actions. In my first and second chapters, I refer to the notion of productive race talk, defined as raising critical consciousness through discussion of lived experience such that discussions of race are grounded in the system of racism rather than an individual bias (Sue, 2013). In reflecting on the ways the teacher educators who participated in this study discursively created a space where they could talk about race, I frame attempts at this as more or less

successful in the degree to which the race talk was either productive in the development of racial literacy, or less, and sometimes even counter-productive, in that race talk reproduced the status quo. This categorization reflects the patterns of centrifugal and centripetal language use as it appeared throughout the data.

When the talk was productive, such as in the first segment, where participants defined whiteness and spoke of their own relationships with whiteness and being white, the conversation topic in itself was one that was centripetal, as whiteness is not named in color-evasive discourse. Here, participants named race as a system and were able to speak of it broadly. Additionally, participants spoke of the riskiness of talking about race in the school setting because of its centripetal and taboo nature; by bringing it up at all, they were speaking back to a racist system that thrives on silence. Here, when participants have rooted their conversation in a larger context while also incorporating their personal experiences in the classroom as both teacher and student, the race talk was more productive, as it was for Roberts et al. (2008). In the second segment, participants spoke about the readiness of teacher candidates and teachers to engage in discussions of race. The format of open discussion and the comfort of participants in speaking back to ideas posited by other members of the group (Schultz et al., 2000) led to some productive race talk. Participants were able to begin grappling with the collision of their beliefs as teachers—that all students can learn—and their commitment to preparing teachers to mitigate the harm they may do in the classroom, particularly for nondominant students, in the classroom. Though the group did not come to an answer to this question, participants' comfort with leaving it open was productive in that the conversation has never ended, such that the conundrum is one that we still engage in. In this way, this topic of discussion is ongoing, as conversations concerning social justice should be (Boutte et al., 2011).

There were also instances of less productive race talk in these group meetings. This is most evident in the third segment, when participants unintentionally recentered

themselves and whiteness in a discussion of protest and identity. Here, the productivity of race talk, the ability of participants to place race in a system, was more strained. Participants relied on centrifugal uses of language based in binaries that are reinforced through the dominant discourse of their childhoods (especially schooling) and the quest for one "right" answer or way of enacting antiracist practices. Here, as the discussion centered on more personal, rather than professional or school-related, experiences, there was less talk of systems and more talk of individual perceptions and decision making. As antiracism became more personal and less cerebral, participants who were not as accustomed to this way of thinking had a more difficult time thinking beyond their own experiences. In this way, participants would have benefitted from stepping back to view racist systems and to learn from members of nondominant communities. This step back could have provided space for participants to be reflective of their own whiteness and biases, which could have led to a more productive conversation (Borsheim-Black, 2015; Hollingworth, 2009).

How is This Space Constituted by the Intersecting Physical and Social Spaces of These Teacher Educators?

The meeting space was able to serve as a collision zone for productive and less productive race talk informed by authoritative and internally persuasive discourses because of the different physical and social spaces that influenced the creation of the new meeting space, or the firstspace. These social spaces that arose as important to the development of a space to talk about race came from both traditional spaces dominated by hegemonic power structures and discourses (e.g., childhood homes, school experienced as a student and as a teacher) and more recent spaces that were imbued with different points of view not informed by discourses of whiteness (e.g., interracial family homes, critical spaces in doctoral work). As participants sought to negotiate the ideologies of their past, present, and future, the tensions between these spaces were

evident in the productive and less productive nature of the race talk produced in our meeting space.

Though I separated first, second, and thirdspace for purposes of analysis, these spaces are interrelated, and one cannot exist without being impacted by another. The produced thirdspace allowed participants to engage with and speak back to the first and secondspaces by changing the ways they interacted in other spaces. The articles, social media accounts, and videos that came to constitute the firstspace were impacted by the thirdspace discussions that took place such that participants' concrete actions were guided by changing beliefs and ideologies. As talk continued over the course of multiple meetings and months, conversations grew longer, extending the firstspace. This was possible because of the nature of firstspace, which was fluid and separate from professional spaces, where candid talk about race in participants' classrooms may have been less frequent. Were participants more likely to share because of this perceived separation? Were the norms established in the thirdspace, which were influenced by secondspace beliefs and practices, a component of firstspace that added to feelings of comfort and safety, thus impacting the talk produced? As national events related to race became more urgent, and as participants spent more time in insular groups because of COVID-19, participants' talk grew more self-focused. In this way, each space was simultaneously informing and being informed by the other spaces.

Throughout the interaction of spaces, the dominance of white supremacy was upheld through the talk produced in these meetings, even if white supremacy was the topic participants were interested in investigating as it related to the classroom. This speaks to a society constructed with norms dictated by whiteness, where whiteness informs and limits responses to utterances to a binary without the understanding of a full spectrum of possibilities. The white middle-class space and its corresponding discourses shared by participants continued to speak through them, even as they actively worked to disrupt them; whiteness makes up the wallpaper of the spaces that they occupied. Instead,

interrupting whiteness, especially with white children, needs to be done at an early age, before it sets in as the only acceptable way to "do" things. Despite participation in the creation of other centripetal spaces later in life, participants continued to be informed by the authoritative discourse of very white home and school spaces.

What Happens in This Space?

As discussed previously, this space was filled with the tensions of centripetal and centrifugal uses of language. This tension resulted in participants' feelings of fear, anxiety, and frustration, but it also resulted in aha! moments for participants, who came to realizations about how to talk to teacher candidates about "professional dress" and how to revamp a "too white" syllabus to encompass the views, scholarship, and practices of nondominant scholars. These small breakthroughs were possible because of the productive place of discomfort participants produced. Conversations were often not easy, and the norm of "not let[ting] shit go by" meant that participants were not afraid to challenge the thinking of others, such as in the discussion of readiness for antiracism. In these instances, participants enacted the norm of assuming best intentions and asking for more information before labeling a person or idea as problematic. Participants were thus able to safely learn as they were on their journey of becoming. In this way, the norms set at the beginning of these group meetings were helpful in the creation of a space that could foster productive race talk. However, at times there was also a lack of tension, perhaps due to the homogeneity of the group. The addition of members with more diverse backgrounds and experiences could have added much needed other perspectives to these conversations in a way that created a bit more discomfort as participants received more pushback or were exposed to more ways of considering the topics at hand.

