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Kelly R. Allen
University of Wisconsin-Milwaukee

THE (IN)VISIBILITY OF RACE/ISM IN SOCIAL STUDIES EDUCATION: EXAMINING

TEACHER EDUCATORS' STRATEGIES FOR ADDRESSING ISSUES OF RACE/ISM

WITH PRESERVICE TEACHERS

by

Kelly R. Allen

A Dissertation Submitted in

Partial Fulfillment of the

Requirements for the Degree of

Doctor of Philosophy

in Urban Education

at

The University of Wisconsin-Milwaukee

May 2022

ABSTRACT

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TEACHER EDUCATORS' STRATEGIES FOR ADDRESSING ISSUES OF RACE/ISM
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The University of Wisconsin-Milwaukee
Under the Supervision of Professor Jeffrey M. Hawkins

Research highlights that the predominantly white P-12 teaching force in the United States is largely unprepared to teach an increasingly diverse student population about issues of race/ism. This unpreparedness is particularly pertinent in subjects like social studies that are based on understandings of culture and race. This study seeks to identify and amplify pedagogical and methodological considerations for the teaching and learning of race/ism in teacher preparation programs so we can move to a space of decentering whiteness in order to reclaim curricular space for marginalized voices, stories, and histories. Drawing on critical discourse analysis and small stories research, this study utilizes interviews, focus groups, and content analysis of course syllabi to examine social studies teacher educators' approach to teaching and discussing race/ism with preservice teachers. Findings illuminate: 1) teacher educators' lived experiences with race and racism foreground the pedagogical strategies they implement around race/ism, 2) the support of the academic community of teacher educators influences their self-efficacy in addressing issues of race/ism, and 3) white privilege influences the way teacher educators decide to engage in topics of race/ism with preservice teachers.

To every Black and Brown child

who has searched for themselves

within the pages of history.

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LIST OF ABBREVIATIONS

CRT   Critical Race Theory

CWS   Critical Whiteness Studies

NCSS   National Council for the Social Studies

RACE/ISM   Race and Racism

RCEF   Racialized Conceptualization of Education Framework

CDA   Critical Discourse Analysis

ACKNOWLEDGEMENTS

First and foremost, I want to thank my ancestors for cultivating the pathways that made this dissertation possible. Thank you to my advisor, Jeffrey Hawkins, for being a familiar face, a cheerleader, and source of support over the past nine years. I thank my dissertation co-chair, Candance Doerr-Stevens, for being an endless fountain of support and encouragement over the last nearly ten years. I don't think words can quite express how grateful I am that you were willing to stay after class, weeks on end, and talk with a fiery undergraduate nearly ten years ago. Those conversations ignited a fire within me that burns to this day. Thank you to Leanne Evans, for engaging me in critical conversations that have pushed me to think deeper about myself and my work. Thank you for taking me under your wing as a master's degree student and showing me the ins and outs of academic research; the knowledge that I gained from our work together is truly priceless. Thank you to Erin Winkler, who is the only professor to ever see me cry in class. Your research methods class made me grow more than any other class I have ever taken, and I thank you for always lovingly pushing me even when I think my work is "done".

To my sister scholar, Crystasany Turner, a thank you is insufficient. We laughed, cried, gif'd and ranted our way through our doctoral degrees together. You understand me at the core of who I am, and I am a better academic, mother, wife, and woman because of our sisterhood. Here's to forever being conference hotel roomies. And to Chantelle Grace and Amelia Wheeler, thank you for sharing your writing space–and friendship–with me as we all wrote our dissertations. I feel so grateful to call you both colleagues and friends.

The (in)Visibility of Race/ism in Social Studies Education: Examining teacher educators' strategies for addressing issues of race/ism with preservice teachers

In an effort to destroy completely the structures that had been built up in the African Society...they turned to the past of the oppressed people and distorted, disfigured and destroyed it. No longer was reference made to African culture, it became barbarianism. Africa was the 'dark continent'...No wonder the African child learns to hate his heritage in his days at school...No doubt, therefore, part of the approach envisaged in bringing about black consciousness has to be directed to the past, to seek to rewrite the history of the Black man and to produce in it the heroes who form the core of the African background… for a people without a positive history is like a vehicle without an engine. (Biko, 1978, p. 29)

Chapter 1: Introduction

I was sitting in a bustling dining hall during the third week of my freshman year of college when I read Steve Biko's (1978) words for the first time. In that moment, it seemed like the only thing that was in that room was me and those words. I sat with those words as I recalled my schooling experience.

I went to a white high school. I was the lone Brown face, which posed a multitude of racialized challenges throughout my P-12 experience. Nevertheless, I excelled academically. One subject I especially excelled in was social studies. Though I dreaded the class period, I was good at "doing" social studies. I usually spent the class periods zoned out of the teacher's lecture, instead opting to flip through the pages of the textbook in search of any and all excerpts about Black and Brown people. I vividly remember the day my U.S. history teacher announced that we were going to start learning about the enslavement of Black people. This was the first time I recalled ever explicitly learning about Black or Brown people in school. At the start of the class period the teacher warned the class that some images and stories we were going to read would be

"disturbing" and added, "Please remember we have a Black student in this class and we have to be respectful. Kelly, is there anything you would like to say before we get started?" As the entire class turned to me, waiting for me to speak on behalf of all Black people on the topic of enslavement, I was silent. I was silent then and I was silent through the rest of the three days we spent learning about enslavement. This was the only time in my P-12 education I learned about people that looked like me.

Fast forward to my freshman year of college. I started at the University of Wisconsin-Milwaukee as a piano performance major. My schedule was packed with music classes and I reluctantly signed up for an Africology class to fulfill a general education requirement. I was dreading that first day of class as I had flashbacks to my high school social studies experience. I was expecting to be sitting in a room filled with white people and, once again, being asked to speak on behalf of all Black people on the topic of enslavement.

This learning experience was different. My professor was a man named Dr. Winston Van Horne. That first class period he spoke of the strength of Black people during the "unrequited toil" of enslavement. He spoke of their determination and their search for joy in the face of terror. I soaked up every word. I was eager to read the assigned readings. They filled me with a sense of pride and power that I had never felt before from learning history.

As different as my learning experiences were with my high school teacher and Dr. Winston Van Horne, what was similar about these experiences was that each of these interactions occurred because of the prevalence of race/ism in social studies curriculum. This realization made me question how social studies teachers were prepared to address issues of race/ism in their practice. Why do some teachers take a more empowering asset-based approach that seeks to highlight determination and cultural assets, like Dr. Van Horne, while others take an

offensive deficit-based approach that focuses on pain and suffering, like my high school teacher? To understand this, I started to examine who social studies teachers were, who was responsible for preparing them to teach social studies, and I began to learn about the history of race/ism in social studies education.

76% of all full-time faculty in degree-granting postsecondary institutions are white, while only 10% identified as Asian/Pacific Islander, 6% identified as Black, 5% identified as Hispanic, less than 1% identified as American Indian or Alaskan Native and less than 1% identified as multiracial in these institutions (NCES, 2018). Similarly, 73% of individuals enrolled in a teacher preparation program in an institution of higher education are white (NCES, 2019). Completion rates of teacher preparation programs exacerbates the racial disparities present in these programs, however. While 73% of students majoring in education complete a bachelor's degree within six years after beginning postsecondary education, only 49% of Hispanic and 42% of Black bachelor's degree students achieve this task (NCES, 2019). This phenomenon contributes to a reality where 82% of P-12 public school teachers are white, while only 51% of P-12 public school students identify as white (NCES, 2019). Further problematizing these racial disparities is the vast disparities seen in the graduation rates of students, especially when separated by race. While the overall graduation rate in the United States hovers around 85%, the same is not to be said for Hispanic, Black and American Indian or Alaskan Native Students. Hispanic students see graduate rates around 80%, while Black students graduate at rates around 78% and only 72% of American Indian or Alaskan Native students graduate high school (NCES, 2019).

These actualities have led those in the field of education to call for pedagogical strategies that reflect the cultures and communities of students (Ladson-Billings, 1995; Gay, 2000; Paris &

Alim, 2017). Research shows that pedagogical strategies that use students' cultures and communities as the foundation of learning raises the academic and social achievement of students (Gay, 2010; Ladson-Billings, 1992; Saifer, Edwards, Ellis, Ko & Stuczynski, 2011). However, research continues to show that educators struggle to implement these teaching strategies into their practice (Borrero, Flores, & de la Cruz, 2016; Ladson-Billings, 2017; Samuels, 2018; Samuels, Samuels, & Cook, 2018). This struggle to implement pedagogical strategies that reflect the cultures and lived experiences of students calls for an examination of how teacher educators conceptualize and examine these strategies with preservice teachers. Further, this examination must include an in-depth look at how teacher educators are not only conceptualizing, but teaching, preservice teachers how to actually enact these strategies.

The struggle to implement teaching practices that reflect the cultures and lived experiences of students is especially prevalent in social studies education. The curriculum presented in social studies courses has historically been Eurocentric in nature and lacks acknowledgement of accomplishments and contributions by minoritized groups (Duncan, 2012; King, 2014). Eurocentrism is present in social studies curriculum through the "implicit assumption that all relevant modern concepts, practices, technologies, and capacities are essentially European" (Duncan, 2012, p. 91). This is especially present in social studies textbooks, which McCarthy (1990) argues have perpetuated Eurocentric views of history. Beyond textbooks, Eurocentrism is present in "traditional curricular structures, processes, and discourses" and presents itself in both implicit and null curriculum that marginalizes minoritized students "while [catering] to white middle- and upper-class students" (Yosso, 2002, p. 94).

This approach to teaching social studies has detrimental effects on minoritized students. For example, one study revealed that when Black students were presented with a Eurocentric

social studies curriculum, they performed worse than their white counterparts (Zwick & Green, 2007). However, when minoritized students experience a school curriculum that mitigates levels of cultural discontinuity, in this case between students and school curriculum, the occurrence of this phenomena is significantly reduced (Zwick & Green, 2007). Another study that examined a largely African-American and Latino student population "showed positive effects of an Afrocentric U.S. history curriculum on students' standardized test scores, perceptions of self-efficacy, and emotional attachment to the curriculum" (Duncan, 2012, p. 91).

Despite the damaging effects of Eurocentric curriculum on minoritized students, the issue of race/ism in social studies curriculum is something that remains unaddressed in the preparation of social studies educators. This actuality, intensified by the deleterious effects on minoritized students, has led to calls (Demoiny, 2017; Martell, 2017) for a thorough examination of how social studies teacher educators are, or are not, addressing race/ism in social studies curriculum with preservice social studies teachers. However, these calls have been widely unanswered as research on social studies education continues to fail to examine teacher educators' pedagogical considerations around race/ism.

The assassination of minoritized and marginalized histories, stories and perspectives in social studies curriculum, textbooks and standards, paired with the apparent avoidance of social studies teacher educators to examine their practice as it relates to issues of race/ism, points to the need for further examination of how teacher educators understand, conceptualize, and interact with issues of race/ism in their practice. The goal of this study is to address this gap in research and examine how social studies teacher educators are teaching preservice social studies teachers to not only identify and examine, but *counter* pervasive constructs of race/ism in their practice. The ultimate purpose of this study is to identify and amplify pedagogical and methodological

considerations for social studies teacher educators in the teaching of race/ism so we can move to a space of decentering whiteness in order to reclaim curricular space for marginalized voices, stories, and histories. With this in mind, the research for this study is being conducted with the guidance of the following research questions:

1) How do social studies teacher educators' understandings and conceptualizations of race/ism influence their approach to teaching their preservice teachers about race/ism in their practice?

2) How do social studies teacher educators examine concepts of race/ism in social studies curriculum with preservice social studies teachers, if at all?

3) How do social studies teacher educators teach preservice social studies teachers to identify and counter the whiteness of social studies curriculum, if at all?

Definition of Terms

Throughout this research, great attention has been paid towards the power and privilege of naming and defining terminology. The following list of terms and their definitions are provided to give insight to their usage in this research:

- **Black:** The nomenclature "Black" is used throughout this research when discussing individuals with African ancestry. This includes Black individuals who have called Africa home themselves, as well as Black individuals who never were able to call Africa home because their African ancestors were stolen from their African homeland. The nomenclature "Black" will be capitalized when being used to indicate a racial, cultural and ethnic group or person(s) to reclaim the power that has historically been disparaged, denigrated, and stripped from the languages, expressions, histories, lived experiences and cultural heritage of Black people.

- **Brown:** The nomenclature "Brown" is used throughout this research when discussing individuals who are socially seen as racially separate from whiteness in the United States. This includes individuals of Latino/a, Asian, Indigenous, and mixed racial identities. The terminology "Brown" is used as an encompassing nomenclature for these individuals and groups, yet separate from Black, because their separation from whiteness is only due to their proximity to perceived Blackness. This encompassing terminology also is used to express the shared experiences of these individuals and groups that stem from systematic racism, which marginalizes these individuals and groups in various facets of society. Like the nomenclature Black, "Brown" will be capitalized when being used to indicate a racial, cultural and ethnic group or person(s) to reclaim the power that has historically been disparaged, denigrated, and stripped from the languages, expressions, histories, lived experiences and cultural heritage of racially minoritized groups.

- **Race/ism:** Race/ism is used throughout this research to note topics and issues regarding race, racial identity, racism, racial inequalities and injustices around race.

- **Whiteness:** Whiteness is used throughout this research to indicate conceptualizations, standards, and norms that are perpetuated through cultural and racial whiteness. In social studies education in particular, "whiteness" is synonymous with Eurocentrism, whitewashing, and the master narrative that is endemic to social studies curriculum and pedagogical approaches.

- **Social Studies:** "Social studies" is used to describe a unit of study that includes topics of history, government, economics, civics, sociology, geography, and anthropology.

- **Social Studies Research:** The term "social studies research" will be used throughout this research to define research about social studies teacher education and pedagogical strategies for teaching social studies.

Defining and Describing Curriculum

In addition to the above terms and their definitions, a thorough understanding of how curriculum is conceptualized in this work is necessary. In the following section, I will outline how I understand curriculum, how I conceptualize curriculum to operate in this research, and how curriculum historically and contemporarily operates in social studies education.

Curriculum is a Latin word meaning "the course of a race" and has been adopted in education to refer to "the study of any and all educational phenomena" (Egan, 1978, p. 16). Curriculum is complex and encompasses everything a student experiences in school-from the way the school is set up, to what is being taught, the expected behaviors students are supposed to demonstrate, and the way the teachers interact with students (Eisner, 1965, 2002). Because of the all-encompassing conceptualization of curriculum, as presented by Eisner (1965, 2002), Bolotin Joseph (2011) contends that the exploration of curriculum must include an "in-depth examination of practices, interactions, values and visions as well as an inward journey of personal reflection" (p. 3). While I agree with Bolotin Joseph (2011) that an understanding of curriculum must include "inward" work paired with an understanding of the theories that undergird curriculum theory, I argue that this examination is incomplete and must also include an understanding of the historical foundations of curriculum if one is to truly understand how curriculum operates in schools.

Historical Foundations of Curriculum in Education

When the United States began to institutionalize schools, questions arose about what the purpose of schools were. The first curriculum theorists, like Franklin Bobbit and W.W. Charters were most interested in the prospect of schooling as a means for social and ideological control (Apple & King, 1997). Early curriculum theorists not only believed in the need for an "organized society" that "must maintain itself through the preservation of some of its valued forms of interaction and meaning" but contended that a key aspect of this maintenance laid in ability of school curriculum to preserve "existing social privilege, interests, and knowledge, which were the prerogatives of one element of the population, maintained at the expense of less powerful groups" (Apple & King, 1997, p. 345). Apple and King (1997) explain that this was enacted in schools through the implementation of curriculum that attempted to socialize Black and Brown people to accept their position as "workers" in society (p. 345).

As the field of curriculum theory developed, curriculum theorists pushed against this perspective of curriculum. For example, Rugg (1921) criticized school curriculum for not adequately educating students on complex societal issues. Rugg (1921) argued that to solve this lack of attention towards societal issues, standards should be implemented to ensure that these topics were integrated into school curriculum. Similarly, curriculum theorist Maxine Greene (1982, 2000) advocated for a social justice approach towards curriculum that focused on the teaching and learning of complex social issues, but maintained that true curricular justice could only be found in curricular freedom, not a standardized curriculum. Greene (1982, 2000) posited that the content that was taught was less important than the ability of teachers and students to be free to create a curriculum that truly ignites their imagination. Similar to Greene (1982, 2000), Eisner (1965, 2002) was more concerned with how curriculum was experienced throughout all

aspects of schooling and spent his career exploring the way that curriculum permeated all aspects of the school experience.

History of Social Studies Education

As these developments were occurring in curriculum theory in education more generally, conversations around curriculum were developing in the field of social studies education as well. Thomas Jesse Jones created the first known social studies course in 1905 at the Hampton Institute which was "intended to prepare African Americans and American Indians for manual labor and subservient roles in society" (Woyshner & Bohan, 2012, p. 7). The overarching goals of this first conceptualization of social studies was to teach Black and Brown students to be sympathetic towards their oppressors, to focus on making changes to themselves and their communities, and through doing this racism and inequality would gradually disappear (Woyshner & Bohan, 2012). The course at the Hampton Institute disregarded society's responsibility towards racism, instead aiming to justify white society's perceptions of Black and Brown people as inferior by teaching students of the supposed impulsivity and uncontrolled emotions of Black and Brown people (Woyshner & Bohan, 2012).

After the first course at the Hampton Institute was established, the first official social studies curriculum was enacted by the National Education Association (NEA) Committee on Social Studies in 1912 and was criticized for drawing from the Hampton Institute's curriculum (Woyshner & Bohan, 2012). Today, the National Council for the Social Studies (NCSS) has replaced the NEA as the voice of social studies education in the United States, though they still face criticism for ignoring issues of race/ism in social studies curriculum and standards (Ladson-Billings, 2003). Instead of focusing on issues of race/ism, social studies education is embroiled in debates over the purpose of democratic citizenship, what "really" constitutes social studies

education, and whether this content should be taught thematically or chronologically (Busey & Waters, 2016; Ladson-Billings, 2003).

Debates in Scope of Social Studies Curriculum. Now the leading organization for social studies education, the National Council for the Social Studies, has stepped into debates on what constitutes social studies education. NCSS posits that social studies is the "integrated study of the social sciences and humanities to promote civic competence" and includes the teaching and learning of "anthropology, archeology, economics, geography, history, law, philosophy, political science, psychology, religion, and sociology, as well as appropriate content from the humanities, mathematics, and natural sciences" (National Council for the Social Studies, 2018).

NCSS develops and promotes the "The National Curriculum Standards for Social Studies" which consists of ten themes incorporating fields of study that correlate with one or more of the fields of social studies. These themes are: 1) Culture, 2) Time, Continuity, and Change, 3) People, Places, and Environments, 4) Individual Development and Identity, 5) Individuals, Groups, and Institutions, 6) Power, Authority, and Governance, 7) Production, Distribution, and Consumption, 8) Science, Technology, and Society, 9) Global Connections, and 10) Civic Ideals and Practices. The first set of NCSS Standards were published in 1994, and have been a foundation for, "teachers, schools, districts, states, and other nations as a tool for curriculum alignment and development" (NCSS, 2018). The most recent update occurred in 2010, which included revisions to the NCSS standards and the NCSS College, Career, and Civic Life (C3) Framework for Social Studies State Standards. The C3 Framework is a framework that aims to align social studies curriculum to the common core state standards. Through the 2010 update, the standards and C3 framework consistently aim to, "provide a framework for teaching,

learning, and assessment in social studies that includes a sharp articulation of curriculum objectives" (NCSS, 2018).

Debates in Sequence of Social Studies Curriculum. Given the vast scope of social studies education, there have been debates over how to best deliver this content (Anderson & Cook, 2014). Three perspectives on sequence in social studies curriculum have emerged: a chronological perspective, a thematic perspective, and an integrationist perspective. A chronological perspective of social studies curriculum focuses on facts, events, names, dates, and orders the teaching and learning of events chronologically (Turan, 2020). Some historians have argued that chronology is the true backbone of history, and that events cannot truly be understood otherwise (Turan, 2020). However, some social studies researchers and educators argue that students would best learn about the intricacies of historical events not through chronological order, but by comparing people, events, and periods with specific reference points (Barton & Levstik, 2009; Stow & Haydn, 2000). This method of teaching is called thematic teaching. Loughran (2005) defines thematic teaching as "a process of integrating and linking multiple elements of a curriculum in an ongoing exploration of many different aspects of a topic or subject" (p. 3). Finally, due to the breadth of social studies content some argue that an integrationist approach is best utilized in the teaching and learning of social studies curriculum. Integrationist approaches advocate for teaching social studies in conjunction with other subjects like math, english and science (Alleman & Brophy, 1993; DeChano-Cook, 2012; DeFranco et al., 1998; Diem, 1996). Supporters of integrationist approaches to the teaching and learning of social studies argue that this approach provides a more holistic approach to education by helping students to understand relationships between subjects (Alleman & Brophy, 1993; DeChano-Cook, 2012; DeFranco et al., 1998; Diem, 1996).

Understanding How Curriculum Operates

Following an understanding of curriculum and how it has historically been conceptualized in social studies education, and education in general, is the need to understand how curriculum operates throughout multiple facets of education. Eisner (2002) finds that schools have three types of curricula: explicit, implicit and null curricula. I argue that the way explicit, implicit, and null curricula operate in social studies education, and education more generally, have implications for this research due to the salience of curriculum throughout the teaching and learning experience, which I will outline below.

Explicit Curriculum

Eisner (2002) defines *e*xplicit curriculum as the type of curriculum that is planned out, designed, and eventually taught. This curriculum can be seen in textbooks, curricular standards, and lesson plans enacted by teachers. The field of social studies education has faced criticism, largely from outside the field, in the way the explicit curriculum of social studies is largely inattentive to issues of race/ism.

This is especially present in social studies textbooks, which have perpetuated Eurocentric views of history (Craig & Davis, 2015; Gay, 2003; Ladson-Billings, 2003; McCarthy, 1990; Shear, 2015). On this issue, Ladson-Billings (2003) articulates the need to examine how textbooks address race/ism because historically, "an incoherent, disjointed picture of those who are not white" are often presented (p. 4). Shear (2015) found this to be true in an examination of eight K-12 social studies textbooks. In this examination, Shear (2015) found that the textbooks "presented Indigenous education and the creation of boarding schools as a peaceful end to conflicts between Indigenous Nations and the U.S. government" (p. 13). Shear (2015) also found that the textbooks didn't give space to the Indigenous perspective of these events, and if they

were given space, it was relegated to a "sidebar" portion of the text (p. 13). Further, Shear (2015) found that after 1975, there was "little inclusion of Indigenous education in the telling of American history" (p. 13).

Craig and Davis (2015) found a similar, disjointed picture of Indigenous people. Craig and Davis (2015) "conducted a content analysis of six secondary U.S. History textbooks from different time periods in order to track the narrative of violence, to explain the discursive shift within that violent narrative, and to expose the symbolic exclusion of the Indigenous peoples of North American from texts and the purposes of such exclusion" (p. 89). Through this examination, Craig and Davis (2015) found that "Indigenous peoples are situated within a context of violence in textbooks" both historically and contemporarily (p. 107).

This disjointed and incoherent picture is found throughout social studies textbooks used in the preparation of social studies educators, as Gay (2003) found. Gay (2003) found that the textbooks used in social studies teacher preparation either "avoided racism entirely" or they treated the issues "superficially and sporadically" (p.123). This is problematic, especially given the incomplete racialized content found in K-12 social studies textbooks, as demonstrated by Shear (2015) and Craig and Davis (2015).

Beyond textbooks, a growing body of literature examines how race/ism manifests in social studies lesson plans. For example, Rains (2003) examined the "stereotypes and misinformation" that persist about Indigenous populations in social studies lesson plans. Through this examination, Rains (2003) notes a number of examples of missing histories, gaps in the Indigenous perspective, and misrepresentations of Indigenous populations. Similarly, Marri (2003) examined three "commonly referenced lesson plan websites" for social studies curriculum around race/ism. In this examination, Marri (2003) found that these sources 1) only

examine issues of race/ism when the lesson is centered around people of color, 2) consider race/ism as a historical, versus contemporary and ongoing, event, and 3) ignore institutional racism.

This way of teaching is reinforced by the curriculum standards promoted by NCSS. In one study examining social studies standards attention to issues of race/ism, Ladson-Billings (2003) contends that while the academic standards that are presented in social studies are "broad enough to allow for the academic freedom and ingenuity of teachers, they may also suggest that issues of race and racism are not particularly urgent in the social studies" (p. 7). Similar to Ladson-Billings (2003), Branch (2003) found that though the social studies standards are broad enough to include discussions of race/ism under broad categories like "culture" "individuals, groups, and institutions" "power, authority, and governance", many teachers do not use the standards to discuss issues of race/ism in their practice.

In another examination of curricular standards, Eargle (2016) found that overall, the standards lacked a positive representation of African Americans, and instead focused on negative images of African Americans that perpetuates myths related to slavery. This reality has led social studies educators to examine how these types of deficit perspectives can be addressed through the creation of curriculum that explicitly examines poverty and inequality (Mistry et al., 2011) and the use of counternarratives and critical literacy practices (Demoiny & Ferraras-Stone, 2018). While Eargle (2016) examined academic standards, Marshall (2003) examined how the National Council for the Social Studies, the national organization guiding the teaching and learning of social studies curriculum through the development of social studies academic standards, responded to issues of race/ism in their position statements. Through this examination, Marshall (2003) found that NCSS takes a race-avoidant stance on issues of race/ism in their

position statements which "deracialized the organization's agenda for democratic citizenship education" (p. 71).

Implicit Curriculum

Implicit curriculum is not written down, but instead is formed through the thinking and actions of individual educators and can expose certain biases that individual educators have (Eisner, 2002). Some have begun to call implicit curriculum the "hidden curriculum" of schools (Skelton, 1997). While this implicit or hidden curriculum is not always intentional, it always has a moral component (Greene, 1983; Portelli, 1993).

Skelton (1997) posits that research on hidden curriculum has functioned through either a functionalist, liberal, critical, or postmodern perspective. A functionalist perspective focuses on how the hidden curriculum operates in schools to maintain social order through the transmission of social norms, values, and skills necessary to contribute to modern society (Skelton, 1997). This is seen in the reduced academic expectations for Black students (Gershesnson & Papageorge, 2018; Grace & Nelson, 2019) and students living in poverty (Anyon, 1981). A liberal perspective examines how the hidden curriculum operates in school through school rules and student-teacher relationships (Skelton, 1997). This is seen in disparate behavior control of (Morris, 2015; O'Brien-Richardson, 2019; Wun, 2016), over policing (Homer & Fisher, 2020; Weisburst, 2019), disciplinary action (Annamma et al., 2019; Kozol, 2006; Loveall, 2018) and expulsion rates (Cheng, 2019; Heilbrun et al., 2018) of Black and Brown students. A critical perspective looks at how the hidden curriculum operates in schools to reproduce various inequalities in society. This is seen in the way disparate educational experiences maintain social and economic inequality (Anyon, 1981; Kozol, 1991) and perpetuate the prison pipeline (Nocella

et al., 2018). A postmodern perspective considers how the hidden curriculum operates in schools to exert social control over students (Skelton, 1997).

Null Curriculum

Lastly, null curriculum is curriculum that schools don't teach (Eisner, 2002). Because null curriculum manifests as the absence of learning certain topics and concepts, null curriculum "interferes with students' constitutional rights [and] also impedes a student's ability to experience and negotiate a variety of perspectives on certain topics" (Tedesco, 2009, p.58). Flinders et al. (1986) argue that a perspective of null curriculum can be used to analyze what is and is not included in curricular decision making.

While explicit curriculum is used in social studies education to promote negative images of minoritized populations and promote eurocentric accomplishments, social studies education is also criticized for what it *does not* teach. For example, the curriculum presented in Social Studies courses has historically been Eurocentric in nature and lacks acknowledgement of accomplishments and contributions by minoritized groups (Biko, 1978; Duncan, 2012; King, 2014). Wilkinson (2014) argues that the absence of the positive histories of minoritized and marginalized populations sends messages of value to students about the histories included, and not included, in the enacted curriculum.

This research seeks to examine how social studies teacher educators are teaching preservice social studies teachers to not only identify and examine, but *counter* pervasive constructs of race/ism in their practice. The ultimate purpose of this study is to identify and amplify pedagogical considerations for social studies teacher educators in the teaching of race/ism so we can move to a space of decentering whiteness in order to reclaim curricular space for marginalized voices, stories, and histories. My approach to this research is predicated on the

understanding that the approaches individual teacher educators take are deeply informed by their experiences and understandings of race/ism, both inside and outside of education. Since I am examining teacher educators, who educate preservice teachers in teacher preparation programs at institutions of higher education, I was mindful of the fact that explicit, implicit and null curriculum operate in teacher preparation programs. This understanding, however, has to be nested within an understanding of who preservice teachers and teacher educators are, and what existing literature has found about their identities, conceptualizations and experiences with and towards race/ism.

Chapter 2: Literature Review

In order to understand why we need to examine how social studies teacher educators address race/ism in social studies curriculum with preservice educators and how this examination should occur, an understanding of how P-12 educators and university teacher educators have addressed issues of race/ism with pre-service educators in the past, is needed. As such, the literature review will begin with a review of literature focused on examining how P-12 education broadly examines issues of race/ism. Then, existing literature that examines how race/ism is addressed by P-12 social studies teachers, pre-service teachers and social studies teacher educators will be examined. Through this literature review, the literature regarding how social studies teacher educators conceptualize, examine and address issues of race/ism in their practice will be synthesized, furthering the justification for this current study by revealing understudied areas within this body of research.

Examining Race/ism in Research Focused on Education

Literature in research focused on education has increasingly addressed issues of race/ism. The most prevalent themes in the literature 1) analyze preservice teachers' resistance to multicultural education, 2) examine preservice teachers' racial perspectives, 3) investigate how

P-12 teachers address race/ism in their practice, and 4) consider the role teacher education has in addressing race/ism.

Preservice Teachers' Resistance to Multicultural Education

A body of literature in research focused on education examines preservice teachers' perceived resistance to multicultural education. For example, Chan and Treacy (1996) identify various forms of resistance that appear from students in multicultural education courses. The first level of resistance is what Chan and Treacy (1996) identify as "active resistance," which "occurs when students assertively criticize and disagree with the material presented in class" (p. 214). The next level of resistance, "passive resistance," is demonstrated through students denying "that they are being resistant to the material or to the class" even though they take issue with a number of logistics of the course (p. 214). The last form of resistance, a "favorable resistance" occurs when the "student who appears to be very favorable to the course and its ideas, but whose very lack of questioning and seemingly total agreement belies a discomfort with the material" (Chan and Treacy, 1996, p. 214). Chan and Treacy (1996) present these levels of resistance with the hope that teacher educators can mitigate these forms of resistance through active preparation for these forms of resistance.

Similar to Chan and Treacy (1996), LaDuke (2009) analyzed various forms of resistance by students of multicultural education courses. LaDuke (2009) found that students demonstrate resistance through silence, resisting racism, resistance to border crossing, and renegotiating reality. Through an examination of silence as a form of resistance, LaDuke (2009) found that, "The majority of students provided occasional responses to the content and another small group of students did not participate in any class discussions...in spite of the classroom climate created by the instructor, which was conducive to and encouraged self-reflective discussion" (p. 39).

Secondly, LaDuke (2009) found a resistance of racism manifesting in the course when, "The majority of the students in the course acknowledged the existence of prejudice and discrimination, but they were less willing, if not unwilling, to accept the relationship between racism and institutional power" (p. 40). Further, LaDuke (2009) explained that students demonstrated a resistance to the idea of border crossing in the course by resisting a "cultural immersion assignment" where they were asked to converse with somebody that held a different culture than their own. In receiving this assignment, LaDuke (2009) noted that a number of students insisted that they didn't know anybody that held a different culture from their own, completely disregarding the fact that the conversations they regularly had with the students they were currently working with in their student teaching settings could be utilized. LaDuke (2009) considered this a "lack of recognition of their own students and their families as sources of cultural knowledge, or sources of knowledge that could play a part in the enhancement of their own teaching" (p. 41). Lastly, LaDuke (2009) documented a renegotiation of reality as a form of resistance in multicultural education courses. Through this type of resistance, students attempted to "renegotiate previously 'colorblind' visions...through preservice teacher comments made in support of the content presented" (LaDuke, 2009, p. 42). However, LaDuke (2009) noted that while students were eager to accept the content presented to them, they continued to "struggle with recognizing overt racism...in their daily lives" (p. 42). Through this examination, LaDuke (2009) expanded upon the levels of resistance identified by Chan and Treacy (1996).

Dunn, Dotson, Ford and Roberts (2014) took the examination of student resistance further by structuring the forms of resistance they experienced from their students in consideration with how their individual identities could have influenced the resistance their students demonstrated. For example, Erica Dotson, describes herself as "a life-long foreign

language learner," and she is now "a bilingual professor of Teacher Education and French" where she prepares teachers of English Language Learners (ELLs) (Dunn, et. al., 2014, p. 95). While she notes that at the beginning of her courses students often make degrading comments about ELL students, she draws upon her personal experience as an ELL "to sensitize future teachers to the linguistic and socio-cultural needs of ELLs, thus enabling them to become advocates for this special population of learners" (p. 95). In another example, Jillian Ford explains her experience as a Black queer woman teaching a multicultural education course. Ford notes that one year, when she spent only one class period discussing lesbian, gay, bisexual, transgender, queer, intersex, and asexual (LGBTQIA) issues, students gave her poor ratings, citing her focus on gay issues as the reason for the poor reviews (Dunn, et. al., 2014). Ford attributed these reviews to her attire and openness about her family (Dunn, et. al., 2014). In this sense, Ford's identity appeared to influence her students' resistance to the content of the multicultural education course she taught.

Similar to Dunn, et. al. (2014), Thomas and Vanderhaar (2008) examined resistance to multicultural education courses and considered how the structure of these courses could have influenced the resistance that manifested. Through an analysis of multicultural curricula, assessments and interviews, Thomas and Vanderhaar (2008) found a number of instances where the design of the multicultural courses could have contributed to the resistance displayed by students. For example, the students noted "tensions" with course content, which Thomas and Vanderhaar (2008) conclude could have come from "A lack of explicitness, revealed through the analysis of the course-related documents (e.g., syllabi) and consequently in the courses, and the absence of modeling multicultural education in courses" (p. 184). Further, Thomas and Vanderhaar (2008) found that there is a great need for "visible pedagogy where educators model

as they describe the inclusion of multiculturalism through the content and instructional strategies" (p. 186). Thomas and Vanderhaar (2008) found that a lack of this contributed to tensions and resistance among students regarding the "conceptual alignment regarding the meaning and purpose of multicultural education" (p. 186). Building off of this, Thomas and Vanderhaar (2008) found a number of "missed opportunities" to engage in "meaningful dialogue and critical reflection" (p. 189). Largely, Thomas and Vanderhaar (2008) found that, "The implicitness or even absence of multicultural education in most of the program and the challenges brought forth by candidates as they resisted program perspectives provide the basis for these findings" (p. 190).

Preservice Teachers' Racial Perspectives

Another body of literature in research focused on education examines preservice teachers' racial perspectives. Through this body of literature, researchers examine how preservice teachers' racial identities influence their practice. For example, Picower (2009) found that white preservice teachers were highly influenced by their lived experiences when navigating understandings of race in their practice. Through this navigation of race, the white preservice teachers relied on their emotional, ideological and performative whiteness in situations of racial discomfort (Picower, 2009).

Similarly, Plata et al. (2017) examined the preconceived ideas preservice teachers held about the academic achievement of African-American, Hispanic and low-income students. Plata et al. (2017) found that language was considered a factor to negatively influence Hispanic students, while issues like teacher-student cultural conflict and parents' educational expectations were thought to negatively influence African-American students. Because of this, Plata et al.

(2017) contend that more attention needs to be paid towards cultivating cultural competence in teacher education programs.

Finally, Ullman and Hecshb (2011) examined the rate at which preservice teacher candidates of color displayed characteristics of cultural responsiveness compared to their white counterparts. To examine this, Ullman and Hecshb (2011) analyzed how the preservice teachers responded when presented with "a narrative about someone whose life experiences were ostensibly different from their own" (p. 623). Through this analysis, Ullman and Hecshb (2011) found that, "While the teachers of color were more likely to express ideas that hint at evidence of sociocultural consciousness, the vast majority of students...in this study came to their teacher education programs with limited sociocultural consciousness, and with almost no awareness of structural inequities" (p. 624). Because of this, Ullman and Hecshb (2011) assert that an examination of structural inequities and the development of sociocultural consciousness is an imperative part of all teacher preparation programs.

Race/ism in P-12 Teachers' Practice

Another body of literature in research focused on education examines how P-12 teachers understand, address, and interact with race/ism in their teaching practice. For example, Epstein (2019) examined how, when, and if teachers addressed race/ism in their practice. During this examination, Epstein (2019) found that teachers displayed various degrees of interaction with race/ism in their practice. While some teachers minimized the importance of discussing race with their students, others pointed to their school's prescribed curriculum as a barrier to discussing race in their practice (Epstein, 2019). However, some teachers articulated that they feared what would happen if they brought race up to their students, as they wanted to stay "positive" with their students and sought to "move passed divisions of race and class" even though they never

discussed these issues with their students (Epstein, 2019, p. 495). Even still, some teachers indicated that they hoped to include more discussions of race/ism in their practice than they currently do, though they were hesitant to do so given the perceived appropriateness for this topic with their students (Epstein, 2019).

Similarly, Haviland (2008) examined how white teachers approach issues of race/ism with predominantly white students. Haviland (2008) found that the teachers involved in the study often ignored issues of race/ism as they came up in their class. When issues of race/ism were addressed, however, Haviland (2008) found that the strategies that the educators used to engage students in the topic were avoidant in nature.

Copenhaver (2000) found the same type of avoidant nature as Haviland (2008) through an examination of how teachers discussed race with their students. Through this examination, Copenhaver (2000) found a large amount of silence around issues of race in P-12 classrooms, even when racial diversity was present in the classrooms. Copenhaver (2000) observed that even in classrooms where over half of the students were African-American, there was a lack of African-American literature presented to the students. Discussions with teachers revealed that there was fear surrounding discussions of race on behalf of the teachers (Copenhaver, 2000). First, teachers feared how students would respond when discussions of race were introduced. Secondly, teachers worried about "how others will perceive them and about how what they say will be interpreted by children as they go home to share with their parents" (p. 15).

While Copenhaver (2000), Epstein (2019) and Haviland (2008) examined how, when, and if P-12 teachers interacted with race/ism in their practice, Lynn et al. (2010) examined teachers' beliefs about African-American male students. In this analysis, Lynn et al. (2010) found that the teachers blamed students, their families and the students' communities for the

academic underachievement of the African-American males in their school. While this was the overwhelming narrative from the teachers in the school as a whole, Lynn et al. (2010) discussed this phenomenon with a small group of teachers from the school who discussed the negative school climate that existed for teachers who tried to improve the schooling conditions for African-American males at their school.

Similar to Lynn et al. (2010), Hyland (2005) examined how white teachers perceived their role as a teacher of Black students. While all of the teachers involved in the study indicated that they were a "good teacher" of Black students, Hyland (2005) found that the way that the educators negotiated and perceived their "goodness" was directly related to their understanding of what constituted culturally relevant teaching practices and how closely they embodied these practices, whether or not they were in fact culturally relevant practices (p. 450).

The Responsibility of Teacher Education in Examining Race/ism

Another body of literature in research focused on education examines the responsibilities teacher education programs and subsequently, teacher educators, have in addressing race/ism. For example, Merryfield (2000) found that the teacher educators who are seen as the most successful in teaching concepts of multiculturalism are those that have interacted with people that held different cultural beliefs than their own, have had experience with discrimination or injustice, or held a perceived outsider status. Merryfield (2000) noted that teacher educators of color were more likely to identify an experience with discrimination or perceived outsider status compared to their white counterparts. Similarly, the white teacher educators were more likely to cite experiences living abroad and having the ability to interact with individuals with different cultural backgrounds as something that prepared them to teach multicultural course content (Merryfield, 2000).

Baumgartner et al. (2015) explored the importance of preservice teachers being shown what cultural responsiveness looks like in practice. Because of the importance of seeing cultural responsiveness in action, Baumgartner et al. (2015) discussed that it was imperative that preservice teachers "be educated in a university classroom where the teacher educator engages in a culturally responsive practice" (p. 45). To aid in this, Baumgartner et al. (2015) offer eight recommendations for teacher educators to cultivate cultural responsiveness in their practice: (1) understand yourself as a cultural being and recognize how your beliefs shape your interactions with members of various groups, (2) know your teacher candidates' values and experiences and use this information to inform your teaching, (3) select curricular content carefully, (4) use student-centered teaching techniques, (5) create a supportive classroom climate, (6) use performance-based assessment to guide your candidate's professional growth, (7) act as an agent of change, and (8) select clinical settings that model a culturally responsive practice.

As Baumgartner et al. (2015) advocate for more culturally responsive approaches in teacher preparation programs, Matias et al. (2017) are concerned with the emotional toll that discussing issues of race/ism have on teacher educators. Matias et al. (2017) assert that teaching and learning about race/ism is a very emotional process. Because of this, Matias et al. (2017) encourage teacher educators to examine and confront the emotions they experience while teaching about race/ism.

Examining Research on Race/ism in Social Studies Education

Overall, research focused on education largely centers the experiences of preservice and inservice teachers in the examination of race/ism while the responsibility that teacher education programs, and subsequently teacher educators, have in the process–while growing– remains under examined. This trend is similar in research focused on social studies education. Existing

research that examines issues of race/ism in social studies education focus on 1) how issues of race/ism are manifested in social studies curriculum, 2) how race/ism is addressed in P-12 classrooms, and 3) how preservice social studies educators conceptualize and understand race/ism in their practice. While this growing body of literature has begun to acknowledge issues of race/ism in social studies education, the way in which social studies teacher educators conceptualize and interrogate this issue has largely gone unexamined.

Examining Issues of Race/ism in Social Studies Curriculum

A growing body of literature examines how race/ism manifests in social studies curriculum. For example, Rains (2003) examined the "stereotypes and misinformation" that persist about Indigenous populations in social studies curriculum. Through this examination, Rains (2003) notes a number of examples of missing histories, gaps in the Indigenous perspective, and misrepresentations of Indigenous populations. Similarly, Marri (2003) examined three "commonly referenced lesson plan websites" for social studies curriculum around race/ism. In this examination, Marri (2003) found that these sources 1) only examine issues of race/ism when the lesson is centered around people of color, 2) consider race/ism as a historical, versus contemporary and ongoing, event, and 3) ignore institutional racism.

Examining Issues of Race/ism in Social Studies Academic Standards

Another burgeoning body of research focused on social studies education centers on how issues of race/ism are displayed in the academic standards used to guide the teaching and learning of social studies curriculum. In one study examining social studies standards attention to issues of race/ism, Ladson-Billings (2003) contends that while the academic standards that are presented in social studies are "broad enough to allow for the academic freedom and ingenuity of teachers, they may also suggest that issues of race and racism are not particularly urgent in the

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social studies" (p. 7). Similar to Ladson-Billings (2003), Branch (2003) found that though the social studies standards are broad enough to include discussions of race/ism under broad categories like "culture" "individuals, groups, and institutions" "power, authority, and governance", many teachers do not use the standards to discuss issues of race/ism in their practice.

In another examination of curricular standards, Eargle (2016) found that overall, the standards lacked a positive representation of African Americans, and instead focused on negative images of African Americans that perpetuates myths related to slavery. This reality has led social studies educators to examine how these types of deficit perspectives can be addressed through the creation of curriculum that explicitly examines poverty and inequality (Mistry et al., 2011) and the use of counternarratives and critical literacy practices (Demoiny & Ferraras-Stone, 2018). Similarly, Sabzalian, Shear & Snyder (2021) conducted a national study of K-12 civics and government standards and found that colonial logics that seek to jeopardize tribal sovereignty are embedded within standards. While Eargle (2016) and Sabzalian, Shear & Snyder (2021) examined academic standards, Marshall (2003) and examined how the National Council for the Social Studies, the national organization guiding the teaching and learning of social studies curriculum through the development of social studies academic standards, responded to issues of race/ism in their position statements. Through this examination, Marshall (2003) found that NCSS takes a race-avoidant stance on issues of race/ism in their position statements which "deracialized the organization's agenda for democratic citizenship education" (p. 71). Similarly, Demoiny (2020) conducted a critical whiteness analysis of the National Council for the Social Studies position statements and found that the organization takes colorblind stances in their position statements. In the wake of these studies, scholars from the

field of social studies education have petitioned NCSS to take a more critical stance on issues of race and racism, especially in the midst of the Black Lives Matter movement.

Examining Issues of Race/ism in Social Studies Textbooks

An additional body of literature in social studies education research focuses on how issues of race/ism are addressed in social studies textbooks. On this issue, Ladson-Billings (2003) articulates the need to examine how textbooks address, or do not address, race/ism because historically, "an incoherent, disjointed picture of those who are not white" are often presented (p. 4). Shear (2015) found this to be true in an examination of eight P-12 social studies textbooks. In this examination, Shear (2015) found that the textbooks, "presented Indigenous education and the creation of boarding schools as a peaceful end to conflicts between Indigenous Nations and the U.S. government" (p. 13). Shear (2015) also found that the textbooks didn't give space to the Indigenous perspective of these events, and if they were given space, it was relegated to a "sidebar" portion of the text (p. 13). Further, Shear (2015) found that after 1975, there was "little inclusion of Indigenous education in the telling of American history" (p. 13).

Craig and Davis (2015) found a similar, disjointed picture of Indigenous people. Craig and Davis (2015) "conducted a content analysis of six secondary U.S. History textbooks from different time periods in order to track the narrative of violence, to explain the discursive shift within that violent narrative, and to expose the symbolic exclusion of the Indigenous peoples of North American from texts and the purposes of such exclusion" (p. 89). Through this examination, Craig and Davis (2015) found that "Indigenous peoples are situated within a context of violence in textbooks" both historically and contemporarily (p. 107).

This disjointed and incoherent picture is found throughout social studies textbooks, as Gay (2003) found. Through an examination of textbooks commonly used in the preparation of

preservice social studies educators for their attention to issues of race/ism. Gay (2003) found that the textbooks either "avoided racism entirely" or they treated the issues "superficially and sporadically" (p.123). This is problematic, especially given the incomplete racialized content found in P-12 social studies textbooks, as demonstrated by Shear (2015) and Craig and Davis (2015).

Because of the disjointed and incomplete picture created by social studies textbooks, some educators opt to bring in supplemental resources into the curriculum. Vickery & Rodriguez (2021) examine how the inclusion of historical narratives of Black women could demonstrate the intersectional roles of racism and sexism throughout history as a way to disrupt traditional, white hegemonic ways of understanding history. Similarly, Gates et. al. (2020) interrogated the prevalence of whiteness in picture books recommended by the National Council for the Social Studies. The analysis of the picture books revealed that the books recommended by the National Council for the Social Studies had pervasive constructs of whiteness through "evasiveness, historical isolations, portrayals of white saviors, and tokenistic uses of marginalized populations" (p. 139). As such, even well-meaning educators utilizing sources outside of the social studies textbook could inadvertently be perpetuating messages of pervasive whiteness (Gates, et. al., 2020).

Addressing Race/ism in P-12 Classrooms

A body of literature in social studies research examines how race/ism is addressed in P-12 classrooms through the examination of 1) P-12 social studies educator's pedagogical considerations towards race/ism, 2) P-12 educators' mindsets towards race/ism, and 3) analysis of P-12 social studies curriculum.

P-12 Social Studies Educators' Pedagogical Considerations Towards Race/ism

Studies that examine P-12 social studies educators' pedagogical considerations towards race/ism do so through an examination of the process that teachers undergo to address race/ism in their curriculum (Childs, 2014; Davis, 2007; Parkhouse & Massaro, 2019) or by examining why a teacher decided to address, or not address, race/ism in their practice (Oto & Chikkatur, 2019).

Studies (Childs, 2014; Castro, Hawkman & Diaz, 2015; Davis, 2007; Parkhouse & Massaro, 2019) that examine the process that teachers undergo to address race/ism in their curriculum articulate this process with the hopes that other educators can replicate the race-oriented practices in their teaching contexts. For example, Parkhouse and Massaro (2019) examined how two social studies teachers approached social justice education and found that when teachers were explicit about their instruction or made a point to facilitate discussion around social justice issues and issues of race/ism, students became empowered to address these issues. Parkhouse and Massaro (2019) articulate this process in hopes that other teachers will engage in it, "and encourage their students to do so as well" (p. 30). Similarly, Childs (2014) examines the integration of popular culture into social studies curriculum to help students examine issues of race. In doing this, Childs (2014) encourages other educators to implement popular culture to assist students in exploring issues of race in the social studies classroom.

Davis (2007) similarly examines the role that schools, teachers, and the high school social studies classroom can play in helping students develop positive racial identities. Davis (2007) asserts that teachers "can help students achieve a positive racial identity by (1) understanding students' racial and cultural backgrounds, (2) providing students with a more diverse, multicultural curriculum, and (3) generating cooperative learning between students" (p. 209). In doing this, Davis (2007) encourages teachers to facilitate race-based conversations

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among students and pushes for further investigation into how schools can help facilitate positive racial identities among and between students.

In the same vein, Castro et al. (2015) explored how one teacher taught about race/ism in an elective social studies course about race and racism. This study shows the importance of constructing a space for discussions around race/ism to occur through sharing and allowing students' experiences to be acknowledged. Building off this, Crowley (2015), King and Finley (2015), Vickery et al. (2015), Garrett and Segall (2015), Howard (2003) explore how educators can bring issues of race/ism to the forefront of existing social studies curriculum.

While some social studies educators are seeking to implement pedagogical strategies that aid in the teaching of race/ism, Chandler and Branscombe (2015) explored how three white male social studies teachers' embodied whiteness in their pedagogical approaches to teaching colonization. Chandler and Branscombe (2015) found that the white educators "often misrecognize[d] the power of 'natural' and common-sense explanations of America's race-based history" (p. 61). Chandler and Branscombe (2015) categorize the three educators' pedagogical approach to teaching social studies as "White Social Studies" (WSS). Chandler and Branscombe (2015) identify the educators as demonstrating WSS due to their protection of the "white code" through silence around race and American exceptionalism and by perpetuating white dominance by mentioning race and oppression but never discussing it in depth (p. 61).

While some studies focused on the process behind implementing curriculum focused on race/ism, Oto and Chikkatur (2019) examined *why* a teacher decided to create an affinity group for students of color. After an educator implemented "curriculum that was culturally affirming for students of color by de-centering Whiteness", there was a growing presence of "white students' resistance" that created the need for a space for students of color (p. 145). While the

teacher hoped to enact the group within the social studies classroom, the dynamics of the class and time constraints placed on the teacher, made it necessary for the group to gather outside of class. Through this research, Oto and Chikkatur (2019) encouraged teachers to think about how they can enact culturally responsive and sustaining pedagogy while maintaining a safe learning environment for all students, while simultaneously encouraging students to engage in critical dialogue.

Further, some studies seek to understand the tensions that P-12 social studies teachers feel when disrupting notions of whiteness in their practice. For example, Gallagher (2020) examines how teachers negotiate their desires to incorporate racially conscious curriculum into their teaching, yet despite their desires, the enacted pedagogy did not fully embody the antiracist ideals the educators were striving for because the pedagogy ultimately recentered whiteness. Similarly, Cutrara (2020) found that without a constant commitment to disrupting the white gaze, whiteness can be re-centered in discussions of race and racism in the classroom. Along these lines, Oto (2020) explores how P-12 students engage in performative allyship when confronted with issues of race and racism by their teachers. In light of these performances, Oto (2020) urges educators to engage in continual disruption of whiteness in their practice.

P-12 Social Studies Educators' Mindsets Towards Race/ism

Some studies examined P-12 social studies educators' mindsets towards race/ism. For example, in researching how one teacher facilitated discussions of race/ism in his practice, Hawkman (2019) found that the teacher's mindset around race/ism was critical. Foundational to this teacher's facilitation of discussions of race/ism were his 1) "understanding that race is not a static identity but rather is rooted in social realities" (p. 225) 2) persistence and continual self-

reflection on race/ism, including the educator's own racial identity 3) a persistent

acknowledgment of race/ism (Hawkman, 2019).

Similarly, Martell and Stevens (2017) found that educators who self-identify as "race-conscious" have beliefs and mindsets that 1) "describe their personal and professional experiences as a major influence on their race-conscious beliefs and views of practice", 2) "teachers have learned how to navigate the different racial experiences of the students in their classrooms, while teachers in racially segregated contexts (predominately White, Black, or Latino) emphasized the importance of teaching their students about others" and, 3) "despite the teachers' regular integration of race related issues into their required and elective courses, they expressed a desire to have more opportunities to teach about race" (p. 249).

In another analysis of educator mindsets around race/ism, Summer (2014) critically reflected on the changes she made in her practice after being called out as racist by a parent. Through this reflection, Summer (2014) describes the changes she made to her practice which include 1) interrupting deficit perspectives, 2) talking explicitly about race, 3) critiquing literature she uses in her classroom, and 3) the implementation of counternarratives.

Pre-service Social Studies Educators' Conceptualizations and Understanding of Race/ism

A body of literature in social studies research examines how race/ism is addressed with pre-service social studies educators. In this body of literature, studies focus on either 1) pre-service social studies educators' self-efficacy around content knowledge in teaching about minoritized and marginalized groups or 2) how pre-service social studies educators address and examine race/ism in their practice.

Social Studies Teachers' Self-Efficacy Around Content Knowledge in Teaching About
Marginalized Groups

Studies have examined preservice social studies educators' self-efficacy in teaching about marginalized groups (Hubbard & Swain, 2017; Kenna & Poole, 2017). In one study, Kenna and Poole (2017) found that while preservice social studies educators were confident in their overall pedagogical skills leaving their teacher preparation program, they felt their lack of subject knowledge of minoritized groups made them unprepared to teach about Asian nations (Kenna & Poole, 2017). Similarly, Hubbard and Swain (2017) found that pre-service teachers "held limited content knowledge and sociopolitical critical thinking needed to teach the Civil Rights Movement's civic significance and were conflicted by wanting to both empower students and withhold information" (p. 217). Hubbard and Swain (2017) also found that some teachers in the study were afraid to discuss past injustices because of the power dynamics in schools between parents, teachers and administration, and worried that they would seem biased in their teaching.

How Pre-Service Social Studies Educators Address and Examine Race/ism

Another body of research in social studies examines how pre-service social studies educators address and examine race/ism in their practice. Martell (2016) explored how mainly white pre-service educators discussed race in their practice and found that pre-service educators could either be categorized by avoiding, diminishing or addressing topics relating to race in their practice. Further, while the pre-service teachers cited courses on urban education, social studies methods, and student teaching as important to teaching them about race, Martell (2016) found that teacher preparation programs accounted for no real change in the preservice teachers practice around race. However, Brown (2011) argues that pre-service social studies teachers' silence and/or avoidance around race, like Martell (2016) found, is related to the limited

historical knowledge they hold about the topic and is not necessarily because they are approaching the topic of race/ism from a place of resistance. Similarly, Barnes (2017) found that pre-service social studies teachers held shallow understandings of community and utilized race-avoiding practices in a Community Inquiry Project that was meant to encourage pre-service teachers to have a deeper understanding of their teaching context. Finally, in examining pre-service social studies teachers' approaches to discussing race in their practice, Demoiny (2017) found that 1) a pre-service teacher's degree to which they discussed race in their practice was related to their personal background, 2) many pre-service teachers wanted to teach about race in their practice but were hesitant to do so because of the perceived challenges in doing this, 3) many pre-service teachers couldn't articulate how they intended to discuss race in their practice and, 4) many pre-service teachers couldn't articulate how they were taught to teach about race in their teacher preparation program.

In the same vein, some studies examine how pre-service social studies educators address and examine whiteness in their practice. For example, Buchanan (2015) found that preservice social studies teachers were accepting of unpacking their white privilege and acknowledged racism when they explored these issues through historical inquiry. Similarly, Crowley and Smith (2015) analyzed the experiences of a cohort of predominantly White pre-service social studies teachers as they discussed race and whiteness in relation to education. Crowley and Smith (2015) found that the pre-service teachers were unable to consider race as a structural phenomenon and they used their personal experiences to make sense of race and Whiteness. Walker and Newlove (2020) contend that social studies teachers and teacher educators have a responsibility to disrupt the social reproduction of whiteness in schools by confronting the history of domination and

oppression enacted by white people and encourage teacher educators to disrupt epistemologies of whiteness and ignorance in white preservice teachers early and often.

Addressing Race/ism Among Teacher Educators

Research that details how social studies teacher educators think about and disrupt issues of race/ism in their practice focuses largely on three areas: 1) critical reflections that teacher educators have engaged in, and 2) theoretical considerations of race/ism, and 3) considerations of how teacher educators pedagogically encourage preservice teachers to enact antiracist pedagogies in their practice.

Social studies teacher educators have engaged in critical reflection of their positionality and how this positionality influences their teaching. For example, Vickery (2021) conducted a critical autoethnographic study through a Black feminist lens that examined how she navigated teaching and learning as a Black woman. Through this reflective analysis, Vickery (2021) contends that Black and Brown educators are deeply influenced by their cultural memories, which can provide them with strength when engaging in school spaces that do not reflect or affirm their cultural experiences. McDonald (2021) also reflects on her positionality as a Black woman from a predominantly white, southern Appalachian area teaching in a southern, predominantly Black, rural area. Through this reflection, McDonald (2021) asserts that it is imperative for Black educators to learn about, engage with, and utilize culturally relevant pedagogical practices throughout their teacher education programs. Further, McDonald (2021) encourages other educators to engage in critical reflection as a means of disrupting personal biases within their classroom practice. Similarly, critical reflection has been used by social studies teacher educators (Kenyon, 2020; Martell, 2015; Mitchell, 2020) to interrogate their approach to enacting racially conscious pedagogy and curriculum. Martell (2015) interrogated

his approach to culturally responsive social studies education as a white male teacher educator. Throughout his teaching career, Martell (2015) found that the biggest shifts in his mindset and practices came as a result of being "confronted with and by his own whiteness" (p. 42). Additionally, Martell (2015) found that as he continued to question his beliefs, his practice began to change, which are sentiments echoed by Mitchell (2020).

These reflections, even if not documented in research articles, have led social studies teacher educators to theoretically articulate their approach to disrupting issues of race/ism in their practice. For example, An (2020) considers how social studies teacher educators can take an AsianCrit approach to social studies education that seeks to disrupt anti-Asian racism and white supremacy in social studies teaching and learning. An (2020) contends that incorporating an AsianCrit approach to teaching and learning social studies is imperative given that "the hegemonic whiteness in teacher education accentuates the marginalization of Asian American knowledge and perspectives in preparing future teachers, which leads to teachers who enter K-12 classrooms with little understanding of anti-Asian racism" (p. 19). Similarly, Busey and Dowie-Chin (2021) urge those invested in the field of social studies education to engage in a BlackCrit examination of citizenship that seeks to problematize conceptualizations of citizenship that ignore the anti-Black sentiments that persist in society. In seeking to further disrupt conceptualizations of whiteness in social studies education, King (2019) conceptualizes black historical consciousness, which seeks to "examine how people not only understand Black history but also, and maybe more prominently, what it means to be Black in a historic sense" (p. 371). King (2020) uses this understanding to conceptualize a framework of Black historical consciousness, which "emphasizes pedagogical practices that seek to reimagine the legitimacy, selection, and interpretation of historical sources" (p. 337). King's (2020) framework for Black

historical consciousness is grounded by six principles that King (2020) asserts should be incorporated into curriculum and pedagogy: 1) systemic power, oppression, and racism, 2) agency, resistance and perseverance, 3) Africa and the Diaspora, 4) joy and love, 5) Black identities, and 6) Black historical contention.   Meanwhile, Seay (2020) articulates a theoretical framework of racial historical consciousness which seeks to make engagement with history more equitable. Through this framework, Seay (2020) seeks to deconceptualize the way history education is enacted by complicating the use of counternarratives by white educators through considerations of positionality.

This level of reflection is also apparent in Smith, et. al.'s (2021) conceptualization of a threshold concept pedagogy for engaging preservice social studies teachers in antiracist teaching. Through the threshold concept pedagogy, Smith et. al. (2021) suggest that social studies teacher educators can encourage preservice teachers to engage in antiracist teaching by placing preservice teachers in a liminal space as they confront new knowledge around antiracist practices that expands their thinking and pedagogy. Similarly, An & Rodriguez (2022) encourage social studies teacher educators to consider how they pedagogically and curricularly address anti-Asian violence, especially amid the COVID-19 pandemic. As a result, An & Rodriguez (2022) assert that social studies teacher educators and P-12 teachers have a responsibility to teach and engage in racial literacy. A part of teaching and engaging in racial literacy is understanding how to disrupt notions of whiteness with K-12 students, as is discussed by Burgard (2020), who developed a framework for interrogating whiteness in K-12 social studies field trips. Gibson (2022) similarly embodies the notion of disrupting traditional pedagogies by pushing back against the use of deliberative pedagogies in civic education, as such pedagogies are traditionally rooted in white normative ideals of discursive democracy. To this end, Gibson (2022) urges

social studies teacher educators to reject approaches to teaching and learning social studies that reinforce inequities, even if they are considered exemplar pedagogies within the field. Similarly, Shanks and Hall (2020) urge social studies teachers to reconsider traditional approaches to teaching economics that avoid issues of race through a critical race theory view of economics standards and pedagogical approaches.

This critical approach to pedagogy is encouraged by Boucher (2020), who contends that the field of social studies education must do more to acknowledge and disrupt notions of whiteness in the field. This sentiment is embodied in work by Rodriguez and Swalwell (2022). Rodriguez and Swalwell (2022) created a comprehensive social studies methods book entitled *Social Studies for a Better World: An Anti-Oppressive Approach for Elementary Educators*, which intentionally draws from work by Indigenous women, Black women, and other women of color who Rodriguez and Swalwell (2022) contend that "academic gatekeepers have ignored, exploited, or appropriated for far too long" (p. xi). This sentiment is apparent throughout the book, which provides comprehensive curricular and pedagogical considerations for social studies teachers through a lens that considers issues of race, racism, power, and oppression in its variety of forms.

While the majority of research in social studies doesn't focus *solely* on the role of teacher educators in facilitating discussions and examinations around race/ism, some studies do briefly discuss the role teacher educators' play. For example, some research briefly touches on the challenges that teacher educators have in interrogating issues of race/ism in their practice in relation to student engagement and outcomes (Brown, 2011; Brown & Kraehe, 2010; Crowley & Smith, 2015; Melnick & Zeichner, 1998) and other research has touched on aspects that teacher educators they feel they could improve on when developing projects that aim to get pre-service

teachers to examine race/ism (Barnes, 2017; Schmidt & Kenreich, 2015). In these works, while the focus is not the role of the teacher educators, the discussion of the teacher educators' role in the outcomes of the study point towards an acknowledgement that teacher educators must interrogate the role they play in developing racially conscious and critical educators. It is this reality, paired with the continued lack of self-efficacy of preservice teachers to enact racially conscious curriculum and pedagogy, that led Demoiny (2017) to call for the further study of the role of teacher educators in preparing pre-service teachers to examine and discuss issues of race in P-12 settings.

Chapter 3: Methodology

The assassination of minoritized and marginalized histories, stories and perspectives in social studies curriculum, textbooks and standards, paired with the apparent avoidance of social studies teacher educators to examine their practice as it relates to issues of race/ism, points to the need for further examination of how teacher educators understand, conceptualize, and interact with issues of race/ism in their practice. To present this research, I begin with a positionality statement followed by my theoretical perspective as it is informed by critical race theory and critical whiteness studies. I then explain my research design, followed by an explanation of my use of critical discourse analysis and small stories research as research methods. From there, I explain my approach to data collection, data analysis, and my considerations towards trustworthiness, credibility and ethics.

Positionality

The way I approach this research is impacted by my perceived insider and/or outsider position with the population –teacher educators – I am working with, especially regarding my age, educational attainment, and race.

First, I am 27 years old, which is younger than many teacher educators. Additionally, I am a doctoral student and the teacher educators have already earned their doctorate. Many of the teacher educators in the study have extensive experience in the field of education. This age and experience gap may lead to preconceived ideas of the aims of my work, my intellectual ability, and the validity or relevance of my work. While my age and educational attainment may gain me an outsider status with my participants, the fact that I have P-12 teaching experience may gain me insider status. However, while my age and experience gap may be a factor for some, I would be remiss to not consider how the historic avoidance of issues of race/ism in social studies education could influence my study. While I have taken immense time to delve into the topic of race/ism as it interacts with social studies education, some of my participants may not have the same level of knowledge on this topic which may lead to feelings of intimidation about my perceived level of knowledge on this topic. Regardless, my study design addresses these possible preconceived ideas through the use of multiple methods, including extensive interaction between participants and me, which will help me build rapport between myself and my participants while obtaining critical information for the study.

The way I approach my work is also influenced by my lived experiences as a mixed-race Black woman. I have often had to navigate my insider and outsider status as a biracial individual and I am continually conscious of the fact that, upon first glance, it may not necessarily be clear which racial group one should "assign" me to. Mohan and Chambers (2010) articulate this idea when they state that, "multiracial individuals often live their lives in a negotiation between insider and outsider status as they navigate rigid conceptions of racial and ethnic categories – categories which often leave little room for individuals who do not fit 'neatly' within them" (p. 274). Since my study will be dominated by the presence of white individuals, I am anticipating

that I will be perceived as an outsider to their white experience. This is an important concept as I interrogate my positionality in this work because of the race-of-interviewer-effect (see O'Brien, 2011). Since I will be questioning ideas of whiteness, as a mixed-race Black woman, with predominantly white individuals, the findings of my research may not accurately reflect the true interactions that the teacher educators have with whiteness in their work due to the race-of-interviewer effect. My study design attempts to address this, however, through the use of multiple methods like interviews, content analysis of syllabi, classroom observations and educator self-reflections.

However, I acknowledge that my perceived outsider position is not stagnant, but fluid, due to the nature of my study. Through continued, extensive interaction with the participants, I began to gain some insider position with participants, which is a testament to the fact that "the insider position is not static and durable but is indeed dynamic" (Young, 2004, p. 191). Throughout our conversations and interactions, some commonalities between myself and the participants–particularly the Black and Brown women participants– created bonds between us throughout the interview process and beyond. I have stayed in contact with many of the Black and Brown women in my study and have begun to consider many of them mentors. This relationship has spoken to the fluid nature of the insider position; as my relationship with the Black and Brown women in my study developed, so too did my insider position as an interviewer with these individuals.

My awareness of not only my positionality but the fluidity of the insider and outsider position also led me to incorporate multiple contact points with participants. I intentionally created a series of three individual interviews to allow myself and the participants to develop familiarity with one another. Similarly, the interviews asked increasingly personal questions;

while the first interview asked participants to detail their K-12 education and what led them to be a social studies teacher educator, the last interview asked participants to not only identify a moment where they encountered discussions of race and racism in their practice, but to interrogate how they responded to that moment. My hope in doing this was to allow participants the chance to get to know me and gain a level of comfortability in conversing with me prior to being asked to critically reflect on issues of race and racism.

I also made considerations for my positionality in the way I scaffolded the data analysis. Because of my previous personal experience with race and racism in my own education, as discussed in the introduction, I wanted to privilege the voices and experiences of my participants through the entire research process. Thus, I chose to utilize InVivo coding. Further, my own experiences with race and racism have shown me that someone's experience with race/ism is deeply personal and nuance. Therefore, I built in multiple rounds of coding and analysis to allow the nuances of individuals' experiences to be fully recognized. This is achieved through the use of two rounds of InVivo coding, the use of a concept map for analysis, and the use of critical discourse analysis to give richer understanding and nuance to participants' perspectives and experiences.

Theoretical Perspective

In social studies research, topics of race/ism are typically approached through the lens of critical race theory (CRT) and critical whiteness studies (CWS). These approaches are often utilized to center conversations around racial inequities, examine the pedagogical strategies of P-12 social studies educators through a racial lens, and explore how race is discussed with pre-service social studies educators.

Critical Race Theory

CRT originated in legal studies from the work of legal scholars Derrick Bell, Alan

Freeman, and Richard Delgado to address the effects of race and racism, with the goal of

implementing social justice (Crenshaw, 1995; Delgado & Stefancic, 2001). CRT was introduced

to the field of education by Ladson-Billings and Tate (1995) and is based on five main tenets: (a)

counter-storytelling, (b) the permanence of racism, (c) Whiteness as property, (d) interest

convergence, and (e) the critique of liberalism (DeCuir and Dixson, 2004). In research focused

on education, critical race theory is used to focus on the fact that race is a lingering aspect in

curriculum, policies and procedures that make up what we know as education (Ladson-Billings,

2003). For example, Koonce (2018) draws upon CRT to reflect on how she, as an African-

American professor, interacted with her Latino/a students. Through the lens of CRT, Koonce

(2018) is able to acknowledge that her dismantling of hegemonic whiteness in her curriculum

and interactions with her students led to the building of caring relationships between her and her

students. Similarly, Lee (2018) utilized CRT to understand the racialized experiences of African-

American students at a predominantly white institution (PWI) of higher education. Through the

lens of CRT, Lee (2018) illuminates the racialized experiences that students at PWI's experience,

and acknowledges differentiated advising strategies to account for these racialized experiences.