Principal Considerations

From the analysis of these talk spaces as framed by the research questions that guided this inquiry, I have developed a principal set of considerations that may serve as a starting point for talking about race amongst white teacher educators. These considerations reference both discourse and space as essential elements and speak to the work to be done in the classroom as it intersects with daily life and the lack of spaces in which white teacher educators can educate themselves and develop their own understandings of antiracism with others on the journey. A variety of discourses continue to need to be disrupted, and even with the amounts of learning and action participants have and continue to be engaged in, and the centrifugal nature of their language, the interwoven nature of white supremacy and discourses of whiteness continues to make the task that much more difficult through centripetal counter forces. I will first list the considerations developed in response to these questions and then explore them. Note the interrelated nature of the considerations, which provides more testament to the intricately woven nature of socially constructed spaces (Lefebvre, 1971/1994; Soja, 1996) and discourses (Bakhtin, 1981/2014) and how those converge in the school setting.

1. White supremacy, as so many scholars before me have noted, is insidious, and its discourses are pervasive in the field of education.

2. There is no "one right way" to begin disrupting the insidious nature of white supremacy. The experiences of members of nondominant communities are not a monolith and cannot be treated as such, so to establish a "how to" guide to improving and acting on racial literacy grossly generalizes and overly simplifies the innately personal nature of the work that must be done.

3. Because of the lack of one right answer, comfort levels around race talk are directly related to the structures present in, and the perceived public and private nature of, the spaces in which this talk occurred.

4. Therefore, as Beth so eloquently noted, "we need new communities" to begin addressing the ways in which white teacher educators do engage in talking about race and ultimately work toward facilitating spaces where their teacher candidates can then do the same.

The Insidious Nature of White Supremacy

Throughout the meetings, Ashley, Beth, and Christy's talk did not exhibit signs of silence (Michael & Bartoli, 2014) or "white talk" as described in the literature (e.g., Finders & Kwame-Ross, 2020; Haviland, 2008; Nash & Miller, 2015; Rogers & Mosley, 2006; Segall & Garrett, 2013), marked by avoidance, tone policing, and freedom from personal blame. Echoing the findings of Nash and Miller (2015), the presumed early use of white talk in previous moments of examining whiteness led to talk where the excuse-making of white talk was able to be interrupted. In spite of this, or maybe because they made no attempts to hide anything, the insidious and pervasive nature of white supremacy and its discourses did appear in the form of wanting to do things "right" and in a fear of "messing up" (Harris, 2003)[1]. The discourses employed in these meetings—developmentalism and readiness, rehabilitation and recovery, a fear of getting it wrong—are then perhaps the next aspects that must be broken down in order to continue working to dismantle white supremacy. Because the discourses of school are built on and shaped by the discourses of whiteness, and because the personal and pedagogical are intricately connected, these teacher educators have built entire careers being rewarded on the basis of whiteness.

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[1] I view this false sense of a binary – a right and wrong way to do things, a single right answer – as an aspect of whiteness. Whiteness itself is based in the absence of Blackness, thus constructing an "us" versus "them" binary; it erases complexity so that a false simplicity provides an easy "right" answer. Binaries, like good and evil, Black and white, create animosity between groups. They are tools for division. In this way, whiteness as a system is protected by the development of the binary. Whites are able to exert control and hoard power through a binary, where a clear "right" answer is the only option.

Despite the vast amounts of self-work Ashley, Beth, and Christy had already engaged in on a quest to begin unlearning the dominant discourse, they continued to make use of some of the more deep-seated ways of knowing that whiteness has taught them. The centrifugal nature of their use of language in our meetings, evidence of the interwoven nature of white supremacist culture and discourses in identity construction, makes the task of talking about race in efforts to disrupt inequities that much more difficult. After "white talk" comes another layer of whiteness, which this study began to reveal. This layer, filled with elusive cultural components that espouse white ways of thinking (e.g., binaries), is evidence that simply moving beyond white fragility does not lead directly to antiracism. An example of this is the construction of binaries developed in these meetings to make sense of race, racism, and antiracism. This is evidence of the ongoing nature of the work that needs to be done.

There Is No "One Right Way"

Perhaps due to the nature of white supremacy, almost as if it is in the air that we breathe, participants were preoccupied with "messing up" their attempts at antiracism and getting antiracist practices "right." This was compounded by social media, where members of nondominant communities seemed to offer disparate suggestions as to how white people can best "do" antiracism in ways that are of service to those communities (most seen in the analysis of Meeting 7, a meeting held on the heels of George Floyd's murder). These can be interpreted as mixed messages, which seems to cause feelings of not being able to keep up, follow the rules, or do the right thing. This way of thinking, based on the discourses of whiteness and supported through ways in which young white girlhood is shaped (Harris, 2003), can serve as a way to recenter whiteness and white feelings of not knowing what to do. Instead, white people must remember that nondominant experiences are not a monolith. Just as the participants came to this group with different pasts and without the possibility of being able to unravel the threads

making up the tapestry informing the secondspace of the study, antiracism cannot be a one-size-fits-all package. Because of the varying experiences of the members of these communities, and the varying communities of which they are a part, white people cannot expect that they would offer the same suggestions or require the same kinds of actions. By decentering whiteness, white people can come to this conclusion—the impossibility of a single answer—instead of one that tells us we will never get it right.