In social studies research, CRT is used as a theoretical framework to either 1) identify research

that includes aspects of race, 2) delineate the researcher's philosophical approach to the research,

or 3) frame research through a critical methodological lens.

Critical Race Theory as an Acknowledgement of Race. Some social studies research

uses critical race theory as an *acknowledgement of race*. While many of these studies use CRT in

addition to other theoretical or methodological perspectives, some studies attempt to base all

theoretical and methodological perspectives on critical race theory even when CRT may not fully

support all aspects of the research. Unlike studies that use critical race theory as a critical methodological lens or philosophical framework, the studies that use CRT as an acknowledgment of race do not draw upon any tenets of critical race theory besides the acknowledgement that race and racism is fluid and pervasive in our society. Because of this, many of the studies that I term as using CRT as an *acknowledgement of race* fail to embed the tenets of CRT throughout their work, and instead use it to merely acknowledge that race is a factor in their research.

Some studies (Buchanan, 2015; Martell, 2015) use critical race theory along with other critical perspectives, namely critical whiteness studies, as theoretical perspectives in their research. In these cases (Buchanan, 2015; Martell, 2015), CRT is used as a theoretical framework to articulate the fact that race is going to be centered in the study. For example, while Buchanan (2015) uses CRT to acknowledge the fact that race is a fluid structure in U.S. society, Buchanan (2015) acknowledges that CWS is the primary lens of the study. In another example, Martell (2015) used CRT to examine teaching that aimed to discuss race, but no justification was given for CRT as a theoretical perspective other than the teacher was *trying* to teach about race. Overall, the research by Martell (2015) was mostly focused on the journey of a White educator becoming more culturally conscious and implementing culturally responsive teaching practices into their teaching, which made critical whiteness studies more salient throughout the research than CRT.

Unlike Martell (2015) and Buchanan (2015) who use CRT alongside CWS, some studies use CRT as a *sole* theoretical approach to center discussions of race in their research. For example, Vickery et al. (2015) used a CRT approach to analyze how state standards addressed, or didn't address, race. To do this, Vickery et al. (2015) drew on the notion of the *permanence of*

racism to question how race is depicted in economics, world geography, and the C3 Framework. While Vickery et al. (2015) focuses on the permanence of racism, there is no discussion of the power dynamics that influence how knowledge is, or isn't valued, which would have added an essential critical perspective for their examination of curricular standards. To this end, while CRT is certainly relevant for the study presented by Vickery et al. (2015), not only does the use of CRT, as presented, as a sole theoretical framework fail to encompass all critical aspects of the study, the use of CRT is not visible in the methods or analysis of the study.

Similar to Vickery et al. (2015), Martell (2016) uses CRT as a sole theoretical framework to indicate research that is centered on race. Martell (2016) explored how mainly white pre-service educators discussed race in their practice. Through this study, Martell (2016) categorized acknowledgements of race by pre-service teachers as either avoiding, diminishing, or addressing topics relating to race in their practice. Further, while the pre-service teachers cited courses on urban education, social studies methods, and student teaching as important to teaching them about race, Martell (2016) found that teacher preparation programs accounted for no real change in the preservice teachers practice around race. Though the study was primarily focused on the reflections and practices of white pre-service teachers, there was little discussion as to how their whiteness potentially influenced their practice. To this end, similar to the study conducted by Vickery et al. (2015), not only does the use of CRT as a sole theoretical framework fail to encompass all critical aspects of the study, the use of CRT is not visible in the methods or analysis of the study.

Critical Race Theory as a Philosophical Framework. Some research in the field of social studies uses CRT as a *philosophical framework*. Researchers (Chandler et al., 2015; Craig & Davis, 2015; Eargle, 2016; Ender, 2019; King & Finley, 2015; Rosiek, 2019) who use CRT as

a philosophical framework use CRT as a way to give readers an understanding of the underlying philosophical assumptions and beliefs the researchers have–especially regarding race–as it pertains to their research. Unlike researchers who use CRT as a critical methodological lens, here the use of CRT may not appear in the researcher's methods.

One example of the use of CRT as a philosophical framework is found in research done by Chandler et al. (2015) that uses CRT "as a philosophical stance about race and pedagogy that allows for a richer understanding of race within social studies" (p. 155). Similarly, Craig and Davis (2015) argue that CRT is necessary in their research because it gives a framework for centering race. Further, research (Rosiek, 2019) has drawn on CRT's tenet *permanence of racism* to justify the need for studies that investigate issues related to race and education.

Additionally, Rosiek (2019) used CRT as a philosophical perspective to justify their research topic. In this study, Rosiek (2019) examined racial resegregation in public schools. Drawing on CRT's acknowledgement of the pervasive nature of race/ism in our society, Rosiek (2019) assert that his study was necessary due to the permanence of racism in our society. While Rosiek (2019) used CRT as a philosophical perspective for his research, he did not use critical race theory in his approach to methods, however, instead opting for a posthumanist philosophical methodology.

King and Finley (2015) use CRT as a philosophical approach to examine "historical and contemporary economic influences of the Federal-Aid Highway Act of 1956 (FAHA)" (p. 195). Through their research, the authors posit a CRT approach to teaching economics that defines "CRT in economics as the ability to understand and critique economic systems, recognize the inherent racism existent within the U.S. free market or capitalistic system, and enact strategies that overcome obstacles presented by racist economic systems" (p. 203). Through the tenets of

1)racism realism in economic thinking, 2) whiteness as property, 3) interest convergence, 4)intersectionality and 5) voice or counter-narrative the authors outline how social studies teachers can teach the FAHA through these tenets. While King and Finley (2015) used CRT as a philosophical concept throughout their research, they didn't use any concepts of CRT in their methods.

Further, Eargle (2016) used CRT to examine how South Carolina's history standards discuss slavery and African-Americans through a dominant narrative that doesn't accurately depict slavery and the contributions of African Americans throughout history. After a thorough content analysis of the standards, the author considers how counter-storytelling through a critical race theory lends could be used to teach alongside the standards. While Eargle (2016) used CRT as a philosophical concept throughout their research, they didn't use any concepts of CRT in their methods.

Similarly, Craig and Davis (2015) used CRT paired with TribalCrit as a framework to examine how Indigenous people are portrayed in textbooks. Craig and Davis (2015) used CRT to go beyond using CRT in their study to center race, and were instead using it to highlight the inequalities around power and knowledge, as it pertains to race/ism. Craig and Davis (2015) argue that CRT gives a framework for centering race in order "to understand the inequalities that exist in schools and schooling" and to better understand how to "identify and transform systems of oppression" (p. 96). For the purpose of their study, Craig and Davis "use CRT to view...how groups are constructed within a social space and held there by institutional practice" (p. 99). While Craig and Davis (2015) used CRT as a theoretical framework, however, aspects of CRT were not present in their methods.

In another study, Ender (2019) used philosophical concepts of CRT to examine how two educators use counternarratives in their social studies classes. Through the examination of the educators' practices, Ender (2019) offers possibilities for using counternarratives in social studies through the use of hip-hop and positive images of minoritized people and groups. While Ender (2019) used critical race theory as an exploratory basis into his research, the use of CRT did not reflect in the methods he used.

Overall, while research (Chandler et al., 2015; Craig & Davis, 2015; Eargle, 2016; Ender, 2019; King & Finley, 2015; Rosiek, 2019) that draws on CRT as a philosophical framework attempts to center race in their studies by utilizing CRT, the use of critical race theory is not present in the methods of the study. This is present in the use of single methods, like a content analysis of standards (Eargle, 2016) or individual interviews (Ender, 2019), that is used in an attempt to give an in-depth, critical analysis of a topic. This use of methods allows for continued avoidance of a *deep* critical analysis of racist structures.

Critical Race Theory as a Critical Methodological Lens. Some research (Castro et al., 2015; Schmidt & Kenreich, 2015) in the field of social studies education has used CRT as what I term to be a critical methodological lens. Through this lens, the researchers examine a topic, develop critical methods, and critique existing structures and practices through the perspective of critical race theory. Studies that use CRT as a critical methodology imbed the tenets of critical race theory throughout the design, methods and analysis of their research.

For example, Castro et al. (2015) examined educators' use of counter-storytelling, their understanding of interest convergence as it relates to white supremacy, and to what extent educators' acknowledged race and racism in their social studies class. Drawing upon tenets of CRT, Castro et al. (2015) justified the need for deeper examination into teachers' practices and

understandings around counter-storytelling, interest convergence and acknowledgement of race and racism. Drawing upon concepts and methodologies in Critical Race Theory, Castro et al. (2015) implemented multiple methods to analyze the experiences and practices of one Latino teacher. Further, through their analysis Castro et al. (2015) attempted to expose and disrupt racist structures in social studies teaching and curriculum while offering other teachers and researchers suggestions on how to do the same. Overall through their research Castro et al. (2015) implemented CRT throughout the design, implementation and analysis of their research.

Another example is found in Schmidt and Kenreich (2015), who use CRT to examine how preservice teachers examine equity and racial representations in their teaching contexts. Schmidt & Kenreich (2015) specifically draw on CRT methodologies to examine how people "negotiate racial representations in space" (DeCuir & Dixson, 2004) through the implementation of a spatial equity project (p. 232). Through the use of the spatial equity project, teachers examined issues of equity in their teaching contexts in ways that centered the voices and experiences of people of color. Further, aspects of CRT are present in the analysis of the research as Schmidt and Kenreich (2015) consistently attempts to disrupt racist structures while offering other teachers and researchers methods on how to do the same. Overall, through the spatial equity project, Schmidt and Kenreich (2015) implemented CRT throughout the design, implementation and analysis of their research.

Overall, research that uses CRT as a critical methodological lens draws upon tenets of critical race theory from the onset of the study. This is present in the way that studies center tenets of CRT in the framing of their research questions, which sought to examine the racialized experiences of teachers (Castro et al., 2015) and questioned how preservice teachers examine equity and racial representations in their teaching contexts (Schmidt & Kenreich, 2015). Further,

studies that utilize CRT as a critical methodological lens utilize multiple methods, ensure triangulation of data and develop methods in a way that seeks to center counter-narratives and racialized mindsets (Castro et al., 2015; Schmidt & Kenreich, 2015). Lastly, studies (Castro et al., 2015; Schmidt & Kenreich, 2015) that center CRT as a critical methodological lens attempt to expose and disrupt racist structures through their research while offering suggestions on how other teachers and researchers in education can do the same in their practice.

Critical race theory was conceptualized to address the systemic nature of race/ism in legal studies (Crenshaw, 1995; Delgado & Stefancic, 2001). In research focused on education, critical race theory is used to focus on the fact that race is a lingering aspect in curriculum, policies and procedures that make up what we know as education (Ladson-Billings, 2003). However, while some studies in social studies research utilize critical race theory for its original purpose (i.e., to address systemic issues of race/ism in education), many studies conflate critical race theory with surface level discussion of race/ism. Since my research does seek to examine an aspect of the systemic nature of race/ism in social studies education through the examination of pedagogical practices and curriculum, I do not feel that my research can fully adopt all aspects of critical race theory due to the whiteness of my participants. One foundational aspect of critical race theory is counter-storytelling. Counter-storytelling was conceptualized to "tell the stories of those people whose experiences are not often told" as a way to "challenge the majoritarian stories of racial privilege (Solorzano & Yosso, 2008, p. 32). Since my participants are predominantly white, the use of storytelling to highlight racially marginalized voices is most apparent through my articulation of stories of my Black and Brown participants paired with the problematization of whiteness in my findings and discussion. To aid in this critique of whiteness, I turn towards critical whiteness studies.

Critical Whiteness Studies

While the majority of studies around whiteness and race/ism in social studies research use critical race theory as a theoretical perspective, a growing body of research draws upon critical whiteness studies. Critical whiteness studies focuses on using interdisciplinary approaches to understand how people conceptualize ideas of whiteness (Matias et al., 2014). There are three prevalent themes of CWS: problematizing the normality of hegemonic whiteness (Matias et al., 2014), a lack of acknowledgement of whiteness as a perpetuating mechanism of racism (Allen, 2001; Leonardo, 2009; Matias et al., 2014), and silence as a demonstration of white privilege (Mazzei, 2004, 2008, 2011). Unlike social studies research that draws on critical race theory, when critical whiteness studies is utilized in social studies research, it is used primarily as a critical methodological lens.

Critical Whiteness Studies as a Critical Methodological Lens.

In social studies research, CWS is mainly used, as I term, a *critical methodological lens*. Like research in social studies that utilizes critical race theory as a critical methodological lens, research in social studies that uses critical whiteness studies as a critical methodological lens uses CWS in a way that imbeds the tenets of CWS in the design, methods and analysis of the study.

Research that uses CWS as a critical methodological lens draws upon tenets of critical whiteness studies from the onset of the study. This is present in the way that studies center tenets of CWS in the framing of their research questions, which sought to examine the pedagogical whiteness of social studies teachers (Chandler & Branscombe, 2015) and the way that white teachers navigate their white cultural and racial identity (Barnes, 2017; Buchanan, 2015; Crowley & Smith, 2015) Further, studies (Barnes, 2017; Buchanan, 2015; Chandler &

Branscombe, 2015; Crowley & Smith, 2015) that utilize CWS as a critical methodological lens utilize multiple methods, ensure triangulation of data and develop methods in a way that seeks to expose and interrogate structures of white privilege and white supremacy. Lastly, studies (Barnes, 2017; Buchanan, 2015; Chandler & Branscombe, 2015; Crowley & Smith, 2015) that center CWS as a critical methodological lens attempt to expose and disrupt racist, white supremacist structures through their research while offering suggestions on how other teachers and researchers in education can do the same in their practice.

Towards a Racialized Conceptualization of Education Framework

Overall, the use of CRT and CWS as theoretical perspectives has some similarities and differences that can be observed through an analysis of research that draws on these perspectives. First, whether CRT or CWS is utilized, the methodology of the research is often triangulated and narrative in nature. That is to say that the studies use multiple methods and these methods often seek to uncover the narratives of those being studied. However, the methods that are used in CRT are more counter-narrative in nature, in that they seek to uplift minoritized and marginalized voices while the narratives in CWS are often seeking dominant, white perspectives. Similarly, both CRT and CWS are employed to analyze aspects of race in research. However, the manner in which this is done greatly differs between CRT and CWS. For example, research that focuses on CRT places the focus on minoritized and marginalized communities as the focal point of the study. However, research that focuses on CWS places an analysis of whiteness at the center of the study. Further, while CRT provides a framework for centering the voices of minoritized and marginalized people and groups, it does not provide a thorough framework for analyzing the practices and mindsets of white teachers. Similarly, while CWS provides a framework for analyzing the practices and mindsets of white teachers, it does not provide a

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thorough framework for centering the voices of minoritized and marginalized people and groups. Since this research is examining the practices of primarily white teacher educators, I needed a way to critically examine their practices as they are influenced by their racial and cultural whiteness *while continuing to center* the voices and perspectives of minoritized and marginalized people and groups which is imperative to me as a scholar and researcher of color.

Thus, for the purpose of this research project I draw on what I am terming a *Racialized Conceptualization of Education Framework* (RCEF), which bridges critical race theory and critical whiteness studies as a means to make sense of conversations and pedagogical considerations on race and racism in the classroom. The intertwining of critical race theory and critical whiteness studies seeks to strengthen the multifaceted lines of inquiry that illuminate the rich and complex stories of the teacher educators engaged in this research. This intertwining of CRT and CWS disrupts the balance of racial inquiry work that seeks to make sense of the influences of race and racism in the classroom, as this intertwining makes visible that there is nothing clean or precise about the influences of race and racism; the effects are messy, chaotic, and yet deeply connected to one another. As such, the bridging of critical race theory and critical whiteness studies is necessary to make sense of how a predominantly white teaching population centers issues and topics of race and racism in the classroom, while illuminating the structural inequities that allow the perpetuation of race evasiveness in pedagogical and curricular considerations, and examine how these inequities influence the pedagogical and curricular decisions of Black and Brown teachers. To effectively do this, RCEF draws on work in CRT and CWS to examine the practices and mindsets of white educators while centering the voices of minoritized and marginalized groups through the following tenets: 1) counter-storytelling (CRT), 2) the permanence of racism (CRT), 3) whiteness as property (CRT), 4) the normality of

hegemonic whiteness (CWS), 5) lack of acknowledgement of whiteness as a perpetuating

mechanism of racism (CWS), 6) silence as a demonstration of white privilege (CWS).

RCEF draws on the examination of critical whiteness studies' theorizations of the

normality of hegemonic whiteness, lack of acknowledgement of whiteness as a perpetuating

mechanism of racism, and silence as a demonstration of white privilege. First, the normality of

hegemonic whiteness from CWS questions why whites often fail to acknowledge the role they

play in perpetuating ideas of whiteness, especially as they continue to benefit from systems that

actively perpetuate white norms (Matias et al., 2014; Lipsitz, 2006; Thandeka, 2009). Through

this tenet, RCEF seeks to understand how educators examine their whiteness, especially as it is

enacted in their practice to either perpetuate or dismantle white ways of thinking, knowing and

being. RCEF also acknowledges that the refusal or lack of examination of one's whiteness is a

demonstration of white privilege, and the practice of not examining ones' whiteness inflicts harm

on students of color. Secondly, RCEF draws on the lack of acknowledgement of whiteness as a

perpetuator of racism from CWS, which asserts that whiteness supports racist institutions and

systems, and failing to interrogate this fact perpetuates racism (Allen, 2001; Leonardo, 2009;

Matias et al., 2014). Through this tenet, RCEF seeks to understand how teachers either

acknowledge whiteness to dismantle racist structures and ideas, or remain silent around issues of

whiteness to perpetuate racist structures and ideas. RCEF also acknowledges that silence around

issues of whiteness is equitable to the perpetuation of it, and even the most well-intentioned

individuals can inflict harm through the use of silence. Finally, RCEF draws on the idea that

silence around whiteness is a form of white privilege from CWS. RCEF seeks to draw on the

idea of silence around race/ism to examine why teachers may remain silent around issues of

race/ism, and to understand if there are situations where teachers may or may not choose to

remain silent over others. RCEF also acknowledges that the ability for someone to remain silent around issues of race/ism is a form of white privilege that is not afforded to minoritized groups and individuals that are forced to allocate time and energy to issues of race/ism on a daily basis.

While critical whiteness studies illuminates the ways that white teacher educators can engage and leverage their whiteness pedagogically and curricularly, it tells an incomplete story. First, critical whiteness studies does not unearth how this leveraging and engagement in whiteness further marginalizes Black and Brown students and educators. Further, while critical whiteness studies acknowledges the role of whiteness in institutions, it looks at the influence of whiteness in institutions only through the ways that white people leverage and engage whiteness in institutions for their own benefits; it does not allow us to understand how the prevalence of whiteness within institutions marginalizes or influences Black and Brown teacher educators.

Even more pertinent, however, the centering of whiteness in an already overwhelming white field of study like social studies is problematic because it further takes away from the experiences and histories of racially marginalized and minoritized groups and individuals. Vickery and Duncan (2020) illuminate this reality by stating that, "the field of social studies education is covered in whiteness and the white gaze: from the overwhelming whiteness of the social studies curriculum and the civic knowledge that is taught and learned within K-16 classrooms, to the ways in which Black, Indigenous, and People of Color (BIPOC) are essentialized within the U.S. historical narrative that renders their lives and histories unrecognizable (Montecinos, 1995)" (pp. xvi). To this end, Vickery and Duncan (2020) echo the call by bell hooks (1994) to examine whiteness, but to position this examination within the larger reality of structural racism and marginalization of Black and Brown individuals and groups.

To position discussion of whiteness within the larger reality of structural racism and marginalization of Black and Brown individuals and groups, RCEF draws on counter-storytelling, the permanence of racism, and an understanding of whiteness as property from critical race theory. CRT's use of counter-storytelling allows us to "analyze the myths, presuppositions, and received wisdoms that make up the common culture about race and that invariably render Blacks and other minorities one-down" (Delgado, 1995, p. xiv). RCEF implements counter-storytelling by highlighting the voices and experiences of minoritized and marginalized groups even when white voices are being analyzed. In doing this, RCEF seeks to highlight the implications of centering white voices without acknowledging the voices, experiences, and histories of minoritized and marginalized people and groups. RCEF acknowledges that highlighting white voices–even the name of anti-racist or social-justice orientated work–while failing to acknowledge the voices of minoritized or marginalized people is problematic and only perpetuates ideas of white superiority by further suppressing voices or minoritized and/or marginalized people.

Additionally, RCEF draws on the permanence of racism from CRT to understand that racism is permanent and systematic, and is used as a way to organize and carry-out functions in society (Bell, 1987; Ladson-Billings, 1998; DeCuir & Dixson, 2004). In RCEF, the permanence of racism is used to question the structures and organizations that make up our society and understands that if racism is a permanent and systematic structure in our society, then no structure or organization is exempt from the darkness of racism and the hard labor that comes with anti-racist and social justice-orientated endeavors. RCEF also acknowledges that even individuals or organizations that consider themselves to be anti-racist or social justice-orientated are not exempt from the continual work of being anti-racist and/or social justice-orientated, as it

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is an ongoing process that an individual or organization must go through. To mitigate this hyper-focus on whiteness, RCEF acknowledges whiteness as a "problem" only when positioned in a broader context that places the well-being of minoritized and marginalized populations at the forefront. For example, in a study focused on the achievement of a predominantly Black student population, it is worth noting that the majority of the teachers of these students is white. However, the whiteness of the teachers is only being discussed because of the historical educational disenfranchisement experienced by Black students at the hands of white teachers. Therefore, the whiteness of the teachers in the study is only being acknowledged given the importance of their whiteness in respect to the well-being of the Black students.

Finally, RCEF draws on the idea of whiteness as property from CRT, which asserts that whiteness in the United States can be considered property because of the way race and racism has been made permanent in society (Harris, 1995). This use of whiteness as property manifests in the way whiteness is "use[d] and enjoy[ed]" by those who have whiteness, and the fact that those who have whiteness have the "right of exclusion" towards those not owning whiteness (DeCuir & Dixson, 2004, p. 28). RCEF draws on whiteness as property to question the practices and policies of individuals and groups, however unassuming or well-intentioned, and examines how the design and implementation of the practices and policies perpetuates ideas of white supremacy. RCEF also acknowledges that even policies that are developed with the best of intentions can be racist and inflict trauma on students of color.

The use of critical race theory in RCEF provides a much-needed extension to critical whiteness studies, as it illuminates the ways that structural inequities permeate the pedagogical and curricular decision making of teacher educators. However, Ladson-Billings (2021) cautions that critical race theory cannot be used to emphasize issues of race in educational research

without attending to broader legal and social structures that allow issues of race and racism to be perpetuated (p. 193). In contemplating Ladson-Billings' (2021) assertion that scholars must engage with broader legal and social structures when engaging in critical race research, I argue that contemporary discussions of race and racism in the social studies classroom through a critical race lens cannot be fully realized without acknowledging the hyper-fixation on whiteness. It is this cyclic relationship, outlined in Figure 1 below, that illuminates the necessity of both critical race theory and critical whiteness studies in this research.

Figure 1. The Cyclical Relationship Between Critical Whiteness Studies and Critical Race Theory
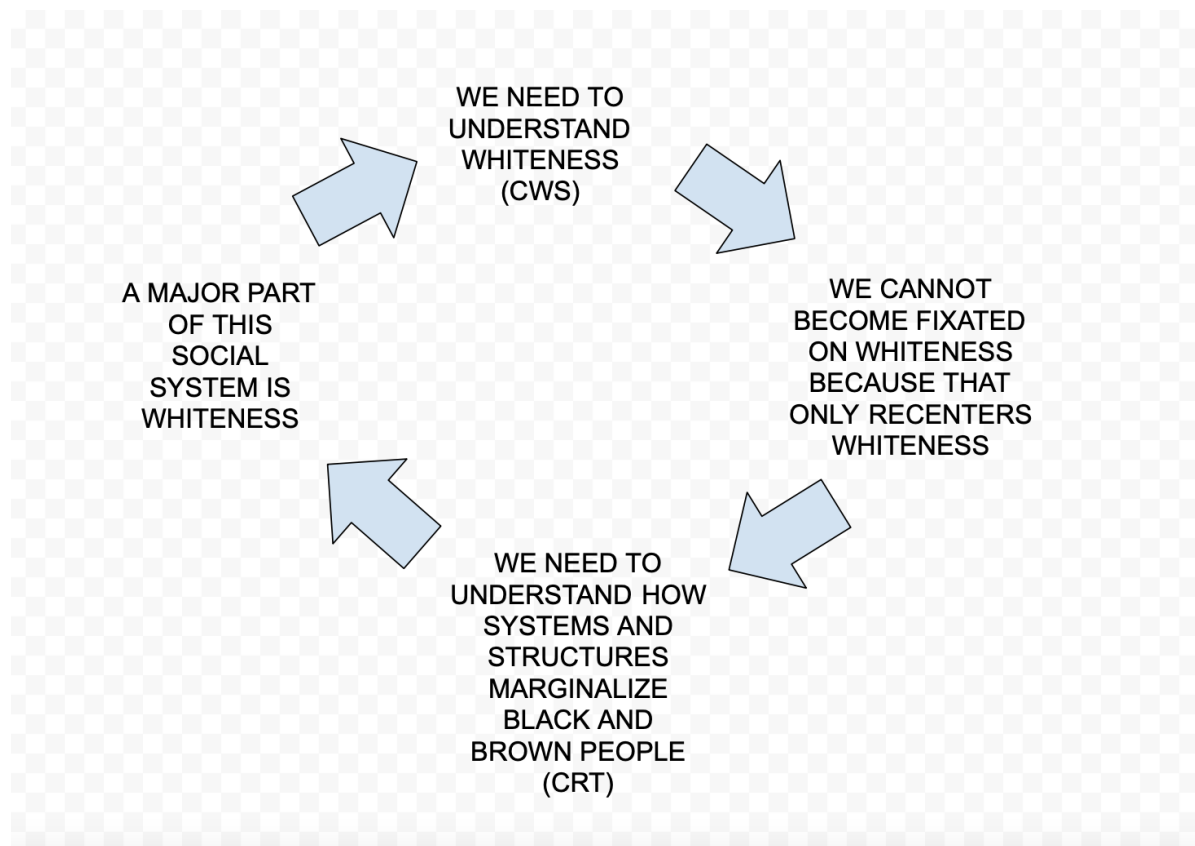
While critical whiteness studies are necessary to illuminate the ways that whiteness is engaged with and leveraged, we must position conversations of whiteness within the broader context of the ways that systems continue to marginalize Black and Brown individuals (bell

hooks, 1994; Vickery and Duncan, 2020). Thus, we turn to critical race theory to provide that centering, but we cannot fully understand how these systems operate without a thorough understanding of the ways that whiteness has been leveraged by systems and individuals. This cyclical relationship became more potent than I had originally anticipated throughout the process of this research as I sought to strike a balance between understanding how whiteness operates in the teacher educators practice and my desire to center Black and Brown voices and experiences. I believe that the cyclical nature of RCEF works in harmony with the rich and complex stories of the teacher educators engaged in this research to provide an expanded view of how their stories interact with education and society more broadly.

Research Design

The following section will outline my approach to qualitative research in this study, followed by an explanation of my use of critical discourse analysis and small stories research as research methods.

A Qualitative Approach to Research

The research conducted for this study draws upon qualitative research methods. Marshall and Rossman (2016) outline five aspects of qualitative research: 1) it typically "takes place in the natural world", 2) it typically "draws on multiple methods that respect the humanity of the participants of the study", 3) it typically "focuses on context", 4) it is typically "emergent and evolving rather than tightly prefigured", and 4) it typically is "fundamentally interpretive" (p. 2). This study will embody all five of these aspects in some way. First, this study is occurring in the natural world by evaluating teacher educators and their lived experiences as they happen in the classroom. This study is also drawing on multiple methods, including individual interviews, a focus group interview, and content analysis of course syllabi. Additionally, this study is greatly

concerned with the context that the teaching and learning events are occurring, and I (as the researcher) recognize that the context of the events greatly influences the events and must be considered in the analysis of the data. Additionally, the collection of the data will be emergent in nature and the analysis of the data will take an inductive-to-deductive approach, allowing findings to emerge naturally from the data. Lastly, there is a great understanding that my interpretation of the data is influenced by my bias as a researcher, and therefore is interpretive in nature. To account for this, member checking will occur with participants.

To further articulate the relevance of qualitative methods for this study, Bhattacharya (2017) describes three main goals of qualitative research: to either understand, interrogate, or deconstruct. When a researcher is attempting to "understand someone's experiences" they "conduct a study where s/he collects all relevant information surrounding the experience and reports with" with the goal to "simply understand and explore in an in-depth manner and not to generalize" (Bhattacharya, 2017, p. 19). When a qualitative study seeks to "interrogate" an issue, the study does so to "highlight issues of inequities and marginalization" while seeking a "workable solution" (Bhattacharya, 2017, p. 19). When a qualitative study seeks to "deconstruct" then the study attempts to "break apart assumptions and stereotypes" held by groups or society (Bhattacharya, 2017, p. 19). This study leans towards Bhattacharya's (2017) qualitative approach of "interrogation". While this study is attempting to understand social studies teacher educators' experiences with teaching race/ism, it does so understanding that the teacher educators' positionality does not allow them to remain neutral in the delivering of curriculum centered on race/ism.

According to Marshall and Rossman (2016), research that is approached using a critical lens "seeks to discover and create, often collaboratively, knowledge that benefits those

marginalized from the mainstream" (p. 268). Qualitative research is a good approach to this type of work because qualitative methods are grounded in the lived experiences of people (Marshall & Rossman, 2016), and focuses on context (Rossman & Rallis, 2012). In examining the lived experiences of individuals, qualitative research seeks to understand, interrogate and/or deconstruct "assumptions" and "stereotypes" (Bhattacharya, 2017, p. 19).

Specifically, this study will take a phenomenological approach to qualitative research. Phenomenological studies "seek to explore, describe, and analyze the meaning of individual lived experience" (Marshall & Rossman, 2016, p. 17). Further, phenomenological approaches to research "explore what a particular experience means for people who have experienced a shared phenomenon so that the structure of the experience can be understood and the essence of the experience can be abstracted" (Bhattacharya, 2017, p. 27). Phenomenology is essential for this study as phenomenological studies "require participants to reflect on their experiences in as much detail as possible as part of experiencing a phenomenon" (Bhattacharya, 2017, p. 27).

Examining My Approach Towards Critical Discourse Analysis and Small Stories Research

In considering a qualitative approach for this study, it was important for me to adopt research methods that paid attention to language usage, silencing, social context, and positioning of participant voices in the research process due to the contentious history social studies education has around issues of race/ism. Because of this, I examined multiple approaches to qualitative micro-analysis including narrative analysis, portraitures, counter-storytelling, critical narrative analysis, nexus analysis, discourse analysis, critical discourse analysis and small stories research.

Narrative Analysis

The first approach to qualitative micro-analysis that I explored was narrative analysis. Narrative analysis involves the examination of narratives, or stories, to understand an experience or perspective (Robertson, 2017; Souto-Manning, 2014). Through the exploration of narratives researchers can begin to understand how individuals make sense of events and rationalize actions (Robertson, 2017; Souto-Manning, 2014).

To make sense of narrative analysis, Connelly and Clandinin (2016) outlined three "commonplaces" of narrative inquiry: temporality, sociality, and place. The first commonplace, temporality, is based on the understanding that the narratives being explored do not happen in a vacuum but are rather positioned within past lived experiences of the individual story teller (Connelly & Clandinin, 2006). The second commonplace, sociality, understands that anybody engaging in the use of narrative analysis must be mindful of the individual context of the narrator (Connelly & Clandinin, 2006). This is to say that each person has a unique perspective of the story they are telling that is informed by their "personal conditions" such as "feelings hopes, desires, aesthetic reactions, and moral dispositions" as well as "social conditions" like "environment, surrounding factors and forces, people and otherwise" that influence an individual's narrative (Connelly & Clandinin, 2006, p. 480). The third commonplace, place, involves an understanding of the physical place that the story took place (Connelly & Clandinin, 2006). To build on the three commonplaces of narrative inquiry, Clandinin et al. (2007) developed a seven-point framework for engaging in narrative analysis. The framework presented by Clandinin et al. (2007) gives attention to how and why narrative inquiry should be utilized, how researchers should be mindful of their positionality when engaging in narrative analysis, and how narratives should be presented. Through an examination of the "commonplaces" (Connelly & Clandinin, 2006) and "frameworks" (Clandinin et al., 2007) of narrative analysis, it is apparent

that narrative analysis can be used to make sense of how stories are positioned in broader discourses and contexts, though it does not allow for a thorough analysis of power and positioning within these narratives (Souto-Manning, 2014).

Overall, narrative analysis was appealing to me initially because it has the potential to give me more insight to the nuances of the larger themes that would emerge during my initial round of coding by illuminating individual stories (Robertson, 2017). Through this telling of stories, individual voices and perspectives are given space. I believe that giving individual voices and perspectives space is important in my future research because of the way an individual's lived experiences with, and understanding towards, race/ism can influence their practice. However, while attention would be given to individual stories, the question of whose stories get power and privilege in narrative analysis largely goes unanswered. This is problematic for my research given the history of race/ism in research as a whole, which has predominantly silenced Black and Brown voices (Hull et al., 1982), but especially in social studies education research where issues of race/ism are either understudied or largely go ignored (Busey & Waters, 2016; Ladson-Billings, 2003).

The fact that issues of race/ism in social studies education research are under examined is just the tip of a larger, problematic iceberg that renders the use of narrative analysis insufficient for my research. In considering the use of narrative analysis, I have to consider that the voices that are placed at the forefront of research in social studies education are predominantly white due to the fact that a staggering 87% of P-12 social studies teachers and 86% of social studies teacher educators and researchers, are white (Busey & Waters, 2016). Further, this predominantly white field has not given adequate attention towards the exploration of issues around race/ism in social studies education (Ladson-Billings, 2003), which has allowed white

supremacy to exist in social studies curriculum (Marri, 2003; Rains, 2003), curricular standards (Branch, 2003; Eargle, 2016; Marshall, 2003), textbooks (Craig & Davis, 2015; Gay, 2003; Shear, 2015), and practice (Castro et al., 2015; Childs, 2014; Davis, 2007; Parkhouse & Massaro, 2019). Given this historical lack of attention towards issues of race/ism and white supremacy in social studies education, I was mindful of how the approach to micro-analysis I choose gives attention to the silencing of marginalized perspectives and I did not feel as if narrative analysis gave the amount of depth necessary for this research.