But if there is no "one right way," if there is no "how to" guide for doing antiracism, how can white people move forward in advancing racial literacies and act in ways that can disrupt whiteness? Based on the data, perhaps the best way to approach this is by focusing on personal communities, whoever they may be. Who is our community? How can we best serve them? How do we know? White teacher educators also need to be okay with getting it "wrong"—pushing back against whiteness by being okay with messing up and learning from it. Remaining in the liminal space between question and answer centers learning (Spivak, 2012) and is itself a resistance to white and schooled ways of thinking. If there is not an answer, the conversation cannot be over. This is especially difficult for these teacher educators, who have been rewarded from a system of schooling that prioritizes a single right answer, a system that lies in direct opposition to the work of social justice, which is complex and ever-evolving.

The Public and Private Nature of Spaces

For these white teacher educators, the classroom was the space where they felt most confident talking about race. What is it about the classroom space that offers so much relative comfort as opposed to more traditionally private spaces? What constitutes a public or private space in 2021?

Participants often referenced social media platforms, e.g., Twitter, Instagram, in our discussions. Social media spaces have adjustable privacy settings in place, but even if only your followers can see your posts, they also serve as convergence zones of a

multitude of spaces and communities. Participants spoke of family members, old friends, and new friends who can see their posts on social media, and their feelings of unease at offending these valuable community groups. In this way, a private place becomes one that is public as it brings together members of participants' discrete communities. Therefore, to toe the line and prevent visible "messing up," participants often refrained from making posts, but, at the same time, they used social media to gain more information, more resources, more insight into how to further develop their racial literacies and how to bring antiracism into the classroom. On the other hand, the classroom, be it K-12 or post-secondary, is a space that is inherently public. The classroom brings together members of multiple communities with varying viewpoints— i.e., the public. For participants, there seemed almost to be an upending of these traditionally public and private spaces, where previously private, or more personal, spaces seem to be spaces that are riskier for doing antiracist work.

If defining private and public spaces no longer hinges on actual privacy, perhaps it does depend on the structure and formality of a space. The classroom is a structured space, a space where women who were first teachers and then teacher educators know how to follow the rules, know what is expected of them. In this structured space, they felt they could create disruption and confront racist ideas. Unlike what Bakhtin would call the carnival of social media and protest, spaces without rules, the classroom comes with a set of predetermined guidelines and power structures. For white women, told by middle class white society to over-apologize, to take up as little space as possible, to not transgress rules by speaking their minds too freely, talking about race, an often taboo topic replete with potential to cause conflict, goes against not only the discourse of whiteness (color-evasive discourse) but also the discourse of what it is to be feminine (good girls, nice white ladies). This sense of double-transgression, then, is relieved in part by formalized spaces, like the classroom, with accountable talk protocols, norms, and rules of

engagement with the topic. These provide a sense of safety in a topic that participants were taught is not a safe one, and these are lacking in spheres outside the classroom.

Though participants' teaching lives are very much public in the sense that they exist outside of their homes, the structures in place, alongside the simple fact that what goes on in their classrooms is not shared with everyone else on the internet, means that any "messing up" that happens is on a smaller scale, a scale with the safety net of norms, than on a large, and very public, scale in a time when cancel culture is running rampant. In an interesting twist, the public is private, the private is public, and when these white teacher educators are trying something new, they feel more comfortable doing so in a space that is more or less protected and personal, much as Marx and Pennington's (2003) teacher candidate participants preferred delving into race talk in supportive and trusting conversations.

"We Need New Communities"

The data analyzed in Chapters IV and V show that the spaces in which these white teacher educators exist inform much of who they are, what they can then bring to other spaces, and the ways they make sense of what happens in other spaces. The shared teacher educator space even informed the way we constructed our own space to talk about race, through establishment of norms and speaking patterns. Shared or similar secondary social spaces, or Discourses (Gee, 2011), can be helpful when organizing a new space, a space where old patterns can be disrupted, through use of a common language and the relation of common experiences. This is especially helpful in the creation of a no-judgment zone. However, when the other spaces white people have previously existed in and co-created are ones that reinforce and reproduce white supremacy, acting differently in those situations is difficult. If, instead, whites can leverage those common social spaces to create a new community and a new space with

the intention of disruption, as participants in this study did, this new space can then also act as one that informs pre-existing reproductive social spaces.

Beth shared that the need for new communities was one motivating factor for her to join this dissertation study. Throughout our meetings, this need became clear; from the resulting talk, where members heard "rumors" of attempts at antiracism and consistently sought out examples from other teacher educators' courses of ways to respond to students and ways to foster spaces where groups of students are able to learn about race together, there is a clear need for mentoring and guidance. Participants needed a designated space to talk about their own journeys toward antiracism in their lives and in their classrooms, as Fishman and McCarthy (2005) also found. They needed a place to talk about a topic that, as white women with common backgrounds heavily informed by white suburban America, that was new to them. Participants each independently identified their doctoral studies as the time they began to have the language to further develop racial literacy, so they are working to develop something they have not experienced. While mentorship would be ideal, participants at least were able to benefit from the formation of this new community.

Yet, these communities cannot be solely homogenous; instead, the development of racial literacy and the work required to enact antiracist practices must take place both in and across racial affinity groups. White spaces are necessary, as white people need space to examine and unpack their own whiteness and the ways in which it impacts their beliefs and modes of understanding; this must be done in a space that will not cause further harm to members of nondominant communities already well-versed in the injurious effects of white supremacy (Vlasic, 2019). Members of white spaces actively working toward racial justice have the opportunity to move past their own fragility to "be honest, ask possibly ignorant questions, and process our deep emotions around race" (Michael & Conger, 2009, p. 58). At the same time, they are able to develop a new community that can provide support, guidance, and reframing to think critically about race and racism. These

experiences and spaces prepare white people to then also work across lines of racial affinity, in mixed-race work where spaces-are led by and made up of largely nondominant community members (Vlasic, 2019).