Additionally, since issues of race/ism are not regularly interrogated in social studies education and research, I have to be mindful of the ways that individuals who chose to participate in my study may exhibit various levels of resistance to the discussion of race/ism in their practice. Through an examination of the "commonplaces" (Connelly & Clandinin, 2006) and "frameworks" (Clandinin et al., 2007) of narrative analysis, it is apparent that narrative analysis can be used to make sense of how stories are positioned in broader discourses and contexts, though it does not allow for a thorough analysis of power and positioning *within* the conversation (Souto-Manning, 2014). This is a shortcoming that is critically detrimental to my future research due to the nature of resistance towards issues of race/ism in education. As Dunn et al. (2014) found, resistance to discussing race/ism can occur in overt ways (i.e., the use of explicitly racist statements) but also in more subtle ways (i.e., silence or the use of coded, racial language). Because of this, it is imperative that I have some level of attention towards language usage in my analysis, and I do not believe that narrative analysis gives enough attention to the language that is utilized in the telling of stories. Because of the lack of examination of silencing, privileging and language usage in traditional narrative analysis, I decided that narrative analysis was not sufficient for my future research.

Portraitures

In considering a method of qualitative micro-analysis that gives voice to silenced perspectives, I was drawn to the use of portraitures as a method of micro-analysis. Through the use of narrative descriptive analysis, portraitures seek to highlight the strength and "goodness" (Lawrence-Lightfoot, 2005) of marginalized perspectives while identifying ways that challenges are overcome (Chapman, 2005). Lawrence-Lightfoot (2005) outlined five components of portraiture: context, voice, relationship, emergent themes, and the aesthetic whole. Throughout these five aspects of portraiture, consideration is given towards the positionality of the researcher, as a critical aspect of portraiture research is the acknowledgement that researchers do not have the ability to be unbiased in any aspect of their research (Lawrence-Lightfoot, 2005). Because of this, attention is paid to the ways that the researcher's positionality with the research subject and participants influences their approach to data collection, analysis and presentation (Chapman, 2005).

Portraiture pays attention to silencing, voice, and power in a way that traditional narrative analysis does not. However, the use of portraiture still does not allow for the deep analysis of language that I believe is critical in this research. While I could pair portraiture with an approach to qualitative micro-analysis that lends well to the analysis of language usage, the initial intention of portraiture in educational research dissuades me from doing so. While the attention portraiture research pays towards silencing, voice, and power in research was appealing, the initial intention of portraiture research was to counter the "marginalization and sterilization" of the voices and perspectives of "teachers, administrators, and students in school" (Chapman, 2005, p. 28). Sara Lawrence-Lightfoot, now an Emily Hargroves Fisher Research Professor at the Harvard Graduate School of Education, believed that the way educational research was

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conducted privileged the voice of the researcher over those being studied within schools, which

resulted in her developing a form of analysis (i.e., portraiture) that would privilege the voices of

teachers, administrators and students in the context of education research (Chapman, 2005;

Lawrence-Lightfoot, 2005). Though I appreciate the attention towards silencing, voice, and

power in portraiture research, I believe that the use of portraiture to examine the perspectives and

experiences of teacher educators and researchers-the very people that Sara Lawrence-Lightfoot

wanted to take power away from- would be an egregious contamination of portraiture research.

For this reason, I did not believe that portraiture was an appropriation method of micro-analysis

for this research.

Counter-storytelling

My exploration of narrative analysis and portraiture research led me to consider the

power of individual stories in my research, which compelled me to find a method of storytelling

that fits the specific context that my research is situated within. Since I was considering using

aspects of critical race theory (CRT) in my theoretical framework, I was drawn to consider the

use of counter-storytelling since it is a commonly used method in CRT. Critical race theory

originated in legal studies from the work of legal scholars Derrick Bell, Alan Freeman, and

Richard Delgado to address the effects of race/ism, with the goal of social justice (Crenshaw,

1995; Delgado & Stefancic, 2001). Critical race theory was introduced to the field of education

by Ladson-Billings and Tate (1995) and is based on five main tenets: (a) counter-storytelling, (b)

the permanence of racism, (c) Whiteness as property, (d) interest convergence, and (e) the

critique of liberalism.

Solorzano and Yosso (2008) define counter-storytelling as a "method of telling the stories

of those people whose experiences are not often told" as a way to "challenge the majoritarian

stories of racial privilege (p. 32). To this end, Solorzano and Yosso (2008) outline four purposes of counter-stories: 1) Build community among "those at the margins of society," 2) challenge predominantly white, majoritarian perspectives, 3) give insight to the realities of marginalized individuals and groups, and 4) show that the understanding of counter-stories allows the construction of a "world that is richer than either the story or the reality alone" (p 36). Core to the use of counter-storytelling as a qualitative research method is the understanding that researchers must engage in a level of theoretical sensitivity towards the marginalized perspectives they are seeking to give voice to (Solorzano & Yosso, 2008).

I found that the potential use of counter-storytelling in my research had many of the same implications as the use of portraiture. First, attention is given towards silencing, voice, and power in a way that traditional narrative analysis does not which would benefit my research. However, similar to portraiture, there is still a lack of analysis of language usage that I feel is essential to my research. More importantly, however, the use of counter-storytelling is not appropriate for my research given what I hypothesize the racial demographics of my participants will be. While my participants may have a narrative to tell that pushes back on the traditional, race-avoidant narrative of social studies education, counter-storytelling was created to tell the stories of racialized realities and perspectives that have been, and continue to be, marginalized (Crenshaw, 1995; Ladson-Billings & Tate, 1995; Solorzano & Yosso, 2008). Because of this, the use of counter-storytelling to tell the stories of predominantly white research participants would be an unschooled decision as a researcher.

Nexus Analysis

Another method of micro-analysis that I gave consideration to was nexus analysis. Nexus analysis is concerned with the human action that takes place, rather than focusing on the

exploration of language or culture (Scollon & Scollon, 2007). Nexus analysis is predicated on the understanding that while there is a relationship between discourse and action, there are limits in solely analyzing text and discourse if a researcher seeks to understand a complex, sociocultural phenomena (Lane, 2014). Because of this, one of the key pieces of nexus analysis is participant observation, though nexus analysis often includes participant observation and some level of text and discourse analysis (Lane, 2014; Scollon & Scollon, 2004).

While I agree with nexus analysis researchers on the limits of analyzing text and discourse, participant observation is outside of the scope of this study given geographic (i.e., distance between participants and myself), financial (i.e., lack of funding to access participants) and global health (i.e., COVID-19) considerations. Because my methods do not allow for participant observation, I determined that nexus analysis was not sufficient for my study. Even if I was able to do participant observation, however, nexus analysis would still present shortcomings for my research. First, there is little explicit mention to how issues of power and silencing are addressed in nexus analysis. This is problematic given the sociohistorical considerations I have previously addressed with social studies education. Additionally, nexus analysis does not inherently promote the analysis of language usage, though it would complement it greatly. Because of this, I would have to pair nexus analysis with a method of micro-analysis that allowed a close examination of language usage given the avoidance of race/ism prevalent in social studies education, as I mentioned previously.

Small Stories Research

After looking at a number of approaches to narrative analysis including portraitures, counter-storytelling and nexus analysis, I ultimately utilized small stories research for this research. Small stories research was conceptualized to counter dominant methods of narrative

analysis that privilege long, comprehensive, narrator-led stories and methodologically draws from conversation analysis, biographical research, and sociolinguistics (Georgakopoulou, 2006; Georgakopoulou, 2015). Small stories research pushes again traditional "big stories" that "tend to present deceptively coherent, settled, thought-out lives and selves", instead opting to show the "messiness, performativity, incompleteness, and fragmentation" of individuals' identities and lived experiences (Georgakopoulou, 2015, p. 264). Small stories research posits that researchers should examine stories that have been on the margins of research, which has historically left critical stories and perspectives under-studied (Georgakopoulou, 2006; Georgakopoulou, 2015). In telling these marginalized narratives, small stories are not necessarily chronological and are usually small in length (Georgakopoulou, 2007). Small stories research is predicated on the understanding that individuals benefit from constructing stories, and how an individual makes meaning of a story may change over time because stories are shaped by the social contexts they are experienced within and retold in (Georgakopoulou, 2006; Georgakopoulou, 2015). Additionally, small stories research rests on the ability and willingness of researchers to consider their positionality in small stories research, especially as it pertains to discourse with research participants and how stories are co-constructed within research contexts (Georgakopoulou, 2006; Georgakopoulou, 2007; Georgakopoulou, 2015).

Small stories research focuses on three levels of analysis: the ways of telling, the sites and the tellers. In paying attention to the "ways of telling", small stories research considers how stories are set and told within broader sociocultural contexts (Georgakopoulou, 2015). The analysis of the "site" of the story involves an understanding of the physical and social place that the story took place (Georgakopoulou, 2015). To this end, it is important that researchers not only understand the current context in which the story is being told, but also the context in which

the event was originally experienced. Lastly, small stories research places an emphasis on understanding the storyteller as not only "characters in their tales" but as "members of social and cultural groups and individuals with specific biographies, including habits, beliefs, hopes, desires, fears, etc." (Georgakopoulou, 2015, p. 258).

Within the genre of small stories research, there are three subgenres: breaking news stories, projections and shared stories (Georgalou, 2015). Breaking news stories are small stories that are told in real time, as the events are still unfolding, while projects are stories that are told as a premonition of events to come (Georgalou, 2015). In contrast, shared stories are stories that recount past experiences of the narrator (Georgalou, 2015). I anticipate using shared stories in my future research as I ask teacher educators to recount past experiences teaching about race/ism.

Through my exploration of small stories research, I found that it gives the attention to voice, power and privilege that were missing in narrative analysis. Small stories research gives voice and space to stories that have been left on the margins of research due to scarcity, length or lack of perceived importance (Georgakopoulou, 2015). This conceptualization of what constitutes a marginalized story or perspective fits my research well, as my participants are not necessarily marginalized on the basis of race (as is the case with counter-storytelling) or institutional power (which is the case with portraitures). Instead, my participants are marginalized in the way they approach their practice pedagogically and conceptually, as attention towards issues of race/ism are not given a substantial voice in traditional social studies education research (Busey & Waters, 2016; Ladson-Billings, 2003). Additionally, small stories research considers issues of power in research and insists on deep reflection and consideration towards researcher positionality in the co-creation of stories (Georgakopoulou, 2006;

Georgakopoulou, 2007; Georgakopoulou, 2015). Through this consideration, the voice of the participant should be privileged in the presentation of research. Like other forms of narrative analysis I explored, small stories research does not explicitly promote the analysis of language usage, though it would complement it greatly due to the rich narratives that emerge from small stories research. Because of this, I decided to explore methods of discourse analysis that would allow for a close examination of language usage given the avoidance of race/ism prevalent in social studies education.

Discourse Analysis

While small stories research allows me to be attentive towards the narratives that emerge within my research, I still needed a method for analyzing various forms of discourse within my data. Namely, I thought the sole use of a form of narrative analysis would not lend well to the analysis of course syllabi and focus group conversations. Though I understand that I could use small stories research to analyze my focus group transcripts by focusing on the stories that emerge within the focus group, I thought that the lone use of a form of small stories research would leave gaps in my analysis of data, specifically in understanding the conversational exchanges that the research participants were having with one another in the focus group.

To fill in this gap in data analysis, I turned my attention towards discourse analysis. Harris (1952) conceptualized discourse analysis as the way language and culture interact within and beyond the formation of a sentence. After Harris' (1952) conceptualization of discourse analysis, it was modified and utilized in a number of research subjects and now is generally understood to be a comprehensive research method that analyzes verbal and written texts for the ways in which they have been structured, but also how discourse is situated within social and

historical contexts (Jorgenson & Phillips, 2002; van Dijk, 1993). Because of this, texts play a role in perpetuating the very reality they are manifested from (van Dijk, 1993).

There is no one approach to discourse analysis. Therefore, it takes the form of pedagogic discourse (Bernstein, 1990), discourse theory (Mouffe & Laclau, 1985), critical discourse analysis (Fairclough & Wodak, 1997; van Dijk, 1993), among many other variations. After an examination of approaches to discourse analysis, I decided my focus would be on critical discourse analysis. Namely, I decided that I had to move beyond traditional discourse analysis because the way it was originally conceptualized did not adequately account for the influence of sociocultural and historical power dynamics on language usage.

Critical Discourse Analysis

In explaining the use of critical discourse analysis (CDA), Wodak and Meyer (2009) explain that CDA is not necessarily concerned with studying a linguistic unit, but rather the social contexts that texts are created and understood within. This, Wodak and Meyer (2009) argue, is one of the major differences between discourse analysis and critical discourse analysis. Like in discourse analysis, Fairclough et al. (2004) explain that in CDA, "discourse is never solely linguistic" and can include a copious amount of written and verbal texts (p. 5). Through the analysis of various texts, CDA seeks to "produce and convey critical knowledge that enables human beings to emancipate themselves from forms of domination through self-reflection," and in doing so "seek not only to describe and explain, but also to root out a particular kind of delusion" (Wodak & Meyer, 2009, p. 7). Foundational to CDA is the understanding that all discourse is situated within historical contexts, therefore an approach to analysis of language that considers this positioning is needed as language is influenced by the context it is situated within (Fairclough, 2012; van Dijk, 1993; Wodak & Meyer, 2009). To this end, van Dijk (1993)

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contends that researchers have to be mindful of how they position themselves in conversations with research participants.

What was most appealing to me about CDA is that I could use it as a method of qualitative micro-analysis in itself to analyze focus group interview transcripts and course syllabi, but I could also use a CDA approach to the analysis of small stories that emerge within my research. By layering critical discourse analysis and small stories research, individual voices and perspectives are given space and acknowledged through various levels of sociohistorical contexts (Fairclough, 2012; van Dijk, 1993; Wodak & Meyer, 2008). Additionally, through the use of CDA issues of power and privilege, both contemporarily and historically, are acknowledged throughout the analysis of both narratives and discourse (Fairclough, 2012; van Dijk, 1993; Wodak & Meyer, 2009). This is essential for my research given the history of race/ism in research as a whole, but especially in social studies education research where issues of race/ism are understudied (Busey & Waters, 2016; Ladson-Billings, 2003). Similarly, the use of CDA allows for attention towards power and positioning within discourse (Fairclough, 2012; van Dijk, 1993; Wodak & Meyer, 2009). This is a critical attribute for my research given the various ways resistance manifests in discussions of race/ism in education, as I discussed earlier in regards to the study conducted by Dunn et al. (2014). A final attribute of critical discourse analysis lends itself to my study not only methodologically, but theoretically as well. Critical discourse analysis seeks to free individuals from various forms of racist, classist, sexist, act. domination instead of a merely critiquing domination (Rogers, 2014; Wodak & Meyer). This resonated with my theoretical approach, which layers elements of critical race theory and critical whiteness studies, because through these frameworks I recognize that acknowledgement of oppression is only the first step towards liberation. For me, the examination of teacher educators'

practices is a means towards action. Therefore, I ultimately utilized a combination of small stories research and critical discourse analysis in this research.

Population Selection

The participants in this study are social studies teacher educators at various colleges and universities across the United States and Canada. Eleven social studies teacher educators were recruited via convenient sampling and email invites, for participation in this study. Specifically, email invites were sent through the American Educational Research Association (AERA) Social Studies Research SIG, AERA Teaching History SIG, AERA Division F-History and Historiography. Additionally, recruitment fliers were posted on the College and University Faculty Assembly of the National Council for the Social Studies (CUFA) message board and the CUFA Facebook group. These organizations were selected due to the high concentration of social studies teacher educators within these organizations. The email invites included a recruitment flier as well as written details that expressed the "who, what, where and why" of the study (Marshall & Rossman, 2016, p. 107).

Of the participants recruited, five identified as male and six identified as female. Additionally, seven identified as white, one identified as Palestinian Arab, one identified as Hispanic, one identified as Pakistani and Filipina, and one identified as Black. Three of the participants are employed at their institution at the Associate Professor rank, while the remaining eight participants are employed at the Assistant Professor rank. All participants worked with preservice social studies educators as a part of their appointment and taught at least one social studies methods course during the data collection period.

Table 1. Demographics of Participants

Pseudonym	Gender	Participant-Identified Racial and Cultural	Tenure Rank

			Disclosures	
Jacob	Male	White	Assistant Professor
David	Male	White, Irish & Ukrainian	Assistant Professor
Ingrid	Female	Palestinian Arab	Assistant Professor
Tara	Female	Hispanic	Assistant Professor
Beth	Female	White	Assistant Professor
Hank	Male	White	Associate Professor
George	Male	White	Assistant Professor
Alia	Female	Pakistani & Filipina	Assistant Professor
Dawn	Female	White	Associate Professor
Steve	Male	White	Associate Professor
Samantha	Female	Black	Assistant Professor

Access, Role, and Rapport

In working with my participants, attention towards access, role, and rapport are given. Marshall and Rossman (2016) assert that "the success of qualitative studies depends primarily on the interpersonal skills of the researcher," which "entails an awareness of the politics of organizations as well as sensitivity to human interaction" (p. 124). Because of this, it is imperative that considerations regarding access, role, and rapport are made. Access to participants was initiated through my entry letter, as suggested by Marshall and Rossman (2016), and full disclosure was given regarding my role as a researcher and the purpose of the study per the IRB-approved protocol. An effort was made to build rapport throughout the research process by maintaining open lines of communication with participants and clearly articulating the expectations of the study.

Reciprocity

When participants engage in a research study, they are giving of their time and of themselves and researchers should be mindful of this and attempts at reciprocity should be made (Marshall & Rossman, 2016). Marshall and Rossman (2016) explain that "reciprocity should fit within the constraints of research and personal ethics and of maintaining one's role as a researcher" (p. 126). The participants in this study are teacher educators at various academic institutions across the nation. One attempt at reciprocity in this study was the creation of an informal community of scholars that share similar interests and concerns in education, particularly around topics of race and racism. Through the focus groups, collegiality was demonstrated amongst the participants. Many participants offered to share their syllabi, readings, and other resources that have helped them as they considered their pedagogy around topics of race and racism. Participants remarked to me that this sharing of resources was a great help to them as they continued thinking about how they interact with topics of race and racism in their practice after the close of the study.

Trustworthiness

Marshall and Rossman (2016) explain that "articulating the elements of sound design for trustworthiness" is an essential component of qualitative research (p. 44). Drawing on Cresswell and Miller's (2000) list of procedures to establish trustworthiness, attempts at trustworthiness have been made in the design of this study by establishing triangulation, building in time for reflexivity, member checking, and having prolonged engagement in the field. Triangulation is built into this study by utilizing individual and focus group interviews, as well as participant reflections as methods for data collection. Patton (2014) outlines four methods of triangulation in qualitative research: (1) triangulation of qualitative sources, (2) mixed qualitative-quantitative

methods triangulation, (3) analyst triangulation, and (4) theory perspective triangulation. By drawing on multiple qualitative data collection methods for this study, Patton's (2014) *triangulation of data sources* is being drawn upon. Patton (2014) states that when *triangulation of data sources* is used in a study, the researcher engages in "comparing and cross-checking the consistency of information derived at different times and by different means from interviews, observations, and documents" (p. 662). This is occurring in the study through the use of multiple interviews and focus group sessions over a nine-month period, along with the analysis of course syllabi.

Further, the design of this study allowed for a data collection period of nine months, which not only allowed for prolonged engagement in the field but provided for adequate time to engage in reflexivity. After each interview, I scheduled time to take reflective notes on the interview experience. These reflective notes contributed to my understanding of my positionality as I worked to analyze data and write up the findings for this study.

Lastly, member checking was utilized to enhance the trustworthiness of this study. Throughout the course of the interviews, time was taken to ask clarifying questions as I sought to understand how participants' express their lived experiences through the interview process. These clarifying questions sought to examine if my understanding of the participants' words and experiences are what the participant was intending to convey to me. Further, the course syllabi were discussed in the second interview, which allowed for any clarifying questions around the syllabi structure to be addressed prior to analysis.

Credibility

Cope (2014) explains that in qualitative research, "the researcher should demonstrate engagement, methods of observation, and audit trails" to support credibility (p. 89). Further,

"Credibility is enhanced by the researcher describing his or her experiences as a researcher and verifying the research findings with the participants" (Cope, 2014, p. 89). Drawing on Cope's (2014) standards for credibility, a number of steps were taken to support credibility for this study. First, the design of this study allows for a data collection period of nine months, which allows for prolonged engagement in the field, as well as adequate member checking. This is evidenced through the series of three individual interviews, focus group interviews, which allowed for multiple touch points with participants to ask clarifying questions. Similarly, allowing nine months for data collection allowed me to properly document my experiences through field note documentation which aided me in describing my experiences as a researcher in my positionality statement and the final writing and presentation of my study. Additionally, in preparing for this study I conducted a pilot study to determine the feasibility and essentiality of this study which contributes to the current study's credibility. Finally, the triangulation of data sources (Patton, 2014) was implemented in this study through the use of focus group interview, individual interviews, and syllabi analysis to enhance the credibility of this study.

Ethical and Political Considerations

Tracy (2000) contends that ethics "are not just a means, but rather constitute a universal end goal of qualitative quality itself" (p. 846). Among these ethical considerations are procedural, situational, relational, and existing ethics (Tracy, 2010).

Procedural Ethics

Procedural ethics are "ethical actions dictated as universally necessary by larger organizations, institutions or governing bodies" (Tracy, 2010, p. 847). This study received full IRB approval from the University of Wisconsin-Milwaukee IRB prior to the start of the study. Per Marshall and Rossman (2016) and protocols set forth by the University of Wisconsin-

Milwaukee IRB, a thorough informed consent process was followed. The rights and privacy of individuals were maintained through a thorough de-identification process that included the de identification of transcripts and the use of pseudonyms. Participants were informed that their participation is voluntary and they were able to withdraw their participation from the study at any time.

Situational Ethics

Situational ethics are "ethical practices that emerge from a reasoned consideration of a context's specific circumstances" (Tracy, 2010, p. 848). In the case of this research study, the topics of race/ism require special consideration. It may be difficult for many individuals to discuss issues of race/ism (DiAngelo, 2018), so continual reflections were made on this study's approach towards discussions of race/ism to ensure that the potential harms of these discussions did not outweigh the benefits of the study (Tracy, 2010).

Relational Ethics

Relational ethics is "an ethical self-consciousness in which researchers are mindful of their character, actions, and consequences on others" (Tracy, 2010, p. 847). Special considerations in regards to relational ethics in this study were given towards issues of reciprocity, outlined above, and respect was given to participants' knowledge and expertise in areas of educational research. Additionally, continual member checking was utilized to ensure accuracy of data.

Exiting Ethics

Exiting ethics is concerned with "how researchers leave the scene and share the results" (Tracy, 2010, p. 847). Since it is very likely that I will engage with the participants through our shared careers in teacher education and educational research, the participants were left with my

email address and an open invitation to connect at academic conferences. After this invitation, I have engaged with many participants at academic conferences, as many have come to see me present my research. Further, I have kept in touch with many on Twitter, where we engage in academic conversations about our research and collegial conversations about our experiences in academia.

Limitations

Despite the attention paid towards credibility and trustworthiness throughout the research process, limitations do exist within this study. Particularly, limitations due to research methods, researcher positionality, and participant positionalities may arise.

One primary limitation of this study is the research methods. There are limits that arise when you are restricted to only analyzing discourse. Namely, it is impossible to know the relationship between discourse and action for the research participants, especially if I am seeking to understand how the teacher educators' understandings operate within their practice (Lane, 2014; Scollon & Scollon, 2007). However, participant observation is outside of the scope of this study given geographic (i.e., distance between participants and myself), financial (i.e., lack of funding to access participants) and global health (i.e., COVID-19) considerations. To account for this, I utilized a layered approach to data analysis and collection that included the collection of multiple data sources and an approach to data analysis that layered small stories research alongside critical discourse analysis.

Further, my positionality and the positionality of my participants could be a potential limitation of my study. The findings of my study are reliant on my participants' willingness and ability to be open and honest with me about their experiences with race/ism in their practice. Considering that social studies education has historically avoided issues of race/ism and the

visibility tensions around issues of race/ism in our society following the murder of George

Floyd, Breonna Taylor, and countless other Black individuals during the summer of 2020, it is

possible that participants may not be open to discussing their experiences with a researcher.

These conversations could retraumatize my Black and Brown participants, while it could be a

source of discomfort for my white participants. To account for this, data collection occurred over

a period of nine months which allowed the participants and myself to have multiple, lengthy

interactions. These interactions allowed me to build community with participants.

Data Collection

All data for this study was collected virtually over Zoom. As a part of their participation,

each participant in the study provided their social studies methods course syllabi and participated

in three individual interviews and one focus group. The data collection for this study took place

during a nine-month period from September 2020 through May 2021. This time frame for data

collection was selected to accommodate teacher educators who may be teaching social studies

methods during the Fall 2020 semester or Spring 2021 semester, with attention being paid

towards the logistics of my dissertation start date (anticipated September 2020) and the end of

my academic Spring 2021 semester (May 2021). The timeline for the collection of this data is

outlined in Table 2 below.

Table 2. Data Collection Timeline

Data Collection Method		Date of Completion
Participant Recruitment	Participants were recruited to participate in this study. Upon signing up to participate in the study, participants sent their social studies methods syllabi.	September 2020
Individual Interview	*Interview #1: Background on Education*	October 2020-November 2020, for all participants,

		regardless of when they teach social studies methods
Individual Interviews	*Interview #2: Teaching Philosophy*	December 2020-January 2021, for all participants, regardless of when they teach social studies methods
Individual Interviews	*Interview #3: Reflection on Lesson*	December 2020-January 2021, for educators who taught social studies methods in Fall 2020
Individual Interviews	*Interview #3: Reflection on Lesson*	April 2021- May 2021, for educators who taught social studies methods in Spring 2021
Focus Group Interview	*Includes all educators involved in study. Discussion around approaches to race/ism in practice.*	May 2021 for all educators

Collection and Analysis of Course Syllabi

As a part of their participation in this study, all participants provided a copy of their Fall 2020 and Spring 2021 social studies methods course syllabus and any accompanying reading lists. Some participants were teaching more than one social studies methods course during Fall 2020 and Spring 2021, so they provided all syllabi for social studies methods courses they were teaching. In total, six introductory methods syllabi, seven middle and secondary methods syllabi, and six elementary methods syllabi were collected.

Analysis of course syllabi has been used to understand how topics are taught in courses, how certain topics are approached and defined in courses and to determine what topics are given

space in the curriculum (Cashwell & Young, 2004; Drisko, 2008; Gorski, 2009; Hong & Hodge, 2009; Mehrotra et al., 2017). While a detailed coding and analysis process will be outlined more holistically in upcoming sections, it is worth noting here that all of the syllabi were coded alongside the interview transcripts inductively with in vivo coding–a qualitative coding process that privileges the language and voices of participants, not to be confused with the quantitative NVivo coding software– and then coded deductively with the initial emerging in vivo codes. Then, these codes were included in the layered critical discourse analysis with the interview transcripts. Critical discourse analysis was utilized to examine the syllabi, and corresponding texts and assignments, of the social studies methods courses taught by the teacher educators in the study. Drawing on aspects of RCEF, the main purpose of this analysis was to examine how much space is given to minoritized voices and issues of race/ism while evaluating how these texts and assignments are positioned in the broader context of the course.

Individual Interviews

Individual interviews were utilized in this study as a means of understanding participants' experiences with race/ism in their practice, and to provide a space of dialogic reflection around their experiences (Bean & Patel-Stevens, 2002). To facilitate this reflection and to examine how teacher educators understand and conceptualize issues of race/ism in social studies curriculum, a series of three in-depth phenomenological individual interviews (Seidman, 2019) were conducted with the teacher educators involved in the study. Phenomenological interviewing "combines life-history interviewing and focused, in-depth interviewing informed by assumptions drawn from phenomenology" (Seidman, 2019, p. 14). Through phenomenological interviewing, interviewers primarily use open-ended questions in order to "build upon and explore their participants' responses" to questions (Seidman, 2019, p. 14). The goal is to get participants to

"reconstruct their experience within the topic under study" (Seidman, 2019, p. 14). Through this reconstruction of their experience, phenomenological approaches to interviewing "focuses on the lived experiences of participants and the meaning they make of that experience" (Seidman, 2019, p. 16).

As suggested by Seidman (2019), a series of three interviews were conducted with each of the participants. A series of three interviews is suggested to (1) build a "sense of mutual engagement" between the researcher and interview participant, (2) allow the participant to develop respect for the interviewer through prolonged contact and, (3) to "provide a foundation of detail that helps illuminate" each subsequent interview (Seidman, 2019, p. 24-25). Seidman (2019) suggests that the first interview in the series focuses on the participants' life history. To achieve this, the first interview in this study took place at the start of the data collection period and focused on understanding the teacher educators' educational background and what led them to their current position. Seidman (2019) suggests that the second interview in the series should allow participants to begin to construct the details of the experience being researched. To achieve this, the second interview focused on understanding the teacher educators' approach to teaching about race/ism in their practice. Finally, Seidman (2019) suggests that the third and final interview in the series allows the "participants to reflect on the meaning their experience holds for them" (p. 21). To achieve this, the third interview asked the teacher educator to reflect on a lesson that they taught in their social studies methods course that focused on race/ism. In reflecting on this lesson, the educators were asked to reflect on how their life history and conceptualizations of race/ism in social studies curriculum contributes to their reflection on the lesson. The interview protocol for all three interviews can be found in Appendix A.

Focus Group Interview

Focus groups are an interview-based qualitative research method that often includes a semi-structured interview format (Wilson & McChesney, 2018). Focus group interviews are, "designed to elicit perceptions, information, attitudes, and ideas from a group in which each participant possesses experience with the phenomenon under study" (Stage & Manning, 2003, p. 50). Focus group interviews typically gather individuals who have shared an experience of some nature (i.e. program, event, life experience) and structure conversation around these experiences. Because of this structuring, focus group interviews have been found to, "reveal experiences and perceptions of experiences," individuals had that would otherwise be lost in other research methods (Kurtdede-Fidan & Aydogu, 2018, p. 36).

The biggest benefit to using focus group interviews as a research method is that they are designed to draw out rich detail from participants (Stage & Manning, 2003). However, there are some negatives associated with focus group interviews. For example, it is possible that "participants can sway each other's opinion" or that the dynamics of the focus group interview "may discourage participants who are reluctant to reveal their experiences in front of other participants" (Stage & Manning, 2003, p.55). Additionally, if the researcher conducting the focus group interview doesn't provide an opportunity for equal participation, it is possible that "one or two participants can dominate the conversation" (Stage & Manning, 2003, p. 56).

For this study, focus group interviews were conducted on Zoom with groups of 2-3 participants to allow for the proper and effective exchange of dialogue in a virtual environment. Each focus group was scheduled for one hour and was conducted over Zoom. The participation in the focus group was determined by individuals' schedule availability, and were not intentionally influenced or grouped by me. The individuals in each focus group can be found below in Table 3. The focus group protocol can be found in Appendix B.

Table 3. Focus Group Participants

Focus Group 1	Focus Group 2	Focus Group 3	Focus Group 4
Tara Dawn Steve	Jacob David Ingrid	Beth Hank George	Sara Samantha

Data Analysis

A layered approach to data analysis occurred in this study that nested the use of critical

discourse analysis and in vivo coding within small stories research. A visual breakdown of my

stages of data analysis can be found in Table 4 below.

Table 4. Stages of Data Analysis

Stage #1	**Inductive In vivo Coding**	Inductive in vivo coding was applied to all individual interviews, focus group interviews, and course syllabi.
Stage #2	**Deductive In vivo Coding**	Deductive in vivo coding was applied to all individual interviews, focus group interviews, and course syllabi.
Stage #3	**Identification of Subcodes**	An examination of the coding clusters revealed subthemes emerging within the main coding clusters, so sub coding categories were created and applied.
Stage #4	**Concept Mapping of Codes**	An examination of emerging codes occurred, revealing the themes of the small stories.
Stage #5	**Identification of Small Stories**	Emerging themes were compiled into small stories.
Stage #6	**Application of Critical Discourse Analysis**	Critical discourse analysis was applied to the small stories.

During the first stage of data analysis, I utilized in vivo coding. Drawing from RCEF, I sought a method for analyzing narrative data that gives space to the voices of participants throughout all aspects of the research process, and this includes the data analysis process. Because of this, in vivo coding was used in this study to "prioritize and honor the participant's voice" (Miles et al., 2019, p. 65). In this method of coding, the participants' own words create inductive coding schemes. To achieve this in my study, I first took an inductive approach to InVivo coding to the transcripts of individual interviews, focus group interviews and course syllabi. During this first stage of analysis, an initial read of the data was conducted where I listened to the audio of the interviews while simultaneously reading the text. While reading and listening, I inductively coded the transcripts in dedoose for key themes (Saldaña, 2012). This initial round of coding elicited 12 coding categories: "almost overwhelmingly positive", "classic white girl tears", "even that was very traditional", "I think I have tried to develop some strategies", "if my teaching was assessed in a way that didn't depend on white feelings", "it was a lot of identity work", "it's hard to pinpoint", "see what resources are available to support students", "students have to be aware of the identities behind these scholars of color", "there's an openly racist colleague in my department", "there's just so much privilege", and "we need all the good people". A breakdown of each code and a definition of the coding category can be found in Table 5 below. During this first round of coding, 205 excerpts were identified and assigned an inductive coding theme. An image of the coding breakdown can be found in Appendix C. The codes highlighted in green are codes that emerged during this first round of coding.

Table 5. Overview of Coding Categories and Descriptions

Code Name	Description of Coding Category

almost overwhelmingly positive	Includes excerpts of times participants discussed positive interactions around topics of race and racism with students.
classic white girl tears	Includes excerpts of times participants discussed challenging interactions around topics of race and racism with students.
even that was very traditional	Includes excerpts of times participants discussed moments in their education (P-12, undergrad, graduate school) where what they learned did not contribute to an increased understanding of issues and topics around race and racism.
I think I have tried to develop some strategies	Includes excerpts of times participants discussed pedagogical and curricular attempts to address topics of race and racism.
if my teaching was assessed in a way that didn't depend on white feelings	Includes excerpts of times participants discussed how their curriculum or pedagogy did not reflect what they truly wanted to do out of fear of negative repercussions.
it was a lot of identity work	Includes excerpts of times participants discussed ways their mindset, pedagogy or curriculum evolved to think and/or act more critically around topics of race and racism.
it's hard to pinpoint	Includes excerpts of times participants were grappling with concepts–either in their mindset, curriculum or pedagogy–around race and racism.
see what resources are available to support students	Includes excerpts of times participants discussed changing their curriculum or pedagogy to better meet students where they are at in understanding topics of race and racism.
students have to be aware of the identities behind these scholars of color	Includes excerpts of times participants acknowledge the work of Black and Brown scholars around race and racism.
there's an openly racist colleague in my department	Includes excerpts of times participants discuss feeling unsupported, fearful, or discriminated against by their institution or colleagues in the

	field of social studies education for engaging students in conversations around race and racism.
there's just so much privilege	Includes excerpts of times participants discuss their privilege, either openly (i.e., openly stating that they have privilege) or unknowingly (i.e., talking about privilege but not naming it).
we need all the good people	Includes excerpts of times participants talk about people or experiences that made them think deeper and more critically about how they approach topics of race and racism with students.
guns, glory, and god	Includes excerpts of times participants talk about high school experiences that promoted Eurocentric notions of history.
I drew from every Black woman who has been rendered invisible	Includes excerpts of times participants talk about the responsibility they feel to address racism because they are Black or Brown.
It's a big deal in social studies right now	Includes excerpts of times participants talk about the attitudes around race and racism in professional organizations affiliated with social studies education.