As was evident through the data in this study, whites cannot work alone in efforts to work toward racial justice. White people need new ways of knowing and understanding to be able to envision a different and more just future; these are ways of knowing that nondominant communities already possess (Campano & Damico, 2007; Michael & Conger, 2009). Therefore, working to address racial inequity across race provides white people in particular with a different set of tools, rather than those of the master (Lorde, 1984), to disrupt dominant discourse. Additionally, if white people working toward equity across race are in majority nondominant spaces, attempts to recenter whiteness and self can be squashed and focus kept on the changes to be planned for and made. The New York Collective of Radical Educators (NYCoRE) has seen success in fostering understanding and strong relationships across racial groups through their organization of affinity groups made up of educators of color and white educators (Strong et al., 2017). By intentionally setting up spaces for each of these groups to meet apart from one another to process and understand their own experiences, they are better able to meet together to envision how New York City schools can work toward antiracist curricula and pedagogies. In this way, the mixed grouping provides essential perspectives to decenter whiteness.

Implications of the Study for Future Research and Teaching Practice

In her interview, Christy shared her belief that school is the richest place of opportunity to interfere with and disrupt whiteness. From standardized testing to special education identification to whitewashed history to teaching books from the canon to active discouragement of talking about race, schools are part of the problem of

reproducing whiteness and inequity. They can also be part of the solution, as they "may be one of few places where such racial understandings can be successfully challenged" (Lewis, 2001, p. 802). In a book talk introducing *Reading, Writing, and Racism: Disrupting Whiteness in Teacher Education and in the Classroom,* Bree Picower (2021a) described whiteness as an institutional problem in schools and unpacking the institutional and racial ideology that constructs schooling is the work that needs to be done. Curriculum is not shifted by shifting lesson plans but by shifting teachers' and school leaders' beliefs and ideologies such that the work begins in the hearts and minds of teachers themselves. Through affecting the work of teacher educators by providing them with mentorship, guidance, and formalized spaces of learning, they can assist in shifting the work and mindsets of teachers through first redefining their experiences in teacher preparation programs, such that ultimately the children and youth in American schools can unlearn the taboos around talking about race.

In the Spring 2021 issue of *Teaching Tolerance*, Natalie Odom Pough writes, "Educators need support in teacher preparation programs so they can push back against white supremacy in K-12 schools" (p. 26). She calls on teacher preparation programs to "provide tools to critically interrogate curricula and school policies and practices" (p. 26). I would go a step further to specify that white educators are most in need of these tools, but before teacher preparation programs can do this, and do it well, white teacher educators themselves need the language and expertise to teach others how to critically interrogate the trappings of school (Schultz et al., 2000). This requires dedicated space, time, mentorship, and communities that take into account the other spaces and experiences teacher educators bring with them to this work such that they can establish reflective practices and engage in an archaeology of the self (Sealey-Ruiz, 2018). Those hoping to break down the taboo against talking about race must learn to have these conversations bravely so that they can model this for others. They can perhaps best do this in spaces that are formalized, in that there is a structure and accepted norms, but open

enough that participants feel comfortable being vulnerable and talking about things they feel they messed up or planning how to do things differently in the future. The scaffolding in these spaces should unfold over time, as it takes time to move past white talk and emotions (Nash & Miller, 2015; Rogers & Mosley, 2006) and to begin naming and grappling with characteristics of white supremacy—and their accompanying discourses—as they show up both in personal lives and in the classroom such that we can begin the work of dismantling them. Only then can these teacher educators teach their own students how to participate in and facilitate conversations about race (Howard & del Rosario, 2000; McDonough, 2009; Pennington, 2007). But these spaces will not exist in a vacuum because they are dependent upon and intertwined with the spaces of the larger college or institution.

The academy, despite making a lot of noise about equity and diversity, continues to also be a very white place, where discourses of whiteness, like those noted in this study, are celebrated and rewarded, and where talking about race is quietly discouraged as tales of microaggressions and macroaggressions abound (Finders & Kwame-Ross, 2020; Sue, 2013). In this study, participants spoke of "rumors" of doing things differently. The underground nature of talking about race is indicative of deep-seated problems that force us to ask the question: How long will this unspoken nature of divisive work remain? Even popular professor and scholar Cornel West was recently denied tenure at Harvard as his work's focus on race is allegedly "too risky… It's too fraught. And I'm too controversial" (Rhinehart, 2021). When race is still too risky to talk about at a post-secondary level (Finders & Kwame-Ross, 2020; Sue, 2013), attention must be drawn to the power hierarchy of the university in the first place. So often, adjuncts and lecturers are more timid about making waves as they consider their chances for reappointment, the impact of their course evaluations, and the pressures of needing to be "easy to work with," while tenured faculty are offered more protection. Yet, the adjuncts and lecturers, not tenured faculty, are those who find themselves working with teacher candidates on a

regular basis (Beck & Kosnik, 2002). Therefore, the structure of the university itself, which prepares students for a multitude of careers, not just in education, leads to situations where the people who can see the problems, who feel responsible for addressing racial incidents that occur in student teaching settings or in methods courses, are unable to fully address the underlying problems because of a lack of access to institutional power.

To address these issues, institutions of higher education need to take a critical look at the cultures they perpetuate. Are they cultures of fear and retribution, or does the institution enact a responsibility to look at justice, equity, and transparency around the changes that are suggested and enacted in efforts to transform? To do so, institutions need clear commitments to support all levels of faculty as they work to develop racial literacies and enact antiracist practices. This could take the form of reading groups or committee work, though institutions must also be careful not to exhaust nondominant faculty members through an expectation that they teach their white colleagues about racist practices and systems. These kinds of support must be an institutional standard, and they could then branch into program level affinity groups and multiple levels of support. In this way, mentorship is available from and for all levels of faculty, from adjuncts to endowed professors, which sends a message that all stakeholders in an institution or community are committed to the work while also situating everyone, regardless of position or prestige, as a learner. This important work cannot be for volunteers only but requires a collective commitment by the institution to involve all faculty. In this way, faculty members who plan to remain in their positions far into the future can serve as institutional anchors, as job turnover of adjuncts and lecturers leads to a constant state of rebuilding, stunting programmatic growth. The recommendations I have offered are not quick fixes, nor can they be, especially if institutions take to heart the multiplicities and complexities of any long-term change. There are no right answers, but institutions of

higher education no longer have the excuse of not knowing that there are systemic problems to address.

This study was the beginning of what needs to be a series of studies done by a variety of researchers and in a variety of times and spaces. Because of the interactions between teacher educators, teacher candidates, and K-12 learners, the work cannot stop here. Studies have shown that teacher candidates exposed to race talk, multicultural education, and the value of diversity do not always go on to enact this mindset in their own classrooms (Sleeter & Owuor, 2011). How can this be changed? To further inform the findings discussed here, researchers must also design studies looking at race talk in classrooms of teacher educators and teacher candidates, and in classrooms of teachers and K-12 learners. How are each of these groups having these conversations? What can educational researchers and practitioners learn from those conversations that can change the way racial literacy is approached in the classroom? For that matter, further research should look into the impacts of mixed spaces versus single-race spaces in these conversations. In each of these spaces, the other spaces members bring with them and bring to the fore are different and can provide nuance to the ways in which all educators think about talking about race.

Finally, this study speaks to the strength of an analysis of interactions between space and discourse. Both space and discourse are socially constructed and therefore dynamic and changeable. By mapping the experiences of participants, I was able to trace the origins of discourses as well as explain the overlap of discourses used by participants. This tracing back, of sorts, allows for a bigger picture of the space being studied, as each participant in the space did not arrive as a tabula rasa but instead informed and shaped by all of her previous experiences and communities. Future studies could further hone this theoretical mash-up in ways to explain ideas and understand events in new and exciting ways.

Critique of the Study

As with any study, the design and follow-through of this one were the result of a series of decisions that I made. My own whiteness, which I reflect on in my positionality statement, naturally limited the perspectives and experiences I brought with me to this study, though I attempted to account for this through the incorporation of nondominant perspectives and writings. In the same way, the whiteness of this study's participants meant that the work done by talking about race was work done in affinity rather than in coalition with nondominant communities and is therefore limited in scope. The road to making change includes processes of self-learning, collective conversation, and collective action (Picower, 2021a), and this study focuses solely on the collective conversation aspect of this larger journey.

In addition to my whiteness, my positionality as both a participant in the group and a researcher of the group served to limit the study. As I analyzed and wrote about the thirdspace created by group members, I was also navigating my own thirdspace, which was rife with conflict "within/between my self/ves" (Anderson, 2002, p. 315). Throughout the analysis of data and writing of the study, I was forced to reflect on my own complicity in the outcomes of it. I did not pretend to be an expert, as I am very much not an expert, and I chose to build this study around the experiences of my peers, other early career teacher educators. At the same time, I knowingly withheld some knowledge, such as Guerra's (2004) theory of nomadic consciousness and the belief that there is no arrival point in the work of antiracism, that may have been helpful ways to think about and frame discussions. In my attempts not to steer the conversation, I likely missed multiple opportunities to bring other perspectives into the space.

The virtual nature of this space led to limitations in both physicality and nonverbal communications. By working in a virtual space, I was unable to see the ways in which participants positioned themselves in the room, what room we collectively chose to meet

in, and how we decided to set up that physical space. Had we met in person, we would have had to make those decisions, all of which could have provided valuable insight into the data produced. Additionally, we were unable to read body language and other nonverbal communications; anything that happened outside the defined camera box was invisible. The filming of this online setting also resulted in the video capturing only the speaker; any nonverbal reactions, e.g., facial expressions, were only experienced, not recorded for later analysis.

This study was one focused on and informed by the spaces inhabited by participants. While most of these spaces were able to be analyzed, the larger context of the emergencies of the COVID-19 pandemic and unfolding racial violence is one that I do not delve into. In part, the setting of this study includes conversations of short term processing as these multiple traumas unfolded across the country, but I do not and cannot at this time unpack how these events have impacted the study. The year 2020 was a most eventful year, and as we are still living in the fall-out of poor leadership, the effects of climate change, and surges of nationalism, I am unable to attempt to examine what impact this very immediate space had on the spaces and discourse produced by participants. Only time will tell how living through these events affected mindsets and immediate conversation. As public scholar Roxane Gay noted in a recent webinar (Winter Round Table, February 27, 2021), "it is also difficult to write about the collective trauma of oppression or poverty or authoritarianism or a pandemic." This is to say, I recognize the importance and impact of the larger social backdrop to the co-created meeting space, but I am as yet incapable of processing it myself.

Concluding Thoughts

> *To change the world, we need to face what has become from it. To heal a trauma, we need to understand the extent of it.* (Gay, 2021)

> *Not everything that is faced can be changed, but nothing can be changed until it is faced.* (Baldwin, 1962)

From the tiki torches of Charlottesville in 2017 to the January 6, 2021 storming of the Capitol in defense of white supremacy, the writing of this paper has spanned a time period of great racial unrest in the United States. But racial unrest is not new, especially not in a country that, in 1619, first brought enslaved Africans to its shores and has since chosen not to come to terms with the legacies of slavery. One of the first steps toward doing so is simply talking about it, choosing to air out this history, to let it breathe and change us. Only when white people can talk openly about race, rather than sweeping it under the rug or choosing not to "see" it, can they (we) grasp the full impact of the white supremacist foundation of United States social institutions (Tatum, 1992). Appropriating and using space for this purpose is a political act (hooks, 1990), and establishing a heterotopia, a space within the school space that can function differently (Soja, 1996) can work from within to make larger changes without.