After this initial round of coding, I coded all of the transcripts again deductively with the codes that emerged in the first round. During this round of coding, an additional 252 excerpts were assigned codes, bringing the total number of coded excerpts to 457. Through this second round of deductive coding, subcodes began to emerge within the existing codes, so an analysis of the coding clusters occurred to identify salient themes within each coding cluster. From this analysis, the following subcategories, seen in blue in Appendix C, were created: the coding subcluster "I maybe didn't do a good foundational work" was added to the coding cluster "classic white girl tears," the coding subcluster "I drew from every Black woman who has been rendered invisible" was added to the coding cluster "I think I have tried to develop some

strategies like that," the coding subcluster "it's a big deal in social studies right now" was added to the coding cluster "it was a lot of identity work," and lastly the coding subcluster "guns, glory and god" was added to the coding cluster "we need all the good people."

After the subcodes were identified, I looked at all 16 codes and subcodes and pulled out emerging themes within the codes. To achieve this, I created a concept map for each code, which helped me understand how the ideas within each code spoke to, and against, one another (Miles et al., 2019). The emerging themes within the concept maps formed the creation of my small stories. Through Dedoose, I was able to connect the coded excerpts to individual transcripts. This allowed me to see, after the identification of themes in the concept maps, how various individuals' experiences spoke to and against one another. Through the connecting of themes in my concept maps to individual transcripts, I was able to identify if a theme was salient across participants, or if it was salient for one or two participants. Through my selection of the small stories, I privileged small stories that were extremely salient for at least two participants. Images of each concept map can be found in Appendix D, and an example of one can be found below in Figure 2.

Figure 2. Example of Concept Map

this finding is salient among women of color

for women of color, the commitment to this work is ancestral

i drew from every Black woman who has been rendered invisible

in order to keep doing this work, they have to protect themselves (ie, how do I present this to my colleagues, to my students?)

women of color express the commitment they feel to teach preservice teachers to be critical around issues of race/ism

if I don't step up and do this work/respond to this students' problematic statement...who will?

The final presentation of the small stories is composite in nature. Drawing from work by Smith et al. (2006) and their use of composite narratives, the small stories in this dissertation draw upon a combination of individuals' narratives to create one small story. The intent behind the composite nature of the small stories is to protect the identities of the Black and Brown women in my study, given that the depth of the stories could be potentially revealing of their identities due to the relatively small number of Black and Brown women on the tenure track in the field of social studies education, particularly because their racial identity and position on the tenure track is revealed throughout this research. Nonetheless, the composite nature of the small stories, though encompassing multiple individuals' stories, is "grounded in real-life experiences, actual empirical data, and contextualized in social situations that are also grounded in real life,

not fiction" (Smith et al., 2006, p. 304). The themes that are present in the composite small stories emerged from my in vivo coding and concept map analysis. The coding categories that each small story draws from can be seen in Table 6 below. Altogether, four small stories are presented in the findings of this research: Tawny's story, Frank's story, Sarah's story and Mark's story. Tawny, Frank and Sarah's stories include the perspectives of three participants, and Mark's story draws from two participants' perspectives. The participants were grouped together in the same composite small story because of the salience of their experiences across themes. Therefore, each participant only contributes to one small story. For example, the three participants who encompass Tawny's composite small story do not appear in any of the other small stories.

Table 6. Overview of Small Stories Coding Categories

Code Name	Presence in Composite Small Stories
almost overwhelmingly positive	Mark
classic white girl tears	Frank Sarah Mark
even that was very traditional	Tawny
I think I have tried to develop some strategies	Tawny Frank Sarah Mark
if my teaching was assessed in a way that didn't depend on white feelings	Tawny
it was a lot of identity work	Tawny Frank Sarah
it's hard to pinpoint	Sarah Mark

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see what resources are available to support students	Frank
students have to be aware of the identities behind these scholars of color	Frank
there's an openly racist colleague in my department	Tawny
there's just so much privilege	Frank Mark
we need all the good people	Tawny Frank Sarah Mark
guns, glory, and god	Tawny Frank
I drew from every Black woman who has been rendered invisible	Tawny
It's a big deal in social studies right now	Tawny Frank Sarah Mark

After the small stories were identified, I examined the small stories through a critical discourse approach. To achieve this, I analyzed the themes and language usage within the small stories in relation to their historical significance in broad societal and educational contexts. To aid in the critical discourse analysis of the small stories, I utilized Mullet's (2018) General Analytic Framework for CDA, which can be found in Appendix D. Mullet's (2018) General Analytical Framework for CDA consists of seven stages. In the first stage, the research selects the discourse that is going to be studied. For the purpose of this research, I am examining discourse related to issues of race and racism in social studies teacher educators' practice. In the second stage of the framework, the researcher locates and prepares data sources, which was

completed during my data collection phase with the collection of syllabi, individual interviews, and focus groups. The third stage of analysis directs the researcher to explore the background of each text and examine the social and historical context and producers of the text. To achieve this, I conducted an extensive review of literature on the social and historical context of issues of race and racism in social studies education. Further, I conducted an individual interview with each participant that elicited understanding of how they entered into the teaching profession, and how they interacted with topics of race and racism outside of their practice as an educator. In the fourth stage of the framework, researchers code the text and examine overarching themes; this was accomplished during my coding process in stages 1-5 of my data analysis process. Stage five of the framework asks researchers to examine the social relations that influence the data source. To achieve this, I analyzed each small story asking: "What themes from the review of literature am I seeing exemplified within this small story?" Once I made a connection to the review of literature, I then asked the questions that Mullet (2018) posed: "How do these social practices inform the arguments in the text? How does the text in turn influence social practices?" Then, I moved on to the sixth stage of the framework, which asks researchers to examine the language of the text. To achieve this, I analyzed each small story asking: 1) How does the language being used elicit understanding about the aims of this small story? What aspects of the speaker's positionality is present in this small story through their choice in language? Finally, these questions led me to the seventh and final stage of the framework, which asks researchers to interpret the meanings elicited through stages four, five, and six. I accomplished this through fleshing out my thoughts through jottings (Miles, Huberman, & Saldaña, 2019). The patterns and themes that emerged through the critical discourse analysis contributed to the analysis of how the social studies teacher educators' approaches to addressing race/ism in their practice were

informed by broader socio historical structures, which was imperative given that this research is

rooted in a Racialized Conceptualization of Education Framework.

Chapter 4: Findings

This chapter begins with Tawny's small story, which illuminates the ancestral connection

that women of color have to race work in the classroom. Tawny's story leads into Frank's small

story, which illuminates how some white teacher educators leverage their white male privilege in

their work around race/ism. Then we will hear the small story of Sarah, which reveals how the

lived experiences with unlearning race/ism influence the ways that teacher educators engage in

work around race/ism in their practice. Mark's small story continues this sentiment, and

additionally shows how some educators take a student-led approach to addressing issues of

race/ism in their practice. The small stories are intentionally organized in this order to allow the

reader to see how the themes within the small stories build on, and speak to, one another.

"I had the fire of a thousand ancestors trigger me": Tawny's Story

I am a first generation Black American. My grandmother immigrated from Sudan to the United States with my mother when she was young. Their resilience in not just immigrating to the United States but understanding what their existence as Black Americans means is inspiring. My mother and grandmother are storytellers. They told me stories of life in Sudan, of immigrating to the United States, and of notable individuals throughout Black history that just captivated me because these were stories and perspectives that I was never exposed to in my high school social studies classes. So, I try to bring that storytelling into my pedagogy because I want my students to know about the stories of Black people in this country, but I didn't start my teaching career that way. At first, I thought I had to hide my lived experiences and alter the curriculum to accommodate the way my white students saw the world. But I found that did not fulfill me. I would often leave the classroom ashamed, embarrassed and disappointed in myself. I remember asking myself: what is wrong with being Black? What is wrong with being an immigrant? Nothing! So why am I trying to water down the way I think and how I talk about my lived experiences? I just got to the point where I realized that I had a responsibility to cultivate the kind of education I never had. I have a responsibility to create the kind of education that I would want my children to have.

Tawny is a composite of three participants. These three participants were grouped

together in this composite small story because of the salience of their experiences as Black and

Brown women, and the way that their racialized lived experiences influence the way they interact with their institutions and the field of social studies education. The experiences of the three individuals that make up the composite small story of Tawny showed several extremely salient, rich themes in common and major outliers in the data were not present. The quotes contained throughout Tawny's small story are quotes that are representative of larger themes in the data. Complete coding excerpts can be found in Appendix F. Even though the quotes are representations of themes within the larger data, everyone's words are seen multiple times throughout the small story.

Throughout our conversations, Tawny told me of the generational trauma that her family has experienced being not only Black, but also being immigrants. Tawny's pedagogy is deeply informed by her lived experiences as a first generation Black American. For her and her family, storytelling was a way to capture and process this trauma. Through this same sentiment, Tawny's mother told her stories about notable figures in Black history, which was the impetus for Tawny's career as a social studies educator. In recalling the way she conceptualizes her pedagogy, Tawny stated, "I think sometimes it's like we want to be able to teach in ways that we were never exposed to. For me that's always what it was. I wanna be who I needed, you know?" For Tawny, becoming a social studies teacher was more than a love of history, as she expressed, "I have a responsibility to create the kind of education that I would want my children to have."

However, this does not mean that this sense of responsibility is easily translated into pedagogy for Tawny. Initially, Tawny recalls trying to make sense of the education system and her role in it. Tawny remembers thinking, "Well, I don't wanna go too hard when I talk about race with all these white suburban and rural kids," out of fear of backlash by students, administrators, and other colleagues in the field of social studies education. However, Tawny

quickly realized that if she wanted to realize her goal of "being who she needed" when she was in school, or "creating the kind of education she would want her children to have," then she had to interrogate issues of race and racism in her practice. This thinking is supported by research that demonstrates that the predominantly white field of social studies education has not given adequate attention towards the exploration of issues around race/ism in social studies education (Ladson-Billings, 2003), which has allowed white supremacy to exist in social studies curriculum (Marri, 2003; Rains, 2003), curricular standards (Branch, 2003; Eargle, 2016; Marshall, 2003), textbooks (Craig & Davis, 2015; Gay, 2003; Shear, 2015), and practice (Castro et al., 2015; Childs, 2014; Davis, 2007; Parkhouse & Massaro, 2019). Tawny articulates this shift in her pedagogy, saying,

Now, I have the mindset that if you're gonna be a teacher, you have to view all of your students as inherently valuable—day one. If you're gonna argue with me about that, then you should not be in this class and you probably shouldn't be going into education, and I don't feel bad about that…I think my first couple years, I was like, "Should I say that?" Yes, I can say that. If I have colleagues or supervisors that disagree with that, well, then, I don't need to work with them because that's fucked up.

Tawny's conviction that her students should see their students as inherently valuable is evident not only in my conversations with her, but also in her course syllabus through the emphasis on conversations around race and racism. Through an analysis of her syllabus, it is evident that Tawny encourages students to think more deeply about how they approach conversations of race and racism in their own practice through class readings and projects. For example, students engaged in a book project where they read a book of their choice from a list crafted by Tawny and wrote a reflective paper on the book they selected. The list included books like *A Black Woman's History of the United States* by Daina Berry and Kali Gross, *The Warmth of Other Suns* by Isabel Wilkerson, *The Autobiography of Malcolm X* by Malcolm X, *Coming of Age in*

Mississippi by Anne Moody, Incidents *in the Life of a Slave Girl: Written by Herself* by Harriet

Jacobs, and *Just Mercy: A True Story in the Fight for Justice* by Bryan Stevenson. Many of the

books on the list – like *The Warmth of Other Suns, The Autobiography of Malcolm X, Coming of*

Age in Mississippi, Incidents in the Life of a Slave Girl and *Just Mercy* – center on the stories and

narratives of Black people. Similarly, Tawny includes a number of readings throughout her

course that prompt students to think about the way they are centering Black voices in their

pedagogy. For example, students read and discuss Michael Swogger's (2017) article *Race and*

the WPA Slave Narratives: A Lesson in Historiography, which talks about how the Slave

Narratives Collection at the Library of Congress can be used to elevate the narratives of enslaved

Black people. This reading is followed by subsequent readings on the topic of storytelling, like

Chimamanda Adichie's TEDTalk titled *Danger of a Single Story*, James Loewen's (2007) article

Handicapped by History: The Process of Hero-Making from Lies My Teacher Told Me, and

Ashley Woodson's (2017) article *We're Just Ordinary People: Messianic Master Narratives and*

Black Youths' Civic Agency. Further, Tawny ensures that students are thinking about how to

implement storytelling in a way that honors and respects students' emotions and lived

experiences through readings like Rebecca Onion's (2019) article *What it felt like: If "living*

history" role-plays in the classroom can so easily go wrong, why do teachers keep assigning

them?, which aims to get individuals thinking about how role playing can be a beneficial

storytelling technique, but it can also be a traumatic experience for students if not done properly.

However, this commitment to interrogating issues of race and racism in her practice are

not well received by everyone. Tawny admits that being confronted and responding to student

resistance is not easy, but it is essential if she wants to disrupt problematic mindsets of preservice

teachers. Tawny recalled one such instance of resistance that occurred after she had students read

an article about a Black student being inspired by learning about Black history. One white male

student expressed that he was not convinced that students should be able to see themselves in

history. Tawny recalled that her fear was that "he would eventually get a job as a teacher

thinking that kids only needed to learn about Thomas Jefferson and Abraham Lincoln" and not

understand that "kids deserve mirrors and windows in their history classes…just like white boys

have had mirrors in history forever, black girls deserve that too. And white boys need to see what

black people have contributed to this nation as well." When asked what prompted her to confront

the student in the moment about his perspective, Tawny paused for a moment and then

responded,

I drew from every Black woman who has been rendered invisible, right? Patricia Hill Collins
calls it like the "outsider within". You're there, but people don't see you. I'm a Black woman.
That article was about a Black woman, but he didn't think that, as a teacher, it was his
responsibility to help her learn about herself or her culture, her people. He didn't think that
helping her connect with Black history was his responsibility. I just had the fire of a thousand
ancestors trigger me somehow.

What is interesting in Tawny's recollection of her own individual experience is the way she

positioned herself and her experience within the collective invisibility of Black women. Tawny

begins her explanation with an acknowledgement of the collective invisibility of Black women,

and further explains this collective invisibility through Patricia Hill Collins' outsider within

theory. Collins' (1986) outsider within theory asserts that Black women, although physically in

many spaces, are rendered invisible within those spaces. Collins (1986) used the example of

Black women doing domestic work for white families to explain that while Black women were

in the white families' homes and taking care of their children, the Black women "could never

belong to their 'families'...in spite of their involvement, they remained 'outsiders'" (p. S14). It is

only after this acknowledgement of the collective invisibility of Black women that Tawny

returns to her own feelings of invisibility, which demonstrates that Tawny sees herself as a part

of this collective experience shared by Black women in her exclamation, "I'm a Black woman. The article was about a Black woman." Further, Tawny does not just recall her individual rage in the recollection of this experience even though the experience was happening *to her* in the moment. Instead, Tawny reflects that she responded with "the fire of a thousand ancestors," which emphasizes the fact that even in that moment Tawny understood her experience was not unique to her; this experience was instead a part of a collective, recurring experience she shared with thousands of Black women, many of whom she never even met. Yet, their marginalization and rendered invisibility emphasized her own.

For Tawny the responsibility she felt to respond was not just about her and her feelings, it was deeply ancestral. Through the ancestral knowledge passed down through the storytelling of her mother and grandmother, Tawny recognized that the trauma she felt through school curriculum and pedagogy– and thus the resistance she was met with when attempting to disrupt this trauma–was not a unique experience to her, but was a legacy that her ancestors have endured, and would be a legacy that her children, and her children's children, would have to endure if it was not disrupted (Chandler, 2018; Dillard, 2021).

Even though Tawny feels a deep responsibility to engage in work around race and racism, she emphasized that this work is tiring. This is not hard to imagine considering how the field of social studies education, particularly those in teacher education, have traditionally avoided the interrogation of issues regarding race and racism (Branch, 2003; Castro et al., 2015; Childs, 2014; Craig & Davis, 2015; Davis, 2007; Eargle, 2016; Gay, 2003; Ladson-Billings, 2003; Marri, 2003; Marshall, 2003; Parkhouse & Massaro, 2019; Rains, 2003; Shear, 2015). Tawny expressed that Black and Brown educators are "carrying more than our fair share of the weight, and the people coming after us can pick that up. It is incumbent, actually, that they pick

it up because we have been carrying it for too long." This exhaustion is exacerbated by the fact

that for Black and Brown educators, the work to engage individuals in considering issues of race

and racism in their practice is not just a body of work, but is a deeply personal, ancestral, and

systemic phenomenon that Black and Brown educators are fighting for both within and outside

of academia. This is highlighted by the fact that Tawny's very existence in the field of education

is predicated on the storytelling of her elders, and the way they told of Black ancestors who

shaped the world. This continues with Tawny's sense of responsibility to cultivate educational

environments that embody the stories of her ancestors for her children. It is this personal

connection to work around race and racism that is so profound for Tawny, as she expresses, "I

don't want my children to experience what I've experienced, in all honesty. It's wrong. I feel this

huge sense of responsibility that the teachers that graduate from my program are teachers that I'd

be comfortable with being my child's teacher."

"The classic white girl tears": Frank's Story

*I grew up lower-middle class. In my town there was a little bit of racial diversity, but I really
noticed the economic inequities. I remember having friends who had huge houses and nice cars
and realizing even at a young age that their reality was very different from mine. I think the
realization that things were not completely equitable really got me interested in this idea of
justice, but it wasn't until graduate school where I really was exposed to the various types of
inequities and what my role as a white man was in dismantling them. I had some really great
mentors throughout graduate school that asked me some really critical questions about my
maleness and my whiteness, and how I consider these aspects of my identity in my practice. Ever
since then I have committed myself to teaching through a racial and social justice lens, but it is a
process. I try to leverage my privilege in discussions of race with my predominantly white
preservice teachers, but at the end of the day I am constantly reading and learning. I really
credit the critical scholars of color in the field of social studies education for really expanding
my thinking of what my responsibility is as a white male to disrupt whiteness in my practice.*

Frank is a composite of three participants. These three participants were grouped together

in this composite small story because of the salience of their experiences across coding themes.

The experiences of the three individuals that make up the composite small story of Frank showed

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several extremely salient, rich themes in common even though two of the participants are men and one is a woman. Therefore, the woman who is included in the composite small story of Frank did not express themes related to white patriarchy that the male participants did. Nevertheless, this individual was included in the Frank composite small story because of the salience of other broader themes within Frank's small story, and they did not express any countering perspectives of gender that spoke directly against the white patriarchal privileges discussed by the other participants in this theme. The quotes contained throughout Frank's small story are quotes that are representative of larger themes in the data. Complete coding excerpts can be found in Appendix F. Even though the quotes are representations of themes within the larger data, everyone's words are seen multiple times throughout the small story.

Frank explained that he attempts to use his white male privilege to address issues of race/ism "head on" through readings and discussions. Frank's pedagogy is deeply informed by the mentorship he has had by individuals who shaped his mindset around his responsibility to leverage his privilege to advocate for justice in his practice. This is evident through the topics and readings he engages students in. For example, in the topic on his syllabus titled "Whose questions should we discuss in social studies?" Frank has students read *Letter from Birmingham Jail* by Martin Luther King Jr. and listen to episode one of the 1619 podcast titled *The Fight for a True Democracy*. This "head on" interrogation of issues of a race and racism continue with the topic on Frank's syllabus titled "How has social studies education been racist?" During the exploration of this topic students discuss a short video titled *How Southern Socialites Rewrote Civil War History* by Vox, an article by Melinda Anderson titled *What Kids Are Really Learning About Slavery*, and an article by LaGarrett King titled *When Lions Write History*. This trend continues throughout the duration of the course as Frank engages students in topics such as

"How do we teach a social studies for Latinx People?", "How do we teach a social studies for Asian-Americans?", and "How do we teach a social studies for Indigenous nations?" It is important to note that each of these topics features readings by prominent Black and Brown scholars in the field of social studies education; when discussing Latinx history, Dr. Maribel Santiago's work is featured, when discussing Asian-American history Dr. Noreen Naseem Rodriguez and Dr. Sohyun An's work is highlighted, and when exploring issues related to Black history the work of Dr. LaGarrett King is featured.

Frank continues this "head on" approach to discussing topics of race and racism with the inclusion of local examples of racist policies and practices by bringing in local news articles for students to read alongside academic publications. His hope in doing this is that it pushes students to move beyond theory and implement social justice ideas into practice through course assignments that have them demonstrate their ability to interrogate curriculum and policies for their commitment to anti-racism and racial justice. For example, when a local school district was called out by community members for having a disproportionate suspension rate for Black students compared to white students, Frank had students read a series of news articles chronicling the topic. After reading the local news articles, students read a series of academic articles that discussed disproportionate behavior control in schools such as: *The high cost of harsh discipline and its disparate impact* by Russell Rumberger and Daniel Losen, *Consideration of culture and context in school-wide positive behavior support: A review of current literature* by Lindsay Fallon, Breda O'Keeffe, and George Sugai and *Culturally Responsive Classroom Management Strategies* by the Metropolitan Center for Urban Education.

When asked about how students respond to his outright commitment to anti-racism and racial justice, Frank admits that "Sometimes I get the classic white girl tears…someone is upset

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because I am questioning their reality," but overall student evaluations are "almost overwhelmingly positive. They say things like, 'We've never talked about these things before in class. This is so refreshing. Your perspective is so different.'" Frank is aware that student evaluations are biased against women and Black and Brown teacher educators (Chavez & Mitchell, 2019; Dunn et al., 2014; Rodriguez, Rodriguez & Freeman, 2020). Thus, even amidst some student pushback, Frank attempts to lean into the discomfort. When asked how he responds to student pushback, he said that "I just try to bring their awareness that school might have worked really well for you, but it doesn't work well for everyone. So, I ask them to think about: What are these marginalizing discourses within schools? What is a deficit perspective? What's an asset-based orientation? Why is having asset-based orientation more robust or more beneficial for centering students' lives and lived experiences?" Above all, Frank recognizes that his whiteness and maleness affords him with privileges to push back against student resistance and he "uses the privileges afforded to [him] to bring these topics up." When he is faced with discomfort in responding to student pushback, Frank says he has to remind himself of "the people who've sacrificed everything and fought for justice in US history especially. That always reminds me, okay [Frank], what you're doing isn't that hard. You can do this in education."

However, Frank was not always well versed on topics of race and racism, and specifically credits Black and Brown scholars in the field of social studies education for continually challenging his thinking. Of this, Frank states, "I think continually reading and learning from other critical scholars – scholars of color in the field in particular – is always kind of keeping me on my toes and thinking about things." Throughout our conversations Frank regularly brought up Black and Brown scholars who pushed his thinking around his curriculum development, pedagogy, or just overall mindset around issues of race and racism. Frank reflected on this

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attitude of continual learning, saying, "As a person whose intersectional identity carries a lot of privilege, it just requires constant learning. I think it's so easy when you have a lot of privilege, if you're not attentive to issues, that it's easy to just forget things and to fall off into not being an advocate in the way you should. I try to just constantly be learning, constantly reading, constantly thinking about these issues, and learning from other people." Frank finds support in the research produced by Black and Brown scholars saying, "Whether or not these people see me as a colleague, I definitely see them as colleagues." Beyond this, Frank says he is grounded by conversations he has with Black and Brown scholars at his university and the field more broadly.

However, it is important to illuminate that the very thing that allows Frank to leverage his white male privilege – a continued, growing knowledge of issues around race and racism – is largely due, as Frank acknowledged, to the labor of Black and Brown scholars. It is this additional labor that contributes to racial battle fatigue and the tokenism of Black and Brown faculty (Chancellor, 2019; Settles, 2021; Smith, Yosso & Solorzano, 2006). The use of Black and Brown faculty's labor to benefit Frank is an exemplification of whiteness as property. As articulated by DeCuir & Dixson (2004), the use of whiteness as property manifests in the way whiteness is "use[d] and enjoy[ed]" by those who have whiteness, and the fact that those who have whiteness have the "right of exclusion" towards those not owning whiteness (DeCuir & Dixson, 2004, p. 28). For Frank, his use of whiteness as property is evident in the way he addresses topics of race and racism "head on" through his curriculum, even though he acknowledges that Black and Brown scholars are not afforded this same privilege. This is most evident in the way Frank structures his syllabus. For example, one topic on Franks' syllabus is "How has social studies education been racist?" The way Frank words this topic does not leave room for interpretation on *if* the field of social studies education has been racist, but rather

pushes students to examine *how*. This is important to note, as it demonstrates Frank's

commitment to being intentional and explicit about his stance around race and racism in his

practice. Further, during the exploration of how social studies has been racist Frank has students

read an article by Melinda Anderson titled *What Kids Are Really Learning About Slavery,* which

explores the various ways teachers misteach and sentimentalize the topic of enslavement. The

inclusion of this article during the exploration of how social studies has been racist implies that

Frank aims to show teachers that the field of social studies education is not post-racial and

therefore the students are not exempt from perpetuating racism in their practice.

Additionally Frank acknowledges, "I'm in a position where I am white, and I'm male, and

I don't worry about getting fired from a job, but I've known some of my colleagues of Color hold

their tongue because they absolutely are worried about that, right?" Frank's comment illuminates

the fact that Frank is cognizant that he enjoys the benefits of whiteness as property when he is

explicit and "head on" when it comes to conversations and topics around race and racism, and he

recognizes that not all scholars have this privilege. Frank's comment further illuminates that the

journey towards tenure for Black and Brown faculty is riddled with institutional barriers founded

in systemic racism (Bridget & Winkle-Wagner, 2017; Croom, 2017; Haynes, et al., 2020).

Narratives such as Nikole Hannah-Jones', the award-winning journalist and creator of the 1619

Project who was denied tenure from her alma mater, illustrate the vast measures institutions will

take to silence the voice of a Black woman. In her statement, Hannah-Jones recognized the

"attack on academic freedom" is a common attack "that Black and marginalized faculty face all

across the country" (NAACP, 2021, p. 1). Beyond issues related to gaining tenure, research

shows that Black and Brown faculty who chose to engage in conversations around race and

racism actually suffer from negative student evaluations (Chavez & Mitchell, 2019; Dunn et al.,

2014; Rodriguez, Rodriguez & Freeman, 2020) and are exposed to increased racialized emotional labor (Chancellor, 2019). Therefore while Frank encounters "classic white girl tears" on occasion, he is not fazed by the repercussions of these tears because his whiteness operates in a way that systematically excludes him from being negatively impacted in the same way the Black and Brown scholars are. As such, an interrogation of whiteness as property must question the practices and policies of individuals and groups, however unassuming or well-intentioned, and examine how the design and implementation of the practices and policies perpetuates ideas of white supremacy (DeCuir & Dixson, 2004; Harris, 1995). While we can *assume* that Frank – given his outward commitment to racial justice – does not intend to perpetuate white supremacy by utilizing the labor of Black and Brown scholars it is not the intention, but the result, that matters. Therefore, we must consider that what allows his whiteness to systematically exclude him from these negative repercussions are a series of structural inequities that are exacerbated when the racialized labor of Black and Brown faculty is leveraged for the benefit of white faculty, which will be discussed more in depth in the next chapter.

"It's my default mode to keep students happy": Sarah's Story

I grew up in a fairly conservative community with very little racial diversity. I went on a number of mission trips with my church group and those experiences definitely instilled in me this desire to help marginalized communities. It wasn't until I was in graduate school that I realized the deficit perspectives that my desire to help marginalized communities carried. Ever since graduate school, I have been on a journey to undo that deficit mindset. I have done a lot of reading and reflecting, and I try to bring in the theories and readings that have resonated with me into my work with preservice teachers. I want them to start that unlearning as soon as possible, but I am careful with how I package it because I want it to be a positive learning experience for them.

Sarah is a composite of three participants. These three participants were grouped together in this composite small story because of the salience of their pedagogical approaches to talking about race and racism, and how their lived experiences as white or white passing women

influence the way they interact with topics of race and racism in their practice. The experiences of the three individuals that make up the composite small story of Sarah showed several extremely salient, rich themes in common and major outliers in the data were not present. The quotes contained throughout Sarah's small story are quotes that are representative of larger themes in the data. Complete coding excerpts can be found in Appendix F. Even though the quotes are representations of themes within the larger data, everyone's words are seen multiple times throughout the small story.

Sarah has been engaged in a continual process of unlearning a number of problematic, deficit perspectives of Black and Brown communities. Sarah recalls the realization that she held deficit perspectives of Black and Brown people, saying, "my mindset for a long time was the reason that people who are not white struggled so much is because they just didn't know how to work hard enough. Honestly, looking back, I didn't think it was that blatantly racist in my mind, but now when I look back at how I was thinking, I think that's what it was." Sarah recognizes that this thinking led her to have a "sort of white savior complex" where she thought that Black and Brown students "just need guidance in how to do better. They need more knowledge. I'm going to be the person who brings them all of this along with an abundance of tough love, and then they're all going…I'm gonna be the next Michelle Pfeiffer." Michelle Pfeiffer, an actress who played the role of a white teacher who is positioned as the driving positive influence in the academic and personal lives of her Black and Latino students who were struggling through life and school in the movie *Dangerous Minds*, has long been considered a symbol of white saviorism in education. White saviorism, which is short for *white savior industrial complex*, was termed by Teju Cole in 2012 as a way to articulate the "confluence of practices, processes, and institutions that reify historical inequities to ultimately validate white privilege" (Anderson,

2013, p. 39). Essentially, white saviorism is when white people are rewarded from "saving" more marginalized individuals while completely disregarding the policies that have created and perpetuated the systems of oppression that contribute to their marginalization (Anderson, 2013; Brown, 2013). Therefore, Sarah's articulation that she wanted to be the next Michelle Pfeiffer illuminated her desire to "save" Black and Brown children while ignoring the systemic inequities that put her students in a position academically and socially to be "saved".

However, this plan was thwarted during Sarah's graduate studies, where she was confronted with conversations and research on systemic racism and white privilege that deeply impacted the way she not only thought about her practice, but also herself as a white woman and the mindsets she held about Black and Brown communities. Sarah's graduate studies sparked a journey of unlearning problematic mindsets, learning about race, racism, and the systemic nature of inequities, and interrogating her whiteness. Now that Sarah is a teacher educator, she is dedicated to interrogating issues of race and racism with preservice teachers and aims to guide her students in their own unlearning. This is evident through Sarah's selection of course readings and activities. For example, in addition to taking a racial implicit bias quiz, students in Sarah's class read Beverly Tatum's book *Why are all the Black kids sitting together in the cafeteria?: and other conversations about race* and Hephzibah V. Strmic-Pawl's (2015) article titled *More than a knapsack: The white supremacy flower as a new model for teaching racism*.

In reflecting on the importance of incorporating discussions of race and equity with preservice teachers Sarah says, "I do work around anti-racism on behalf of their future Black students, but also on behalf of their future white students. I say to them, 'Even if all of your students are white in the future, you have to still do this work. This is for everybody to make the world less racist. This is not about just meeting the needs of one particular group of students.'"

However, Sarah has some tensions with what this looks like in her practice. Sarah enjoys

bringing in theories and literature that have resonated with her on her journey, and she regularly

talks about her unlearning with her preservice teachers. Sarah explains, "I also share a lot about

my own anti-racism, becoming-less-racist journey and missteps I make and ways in which I'm

still having to take apart my thinking and talk back to myself and things like that," which creates

an environment where white students are comfortable with discussing their whiteness. In student

evaluations, Sarah says she often gets comments from students that reveal that "people felt

comfortable to say things that might not be okay in our class, and it really helped people to say

those things and realize as they said them out loud that they weren't okay." Sarah admits that this

creates a reality where she "prioritizes the anti-racism growth of my white students over the

growth of my students of color...I don't want my students of color to have to sit around and listen

to white people work out their racism. This is the tension that I don't know how to solve." Sarah

explains this tension deeper,

I have done more antiracism stuff this semester than any semester before. I don't know why. I have always done it. It's always been a battle with myself, mostly. I think myself thinking about admittedly mostly what my white students are thinking as I'm doing it. Something changed this semester [laughter]. I don't know if I'm caring less? I'm teaching three sections of the same methods course this semester, which is interesting. [pause] One of the sections…has two black students in it, one of whom is fairly vocal, which I appreciate. She's frequently one of the only— the only person with her camera on. I think, in part, I feel like I am teaching to her –that's something I've always wanted to do more of, to decenter my white students a little bit– that might be a piece of it. I really don't know. Oh, gosh. A moment. My brain is not with me today. I don't know where I left it, but [laughter] it's not in my head."

In Sarah's reflection of the tension she feels between cultivating the anti-racism growth of her

white students over her Black and Brown students, it is evident that Sarah is still trying to make

sense of why she is experiencing this tension in her practice. While Sarah begins to explain that

she has focused more on antiracism more than ever before, she begins to nervously laugh as she

tries to make sense of what it is: is it because she is caring less what her students think? Is it because she is teaching more than one section of that class? Then, Sarah pauses in a moment of thought, and as she returns to the conversation it is evident that for the first time she is realizing that the current virtual environment caused by the COVID-19 pandemic has created a classroom environment where, for seemingly the first time, Sarah felt as if she was teaching directly to her Black students. While Sarah acknowledges that she has desired to decenter her white students for some time, she didn't know how to pedagogically do this. However, the fact that the white faces were now blank black squares on her Zoom screen while her Black student was the only physically visible student in her class, centered her Black students in her practice for the first time. Then, after Sarah makes this realization she quickly adds that she "really don't know" how to explain this change in her pedagogy and nervously laughs as she exclaims that her brain is "not in [her] head" today, seemingly attributing her previous sense-making with being absent minded or confused.

Nevertheless, Sarah's conceptualization of how she shares her journey and prioritizes understandings of race and racism for her preservice teachers calls for further examination. First, it is apparent through conversations with Sarah that she believes her Black and Brown students have less unlearning around race and racism than her white students. This mindset is cautioned by Cherry-McDaniel (2019) who found that Black and Brown preservice and in-service teachers also need to develop rigorous understandings around race and racism, and be aware of how racial inequities appear in their practice, because they were matriculated through the same system of education shrouded in whiteness as their white peers. Further, one pedagogical strategy that Sarah uses when discussing issues of race and racism with her preservice teachers is talking about her own racial awakening. This pedagogical strategy, while potentially beneficial for white

students, may cause additional racial fatigue on the part of Black students who have to listen to their white teacher talk about their racial awakening (Wynter-Hoyte, et al., 2020). While Sarah acknowledges that this pedagogical strategy benefits her white students at the expense of her Black students, she continues to implement this strategy in her practice.

Nevertheless, Sarah thinks deeply about cultivating a comfortable environment for her white students to navigate conversations around race and racism, and tells students: "This is gonna be hard. This is gonna be uncomfortable, but we're gonna be okay. It is okay for those of us who are white to be uncomfortable for a while." Sarah often worries that she "does too much coddling" and "goes too slow" because she is worried that she will "turn students off." Much of this fear manifests for Sarah in the failure to address problematic statements by students. During class conversations, Sarah is sometimes caught off guard by problematic statements made by students. While Sarah knows that the statements are problematic and she should respond, she says she often "freezes" in the moment and ignores the comment. When asked where this fear comes from, Sarah admits, "I think it does make me uncomfortable. I think there's definitely some fear of conflict. There's a huge part of it and this also disgusts me, to be honest, is that I want my students to like me. I just have a—it's my default mode to keep the students happy." When asked if her desire to keep students happy was due to fear that they wouldn't give her positive student evaluations, or if she would be terminated due to talking about these issues she indicated that has never been a fear for her. Instead, she is more concerned with upholding "the nice white woman" aesthetic she feels is expected of her. To this end, Sarah is deliberate in surrounding herself with critical scholars–particularly Black and Brown scholars–who really push her to think about her whiteness more critically because if she's "not embedded in these

more critical ways of thinking and viewing the world" then "it's really easy for [her] to slip back into…the way she's always thought."

It must be acknowledged that, similar to Frank, Sarah relies on the racialized labor of Black and Brown scholars in the field of social studies education to ground and push her thinking around race and racism. This has broader, structural implications which will be discussed in depth in the next chapter. Beyond the reliance on racialized labor, Sarah's narrative reveals her desire to be seen as "nice". Webster's Dictionary defines nice as being pleasant, agreeable, and satisfactory. The idea that white women educators should be "nice" is rooted in white supremacy and critical race theory's articulation of the normality of whiteness (Castagno, 2014). To be a nice teacher is to avoid conflict, discomfort, or any type of imposition (Baptiste, 2008). Therefore, in a country that struggles to reckon with its harsh legacy of racism, discussions of race and racism are not inherently "nice". Further, research has shown that teachers – particularly white women educators – desires to be seen as "nice" have quelled progress around racial equity (Aleman, 2009; Castagno, 2014; Castagno, 2019; Sommers, 2005).

In Sarah's practice, her desire to be "nice" results in silence, which is a perpetuating mechanism for racism (Mazzei 2004; Mazzei, 2008; Mazzei, 2011), when she experiences discomfort in conversations around race and racism with her preservice teachers. This demonstration of silence is articulated by Sarah as she recalled a time in her class where students were discussing if Indigenous mascots should be used for sports teams. In the recollection of the event, Sarah recalled,

"I did this snowball activity where students can ask—write concerns that they have on a blank, white piece of paper without putting their name on it and they wad it up into a snowball and they throw the snowballs across the room. Then, it makes it anonymous so they can articulate any concern. I know we had talked about Columbus Day and there was some controversy about Columbus Day up in [our city]. There's also, at that time, the mascot for [a baseball team] that featured an [Indigenous mascot]. I threw a snowball in—I don't even know if I told the students I

was going to—saying something about, "If we're questioning Columbus Day, should we also question [Indigenous sports mascots]?" I had this table of six…they got that snowball—my snowball. They really picked up on it and there was—it was horrible [laughter]. The one student of color was like, "Yeah, no. This should really not—yeah, we should get rid of [Indigenous mascots],"…This one white woman—she might've stood up, she might not have, but in my mind, she stood up because she was like, "I have a 'Save the [Indigenous mascot]' shirt at home. I don't see what's wrong with this." It was a very, "This is…" It felt aggressive, in some ways. It felt very resistant. I froze. [Laughter] I kept thinking, "I need to figure—" I think I froze in so many ways. It was like my brain turned to goo and I kept trying to ask questions, but a lot of the class was with her, and it was horrible because it was almost—it wasn't that it was like this whole class and then this one student who was against [Indigenous mascots] and myself, but it felt like that in some ways. All of my reasons for why [Indigenous mascots] are a problem, again, just left my brain. I kept trying to ask questions so they could get to it themselves without me just saying it. Finally, I just turned to this other faculty who was watching me teach [laughter] and was like, "can you help us out, here?" [Laughter] I realized that I was stuck.

Regardless of Sarah's good intentions in initiating the conversations around race and racism with her preservice teachers, the silence she demonstrates when discomfort emerges halts the unlearning of problematic conceptualizations of race and racism that she seeks to cultivate. Further, Sarah feels tension with this silence because she desperately wants to find the words to say to direct her students learning, but in the moment the words don't come to her. Sarah explains that in reflecting on her moments of silence she often thinks: "What the hell were you thinking, [Sarah]? You should've been prepared for this." Further, Sarah articulates

I had this sense that I needed a really concrete answer and that I didn't have it. I need a really concrete answer to disagree with this. I need to be really sure of myself. I'm also afraid that she has taken a strong stance and I don't wanna make her angrier. I don't wanna make her uncomfortable, which is something I've really struggled with my whiteness. We white people just want everyone to be comfortable and okay. I don't know if that's all white people, but I definitely feel that a lot. I recognize that as this stumbling block for me to do this work.

Thus, we once again see Sarah trying to negotiate a balance between engaging her students in critical thinking around race and racism, and her desire to be seen as "nice".

"I realized I got some blind spots": Mark's Story

I was born and raised in a very conservative community with essentially no racial diversity, and many of the students I teach are from this same conservative community. I think people in the field of social studies education would probably look at me and think I am very conservative, but in reality I am really liberal compared to others within my community. Talking about topics and issues around race and racism is not something that is really done. I try to bring in some of these conversations into my teaching when possible, and I really leverage the positive relationships I have with students in those conversations.

Mark is a composite of two participants. These two participants were grouped together in this composite small story because of the salience of their experiences as white men growing up and teaching in what they define as conservative communities. Despite being in geographically different locations across the country from one another, the two individuals that make up Mark's composite small story are greatly influenced by their conservative upbringings and conservative communities in which they teach, which influences the way they interact with their institutions and the field of social studies education. The experiences of the two individuals that make up the composite small story of Mark showed several extremely salient, rich themes in common and major outliers in the data were not present. The quotes contained throughout Mark's small story are quotes that are representative of larger themes in the data. Complete coding excerpts can be found in Appendix F. Even though the quotes are representations of themes within the larger data, everyone's words are seen multiple times throughout the small story.

Mark is a teacher educator in the same conservative, predominantly white community that he was raised in. When asked about how he approaches topics of race and racism in his practice, Mark says, "I don't hide my feelings that are more liberal than most of the students on campus—and when I say more liberal, I would be—I'm probably the most conservative person in NCSS. I am not liberal by any means, but I am becoming more so over the years. I'm softening and becoming more sensitive to things." In this conversation, Mark was using the word "liberal" to describe his attitudes towards race and racism. Following his statement on becoming more

"liberal," he gave examples of times he discussed race and racism in his practice with students. For example, Mark noted that he talks with his students about culturally relevant pedagogy, "but just briefly". Mark also tries to bring more Black and Brown people into the examples he uses during class, particularly through his power point images. He then uses the inclusion of Black and Brown people in his power points as a pedagogical tool for students, as he explained: "Then I talked to students intentionally about that, "I made this decision to use this slide, and this is something you can do in your classrooms to try to bring those—just even thinking about which pictures you're using to invite kids that might feel in the margins a little bit into the center a little bit more and let them see people who look like them in successful kinds of roles." Therefore, even though Mark recognizes that he may not be as open as some of his colleagues across the nation when it comes to addressing issues of race and racism in his practice, he recognizes that he has a responsibility to talk about these issues with students.

For Mark, his relationship with his students is a tool for addressing topics of race and racism. Of his relationship with his students Mark says,

I don't want to be boastful, but I get really, really good student evaluations, and I really love my students, and they feel that from me, and they generally love me in return, and so I think that that relationship gives me a little bit of leverage with the conservative kids that I probably wouldn't get otherwise.

This is an astute observation by Mark, considering that overall male professors are seen as more favorable and effective by students than women professors (Joye & Wilson, 2015; MacNell, Driscoll, & Hunt, 2014; Nesdoly, Tulk & Mantler, 2020). This is especially beneficial when engaging in conversations around race and racism because Mark feels like he is able to "open their minds to new ways of seeing issues, just because of the relationship that I have with them." Mark explained that because of the relationships he cultivates with students, even though the community he teaches in is very conservative he never worries about his career because of

his decision to engage in these conversations. Further benefiting Mark in these conversations is the reality that white professors receive more positive evaluations and feedback than professors of color (Chavez & Mitchell, 2019; Dunn et al., 2014; Lazos, 2012; Rodriguez, Rodriguez & Freeman, 2020). The reality that male professors (Joye & Wilson, 2015; MacNell, Driscoll, & Hunt, 2014; Nesdoly, Tulk & Mantler, 2020) and white professors (Chavez & Mitchell, 2019; Dunn et al., 2014; Lazos, 2012; Rodriguez, Glenn-Levin Rodriguez & Freeman, 2020) receive higher student evaluations and more positive student feedback, regardless of subject being discussed, has led some scholars to assert that the use of student evaluations to demonstrate professors' teaching efficacy and competency are a way to uphold white male dominance (Rodriguez, Glenn-Levin Rodriguez & Freeman, 2018), which will be discussed further in the next chapter.

When asked how he structures and scaffolds conversations around race and racism in his courses, Mark admits that "It's not in the syllabus. It's not really in my lesson plan. It's just kind of spontaneous." Thus, most of the discussions that arise around race and racism are started because of something that a student said. Many times, Mark says, he is pushed to really consider issues around race and racism by his Black and Brown students. While Mark typically does not have any Black or Brown students in his class, he is inspired by calls by Black and Brown students across campus for faculty to interrogate issues of race and racism more deeply. Further, when there are Black or Brown students in Mark's classes, he explains that the conversations they bring up really push him to think deeper about issues of race and racism. For example, Mark detailed one time where a white student said a racist comment in a class where there was one Black student. Mark brushed over the comment and the Black student walked out of the class. Mark later followed up with the Black student to discuss the situation, and said that the resulting

conversation he had with the Black student illuminated the need for him to more critically address problematic comments when they arise. Of the conversation, Mark says, "I realized I've got some blind spots. As a white man, I just do have some blind spots…but I was thankful to her to help clue me in on that situation."

The student-led pedagogical strategy that Mark utilizes begs for further examination. First, Mark's choice to engage in student-led pedagogy can be explained by Mazzei's (2008) finding that white teachers who have had little or no experience of seeing themselves as having a racial position were more likely to pedagogically and curricularly be silent around issues of race and racism in their practice. Mark talked in depth about how he grew up in a conservative, racially avoidant community. Thus, this lack of experience with engaging in discussions around race and racism influenced his pedagogy. Further, this lack of familiarity in navigating and grappling with issues of race and racism leads to a reality where Mark is disconnected from work on race and racism and thus feels the ability to engage in conversations around race and racism at his leisure (Love, 2019). This is evidenced by Mark's reflection on his syllabus, where he says,

I wanted to thank you for something, actually, because I went back and was looking — I think I was looking at the IRB that you shared with me, and looking at your research question and how you have your study structured, and it made me go back to my syllabi, and I started reflecting on it, and asking myself questions about, okay, where are there conversations about racism in this course? Where are there readings about race and racism in this course? And I was very disappointed. I was like, what the hell, man? They're not there. They're not there.

It wasn't until Mark was asked, as a part of this study, to identify where topics of race and racism come up in his course that he realized that he never explicitly focuses on topics of race and racism in his practice. This disconnect between Mark and issues of race and racism is also evident in the way he describes the influence that recent student protests on his campus have had on his pedagogy as he recalled: "I think the fact that students at the college–they were mostly students of Color at the college–they had a petition to the president and a list of demands,

and I was thinking like, 'Okay, what can I do to help with that, or what can I do better?' I think I try to do some of the stuff they mentioned." Through this reflection, it is evident that Mark does not disregard the demands of the student protestors, but he also does not consider himself as aligned with them in their demands. We see this through Mark's use of "they" as he described the protestors, instead of a collective "we". Then, after his articulation of "their" demands, Mark begins to use a singular "I" in discussing his pedagogical changes as a result of the protests and demands. Further, Mark does not push himself to meet all the demands of the students, but instead reflects that he "thinks" he does "some of the stuff they mentioned".

Finally, it must be acknowledged that what continually brings Mark into the conversation around race and racism is the voices of Black and Brown students, whether through individual conversations or campus wide protests. This demonstrates the layers of racialized labor being utilized by white teacher educators when engaging in conversations around race and racism, which we also see illuminated in Frank and Sarah's story (Chancellor, 2019; DeCuir & Dixson, 2004).

Chapter 5: Discussion

The curriculum presented in social studies courses has historically been Eurocentric in nature (Duncan, 2012; King, 2014), resulting in deleterious effects on Black and Brown students (Duncan, 2012; Zwick & Green, 2007). The assassination of minoritized and marginalized histories, stories and perspectives in social studies curriculum, textbooks and standards, paired with the apparent avoidance of social studies teacher educators to examine their practice as it relates to issues of race/ism, points to the need for further examination of how teacher educators understand, conceptualize, and interact with issues of race/ism in their practice (Ladson-Billings, 2003). The goal of this study is to address this gap in research and examine how social studies

teacher educators are teaching preservice social studies teachers to not only identify and examine, but *counter* pervasive constructs of race/ism in their practice. The ultimate purpose of this study was to identify and amplify pedagogical and methodological considerations for social studies teacher educators in the teaching of race/ism so we can move to a space of decentering whiteness in order to reclaim curricular space for marginalized voices, stories, and histories. This research exposes pedagogical and methodological implications for those engaged in research in the field of education-as well as pedagogical implications for P-12 teachers- namely around how race/ism is conceptualized, interrogated, and addressed both methodologically and pedagogically in their practice. The findings of this research reveal: 1) the ancestral connection that Black and Brown women have to race work in the classroom, 2) how some white teacher educators leverage their white male privilege in their work around race/ism, 3) the lived experiences teacher educators have with unlearning race/ism influence the ways that they engage in work around race/ism in their practice, and 4) some teacher educators take a student-led approach to addressing issues of race/ism in their practice.

Beyond the ways that the teacher educators conceptualize their pedagogical strategies around topics of race and racism, the stories illuminate three themes. First, the small stories illuminate the ways that spheres of influence can act as splintering mechanisms for silence around issues of race and racism. Secondly, the small stories highlight the way that teacher educators' lived experiences with race and racism influence the pedagogical strategies they implement when addressing topics and issues of race/ism with preservice educators. Finally, the small stories show that the support and mindsets of the academic community that teacher educators are surrounded by influence their self-efficacy in addressing issues of race/ism with preservice teachers. This chapter begins with a discussion of these three themes and the

corresponding implications for individuals invested in cultivating racial equity in teacher education and P-12 education settings. This chapter will conclude with possibilities for further study.

Spheres of Influence as a Splintering Mechanism

The small stories illuminate the ways that spheres of influence have the potential to splinter silence around topics of race and racism. I define spheres of influence as any lived experience that influences an individuals' perspective or understanding of race and racism. A sphere of influence could be a conversation with a colleague, reading a book, or lessons learned from a loved one. Mazzei (2008) asserts that silence around issues of race and racism is a demonstration of white privilege but is also a perpetuation of white supremacy as the silence allows whiteness, and the reverberance of it, to go unstifled. It is imperative, then, to acknowledge that Frank, Sarah, and Mark all demonstrated various degrees of silence around issues of race and racism in their practice. Equally as important to acknowledge is that what contributes to Frank, Sarah, and Mark's varied degrees of silence is their engagement with various spheres of influence that interrupt their silence around race and racism. Mazzei (2008) explains this staggered shattering of her own silence around issues of race and racism saying,

My silence was shattered in stages. Stages of being uncomfortable around those telling racist jokes; reading the Peggy McIntosh (1990) article in which she discusses privileges taken for granted by white Americans; being told by a friend and fellow student that I was not seeing what I could not see; having a friend in graduate school remind me when according to her I was ''doin' that white girl thing;'' seeing decorative black angels as part of a Christmas display at a professor's house; visiting the National Civil Rights Museum in Memphis, TN; wanting to move out of my mostly white neighborhood; purposefully going places where I would be forced to confront my whiteness in settings where I was the visible Other, not vice versa; and teaching mostly white students who were preparing to teach, as Lisa Delpit (1995, 2004) would say, *Other People's Children*. (Mazzei, 2008, p. 1126)

Throughout my conversations with Frank, Sarah, and Mark, it was evident that they all had a series of lived experiences that slowly shattered their silence around issues of race and racism in

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their practice. Consequently, we see Frank, Sarah, and Mark demonstrate varied levels of comfort and directness when broaching topics of race and racism in their practice.

For example, Mark does not center issues of race and racism in his practice. Mark admits that when you look at his syllabus, you will not see topics of race or racism addressed at all. Even though race was not a central theme in Mark's syllabus, throughout conversations with Mark, he did not demonstrate color blind or race evasive attitudes towards discussing topics of race and racism in his practice. He was aware of issues of race, and did not necessarily shut these conversations down when they manifested; he just did not seek out and initiate these conversations and thus relied on his Black and Brown students to broach these topics. Therefore, I consider Mark's attitude as *race adjacent*; Mark saw issues of race and racism in his practice, but they were never perceived as something that should necessarily be central for him. Conversations about race and racism were something that were always happening in a hypothetical "over there"; these were conversations led by Black and Brown people, and Mark had the perceived option to opt in or out of these conversations at his leisure.

Mark's race adjacent attitude can be explained by Mazzei's (2008) finding that white teachers who have had little or no experience of seeing themselves as having a racial position were more likely to pedagogically and curricularly be silent around issues of race and racism in their practice. Mark talked in depth about how he grew up in a conservative, racially avoidant community. Thus, this lack of experience with engaging in discussions around race and racism influenced his attitude and comfortability with topics of race and racism, and subsequently, his pedagogy. It is imperative for teacher educators–like Mark–who embody race adjacent attitudes around conversations on race and racism to push through the discomfort and grapple with not just understanding their white privilege, but acknowledging the way it manifests in their practice.

Mark's spheres of influence, which he admits mostly come from CUFA and his Black and Brown students, have disrupted his color blind and race evasive attitudes and pushed him into a race adjacent space. Mark has moved beyond the mindset that racism isn't real, or that race doesn't matter in our society *because of* being engaged by individuals who have shown Mark that racism is real, and race does matter. However, Mark does not intentionally place himself in spheres of influence that push his thinking around issues of race and racism, and thus still holds race adjacent perspectives that manifest in his practice.

For Sarah, silence around issues of race and racism occurs due to her desire to be perceived as "nice" and not cause discomfort in her students. This demonstration of silence is articulated by Sarah as she recalled a time in her class where students were discussing if Indigenous mascots should be used for sports teams. Regardless of Sarah's good intentions in initiating the conversations around race and racism with her preservice teachers, the silence she demonstrates when discomfort emerges halts the unlearning of problematic conceptualizations of race and racism that she seeks to cultivate. Further, Sarah feels tension with this silence because she desperately wants to find the words to say to direct her students' learning, but at the same time Sarah is also concerned with causing discomfort for her students. Therefore, instead of pushing her students' thinking and risking being perceived as "not nice" because she caused her students discomfort, Sarah remains silent. The fear of discomfort in conversations around race and racism is explained by Love (2019) who says,

What you are learning about are people's lives. You theorize it, while some people live it. I often conduct workshops on racism and white supremacy, topics that make many of my participants uncomfortable. I remind them that it's okay to be uncomfortable but also to understand that while you may be uncomfortable for forty-five minutes, other people are uncomfortable their entire lives dealing with oppression (p. 148).

Therefore, Sarah's silence in moments of discomfort acts as a perpetuating mechanism for white supremacy because her silence allows students' problematic mindsets to go undisrupted (Mazzei, 2004).

It is exactly this kind of discomfort and disrupting that has pushed Sarah to consider topics of race and racism in her practice. While Sarah discussed the deficit mindset that she once held about Black and Brown people, she also talked about a number of lived experiences that were powerful spheres of influence in her unlearning of these mindsets. From experiences like her time in graduate school learning from scholars that pushed her to think about her own whiteness, and staying engaged in conversations around race and racism by reading literature on whiteness and attending conference sessions that grappled with issues of race and racism, Sarah has had a number of spheres of influences that have contributed to her current conceptualizations of race and racism in her practice. In fact, Sarah admits the existence of these spheres of influences when she acknowledged that she is deliberate in surrounding herself with critical scholars–particularly Black and Brown scholars–who really push her to think about her whiteness more critically because if she's "not embedded in these more critical ways of thinking and viewing the world" then "it's really easy for [her] to slip back into…the way she's always thought." This demonstrates Sarah's awareness of these spheres of influence, but also demonstrates the impact that intentional engagement with these spheres can have. Unlike Mark, Sarah intentionally roots herself within spheres of influence that will continually push her thinking around race and racism. It is this intentionality and prolonged engagement with spheres of influence that, I argue, account for the increased presence of grappling with issues of race and racism in Sarah's practice over Mark's. While Sarah still demonstrates silence and experiences

discomfort, she is intentional about broaching topics of race and racism with her students, which is something we do not see in Mark's practice.

While Frank is the most comfortable in explicitly calling out and discussing topics of race and racism, Frank still demonstrates silence around the dismantling of whiteness as property. While Frank is intentional in leveraging his white male privilege in broaching conversations of race and racism with students, it is important to illuminate that the very thing that allows Frank to leverage his white male privilege – a continued, growing knowledge of issues around race and racism – is largely due, as Frank acknowledged, to the labor of Black and Brown scholars. It is this additional labor that contributes to racial battle fatigue and the tokenism of Black and Brown faculty (Chancellor, 2019; Settles, 2021; Smith, Yosso & Solorzano, 2006). The use of Black and Brown faculty's labor to benefit Frank is an exemplification of whiteness as property. As articulated by DeCuir & Dixson (2004), the use of whiteness as property manifests in the way whiteness is "use[d] and enjoy[ed]" by those who have whiteness, and the fact that those who have whiteness have the "right of exclusion" towards those not owning whiteness (DeCuir & Dixson, 2004, p. 28). For Frank, his use of whiteness as property is evident in the way he addresses topics of race and racism "head on" through his curriculum, even though he acknowledges that Black and Brown scholars are not afforded this same privilege. While Frank *acknowledges* this inequity, he does not speak towards the need to *dismantle* this inequity in the context of this research. This silence around the need to dismantle inequities that allows the leveraging of whiteness as property allows white supremacy to persist.

Nevertheless, it is important to note that Frank has had a number of prolonged spheres of influence that have led to his current conceptualizations of race and racism in his practice. First, Frank was raised lower-middle class. Frank discussed this experience in our conversations and

explained that before he even understood racial inequities, he was privy to the fact that economic inequities persisted in our society. Moreover, Frank was deeply aware of the emotional toll of these economic inequities. Therefore, when Frank began learning about racial inequities he had a tangible frame of reference for the ethical and moral implications of these inequities. This created a reality where when Frank was made aware of racial inequities, he felt it was his moral and ethical responsibility to continually be in spheres of influences that centered issues of not just economic, but racial, justice and equity. Thus, Frank has engaged–and continues to actively engage– in a number of spheres of influence from a young age that have continually pushed his thinking around issues of race and racism.

The same can be said for Tawny, as she has always been engaged in spheres of influence that pushed her thinking around race and racism: her lived experiences as a Black woman and the storytelling by her mother and grandmother were both profound spheres of influence on her conceptualizations of race and racism. Therefore, Tawny has a racial dexterity not afforded to participants who have not had that level of engagement in spheres of influences that pushed their thinking around issues of race and racism. While not all individuals can have the level of racialized lived experiences as Tawny, all individuals can intentionally root themselves in spheres of influences that push their thinking around race and racism.

The Racialized Labor Burden of Black and Brown Teacher Educators

The small stories highlight the ways that teacher educators' lived experiences with race and racism influence the pedagogical strategies they implement when addressing topics and issues of race/ism with preservice educators. For some teacher educators, like Mark, they had very little lived experiences with discussing and grappling with topics of race and racism. For other teacher educators, like Sarah, their journey of learning about racial justice deeply

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influences the pedagogical strategies they employ. Yet for other teacher educators, like Tawny, the call to engage in work around race and racism is ancestral, and thus individuals like Tawny feel deeply pulled to work around race and racism.

What is it then, that makes the ancestral pull to engage in work around race and racism so profound for teacher educators like Tawny? Patton (2013) explains that African understandings of mothering and womanhood put women in control of the emotional pathways of the family. As a part of this emotional understanding, African women often use storytelling as a way to convey the emotions of their family, both present and ancestral (Patton, 2013). When telling stories of ancestors, the stories are a way of honoring and celebrating the emotions and experiences of the ancestors while acting as a disruptor of hegemonic historical perspectives (Patton, 2013). Thus, for Tawny and the women in her family (i.e., her mother and grandmother), telling stories of prominent Black Americans was not just a way to learn history that centers Black people; it was a way of honoring the emotions and experiences of those individuals, which is their familial responsibility as Black women. As such, for Tawny, this responsibility is not something she could just ignore in her practice as an educator. Therefore, the storytelling that Tawny experienced from her mother and grandmother became prominent in her pedagogical considerations when broaching conversations of race and racism with her preservice teachers.

However, this same storytelling approach that fueled her pedagogically impacted the way she interacts with the educational institution that employs her. Tawny expressed that she did not feel supported by her institution nor by others in the field of social studies education when it came to being committed to advancing work around race and racism. While the other educators in the study all noted that they lean on scholars like Tawny to advance their own conceptualizations and pedagogy around race and racism–which is emphasized by the fact that

the spheres of influence for Mark, Sarah and Frank all include Black and Brown scholars–

Tawny does not feel those sentiments reciprocated. The reality that Tawny's labor is being

utilized by white individuals for their own advancement while she feels unsupported in

continuing to provide this labor points to larger, systemic issues within the institution of

education and how we support and compensate the labor of Black and Brown scholars.

First, we must acknowledge that the racialized labor that Tawny is undertaking is causing

her to experience a form of racial battle fatigue (Chancellor, 2019; Settles, 2021; Smith, Yosso &

Solorzano, 2006). It is not sustainable for Tawny to continually be used by white bodies to

advance their own conceptual and pedagogical undertakings while leaving her to be unsupported

and under compensated. Secondly, Black and Brown educators face an emotional labor burden

when working with white students because historical biases, prejudices and instances of white

supremacy permeate white students' interactions with Black and Brown faculty (Thomas, 2020).

Further, when Black and Brown faculty engage in discussions about race and racism with

students they are subjected to harsher student evaluations (Chavez & Mitchell, 2019; Dunn et al.,

2014; Rodriguez, Rodriguez & Freeman, 2020) and are exposed to increased racialized

emotional labor (Chancellor, 2019). Further, Black and Brown faculty who are critical about

issues of race and racism encounter challenges when seeking tenure (Kelly & Winkle-Wagner,

2017). Narratives such as Nikole Hannah-Jones', the award-winning journalist and creator of the

1619 Project who was denied tenure from her alma mater, illustrate this struggle. In her

statement following her denied tenure, Hannah-Jones recognized the "attack on academic

freedom" is a common attack "that Black and marginalized faculty face all across the country"

(NAACP, 2021, p. 1). This struggle is at the forefront of pedagogical and curriculum decision

making for Tawny, as she is concerned that her decision to engage in conversations about race

and racism will impact her chances for positive student evaluations, and ultimately, tenure at her institution. However, the ancestral pull Tawny feels to address issues of race and racism are more prominent than fears of backlash, so she continues to engage in these discussions despite the potential outcomes.

The reality of the unsupported and uncompensated racialized labor burden bore by Tawny results in implications for institutions of higher education. First, the use of student evaluations in promotion and tenure must be reconsidered. Given the research on the various biases of student evaluations (Chavez & Mitchell, 2019; Dunn et al., 2014; Rodriguez, Rodriguez & Freeman, 2020), and the barriers these evaluations cause Black and Brown faculty seeking tenure (Kelly & Winkle-Wagner, 2017) we must evaluate how we can better measure the efficacy of a teacher educators' teaching. Further, we must consider ways to compensate for the racialized labor that Black and Brown teacher educators are engaging in, both monetarily and when going up for tenure. Additionally, institutions of higher education must work to understand the influence of racialized lived experiences on the implementation of pedagogical strategies and support educators in recognizing how this manifests in their practice. Finally, everybody must work to protect the time and energy of Black and Brown teacher educators. White educators need to speak up on issues of race and racism in our institutions and not leave the burden of the work on the backs of Black and Brown teacher educators. A part of not leaving the burden of race work on the backs of Black and Brown teacher educators must include white teacher educators working toward developing their own awareness of racial inequities so they no longer have to rely on the labor of Black and Brown teacher educators.

Institutional Influences on Teacher Educators' Practice

The prevalence of the racialized labor burden shouldered by Black and Brown scholars gives way to the acknowledgement of how the support and mindsets of the academic community that teacher educators are surrounded by influence their self-efficacy in addressing issues of race/ism with preservice teachers. This is seen in the fact that the only hesitancy Tawny has in addressing issues of race and racism with preservice teachers is the way her pedagogy will be received by her white preservice teachers *because of* the lack of support she feels from her institution and others in the field of social studies education. Tawny does not feel confident that her institution, nor other scholars in the field of social studies education, will back her if she receives push back from teaching about race and racism. There are concerns that this will impact her longevity in her career, and ultimately impact her chances for tenure and promotion.

It is a curious fact to me that the only individuals who feel unsupported in their pedagogy by individuals and institutions are the very same people whose labor is being extracted by white individuals and institutions for their advancement on issues of race and racism. We do not see the same concern about lack of support from any of the other participants; in fact, we see quite the opposite. For example, Mark and Frank talked about their positive student evaluations and lack of concern regarding student push back influencing their career. While some of this can be explained by the white male privilege these individuals incur around student evaluations (Chavez & Mitchell, 2019; Dunn et al., 2014; Rodriguez, Rodriguez & Freeman, 2020), it must be acknowledged that this white male privilege extends beyond the scope of student evaluations and impacts the way Mark and Frank are perceived by their institution and colleagues in social studies education.

Another way institutions utilize the labor of Black and Brown faculty is in diversity, equity, and inclusion (DEI) efforts. Black and Brown faculty are more likely than white faculty

to be expected to take on a disproportionate share of the institution's diversity and race related service (Brayboy, 2003; Harris, 2020; Joseph & Hirshfield, 2011). This is exacerbated by the fact that institutions struggle to, or outright ignore, the suggestions of DEI committees which essentially renders DEI efforts on campus to little more than bureaucratic placeholder for actual progress (Greene & Paul, 2021). I argue that the disproportionate extraction of Black and Brown labor paired with the subsequent lack of implementation of intellectual fruits of that labor is a form of racial gaslighting. Racial gaslighting relies on racial spectacles–narratives and actions that imply that white supremacy is nonexistent–as a way to normalize white supremacist realities (Davis & Ernst, 2019). Thus, I contend that a vast majority of DEI committees–particularly the ones that fail to make institutional changes–are merely leveraging racialized labor for political, social, or ethical brownie points, *not* to actually change the racial landscape of their institution.

Implications

The findings of this research provide for a number of implications for stakeholders in P-12 and higher education.

1. The use of student evaluations in promotion and tenure must be reconsidered. Given the research on the various biases of student evaluations (Chavez & Mitchell, 2019; Dunn et al., 2014; Rodriguez, Rodriguez & Freeman, 2020), and the barriers these evaluations cause Black and Brown faculty seeking tenure (Kelly & Winkle-Wagner, 2017) we must evaluate how we can better measure the efficacy of a teacher educators' teaching. Further, we must consider ways to compensate for the racialized labor that Black and Brown teacher educators are engaging in, both monetarily and when going up for tenure.

2. White educators must speak up on issues of race and racism in our institutions and not leave the burden of the work on the backs of Black and Brown teacher educators. This includes taking ownership of their own education around issues of race and racism, and working to learn about how institutions and individuals perpetuate white supremacy.

3. We must consider how we are protecting the Black and Brown teacher educators who are at the forefront of work on race and racism. I believe a part of this protection is individual scholars standing up and speaking up at every instance of labor extraction, curricular violence, and racial aggression *in the moment*. Individual white scholars cannot wait for Black and Brown scholars to take the first step in speaking out; white scholars must take the initiative to do this speaking out without the prompting by Black and Brown scholars. Further, institutions must work to better protect and support Black and Brown teacher educators doing work on race and racism.

4. I particularly want to call on NCSS and CUFA–which are organizations that represent our predominantly white field of social studies education (Busey & Waters, 2016)–to take stronger stances on issues of race and racism in social studies education. From the way the field is conceptualized, the way standards are constructed and implemented, all the way down to making stronger position statements, CUFA and NCSS have a responsibility to speak up on issues of race and racism in social studies education.

5. Work on race and racism must be normalized. There must be a systemic incorporation of critical perspectives and pedagogies throughout all courses and

subjects in teacher education programs, and learning about race and racism should not be relegated to one class or group of teacher educators.

Possibilities for Further Study

The findings of this study call for further exploration around the spirituality of Black women teacher educators in social studies education. Further, there needs to be a more in depth view of social studies teacher educators' pedagogy around race and racism. Specifically, it would be beneficial to look at growth and changes in teacher educators' pedagogy and conceptualizations of race and racism over time. Finally, there should be more of a focus on the way whiteness is leveraged by individuals and national organizations to maintain power in social studies education.

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APPENDIX A: INDIVIDUAL INTERVIEW PROTOCOL

Interview #1: Background on Education

1. If you had to describe your P-12 education in one word or phrase, what would it be?

   a. Please explain to me why you selected that word?

   b. Reflecting on your P-12 education, what do you remember about your social studies learning experience?

      i. Do you think that this experience shapes how you approach your teaching today?

      ii. Please tell me how you see this experience influencing your approach to teaching today.

2. Please explain to me the most memorable learning experience you have had so far in your life.

   a. What made this experience so memorable?

   b. Does this experience influence how you approach teaching?

   c. Please tell me how this experience influences your approach to teaching.