As shown in this study, though, this change is happening slowly in the field of education, in self-led pockets in universities and schools across the country. But if schools are to offer a space to effect change for children and youth as "space is fundamental in any exercise of power" (Foucault, 1991, p. 252), their teachers, many of whom may have "almost never described themselves as racialized beings" (Pollock, 2004, p. 62), must be prepared to have conversations about racial inequities (Epstein & Lipshultz, 2012; Pauker et al., 2015; Tynes et al., 2004). Academic researchers can create potentially lasting change by focusing efforts on the work of teacher educators, who must first engage in developing their own racial literacy and practicing antiracist pedagogies

and curriculum development. Addressing this angle of the problem offers a valuable entree into the highest levels of education, where teachers can then benefit from the mentorship, guidance, and example of what they, too, have not themselves experienced in previous educational settings. Those who are making the attempts are all in a process of becoming antiracists, and, from this study, it seems important that we do this together, both in and across racial affinity, by talking about our experiences along the way. White teacher educators need new communities to help us face, and talk about, our white supremacist past and present because we cannot change the world until we do so, and it is long past time for us to make this happen.

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Appendix A

Research Description and Permission: Informed Consent

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INFORMED CONSENT

Protocol Title: Building a Brave Space: Teachers Talking About Race
Principal Researcher: Kelsey Darity, Graduate Student,
Teachers College, Columbia University
864.350.1037, kkd2125@tc.columbia.edu

INTRODUCTION

You are invited to participate in this research study called "Building a Brave Space: Teachers Talking About Race." You may qualify to take part in this research study because you are a K-12 or post-secondary teacher interested in including antiracist ideals in the teaching and learning occurring in your classroom. Approximately ten people will participate in this study, and it will take up to 14 hours of your time to complete over the course of eight months.

WHY IS THIS STUDY BEING DONE?

This study is being done to determine how teachers prepare to talk about race in their classroom settings.

WHAT WILL I BE ASKED TO DO IF I AGREE TO TAKE PART IN THIS STUDY?
This study includes three parts (1) Eight Video Recorded Monthly Antiracist Inquiry Meetings, (2) Two Individual Audio-Recorded Interviews, and (3) Demographic Survey:

Video Recorded Monthly Meetings
The primary researcher will host eight monthly meetings for about 90 minutes each (approximately 12 hours total). Meetings will take place at a time and location that is convenient for all attendees.

During these meetings, the researcher will present a variety of racial topics – in both written and visual forms -- and encourage teachers like you to talk about these topics. The topics may include social justice, equity, racism, punishment at school, etc. In addition, these meetings will serve as spaces to reflect on your own experiences with topics of race as they relate to teaching and learning. Each meeting will be video and audio recorded. The researcher will also take hand-notes. You do not have to answer any question that makes you feel uncomfortable and you can stop participating at any time.

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Other group participants will know your identity and the researcher cannot guarantee that others in these groups will respect the confidentiality of the group. Additionally, your group conversations will be video recorded for research purposes. As a researcher, I ask that you will keep all comments made during the group confidential and not discuss what happened during the focus group outside the meeting. If at any time you feel uncomfortable because the meeting is video recorded, you can ask the researcher to stop the recording and only take hand notes. You can also request that the researcher omit a portion of the video recorded material you feel uncomfortable sharing for research purposes.

Two Individual Audio-Recorded Interviews:
Over the course of eight months, you will be asked to participate in an individual audio-recorded interview. During the interviews, you will be asked to discuss your experiences talking or thinking about racialized topics and how you have been personally impacted by your race. After the audio recording is written down (transcribed) the audio recording will be deleted. If you do not wish to be audio-recorded, you will still be able to participate in the interview. The researcher will just take hand-notes. Each interview will take approximately 60 minutes (total time 120 minutes). You will be given a pseudonym or false name in order to keep your identity confidential.

<u>Demographic Survey:</u>
You will also be asked to complete a demographic survey. Demographic survey questions include your race, gender, ethnicity, number of years teaching, etc.

<u>WHAT POSSIBLE RISKS OR DISCOMFORTS CAN I EXPECT FROM TAKING PART IN THIS STUDY?</u> This is a minimal risk study, which means the harms or discomforts that you may experience are not greater than you would ordinarily encounter in daily life while taking routine psychological examinations or tests. However, there are some risks to consider. You might feel embarrassed to discuss racial topics. You may also experience discomfort sharing or hearing about racial topics. You might feel concerned that things you say might get back to your supervisor. You do not have to answer any questions or share anything you do not want to talk about. You can stop participating in the study at any time without penalty.

The primary researcher is taking precautions to keep your information confidential and prevent anyone from discovering or guessing your identity, such as using a pseudonym instead of your name and keeping all information on a password protected computer and locked in a file drawer. However, during the group meetings other group participants will know your identity and the researcher cannot guarantee that others in these groups will respect the confidentiality of the group.

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WHAT POSSIBLE BENEFITS CAN I EXPECT FROM TAKING PART IN THIS STUDY?
There is no direct benefit to you for participating in this study. Participation may benefit the field of teacher education to better understand the best way to prepare teachers to facilitate conversations about race with their students.

WILL I BE PAID FOR BEING IN THIS STUDY? You will not be paid to participate. There are no costs to you for taking part in this study.

WHEN IS THE STUDY OVER? CAN I LEAVE THE STUDY BEFORE IT ENDS?
The study is over when the inquiry group ends after eight months and you have completed the interviews and demographic survey. However, you can leave the study at any time even if you have not finished.

PROTECTION OF YOUR CONFIDENTIALITY The primary researcher will keep all written materials locked in a desk drawer in a locked office. Any electronic or digital information (including audio and video recordings) will be stored on a computer that is password protected. What is on the audio recording will be written down and the audio recording will then be destroyed. Observation notes and transcriptions of discussion will be taken from video recordings, and then video recordings will also be destroyed. There will be no record matching your real name with your pseudonym.

For quality assurance, the study team, the study sponsor (grant agency), and/or members of the Teachers College Institutional Review Board (IRB) may review the data collected from you as part of this study. Otherwise, all information obtained from your participation in this study will be held strictly confidential and will be disclosed only with your permission or as required by U.S. or State law.