3. Please tell me how you came to be a social studies teacher educator.

   a. Please describe your undergraduate teacher preparation experience.

      i. Looking back on your experience, what do you think was the most influential part of your teacher preparation program?

   b. Please describe your doctoral experience.

      i. What part of your doctoral experience do you think shaped you most into the educator you are today?

Interview #2: Teaching Philosophy

1. Please describe the classes you are currently teaching.

    a. Have you made any changes to the curriculum of the class since you started teaching it?

    b. If Yes: Can you tell me about that decision?

    c. If No: Can you tell me about that decision?

        i. Are there any changes you think you might make in the future?

        ii. If yes, please describe some of those changes for me.

        iii. If no, why do you think you are not considering any changes at this time?

2. Please explain to me what the biggest thing you hope your students learn from you?

    a. How do you think this is reflected in how you structure your courses?

3. Walk me through your curriculum design process for your social studies methods course.

    a. How do you determine what concepts you want your students to understand by the end of the course?

    b. How do you determine what readings are important for your students to read?

    c. How do you determine what assignments to assign your students?

    d. We sometimes hear about how an individual's identity can influence their teaching and approach to curriculum. Do you think your identity influences the way you teach and approach curriculum?

        i. If yes: In what ways do you see your identity impacting your approach to curriculum development?

        ii. If no: What do you think contributes to your ability to separate your identity from the way you teach and approach curriculum?

4. Are there any readings in your social studies methods course that explicitly addresses whiteness in social studies curriculum?

If yes:

    a. Why do you think this reading is important for your students to read?

    b. Walk me through what the activity(ies) about this text look like in your social studies methods course.

    c. Can you tell me about any resistance you have experienced in response to this text or activity? How do you respond, if at all?

    d. Do you think it is important that your students are able to identify whiteness as it presents itself in social studies curriculum? Can you explain how you came to this thinking?

If no:

    a. Can you tell me a little about how you came to that decision?

    b. Can you think of any examples of when it has come up in your class?

    c. Do you feel like there are any barriers that keep you from incorporating a reading in your class that explicitly addresses whiteness in social studies curriculum?

    d. Do you have any assignments that aim to get students to consider whiteness in social studies curriculum? If so, describe this assignment to me.

    e. Do you think it is important that your students are able to identify whiteness as it presents itself in social studies curriculum? Why or why not?

5. How would you describe the idea of whiteness as it relates to social studies education?

    a. Are there any activities that you do with your students that aim to get them to learn how to counter whiteness in social studies curriculum?

If yes:

    a. Can you describe these activities to me?

    b. Why do you think these activities are beneficial in helping your students counter whiteness in social studies curriculum?

    c. Have you ever encountered a student that was resistant to one of the activities?

        i.   If yes, how did you react to this situation, if at all?

        ii.   If no, do you have any ideas about why you haven't encountered any resistance from students?

    d. Do you think that it is important for your students to not only be able to identify, but counter, whiteness in social studies curriculum?

        i.   Can you tell me a little about how you came to that answer?

If no:

    a. Are there any barriers you have encountered to implementing these types of activities are absent in your social studies methods curriculum?

    b. What do you think could help alleviate these barriers, if anything?

    c. Do you think that it is important for your students to not only be able to identify, but counter, whiteness in social studies curriculum?

        i.   Can you tell me a little about how you came to that answer?

5. If you could give a piece of advice to a new professor teaching social studies methods for the first time, what would you tell them?

Interview #3: Reflection on Lesson

    1. Please describe the lesson you have chosen.

        a. Why did you choose this lesson over any of your other lessons?

b. Please describe the curriculum design process of this lesson.

2. Have you had the chance to teach this lesson already?

    a. If yes:

        i. What was the most memorable part about teaching this lesson?

        ii. Please describe how your students reacted to the topic of this lesson.

    b. If no:

        i. What makes you the most excited about this lesson?

        ii. How are you anticipating your students to react to this lesson?

3. If you were to teach this again, would you make any changes?

        i. If yes, please describe some of those changes for me.

        ii. If no, why do you think you are not considering any changes at this time?

4. If somebody wanted to teach this lesson, what advice would you give them?

APPENDIX B: FOCUS GROUP INTERVIEW PROTOCOL
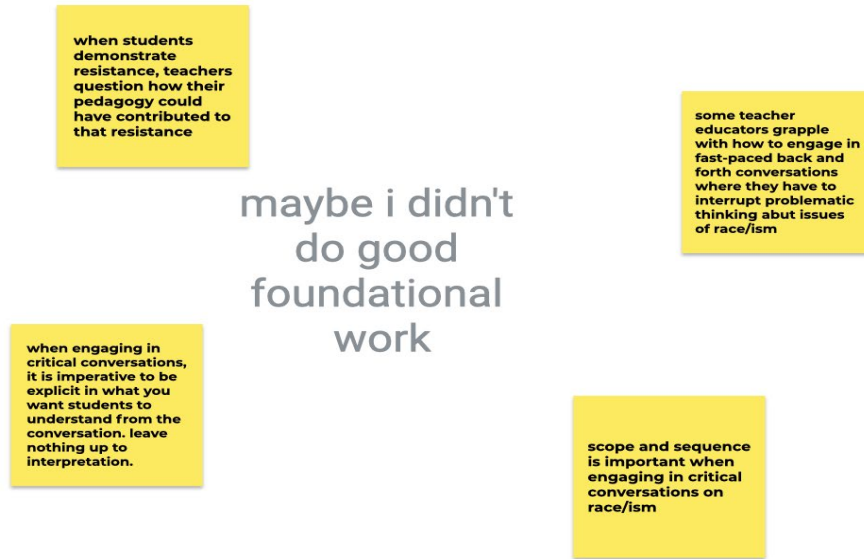
1. Please introduce yourself to the group and explain what courses you are currently teaching.

2. If you could describe social studies education's position towards issues of race/ism in one word or phrase, what would that word be?

    a. Please explain why you chose that word.

    b. Does the overall position you described influence how you approach race/ism in your practice?

3. What has been the biggest professional support you have received in pedagogically addressing issues of race/ism with your preservice teachers?

    a. How has this support/lack of support influenced your practice? What changes have you made or not made because of this support/lack of support?

    b. What more could be done to support teacher educators in making pedagogical changes around issues of race/ism?

4. If you could give one piece of advice to a new social studies teacher educator regarding issues of race/ism in their practice, what piece of advice would you give?

APPENDIX C: Coding Categories

- it's hard to pinpoint
- ▼ classic white girl tears
  - i maybe didn't do good foundational work
- even that was very traditional
- ▼ i think i have tried to develop some strategies like t...
  - i drew from every black woman who has been ren...
- if my teaching was assessed in a way that didn't d...
- ▼ it was a lot of identity work
  - it's a big deal in social studies right now
- almost overwhelmingly positive
- see what resources are available to support stude...
- students have to be aware of the identities behind ...
- there's an openly racist colleague in my department
- there's just so much privilege
- ▼ we need all the good people
  - gun, glory, and god

when students demonstrate resistance, teachers question how their pedagogy could have contributed to that resistance

some teacher educators grapple with how to engage in fast-paced back and forth conversations where they have to interrupt problematic thinking abut issues of race/ism

maybe i didn't do good foundational work

when engaging in critical conversations, it is imperative to be explicit in what you want students to understand from the conversation. leave nothing up to interpretation.

scope and sequence is important when engaging in critical conversations on race/ism

this finding is salient among women of color

i drew from every Black woman who has been rendered invisible

in order to keep doing this work, they have to protect themselves (ie, how do I present this to my colleagues, to my students?)

for women of color, the commitment to this work is ancestral

women of color express the commitment they feel to teach preservice teachers to be critical around issues of race/ism

if I don't step up and do this work/respond to this students' problematic statement…who will?

how do broader conversations in politics influence this work?

how do we stay involved with national organizations while asking them to dramatically change how they approach our profession?

it's a big deal in social studies right now

acknowledgement from all that this work is on the backs of scholars of color; whites acknowledge how they benefit from this labor, scholars of color express exhaustion

how do national organizations support endeavors to become more critical about race/ism?

this theme was especially salient for women of color in the study

guns, glory & god

ways that k-12 teachers avoided race or took racist stance in instruction pushes teachers to be critical about issues of race/ism

many women of color revealed the trauma caused by pedagogies enacted in k-12 education

we need all the good people

overall commitment to antiracism by their university supports them in feeling like they can engage in critical discussions of race (for untenured women of color this is the opposite)

students' commitment to issues of race and racism push educators to be more critical about issues of race/ism

for white educators, scholars of color who continually push the field in more critical directions keep them grounded in critical work around race/ism

watching how k-12 teachers address issues of race in their classroom inspires teacher educators to think deeper about their practice

many white scholars came to this work in graduate school and credit their mentors for exposing them to critical ideas on race/ism

especially for women of color, parents and grandparents commitment to issues of racial equity push them to be committed to critically addressing issues of race/ism

focus on continually learning so they can improve their pedagogy

students applaud them for "going there"

there's just so much privilege

in this theme, white men talk about how they utilize their white male privilege in discussions of race

when confronted with blind spots in their practice, there is a general sense that they have to do better in the future

feeling that they can't get preservice teachers to where they want them to be theoretically because they are "undoing the damage" of others in their department

there's an openly racist colleague in my department

focus on fixing mindsets of white teachers due to white supremacist thinking of folks in the department, but no acknowledgement of mitigating harm for students of color

white teachers within this theme want students to know that their growth is due to the thinking of scholars of color they are learning from

students have to be aware of the identities behind these scholars of color

teachers of color within this theme are concerned with the continuum of growth that preservice teachers are on

white teachers within this theme are concerned with preservice teachers knowing that the theories they are learning about are founded by scholars of color

teachers of color are concerned with how to support students in achieving the "next step" in racially-just pedagogy

pushing back against preservice teachers stereotypes of the students' communities

engaging preservice teachers in activities that get them exploring resources within the community

see what resources are available to support students

rooted in assumption that preservice teachers are not from same community as students

focus seems to be on preparing social studies teachers to lesson plan and be "good teachers"...where does race fit in?

what is my responsibility as a social studies teacher educator to prepare preservice teachers to have nuanced understandings of race?

it's hard to pinpoint

for most educators the question is: where can I fit discussions of race into conversations?

emphasis on creating humanizing spaces so students will be willing to engage in conversations around race

teachers feel like they are "always talking about race" but when they look at their syllabus they don't see it

focus seems to be on preparing social studies teachers to lesson plan and be "good teachers"...where does race fit in?

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for most educators the question is: where can I fit discussions of race into conversations?

emphasis on creating humanizing spaces so students will be willing to engage in conversations around race

teachers feel like they are "always talking about race" but when they look at their syllabus they don't see it

childhood experiences with race influence the responsibility they feel to acknowledge similar topics in their classes

teacher educators acknowledge that their faith influences the way they think about issues of race

esp. in considering the influence of their childhood on conceputlizations of race, many educators pointed out how intersections of economic and racial injustices were prevalent

it was a lot of identity work

considerations by women of color to make sense of their identity so they can better present themselves to preservice teachers

teacher educators grapple with the question: what does my identity as a historian/political scientist/ect. have to do with how I teach about race?

fear of being assessed critically for addressing issues of race because of reflection on student evals

fear leads to hyper focus on shifting pedagogy to appear less intimidating for white preservice teachers

if my teaching was assessed in a way that didn't depend on white feelings

salient theme for untenured women of color

always asking how they can improve their pedagogy to protect white feelings because of student evals

allow time for revisions of lesson plans/work

avoid naming theories and instead focus on the pedagogical outcome

aim to get preservice teachers to think about their identity as a teacher

I think I have tried to develop some strategies

attempt to demonstrate pedagogical decision making and talk through the thought process they go through when making decisions with preservice teachers

prepare preservice teachers to negotiate the theories they're learning about with the realities of the classroom

asking probing questions during discussions

teachers show as many examples of work as possible

examples of educators they had in K-12, preservice teaching, and even colleagues in their department, privilege traditional conceptualizations of curriculum and pedagogy

white educators within this theme focused on "traditional" curriculum where the one educator of color called out the racialized exclusion prevalent in the curriculum

even that
was very
traditional

educators reflected on how their k-12 social studies education privileged the use of the textbook

fear of white feelings and how they will interpret conversations around race are prevalent for white educators, even if these individuals are hypothetical

concerned with niceness/silence as resistance...are they being nice to me because they like what I'm teaching? or are they actually being nice/silent to avoid conflict?

classic
white girl
tears

when faced with student resistance, there is a feeling on the part of white educators to keep students "happy and engaged"

when faced with student resistance, teachers turn to analyze their own actions and how they could have contributed to the resistance instead of acknowledging the role that white supremacy plays in

white students' praise for white teachers opening their eyes to new concepts around race

emphasis on student evaluations and overall student relationships, not student learning, to show that students positively engage with their teaching of race

almost overwhelmingly positive

"caring pedagogy" used as justification for positive responses from students

APPENDIX E: Framework for CDA

Table 2. General Analytical Framework for CDA.

	Stage of analysis	Description	Example
1	Select the discourse	Select a discourse related to injustice or inequality in society.	Experiences of women who work in male-dominated workplaces; portrayal of LGBTQ individuals in the media.
2	Locate and prepare data sources	Select data sources (texts) and prepare the data for analysis.	Newspaper articles, textbooks, interview transcriptions, advertisements, song lyrics, visual media.
3	Explore the background of each text	Examine the social and historical context and producers of the texts.	Characteristics of the genre, historical context, production process, overall slant or style, intended audience, intended purpose of the text, publisher characteristics, and writer characteristics.
4	Code texts and identify overarching themes	Identify the major themes and subthemes using choice of qualitative coding methods.	Thematic analysis, open or inductive coding, axial or deductive coding.
5	Analyze the external relations in the texts (interdiscursivity)	Examine social relations that control the production of the text; in addition, examine the reciprocal relations (how the texts affect social practices and structures). How do social practices inform the arguments in the text? How does the text in turn influence social practices?	Dominant social practices and norms (e.g., women in caregiver roles), social structures (e.g., social class or caste system, governments and legal systems, institutions such as schools).
6	Analyze the internal relations in the texts	Examine the language for indications of the aims of the texts (what the texts set out to accomplish), representations (e.g., representations of social context, events, and actors), and the speaker's positionality.	Headlines and leading statements, structural organization or layout of the text, use of quoted material, vocabulary (e.g., high frequency or sensitizing words), grammar, voice, and linguistic devices such as turn-taking, metaphor, or rule-of-three.
7	Interpret the data	Interpret the meanings of the major themes, external relations, and internal relations identified in stages 4, 5, and 6.	Revisit the structural features and individual fragments, pacing them into the broader context and themes established in the earlier stages.

Note. CDA = critical discourse analysis; LGBTQ = lesbian, gay, bisexual, transgender, queer.

APPENDIX F: CODING CATEGORIES AND CORRESPONDING EXCERPTS

Coding Excerpts: We need all the good people

Participant	Excerpt
Tawny	Then my last year teaching, one of the professors that I had collaborated with when I taught fourth grade, I went back to fifth grade which is my favorite grade to teach, she was like, "Hey, can you do this project where you teach the Long Civil Rights Movement, and can you make sure that you teach in Romanyantho 05:05, and also can you teach the American Indian Movement and the Asian-American Movement?" I was like, "I don't really know any of that stuff, but okay," so she gave me a lot of resources. We did a very heavy primary source focus, used a lot of historical thinking. She had a grad student that came to my classroom, initially just to observe, but then it turned into a, "We have a question for you. We've written down some questions for you that we don't know the answers to." Then they just turned into this really rich process over the course of, I think, a whole semester, and again, my students were super into it, and it was actually the class I had taught in fourth grade. They moved up with me. They were already into all this stuff, and we were just taking it all to another level, so just seeing how empowering it was for those kids to learn all this history, some of which revealed the dirty underbelly of America, but they wanted to know more. They got so into it, and I was like, "All right, this is what I want to do."

I know about bilingual ed, and to some degree, bilingual ed really does focus on culturally relevant and culturally sustained pedagogies, but this was a new twist on that to me to think about history, specifically, and ways that you can teach history beyond what's relative to the students because I had really focused predominately on Latino history and experiences in my classroom. Then broadening it any further was a revelation to me, and so I knew that that's the direction I wanted to go and when I got my doctorate. |
| Tawny | At that point, I had never taken an Asian-American studies class. I did not know any Asian-American history. I had just learned about it from this one book, and so she, basically, gave me a crash course in Asian-American history that fall. I remember sitting in her office and she's like, "You need to read this book. Oh, and then this book. You should watch this documentary, and then there's also this thing. You need to think about—" and I just remember scribbling furiously this ridiculous list 'cause you know how professors get when you're like, "Oh, what do I need to know about this idea?" And not being able to write it all down fast enough. Basically, I learned Pilipino history in the month of October. I learned about all these things that people spend semesters learning in Asian-American studies, she packed it into one major topic per month for me so that I got a crash course in Asian-American history, and Asian-American activism that fall.

That launched my pursuit of the Asian-American studies portfolio. That to me, I was like, "I wish I had gotten this when I was a kid, how much this would've |

	meant to me." From there, once I learned those things, I created a curriculum for K12 based on those different topics, and that's what we put out to the district. While I was at grad school, we continued a lot of collaborations, and I lead to professional development for elementary teachers using some of the curricular resources I developed and doing some other trainings. Basically, Asian-American studies was like a major turning point for me because I hadn't ever learned any of those things until I was 33 years old, and then once I found out about them, I was like, "This is what I wanna do." I guess my focus within that based on my educational experience and just because I'm an educator, has been Asian-American childrens' lit in particular, but I always connected to those Asian-American histories. Yeah, so I think those first few moments with that person who I now consider a mentor, a huge part of my graduate experience, but it wasn't [Unintelligible 17:57]. We connected it back to the college of ed at various points, but that was all outside of the college of ed.
Tawny	Your approach in your practice with amplifying voices and getting pre-service teachers to really be cognoscente of that and everything that entails, does that mostly come from your lived experiences, or was there anything about your education whether it be your doctoral program or whatever that helped drive that home? Where do you think that really comes from? Interviewee: I think that's 100 percent from being trained as a bilingual educator. That trained me to center Latina students and indigenous students, and Spanish, but also in general languages other than English, so that trained me very early on. This is what students who are not of the dominant group, these are the things that they need to feel nourished and supported and to strengthen that home-school relationship. My doctoral program did that, so I graduated from a social studies program that really prides itself on centering issues of race, class, gender, the histories that are traditionally not taught, and they would be mad if they heard me say this, but it's true. They still use a lot of canonical texts and it's still within a broader CNI program that relies on this cannon of education. I remember complaining, and my teacher in teacher ed class which was one of the three required classes that all CNI students have to take.
Tawny	Okay, so how does that K12 experience of we're in this diverse classroom, but still our curriculum is not reflecting that at all. How does that play into how you approach working with your pre-service teachers now? Interviewee: It's everything, and I think because I spent so much time with the scholarship on children's literature—Rudine Sims Bishop has this idea of windows and mirrors and how students need both. White students have so many reflections of themselves in everything that they learn about and see in school, so we really need to be intentional about making sure that other students have mirrors too, but also that White students are exposed to those windows. I think that was a concept that I hadn't learned about until I was in

	grad school, but it's definitely like an idea that's been around in my head for a long time. I think that's part of why doing bilingual education, you have to do that because there's this recognition that Latino students aren't reflected in the curriculum, culturally, linguistically, and you have to be intentional about censoring that. That just really spoke to me, like I said, the first time I learned about it, I was like, "That's what I need to do. That's what I wanna do. I wanna do for students who are immigrants and children of immigrants what was never done for me, that's the way it should be done."
Tawny	I think it has to be like the root of it. It would have to be my grandma's stories of escaping violent you know, displacement and persecution in Palestine. Just the injustice of that, of the stories that she would share and just the feeling of this is wrong, what the hell. Even when I was in—she would talk to me when I was ten years old about it, right? Just that feeling of that's so wrong, like we need to fix this. I think a big part of it was also the books that I was reading.
Tawny	You would have typically a White, hero or heroine or whatever, but they would fix something that was wrong. I was such a voracious reader, so I'm like I never saw myself represented in those books, but through my siti 11:14 stories, siti is my grandma's—it's a way of saying great grandma in Arabic. Through my siti stories, I'd be like, you know, oh. I'd make those connections to the literature that I was reading like this should be rectified. Why is this not—why are people allowed to treat others like this? Why is this allowed to happen in the world? I'm sure that this could be fixed. You know, your idealism of childhood in youth, right? I still feel that way. I still feel like it could be, and that's kind of—it's definitely through my siti stories, but also through my reading. I don't know about if it was in school in all honesty. There's nothing that comes to me about any of the things that I read about in school or in classes that really—I think it's always been through my own reading, through my watching movies and through siti, to be honest, that that human rights perspective, that the dignity, upholding the dignity of humans comes through. Nothing, now that you ask that I'm like, "Oh my goodness." Nothing from my K to 12 education really comes to mind.
Tawny	I think what happened is my research interests are what drove me to my chair, right, and because she operates from certain epistemological standpoints, and with certain theoretical frameworks. I think that working with her definitely made me a better researcher for sure. The interests that I have as a researcher myself, I think I had those before I got to her.
Tawny	Interviewee: I think my love of history really came from her. As a kid, she would have me doing all kind of stuff, especially in the summer, right? I would be in all kinds of programs where you learn—I don't know—nerdy stuff. Yeah.
Tawny	My parents grew up in the Jim Crow south. There was no mincing of the words when it came to race.
Tawny	now that I think about it, it is the love of history that was instilled through my mother that actually allowed me to maintain that love because I think if I had

	come into school only being exposed, and I told you I had a few social studies teachers that were really good, but they were more the exception and not the rule. If I had to come to school without that love of history, and had to endure most of those social studies classes, I probably would not like it.
Tawny	I don't know, to be honest. I really can't put my finger on particular things that she did. I just know history was a huge deal when I was a kid. She made a point of—and there were black history figures that I learned about as a kid that I still haven't seen people introduce writ large. Basically, she was my first teacher, right? She did make sure that I was keenly aware of black history and black historical figures, who had contributed to our culture, to our democracy, and what not.
Frank	There's a really incredible professor who was originally from Kenya, and was just I took his class, was just really both completely enamored with the curriculum, learning about Nelson Mandela and the ANC, and the fight for freedom, and apartheid. I knew nothing about any of that, and I think I was also just really upset at my own K-12 education. I was like I don't even remember the continent of Africa coming up in my own schooling. I felt really miseducated as a white person to understand issues around race in the world, and then I took an America and the Genocide and the American Response class, which was really profound, learning about genocides that have happened, I think just makes you focus on human dignity and worth, and the ways that — it's — I think one of the things my professor said in that class is that genocide is the logical conclusion of racism, and I always thought about that. It's like you believe somebody is so inferior to you that you literally want to rid the world of them, and so that class just really impacted me, of course.
Frank	Neil Hauser was a huge influence on me, and I took his classes, and I was like I would like to do this, too. We read a lot of critical work. This is around early 2000s. We read Sonia Nieto and James Baldwin, and I think we even read James Banks then probably. I don't want to — I'd have to go back and look at the syllabus. I want to give him credit for the stuff he had us read, but he changed my whole view of the world. By focusing on issues of justice more directly in the ways he did, it made me — I mean I always — I think there was a part of me that always wanted that and no one had ever done it. I'd never had an educator that explicitly asked me to think about my role in injustice and racial injustice in the world, and so he had a huge impact in that way. Yeah. I did social studies education.
Frank	I think being continually reading and learning, myself, right, from other critical scholars, scholars of color, in the field in particular, is always kind of keeping me on my toes and thinking about things. I talk to my students about that all the time. I was like, "Good teachers are learning, too, so your curriculum, I think, oftentimes should change along with you and with things happening in society,

	right? It needs to be responsive to both the students in the class and society." Yeah, I think some of these things are just things that really—I use for different purposes and in different ways, right?
Frank	You can be comfortable learning about these things, and I think having — being in relation and having relationships with indigenous people, scholars of colors, black scholars, people doing critical work who can push me, I think is always — those are the most memorable moments, realizing when they give me feedback to be open to it, and that's something that as a white person, it takes — I've had to learn to listen, and I think that's something that I've been thinking about a lot lately.
Frank	Oh, for sure. I just have to give credit to Dr. Houser. I had other good classes during my program, but his classes always focused. I mean he focused on injustices and theory in ways that I think are very attractive to me always, and I mean early in my program, I — and by the way, I can't think of other professors really focusing on issues of racism. I feel like he was — if I hadn't had him, who knows the direction I would have gone, and I still think I had such an inclination for it, I would have gotten into it, but it maybe would have slowed it down, but reading [unintelligible 41:34] will do it and James Baldwin, and Sonia Nieto, and all these really good authors doing critical work was really helpful, and it was also — he was very — he just took a very different approach.
Frank	He didn't take — he took an approach of you really have to change the way you think about the world before you can start changing your instruction, maybe to a fault. If anything, his classes [unintelligible 42:01], okay, well, they still have to go teach elementary school. He should have had more picture books around addressing racism and stuff like, I felt like, but yeah.
Frank	he even used Chinoa Achebe, Things Fall Apart, and other Nigerian authors in that class, and so yeah, I think just reading good work. I got really into it, and I didn't know — all of it was stuff I didn't know. It was very new curriculum, and there was always an — in all of his classes, there was always a really clear underlying sense of justice, addressing injustices in the world, and so the African history class was focused on both colonialization and decolonialization, right? They focus on — and so to me understanding the history made me feel like we need to do something about that, about injustices in the world, and then my social studies methods class was very much like that. It was very much our own identities associated with the past and present, and so that's when I read — back then I read Peggy Mackintosh's "Invisible Knapsack" white privilege article. The first time I had to talk about being white, which is — I just cringe thinking about where I — how much work I had to do when I first was reading those articles, but immediately, it was like god, this makes sense, and why has no one

	talked to me about this aspect of my identity? I mean that genocide class almost speaks for itself. It really challenged American exceptionalism, even in the Holocaust. Everyone thinks the United States did the right thing, and then you take the class.
Frank	mean I just read the Frederick Douglass autobiography or not auto. I've read the first — Frederick Douglass' first autobiography, but I read the new Frederick Douglass biography by David Blight, came out in 2018, and that's — I don't know. It's like 800 or 900 pages. It's so long, but I loved it. I think about it seriously two or three days a week, I think about that book.
Frank	Leilani's work has had such a profound impact on me and the way I teach, and I'm sure we'll get into that more later, but yeah. There's just a lot of reeducating and understanding my role as a white person and the legacy of that, and you're just totally taught to not only not see the historical and contemporary damage that white people have done, but to — it's all normalized like it wasn't wrong, and I just — even concepts like colonialization.
Frank	I did know teachers who wanted to do social justice work who just had no special development, no education on it, nothing, and they go and say these things that I look back now since I've been able to be able to be a professor and read people like Leilani Sabzalian and Sarah Scheer's work, and all the people doing really incredible work on indigenous studies, and you just didn't get any of that, and so I think part of my own journey I've been thinking a lot about lately is just really working on reeducating myself,
Frank	I would also say my research. I spent a couple months in a second grade teacher's classroom and just watched her do masterful things around expanding ideas of citizenship and critical takes on the civil rights movements and things. Then I've been doing research, talking to our preservice teachers that has been really enlightening and inspiring and challenging and I think engaging. It's allowed me to—audiobooks are my reading key 00:47:57. I would say podcasts. Oh, my God. Podcasts. I think I'm gonna work my way through what is it? Seeing Light from CNON 00:48:10 radio probably a second time. I just discovered Kimberlé Crenshaw's Intersectionality Matters podcast. That one's really exciting. I do podcasts almost every night when I clean the dishes while the kids are getting a bath with my husband. Reading, when I can. Colleagues, my kids, both in the conversations I have with them, but then they also do foster some connections with people at the child development center and podcasts. I didn't have that on my list, but I'll add it.
Frank	I was fortunate that—even though the teacher education program I was working within had a lot of these challenges and there were some philosophical and some rationale ideas that weren't great, I was fortunate to be working in a program with two or three other very critical scholars who were as much focused on social transformation and educational transformation as I was.

	Between the three of us, we were able to really introduce students to ideas about education and social studies specifically, on my part, that were very much in contrast to what it was that they were gonna go out
Frank	but both the school that I'm in and the university at large have really embraced an anti-racism push. We started an anti-racism task force within the school. We read a book together. We've been meeting every two weeks and figuring out—both reading and talking and figuring out actions and doing some critical reflection writing. I think that structured space has actually helped me a lot. I am vaguely aware that I have colleagues doing similar work to myself, but it has definitely been a challenge to connect with them on any sustained regular level and particularly to engage in conversations about racism. I'm married to an astrophysicist who's turned into a data scientist, so I don't quite have the same spouse support. We do have conversations about this, but I'm normally the one pushing things. Because of the big push, we have had university-wide town halls and learning opportunities and college-wide we've had these second Friday things and I have participated in as many as I can. Then our anti-racism task force had started a set of monthly critical conversations.
Frank	I'm pretty active on Twitter, so I had seen some of this language on Twitter. Then, a coauthor, a great colleague, she's currently finishing up her—she's in her dissertation right now. We've coauthored three or four different times, and so we're always—we meet almost every Tuesday, even if we're not—she's just a critical friend. Even if we're not writing or revising or generating a manuscript or getting ready for publication, we just check in. I think both of us would feel like our research should shape our teacher education, and we're not doing the research for—the audience that we see is other teacher educators like ourselves, who are wanting to bring really good theory to praxis into their classes.
Frank	hink a lot of it is being parts of professional communities. Jamila Lysicott. I'm in the Writings and Literacies SIG, and she's currently communications director, so I use her TED Talk. Whether or not these people see me as a colleague, I definitely see them as colleagues. A lot of it is what is my pulse? I'm, as I said earlier, very active on Twitter, so I'm seeing what are other critical scholars on Twitter tweeting, retweeting, posting. I was at LRA last year, and someone presented on a final text set as a final culminating project, and I was like, "Oh, that's gonna be so much better than a unit plan." I think just being with other—one of my mentors in China, when I taught there, was, in terms of curricula—and this is not about plagiarism, but she's like, "Steal the zeal." If there's a great idea that's being used, steal that idea. Don't reinvent the wheel. Just plug it in with your own commitments. Take that, plop it in, and then you teach from that foundational element that they gave you. I think a lot of it is just—and to be honest—let's be honest. Go back to 2015; you take away so much of what we currently have. In the last five to six years, the amount of critical work that's come out from Gholdy and from Bettina and

	from Jamila, we're in a really rich season where these women of color are truly leading our field forward.
Frank	I was taught to be a critical scholar. I think people can leave grad school and not necessarily be engaged in critical work, but they would have been bathed in a whole program of studies that has that critical perspective.
Frank	They were like, "I've never talked about these things before. I'd never considered these things before." Students were saying things like, "Make Me!—Toshalis's text is like a bible to help us forward." I was the one that brought in Make Me! Again, the reason I brought it in was because I had used it at grad school So much of it is who are these people doing critical work? I took a class and I think the amount of resource and proximity to people doing critical work and sharing critical resources then is able to shift the field when people leave and go and take these commitments elsewhere.
Frank	My coauthor had put some of that language of those five bullet points in her summer syllabus and then shared it with me, and then I adapted it to my context. I think it's that collaborative, critical friend, someone that you're researching with, that wants to shape and shift the field, and you know it's so cyclical and iterative.
Frank	The reason I know I'm a good teacher educator is because I had really thoughtful mentors who modeled and were explicit in their own practices, that allowed me to be that way with my own. My advisor always talks about pay it forward. I think that paying it forward is not just about doctoral education, but it's also about teacher education and research. I really feel like—and you can glean from that—I think it's like, oh, they made a really good move. I can make that move myself. I don't want to be apologetic for the talents that I have to do this work. I want to be humble as I do it and not just puff up with pride, but I do feel like I'm uniquely positioned to do this work because of the 20 years of experience that have come to get me to this place today.
Frank	I want my syllabi to do the talking for me. Because we're in this interview, I'll be more blunt, but I don't specifically say, "Look. We're reading a whole bunch of black scholars," or "Look. We're reading an indigenous scholar or a queer scholar." Those are the types of people that are showing up in my syllabus. The one that I shared with you, we're building on the work of Mariana Souto-Manning 23:12. Then we're also using Gholdy Muhammad's 23:15 new book. We're linking to Jamila Lyiscott 23:19 and her TED talk. The way that my course is organized, is I'm building with and drawing on critical scholars across my courses. I think it's explicit to them, because they'll see a picture of Gholdy, or they'll see a picture of Mariana, or on the TED talk, they see Jamila speaking. I don't say, "Look. Everyone says cite black scholars, and that's what I do." I just want that to be present in the work.