HOW WILL THE RESULTS BE USED? The results of this study may be published in journals and/or presented at academic conferences. Your identity will be removed from any data you provide before publication or use for educational purposes. Your name or any identifying information about you will not be published. This study is being conducted as part of the dissertation of the primary researcher.

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CONSENT FOR AUDIO and VIDEO RECORDING Audio and Video recording is part of this research study. You can choose whether to give permission to be recorded. If you decide that you don't wish to be recorded, **you will still be able to participate** in this research study.

_____I give my consent to be audio and video recorded_____

Signature

_____I **do not** consent to be audio and video recorded _____

Signature

WHO MAY VIEW MY PARTICIPATION IN THIS STUDY

___I consent to allow written, video- and/or audio-recorded materials viewed at an educational setting or at a conference outside of Teachers College, Columbia University

_____

Signature

___I **do not** consent to allow written, video- and/or audio-recorded materials viewed outside of Teachers College, Columbia University

_____

Signature

WHO CAN ANSWER MY QUESTIONS ABOUT THIS STUDY?
If you have any questions about taking part in this research study, you should contact the primary researcher, Kelsey Darity, at 864.350.1037 or at kkd2125@tc.columbia.edu. You can also contact the faculty advisor, Dr. Marjorie Siegel at ms399@tc.columbia.edu.

If you have questions or concerns about your rights as a research subject, you should contact the Institutional Review Board (IRB) (the human research ethics committee) at 212-678-4105 or email IRB@tc.edu or you can write to the IRB at Teachers College,

Columbia University, 525 W. 120th Street, New York, NY 10027, Box 151. The IRB is the committee that oversees human research protection for Teachers College, Columbia University.

Teachers College, Columbia University
Institutional Review Board
Protocol Number: 20-079
Consent Form Approved Until: No Expiration Date

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PARTICIPANT'S RIGHTS

- I have read the Informed Consent Form and have been offered the opportunity to discuss the form with the researcher.
- I have had ample opportunity to ask questions about the purposes, procedures, risks and benefits regarding this research study.
- I understand that my participation is voluntary. I may refuse to participate or withdraw participation at any time without penalty.
- The researcher may withdraw me from the research at their professional discretion.
- If, during the course of the study, significant new information that has been developed becomes available which may relate to my willingness to continue my participation, the researcher will provide this information to me.
- Any information derived from the research study that personally identifies me will not be voluntarily released or disclosed without my separate consent, except as specifically required by law.
- Identifiers may be removed from the data. De-identified data may be used for future research studies, or distributed to another researcher for future research without additional informed consent from you (the research participant or the research participant's representative).
- I should receive a copy of the Informed Consent Form document.

My signature means that I agree to participate in this study:

Print name: _____ Date: _____

Signature: _____

Teachers College, Columbia University
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Appendix B

Call for Participants

Call for Participants:

Are you a teacher educator interested in engaging in anti-racist work?

If so, consider joining our anti-racist book club/inquiry group. This group will be meeting as a component of dissertation research and is open to teacher educators interested in antiracism as it relates to teaching and learning. At these once monthly meetings, we'll be talking about and developing ideas to enhance our own racial literacies and the ways in which we enact them; they'll also serve as a space where we can work through dilemmas we encounter as we engage in this work. All participants are invited to act as co-facilitators of the group and to bring in readings, videos, etc. to spark discussion.

For more information, email Kelsey Darity at kkd2125@tc.columbia.edu. I hope to connect with you soon!

Appendix C

Semi-Structured Interview and Artifact Generation Protocols

Possible Interview Questions

- What race do you identify as?
- What is your understanding of race?
    - Where did you develop this understanding?
- How do you see the impacts of race in your life? At school/work? In the community? In the country?
- What is your understanding of the value of talking about race?
- Where (if anywhere) do you feel comfortable engaging in talk about race? Why?
- If or when you talk about race, who are you most likely to talk about it with?
    - Why?
- Who would you like to talk to about race?
    - Why?
- What experiences do you draw from to inform your ideas about what race talk is and where you feel comfortable engaging in it?
- When you said [transcript excerpt[1]], what were your thoughts or feelings? What did you mean when you said this?
- When you heard [transcript excerpt], what were your thoughts or feelings? What do you think the speaker meant?
- What is the level of importance you ascribe to making space to talk about race in your classroom?
    - How do you enact these beliefs? (e.g., curricular choices, student texts, current events, etc.)
    - Do you feel like you talk about race enough in your classroom? Why or why not?
    - How, if at all, do you feel constrained by the school setting when it comes to talking about race and racial systems with other teachers and students?

- Questions related to mapping activity (as described on the following page):
    - Prompt: "I want to learn how you interact with and talk about race in your life. Please draw a map of your school setting that shows your impressions of the school and the places that are important to you."
        - Please label the spaces where you
            - Spend the most time
            - Avoid spending time

---

[1]The transcript excerpt will be a selected bit of meeting discussion that has been recorded and transcribed during observational periods. This segment will be chosen either by the researcher in order to find out more about what a participant meant by something said in a class discussion or by the participant him/herself who would like to expand upon and/or offer insight into something they said in discussion.

- - Spend the most time talking about race
    - Do not feel comfortable talking about race
    - Most often feel the (positive and/or negative) impacts of race
  - o Debriefing Questions:
    - Can you explain your map?
    - Have any of the spaces you've indicated changed over time?
    - How do you think you could use these spaces differently if race was not an issue?
    - What do you think about your map in relation to the maps of other participants?
    - Is there anything else you would like to add?

- Questions related to the photovoice activity (as described on the following page):
  - o Prompt: The theme of these photographs is, "How do you both witness and experience race and the impacts of race in your life?" You can take photos of signs, events, and anything that will help you tell a story about the ways in which race is present in your life – in both good and bad ways.
  - o Debriefing Questions:
    - Describe your **P**icture.
    - What is **H**appening in your picture?
    - Why did you take a picture **O**f this?
    - What does this picture **T**ell us about how race operates in your life?
      - E.g., How do you engage with authority figures (e.g., police, shop owners, etc.) throughout the day?
    - How can this picture provide **O**pportunities for us to make improvements in racial relations?

Mapping Artifact Creation

Purpose: The mapping activity allows you to create a map representing your perspective on experiences with talking about and being impacted by race. Sometimes it's hard to talk about the ways that you use and experience spaces because the spaces seem so normal (Baur, et al., 2014). Creating a map will help you to think about these spaces in a new way (Fendler, 2013). Additionally, you'll be able to share your perspectives on and make connections between your own experiences in a way that I, as an outsider, would not otherwise be able to do.

In the creation of this artifact, you'll be invited to think about classrooms and other school spaces that affect (both positively and negatively) the ways you think about, experience, and enact race. Because the things you talk about are impacted by all of your past and present experiences, it's important for me to be able to understand the experiences with race that you bring with you into any other space.

The artifact design has been adapted from the mapping activity used by Schmidt (2013, 2015) in previous studies.

How will this work? Study participants will be invited to participate in this activity, which will take place outside of inquiry group meeting times. If you decide to participate in this activity, please refer to further instructions below, which I'll also discuss with you before you begin creating your map.

After agreeing to create a map artifact, you'll be provided an 11x17 piece of paper and the prompt:

> "I want to learn how you interact with and talk about race in your school setting. Please draw a map of your school that shows your impressions of the school and the places that are important to you."

I'm less concerned with the accuracy of your map and more concerned with the ways in which you interact with these spaces and how these spaces make you feel.

After drawing the map, you'll be asked to label certain spaces:
1) where do you spend the most time?
2) what places do you avoid?
3) where do you spend the most time talking about race?
4) where do you not feel comfortable talking about race?
5) where do you most often feel the (positive and/or negative) impacts of race?

Then what? After you finish creating the map, I (the researcher) will ask you to explain your map and respond to the maps other participants have created. You'll be given time to think about what you define as the most important parts of your map, the things you'll want to share with me. Questions I'll ask you to prompt your thinking may include the following:

1. Explain your map.
2. Have any of the spaces you've indicated changed over time?
3. What do you think about your map in relation to the maps of other participants?

You'll also be able to provide any additional context that you think is important for me to know. Because this activity is intended to allow me to more fully understand your experiences, I'm open to hearing any relevant stories and talking more with you!

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Photovoice Artifact Creation

Purpose: The photovoice allows you to use photography/images and stories about photographs/images to identify and represent issues of importance to you because you are "experts on [your] own lives" (Wang, et al., 2004, p. 911). These photographs/images are reflective of your everyday lived experiences and of the spaces you inhabit – neighborhood, home, community spaces, etc. (Wang, 2006). Photovoice serves the important purpose of providing your input, especially when I (the researcher) might not know or may unintentionally neglect what you find important (Wang & Burris, 1997).

In the creation of this artifact, you'll be invited to think beyond your school and your communities to any of your lived experiences across time and space – have you lived somewhere else? have you visited another place that was significant to you? were there impactful moments in your childhood? Because the things you talk about are impacted by all of your past and present experiences, it's important for me to be able to understand the experiences with race that you bring with you into our shared space.

How will this work? Study participants will be invited to participate in this activity, which will take place outside of meeting time. If you decide to participate in this activity, you'll receive both further instructions as well as a disposable camera.

> After agreeing to create a photovoice artifact, study participants will be introduced to and have the opportunity to discuss the photovoice methods. During this time, participants will learn more about what photovoice is for and why they're being asked to take photographs of their communities.
>
> Responsibilities of photographers:
>
> 1. Ask any people in your photographs for permission before taking a photo with them in it. Be respectful of privacy; if anyone does not want to be photographed for any reason, do not photograph them.
> 2. Use the disposable camera provided by the researcher to take photographs. When you've finished taking all of the pictures on the camera, you'll return the camera to the researcher, who will have the film developed and return the photos to you.

What kinds of photos am I taking? The theme of these photographs is, "How do you both witness and experience race and the impacts of race in your life?" You can take photos of signs, events, and anything that will help you tell a story about the ways in which race is present in your life – in both good and bad ways.

Then what? After you finish taking photographs, I (the researcher) will develop the film and return the photos to you. You'll be given time to select the photos you find most important, and that you want to share more about with me. Questions I will ask to prompt your storytelling will follow the PHOTO protocol (adapted from Hergenrather, et al., 2009, p. 693):

6. Describe your **P**icture.
7. What is **H**appening in your picture?
8. Why did you take a picture **O**f this?
9. What does this picture **T**ell us about how race operates in your life?
10. How can this picture provide **O**pportunities for us to make improvements in racial relations?

You'll also be able to provide any additional context that you think is important for me to know. Because this activity is intended to allow me to more fully understand your experiences, I'm open to hearing any relevant stories and talking more with you!

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Appendix D

Demographic Survey

1. What gender do you identify as?
   a. Man
   b. Woman
   c. _____
   d. Prefer not to answer

2. How would you describe yourself?
   a. White
   b. Black or African-American
   c. Latinx or Hispanic
   d. Asian
   e. American Indian or Alaskan Native
   f. Native Hawaiian or Pacific Islander
   g. Other: _____
   h. More than one of these: _____
   i. Unknown
   j. Prefer not to answer

3. How many years have you been teaching? _____

4. At what level do you teach currently?
   a. Pre-kindergarten
   b. Elementary (K-5)
   c. Intermediate (6-8)
   d. High school (9-12)
   e. College
   f. Post-graduate
   g. More than one of these: _____

5. At what levels have you taught in the past?
   a. Pre-kindergarten
   b. Elementary (K-5)
   c. Intermediate (6-8)
   d. High school (9-12)
   e. College
   f. Post-graduate
   g. More than one of these: _____

6. What content areas have you taught / do you currently teach?

   _____