Frank	It was the pro seminar, the professional seminar, first year doctoral student which is basically the history of schooling in the US context from a critical lens. We talked about Indian boarding schools. We talked about Brown v. Board. We talked about how schools are more segregated today than they were before Brown v. Board. We looked at the progressive era. We looked at access to schooling. I really think that course was so foundational. That was really where I was like, "Oh, crap." Even though I was first generation college, school worked for me. I was good at school. I liked school. I didn't get all As, but the school was a space for me. I was like, "I love learning. I love education." Then I was like, "Wait! School is a place of violence for kids? Wait! School does damage? What are you talking about? This isn't my view of school!"
Frank	Well, I did a lot of workshops for teachers back in Alaska. I was on the race equity team for the Alaska Department of Education and there were lots of workshops on how to be an effective presenter, and how to work with teachers. We did race equity work, and it was a matter of sharing some information, then getting practicing teachers to give feedback. Then having them experience whatever it was we were doing. Then going back into their own classrooms, and then reporting back the next week. I did a lot of very hands-on workshop-based presentations. I taught a semester-long course on gender and race equity that was sponsored by the Alaska Department of Education, and I did it for teachers and administrators in Fairbanks before we moved down here. That whole thing of you have to do social studies, you can't just talk about it, and social studies is civic engagement. It's just the way I've always worked with adults.
Frank	Well, I don't think my high school experience did much. Far more influential was the coursework and the books I read and the professors I had at Northwestern University. I still have them. I'm looking behind me and I see on the top shelf of my bookcase the coursework, the books that I read in college that sort of opened my eyes.
Frank	Well, because I just had this interest in politics. Our next-door neighbor was a lawyer, and he and my dad hung out havin' a beer together, and they would argue politics. I grew up listening to that, and for heaven's sakes, I grew up in the land of Lincoln. I sure did know about Abraham Lincoln because the capitol building was right downtown, and we went there. Because I was in town my mom would pick me up from school and then, this is in elementary school or elementary grades, and we'd go shopping on Friday nights downtown. There was the capital building, so I certainly knew about Abraham Lincoln and freeing the slaves, but again, I don't remember learning that in school. It was outside.
Frank	I would say the National Council for Social Studies has had a huge impact on my teaching because I go to CUFA every year, but I also go to the teacher—I

	presented a lot in the early years in the teacher's side and also the social studies supervisor's side, so I've kept myself—but I have to tell you that I'm not the great researcher that many of my colleagues are.
Frank	Also there's a history professor whose name I'm forgetting right now who was very, very radical for his time, continues to be a leading thinker, and if I could remember his name you'd say, oh yeah, I know who you're talking about. In my history classes I got strong exposure to what would not be the dominant narrative at the time. In political science, one of our political science professors, we had Broshenski 32:59 come and lecture one course that I had, and of course Fredrik 33:06 and Broshenski were international political scientists, so I got an international perspective. It just widened my world.
Frank	I would say that what influenced me, it was the content knowledge I didn't have. I didn't know—okay, one of the courses was colonial American history where we did in-depth studies of the—I learned about the Protestant ethic and the values that shaped early colonial settlers both in the north and in the south, so we were really doing in-depth reading primary sources, which I'd never seen before. In terms of history I was learning about historiography and how to look at the documentary record to really know what was going on because history books were just written just sort of a broad overview from a very Eurocentric perspective. Now, they didn't use the words Eurocentric back then, but I was beginning to see how the Protestant ethic, which was a culture I had grown up in, and the exploitative nature of resource extraction, I was at least beginning to see what values prompted what we would call settler colonialism view.
Frank	When I said I could see them, I can see them, but I can't read the titles. There were quite a few of them on the civil rights movement, Malcolm X and Martin Luther King, sort of like what we would—we didn't have critical race theory back then. That didn't get really prominent until the early 90s, and this is '67 to '71. I had economics textbooks, which were more traditional. I'm not answering your question very well. It was more the papers that I wrote where I was learning to analyze—I'm tryin' to remember way back. This is like a long, long time ago. We're talkin' over 50 years ago.
Frank	there's a good piece in TRSE recently by Melissa Gibson where she made the argument that deliberation can oftentimes be problematic, and it always tends to veer towards dominant group norms that have been normalized in society. She has a really good article on that, and so that's some of the stuff that I've been working on. Even before I started working on research, I realized I needed to make changes to my teaching to frame it. If you take the history back further and spend time with it, I think that's the easiest part. You just gotta give these, if you're gonna take on an issue like Confederate monuments which at that time was controversial. This is before the George Floyd killing and BLM protests which resulted in more agreement in the Confederate monuments, although there's still people who didn't understand and just framed it as, it's history. Why are we getting rid of history?

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Sarah	I feel like my undergraduate work and then my graduate—that was a huge separation and a big learning curve for me, because even when I did my undergraduate work I didn't take school as seriously as I should've. I was up at the capitol all the time. I was doing political work. I felt like my bachelor's degree was just a notch on the belt. I didn't take it as seriously. Then I went to grad school and they really instilled a focus on social justice and individuals and really made me feel like I was worthy, and that I had something to contribute. That was a huge shift for me, too.
Sarah	I remember just being in the, it was the basement of this home that this after-school program was in, and I don't know why, but having this epiphany about the, all the races and that is inherent with language and what's acceptable language in this country. There was some other things that happened that year that were interesting.
Sarah	I talked to the guy who did the social identity class. He was from Bermuda. He was having this conversation with me a little bit like, "Where have you been? Why are you here? What do you want?" I was telling him about Washington, D.C. and all the things that had really struck me there and things I was still not understanding. He was like, "Well, take my social identity class, and then you need to take Jonake's class—I think it was Social Justice and International Relations is what it was called—"because you're gonna understand better why the black students in D.C. were struggling with poverty and things like that so much." I did and, man, that class—they were four hours long, I wanna say, the classes there. They met once a week, and they were four hours long. It was on Thursday morning that I had her. My head would hurt for the rest of the day. I went through a phase of really resisting everything she was telling us 'cause it really felt like it was turning my world upside down and disrupting everything that I had assumed and known about the world. That really hurt. Then I got over some hump of resistance and all of a sudden, it all was coming together and making sense. I was like, "Oh, my gosh [laughter]." I would say, in some ways, my thinking at that point started to shift—sorry, school bus going by—towards all the damage the United States does in the world and all the damage Europe has done in the world, historically, and that all of my little NGO dreams of digging holes are, I don't know, anti-poverty programs—were such a band aid when the wound kept happening over and over, you know what I mean? The damage is just so intense. I started to, I think, shift my thinking towards working with people in the United States. I think my thought was that if people in the United States understood some of these things and saw the world differently, then maybe we wouldn't be such asshats globally and wreak havoc in such awful, horrible ways.
Sarah	I continued to learn more about different world views and injustices and things like that. I did not have a social studies methods class [laughter]. There's a lot about actually teaching that I did not learn getting my master's of ed, which became abundantly clear when I went to teach. To me, the stuff I learned was

	really important, and it—I miss those conversations. I do worry a lot that not being embedded in the more critical community all the time—the power of the way that I was raised and the way that I've always thought, and my whiteness is really strong. If I'm not embedded in these more critical ways of thinking and viewing the world, I think it's really easy for me to slip back into those. I've been thinking about a lot of things lately.
Sarah	The summer before I went to Argentina for the year, that was through the Presbyterian Church USA. The program that I was a part of had us read a bunch of books. I don't even remember most of them right now. One of them was called Beyond the White Noise. It was this missionary couple who had been in the Philippines and had really been confronted with the ways in which the United States had been an incredibly negative force in the Philippines. What were they doing there from the United States, still being this—and I think there were a lot of different pieces that came together 'cause I know before I— that first year in D.C. when I was doing the full-time volunteer program in the youth crisis shelter, I think then is when it really started to sink into me that racism was a larger system.
Sarah	I'm sure that some of the classes that I took helped, as well. I feel like that was sort of like this increasing—I remember having a conversation, though, that year in D.C. where—I think they were trying to pick the next pope, and I made a comment like, "I think there's still too much racism in this world for them to pick a pope from Africa." I know that I made that comment then, but then there was something that definitely strengthened it and—super strengthened it— when I was doing that master's program. I think both in master's program, but the first one is when I had the most, I think, profound reorientation. A lot of that was about race, but a lot of it was about capitalism, as well.
Sarah	I feel like that—the—that deep meritocracy and everything was probably what finally really started to shift when I was in my master's program 'cause it's ongoing work.
Sarah	I picked this up from my time in grad school but they draw a picture of a citizen on the first day. They list citizenship attributes. Then I immediately start poking, trying to poke some holes in those. A lot depends on what is on our brainstorm lists and what I challenge, right, 'cause I'm not gonna challenge anything that's not up there.
Sarah	It started off as a merging of—I was on the elementary social studies team for two semesters at grad school, which the program there is really big. There would be 10 of us, and we all would teach the same syllabus. We'd teach 11 sections of the same class. It was a monstrous syllabus with a lot of—it's really long and really detailed, which is not me at all. At the first semester I did, that was a total disaster 'cause I had a hard time reading through all the stuff. The second semester, I started to get it. We met pretty regularly. Everyone could have input on things. I think that's part of how some of the assignment descriptions got to be 20 pages long 'cause I think there was so many people contributing their ideas, right, that it just [wind sound 31:07], exploded. There was that. I really mixed things up.

Sarah	I think it's King and Chandler's article about—it's actually a book chapter about non-racist and anti-racist teacher education in social studies. I agree that in a non-racist approach to social studies, that is a racist approach. You have to be anti-racist, and you—I do want my students to see that if they do not directly talk about racism, then that is a problem right? If your students, no matter what color their skin is, don't understand that racism has existed and continues to exist and impact people's lives, and they see U.S. history as being a raceless entity, or the economic situation right now as being without racism in it, or again, all the subject areas, then that is a problem because if you take an—if you zoom in as an alien right now, and you look at wealth disparities in the United States, and you look at the differences between the White and Black population, and then someone comes up and says, "Black people are lazy to you," you say, "Okay, must be that." 'Cause you're like, "Look, all the White people have worked really hard and have all this wealth." Because of that, your students need to understand, right, that—it's right in our standards. The Underground Railroad is in the fourth-grade standards.
Mark	I think these are things that are on my mind. I think the fact that students at the college, mostly students of color, there was a petition to the president and a list of demands, and I was thinking like, "Okay, what can I do to help with that, or what can I do better?" I think I try to do some of the stuff. I think one of them was de-colonize the curriculum, and I think I tried to do that a little bit or, I think, a decent amount, but there's just a continue to push it back, to continue to work through that. No students have ever given me feedback, and that's not true. When I first taught one of the classes at my college which was a more liberal institution, there was a student that really wanted me to include Paulo Freire 00:30:59 and Bell Hooks, and maybe Dewey 00:31:05 as well on the curriculum. I think she ended up leaving the program. She gave me a fiery impassioned speech on it, and I was like, "Oh, maybe I should do that," and so I did. I've included some of those works since then, but I think it's also just who I am. I think I'm somewhat receptive to well-intentioned feedback, and some people bristle at that. I'm happy to change and to say there are things I can do better, but I don't think everyone is that. That's not how everyone is. [Laughter]
Mark	My parents were very interested in history. We didn't take family vacations like regular people. We went to historical sites. As an 8, 10, 12-year-old, I was going to Fort Pitt in Pennsylvania. I was going to Fort Niagara, Fort Ticonderoga. I was going to Civil War battle fields, going to museums. That was always something that we were doing, and I found it fascinating. As an undergraduate student in college, I had kind of a — I wouldn't call it a conflict. I had mixed feelings.
Mark	And I remember participating in some pretty lively class discussions where we were allowed to question things and really try to unpack things, and in 10th grade, that continued with another teacher, and he was very discussion oriented, and he allowed us to really work with each other almost as much or more so than working with him, and the class took on this layer or level of ownership, which is something that I really work with my pre-service teachers

	now about is about creating a culture of democracy within the classroom where the students have ownership of the learning and it's their class, not your class as the teacher, and he did that.
Mark	That kind of freedom mixed with — or I guess I would say that kind of pedagogical approach was something that from the very beginning with me in my approach to teaching and teacher education, I really tried to bring forward because I experienced it, and I wanted my students in high school, and then my pre-service teachers and my in-service teachers that I worked with in the graduate program, those are things that I try to bring forward to them as well.
Mark	My two advisors in that program were the ones when I finished and started — continued to work at the school that I'd been at, they were like, okay, so it's May. You're graduating with your MAT. Now, when are you enrolling for your first round of PhD classes this fall? Are you enrolling next week or is it the week after? And I was like, no, you will continue. You have got to start working on your PhD in education, and I was like okay. I like that idea.

I was really embraced by them, and as a result, I still work with them, and I still research with them, and I just wrote a book chapter with one of my advisors in the Handbook of Self-Study. That relationship is, gosh, it's been 10 years. Yeah. I graduated with my MAT degree in 2010. |
Mark	when I got into my MAT and PhD program in education, my advisors trotted out Discipline and Punish, and were like, here, we're gonna read this, and we're gonna read Freire, and we're gonna read Gramsci, and I was like, wait, I thought this was education, and they're like, oh, this is education. Their critical orientation really not only appealed to me from my previous experience, but also it appealed to me the more I began to understand and explore the philosophy of education. Because they did that and it was so not what I thought it was gonna be, it opened up really new ways for me to conceptualize and understand education.
Mark	I got introduced to the Marxist philosophy of education at that point as well, which I just ran full steam towards. I'd already kind of had a Marxist orientation, but they really fostered it, and this idea of I kind of remember I started reading Bill Stanley, and started thinking about teaching for social transformation, and it just kind of clicked, and I started to reconceptualize what it was that I was doing, what it was that my goals were, what the purpose of education broadly, and what my purpose as a teacher educator in the future were gonna be, and they were like great. Good. Go for it.
Mark	I now look back with so much gratitude, and I feel so fortunate, so fortunate, that they — that my experience of getting a doctorate was what it was.
Mark	I was so fortunate to have such a robust group of people to work with. I could talk about that — about my doctorate experience. That could be a whole interview itself because that was just — and having a spouse who went through the same program, her and I just have spent countless hours talking about our experiences, and how they were similar and different. We had a very big teacher ed department. Kent State has a really strong education department.

	She had like five science teacher education faculty members. Yeah. We've just come to learn how fortunate we were 'cause it is not like that everywhere else.
Mark	I had some good—I had a good high school history teacher. He just loved the teaching, and he made it look fun. I thought this is a career that that might be fun.
Mark	I think the field experiences that I had probably. I mean, it's hard for me to say as a professor University who's trying to impact kids to say that the biggest impact was once they leave the university. I think for me, the teachers that I worked with during my field experiences, and especially student teaching really impacted the way I taught.
Mark	I think he was a pretty rigorous teacher. He had high expectations of us, and then high support. I think that's one thing that's carried over with me that I want to have high expectations of students, and then give them the support that they need to be successful.
Mark	Interviewee: Yeah. What just shaped me the most. I mean, honestly, I feel just the practice of teaching was really helpful. Right. I think of the—I've taught a lot of courses now. Every year, starting with what, maybe your three of the program I at least taught a class a year for, what? Four years in a row, right? I did a student teaching type seminar, I guess you could say in 2014. I did a teaching World History class 2015, 2016. Then I did buy a class on teaching religion and social studies, a seminar based on my research in 2017. Right? Each year, I have a class that I taught to master students.
Mark	I mean, I, as I said, I think if you were talking as an undergrad, and worked some summers programs, it was very much, oh, there's all these facts we have to learn and that's what we do. Yeah. I mean, I think grad school started me on that direction, okay, this idea of okay, we're training citizens. We're training critical thinkers. We're training people to be understandings of issues of race and class and gender. I mean, I don't think I got them all from grad school but I think at least it began that journey of me thinking of those in more robust ways, I guess. Seeing as history is a part of social studies, but it being other things as well. I don't think that was abundantly clear to me. I don't think it was abundantly clear to me, right, as a social studies student in high school, right? We're really just history students for the most part.
Mark	I think I was exposed to a lot of teachers who really were passionate that cared about what they were doing. I think they wanted us to do well. I mean, I think of my English teachers in particular really wanted us to be strong writers and really helped develop that and develop that sense of curiosity, and just that awareness about the world. I mean, I don't know that they—that it was—it certainly wasn't the most woken environment. I don't think we were very politically active or super engaged at that time. I think there was this sense of

	education was important and our goal is to make you better students, to make you better writers, to make you understand the world more. Yeah, it was good.
Mark	I've also remembered—so my secondary teacher was Native American. I've definitely thought about that. That definitely had a pretty profound influence on the way I think about those things now. Although, maybe not for a period of time in the middle.
Mark	mentioned my secondary teacher was Native American. I mean, I felt that was really important because as a—I feel young kids they definitely other places in a large way and the [unintelligible 28:44] it's very exotic. It's very different. Right? Here is a Mohawk woman who is more regular clothes, right? I think it's a second grader made me reconceptualize the way that other people lived. I think that's super important, right? I think, when I taught sixth graders, my friend's Egyptian American, and he had gone to Egypt the summer before. It was one of the first times I ever used Skype. It was 10 years ago. It was new cutting edge technology at the time so he talked to my students about his trips to Egypt, right? They were expecting a guy dressed up as an ancient Egyptian pharaoh, right, and he wasn't that. I think for younger students that breaking down stereotypes, even if they're benignly created by media is really important. Right? Other people have lives that are similar to your lives. That I think is something that's really profoundly important but difficult to do, unless you just get out and meet people of different experiences.

Coding Excerpts: It's a big deal in social studies right now

Participant	Excerpt
Tawny	I think NCSS could do more. [Audio cuts out 43:24] focusing at sessions and themes [audio cuts out 43:27] every single year. In other words, the conference program other than CUFA but the large conference program is often developed by whoever is the president elect of course, and their planning—the conference for the year their president, and the local community.
Tawny	We're getting a few more educators of color on the NCSS board. The most exciting thing that happened was when Transatlantic Outreach Program reached out to NCSS and said, "We have X amount of money to support teachers of color coming into NCSS. What have you got?" We said, "Well, we have the first-timer scholarship. We will make it very clear that there's additional money for teachers of color."

	We finally got a much larger percentage of teachers of color applying for their scholarship, even though it said for years the purpose is to reach out to diverse groups, et cetera. Still, we said, there is money for teachers of color they didn't apply. I hold myself responsible for not saying we're gonna be much more explicit about who we're looking for, for this scholarship.

We get a lot of folks that have been in—we say early career, and we got a lot of people who have been department chairs for 20 years, and we say, "You know what? You had plenty of opportunities to figure out a way to get to NCSS. That's not what this scholarship was for." We weren't that explicit about saying there is money for teachers of color. Somehow NCSS has to be much more explicit the way that NCTE was many, many years to go. |
| Tawny | I'm super interested in terms of how—shifts in popular culture, so the 1619 project, how public demands for more honest histories might push the field in that direction, and at the same time, how can we draw from ethnic studies, recognizing that a lot of ethnic studies work isn't happening in K-12, but it has the right framework. I love LaGarrett piece from last year where he talks about how we don't need to teach about Black history, we need to teach through Black history. I think we could say the same for all of the nonwhite histories that are typically ignored or sidelined in the curriculum. We need to decenter whiteness in history, in civics, in econ, in geography.

        I don't know that social studies education or the researchers who participate in that discipline want that. I don't know—I just can't see a future where it will happen in social studies ed. I see people who are pushing for more inclusivity in curriculum, more justice-oriented curriculum broadly being more open to that work. I see people in ethnic studies definitely pushing for that and demanding that at the state level, across the country, but I'm real pessimistic when it comes to social studies ed, just because look at who's editing all of the journals. You have people like Cynthia Sunal, who edits SSRP, and she's been editing now forever. Same thing with Bill Russell and JSSR. These people have no interest in releasing power to anyone else. Cynthia Sunal will sometimes publish the same person twice in her journal. |
| Tawny | For us to get where I would like us to get, where we fully decenter whiteness, that [laughter]— That requires that we stay there, because it's real easy to [unintelligible 30:53]—even if you're inching towards decentering whiteness, it's real easy to lean back on that when there are no people of color around to hold you accountable or to even remind you that we exist, because most white researchers are doing this work in—at predominantly white institutions where they probably exclusively or primarily have white preservice 31:20 teachers and doc students. How do we get there? There has to be a significant shift in the power structure and who's allowed to gatekeep. |

	I feel like that's a massive task that I haven't—I have probably only primarily thought about what my role in this is, but beyond that, it's a pretty massive undertaking that I don't think I've thought—that I don't think I've thought through. What say ye?
Tawny	I think it looks like them serving on the CUFA board. It looks like them serving as CUFA chair, program chair, editorial boards. TRSE is the CUFA journal, and it looks like people of color sitting on that board, sitting in editor roles at that journal, serving as gatekeepers. That's just part of that work. Mentoring other—the folks who come behind them, giving peoples names and spaces that they weren't previously in. Honestly, a lot of the stuff that we do, but even more so, 'cause there will be more people coming.
Tawny	Now, I will say that I didn't know just how terrible our mother organization was until I got on the board. That part has been really enlightening for me. I stay because I always think about the people You just talked about—so the people who—like if you're the only person of color doing social studies where you are, and then you get to this conference and there are no people of color— how terrible would that be? I know it's frustrating for us because—because there's that huge gap, we're like the elders. We're still junior. You're muted. Interviewee 2: 'Cause I was shushing you and calling you rude. [Laughter]. Interviewee 1: Right? That's insane, but that's how big a gap there is, right? The only active full professor of color is Cinthia. There are one or—Cinthia Salinas—and there are only one or two associate professors of color that are active. Yeah. We are carrying a—we are carrying more than our fair share of the weight, but the people coming after us can pick that up. It is incumbent, actually, that they pick it up because we have been carrying it for too long. Yeah. I stay for those people—for the doc student who is the only Black woman in social studies, like I was in my institution, but if I had gotten to CUFA and not—and I was really fortunate because my very first CUFA, I got scooped up at a roundtable like, "Hey, come to this dinner with us." If that had not happened and I had not met those people, I don't know that I would've come back. Yeah. That's what keeps me there.
Tawny	I think the Scholars of Color Forum has definitely helped, 'cause we have a shared space now at CUFA, and I think many of us have become friends through that space, so we may not be doing official Scholars of Color Forum events during the year, but basically everyone that's been an officer is buddies with each other now. I sometimes disagree on this 'cause she wants us to stay on the board and keep fighting and demand space, and another officer and I are like, "We are tired of this space. This space sucks." There's this tension. We have all four Scholars of Color Forum past chairs on the CUFA board now. That's not nothing. That's actually quite impressive and quite a big deal,

	but we hate going to board meetings [laughter]. We hate dealing with the organization a lot of times because we're still dealing with a lot of the same nonsense that was present before any of us were on the board. The mother organization is not diverse at all. I think it can get really hard, but at least we have each other now, because I think a lot of folks—especially when we all started, there wasn't a community, and so if you were at a institution where there was no one else doing social studies who was a person of color, you didn't have anybody. Some of us have people—there's a cohort of folks, and it's mostly people of color, but I think the folks that are more isolated—we're just like, "All right. Let's go." We will literally be sitting in a hallway at a convention center and be like, "Hey, you," to any people of color that we see at CUFA. We're like, "Come hang out with us. Come to our business meeting." That's how we bring people in, but—that's how we've been able to develop some of that community.
Tawny	I was just gonna say it very succinctly, with just white supremacy. That is what social studies educational research has been tethered to, always, and with the white scholars that have dominated the field—predominantly men—there's some drama with what's-his-face—Jack Nelson? Because we wanted to have norms at CUFA because scholar—grad students of color had been harmed, dehumanized, in a session about grad students' of color experiences by a white scholar—a senior scholar in the field. That prompted us to have board efforts to create norms and basically say, "You can't treat people like this." We get that the field has these expectations that being harmful is okay, but let's not do that anymore. This is not the same way it was 40 years ago. We can change. We can adapt with society, and we should, and we need to start making these steps forward. Someone like Jack Nelson, who was the first chair of CUFA— Interviewee 1: Yeah. Didn't he say he started CUFA? Interviewee 2: Yeah. He just was very much like, "No, this is not the CUFA that I know, blah, blah, blah." It's like, "Yeah." Interviewee 1: Right. We wouldn't be in the CUFA that you knew. Interviewee 2: There were no women in that CUFA. There were no POC in that CUFA. It was just a bunch of white dudes. Yeah, Jack, we know. I don't know. Then even—oh, there was that—was it SSEC, the other org—they have a [crosstalk 17:09]?

Tawny	I'm trying to say this in a way that is diplomatic, and I'm wondering if it's even worth it. No, you're fine—wait, now you're frozen. Wait, will she get chat? Yes, you froze. Was it—oh. Okay. You're back. Yeah. How can I put this? Being a person of color in spaces that are overwhelmingly white can eat you alive. That's essentially what happens in scholarship, too. If the power structure is completely white and they are unwilling to learn, to listen, to decenter themselves, it never—it's never gonna work that well for people of color, so we go to other spaces to sustain ourselves.
Tawny	While the field might have been more accepting of scholarship about Black folks—I study Black teachers—people, reviewers, the field still wants it framed in particular ways because—like You just saying about, we know when it's us reviewing things and when it's other folks reviewing scholarship because they are so completely unfamiliar with the frameworks, with the literature, they want you to go to what they know, but what you know is not the foundation for this work, because you don't live in this space. You pick up—I was gonna say, you pick up something every once in a while. No, somebody told you to read something in grad school and that's your foundation, or you think, oh, such-and-such is the go-to, so they should have cited this person for—if they're talking about Black people.

Well, that person hasn't done this work, so maybe they don't belong in this particular paper. Ultimately when I'm writing, it's like, "Okay. After people read this paper, one, have I paid homage to who I'm building on. Two, are Black kids gonna get a better education as a result of this paper?" That's what I'm focused on. I do pay attention to who my audience is going to be, but that's—that's why I don't focus my work in social studies journals. I have tried one. I'm gonna send something to one other one, and that's it. Most of my work is in journals that focus on race or critical perspectives. |
| Tawny | Okay. Yeah. I think for me, in terms of the Asian American scholarship that I do, I generally—I submit stuff to social studies journals. I publish some things here and there. I go to the conferences, but really, when it comes to that work, I have to find sustenance elsewhere. I've been super involved in the AERA sig that's about the research of Asian and Pacific Americans. That's basically where I pour all my energy. At AERA, you will not find me at the teaching history or the social studies research sig. I don't care. That is my one time— that was my one conference where I 100 percent can just focus on Asian American scholarship and scholars, and then other stuff, too, but that's where people that I cite all the time will be, or the Asian American—Association for Asian American Studies conference, which is also in April. I'm really deliberate about being in those spaces because I know that I will never have the community and people pushing my work if I stay in social studies for that. It's me and [unintelligible 09:21]. We historically have done very different things. She works on standards, I work in classrooms. It's like, even though |

	she may like my work, she isn't necessarily going to push me to think about things in particular ways. I just have to go beyond social studies to get the things that I need when it comes to the work I do around race.
Tawny	I feel like what we do is counter to what is common in the field, so in the field [unintelligible 00:57] large, racism is embedded in the thread of what the field is. It's telling stories—it's telling the grand narrative of American exceptionalism and largely sweeping under the rug how the nation has oppressed people of color, and occasionally saying, here's how we made some progress. Now, literally right before I hopped on this call, I got a text from a friend of mine—in our group chat—with this assignment that her friend posted on Facebook. My friend's friend's high school child got this in their World Geography class, and it's an assignment titled, "African Countries Fantasy Draft Simulation." Yeah. Will it show up if y'all—yeah. It's terrible, but this is far too common for—yeah. Social studies isn't yet what it wants or should be. I'm gonna shut up now. I'm letting You talk, but—
Tawny	I would argue, there's the old guard which viewed race as an issue, but a lot of people just didn't talk about it, or they talked about it as something that was an independent issue from class or gender. They were very clear—Christine Woyshner is the scholar who talks about Black women. Keith Barton and Linda Loveday talk about elementary education devoid of race sometimes. If you wanna look at elementary social studies, everyone—for the longest time—was like, "Cite Jane Bolgatz's work," which is the most tepid attention to race you've ever seen in an elementary classroom, but those are—everyone had particular lanes, and I think more recently, there are a lot more folks who are engaging in work around race, but I would argue—there's two camps, and I think could particularly speak to the first one.

There are a lot of white scholars who do work around race, particularly in ways that subjectify communities of color, students of color, or even historical events around race, but somehow they manage to do that work without ever addressing their own racial identity, their position to the scholarship or the communities that they're describing—it's very much race is the object of study, but actually not something that impacts them or that they need to describe it in terms of their own identity as a researcher. It's just an object. Then there's the folks that I think we're friends with [laughter]—the people that we coauthor things with, the people that we tend to be in the same edited volumes with in special issues, and panels with, and it's a very small group of people. You're probably interviewing most of them because we use CRT. We have extensive positionality statements in our work. We do work with the communities that we belong to, and we do a lot of that work outside of the academy. |

Tawny	We also do a lot of that work outside of social studies, because in social studies, we will always be on the same panels, and we will always make sure—our work is always subjected to these ridiculous reviewers that say ridiculous things that are generally racist or don't appreciate our refusal to conform to Eurocentric understandings of the world or of history. We have so many of the same shared experiences in terms of the ways that our work has been received that it's just real clear—oh, we know when we're reviewing each other's work and when those other people are reviewing our work. We also know when we're asked to review their work because we always are noticing that the same things are missing from their pieces. I would say that's how I understand how race is being attended to in social studies. There's the old way, and then I think in the last 5 to 10 years, there's been an extra attention to race because how could there not be—but it's still done in ways that very clearly, I think, put people on one of those two pads.
Tawny	I agree with that. I will say—so my earlier statement was about—was more about the K-12 field, I suppose, than researchers. I agree with everything You just said about the research field. Yeah. There has been a lot of—there's been a lot of leeway made in the last few years. My question—knowing how things work—is, is that going to be—is it cyclical? Because the people who—Kelly, I'm not sure if you're aware of this, but there was a huge exodus in the early 2000s of Black scholars in our field. I'm wondering if this is a—I know that progress is not linear, but I'm wondering if this is gonna be sustained or if this is gonna wane. We'll see.
Tawny	'Cause a lot of us are getting tired.
Tawny	I mean, I think our experiences are different, just based on the kind of work that we do and the communities we work with. Right now, Asian American issues are suddenly a thing that people give a shit about, and normally, that's just not a thing that people wanna talk about when it comes to race. That being said, it's still not a thing in social studies. We had to fight to get that position statement—or what was, it was a current events statement?

Interviewee 1: Current events statement. Yeah.

Interviewee 2: It's just like, well, that's cool that y'all—and then when the Atlanta murders happened, all of a sudden, NTSS is quick jump on that. It's just like, "Okay." Well, thank goodness we insisted that you put this out in the first place, even though you all weren't particularly interested. |
| Tawny | Okay. Yeah. I think for me, in terms of the Asian American scholarship that I do, I generally—I submit stuff to social studies journals. I publish some things here and there. I go to the conferences, but really, when it comes to that work, I have to find sustenance elsewhere. I've been super involved in the AERA sig that's about the research of Asian and Pacific Americans. That's basically |

	where I pour all my energy. At AERA, you will not find me at the teaching history or the social studies research sig. I don't care. That is my one time— that was my one conference where I 100 percent can just focus on Asian American scholarship and scholars, and then other stuff, too, but that's where people that I cite all the time will be, or the Asian American—Association for Asian American Studies conference, which is also in April. I'm really deliberate about being in those spaces because I know that I will never have the community and people pushing my work if I stay in social studies for that. It's me and [unintelligible 09:21]. We historically have done very different things. She works on standards, I work in classrooms. It's like, even though she may like my work, she isn't necessarily going to push me to think about things in particular ways. I just have to go beyond social studies to get the things that I need when it comes to the work I do around race.
Frank	I've been very involved with CUFA and NCSS in recent years and I'm curious other people—so when I think of the status to the field, I think of a couple things. What happens in classrooms and what happens in our national organizations, which is—the aim at least, no matter what the failures are of our field is that our national organizations are places where we work towards making the field stronger and better. I would say it's a mixed bag. We have a really strong set of critical particularly scholars of color in our field who are— I think have been leading the field towards better work, but I know in K-12 classrooms, I continually see such harmful content. I think particularly I just consistently see awful lessons about indigenous people and nations, just a total—it's just very consistent that I see bad lessons more than I see good lessons. There's more harm done then good. Then you look at who's doing the work in the field. You have people like [unintelligible 00:07:07], like Sarah Shear, like—I could go on for—there's quite a few people doing good work on indigenous [distorted audio 00:07:15], but the question is how is that getting into the field. I think our national organization has done some stuff, but there like anything else: they have to be pushed to do it and I think that's really frustrating for critical scholars of color who eventually are like, "How long do I have to push before you just start doing this?" I think that's the problem and I often see our journals as a problem, too. I've pointed out that I don't think we've had a nonwhite editor of even of a section of a journal in the last 20 years, even a section. We have section editors and some of them get to permanently maintain. For example—I'm not tryin' to call people out 'cause this is a widespread problem—we have a section about democracy and social education and we've had a white person who has been the only one who gets to have say over what that looks like. What happens when we let other people in? I think our field is still struggling and is not there and I think if we can't change, we're goin'—same thing that always happens is people leave social studies who do this work 'cause they're tired of having to fight for something their whole life and not having co-conspirators working with them. That's my overall take on the field. I don't know. There's always the paradox, though. I

	do find hope in a lot of the great work that people are doing 'cause it's transformed my teaching and my—the way I approach social studies.
Frank	We've thought a lot about representation. We've thought some about specifically how we talk about particular groups of people in our textbooks and again, primarily history education. Something I guess I would love to see social studies move towards more is just teaching about racism historically and just being explicit about how we got to where we are today. I feel like all those other things are steps and important steps and things we need to keep, but unless we are explicit about the historical people, policies, things that have happened to get us where we are today, I think we're still just gonna be stuck in a lot of ways.
Frank	One thing I am excited about—and again, it's the dichotomy of feeling like CUFA—and I would agree TRSE—are these spaces, but I know you was at ESSEs last year and I keep talking about ESSEs, but it is one of the few conferences that I have left charged and ready to go. Another area that I think is exciting—it's slow; it's a lot of pushing and it's mostly happening in the SSYL—is the movement of social studies into even pre-K.
Frank	I feel like there's been, in the past year, some very productive conversations. I feel like there's been some progress made in conversations, although I think recently, like literally in the last month, I've started to see a lot of the pushback. I don't know if it's just—but I've seen at least three instances of it, like fairly vocal, in—yeah. We're already in April 20 days. Just in April of 2020.
Frank	There was one on the listserv of the faculty at the college I teach at, one with some community members of color at the school district I work with, and then, actually, a teacher of mine who I just reconnected with three weeks ago, she was writing about it. She got some very serious even death threats over something she wrote on issues of diversity. Yeah. Pretty crazy. All three of them happened in the last three weeks. I don't know why it's happening exactly now, but that's just something I've noticed since the last time we talked, Kelly.
Sarah	I think there's really a disconnect between who are social studies educators, or is it researchers, or is it policy level? Because I think you have NCSS in the U.S. context that can't even pass a resolution condemning family—forced family separation at the border, and then you have what's happening in Missouri right now, right, where they're trying to outlaw any curriculum, any of the projects connected to teaching tolerance, all these different—the New York Times piece.

	I think it's like, you have really amazing scholars of color trying to do critical work. Then you have the body writ large. I think, who are you talking to, that will really, I think, impact what is the state of race within social studies education right now.
Sarah	I feel like whatever is taken up is very surface. It is very, very surface. It's like, multiculturalism and diversity, and now antiracism is starting to be more acceptable as a term, for example. Even our professional association for teachers here is using it. They had a whole webinar series. It's like, hey, let's invite some speakers of color, we can say we did this, and then let's move on. There's no change to policy. There's no change to the structure. Ask me how many people of color are actually hired by this association
Sarah	Race and racism is central to social studies education research right now. I think a lot of the teaching methodologies are focused on race and racism and anti-racist education. I think it's really a big deal in social studies education right now. And it has a lot to do with scholars of color leading the charge.
Sarah	I didn't attend CUFA this year, but I did look at the presentations, and a lot of the papers that were presented. There's just so many that are related to that and shooting off in lots and lots of different directions. I think our field as we're training teachers and developing teachers, I think we can look to the social studies teachers in a school building as being leaders in this area. I think it's pretty central to what we do because of our subject matter.
Sarah	I agree with in terms of NCSS CUFA being very much in leadership nationally in race and race equity work. Also fairy within AERA the social studies research SIG is a leader. I would say it's more mixed in terms of the dissemination in public school K-12 curriculum. It's a big source of support.
Sarah	One of the questions had to do with something that's happened. Something's happened in the news, and you need to talk about this with your students. I don't have access to the scenario right now, but in the breakout group I was listening into the students said, "I wouldn't touch that with a 10-foot pole. Two of the three teacher candidates in that breakout room were teaching in rural areas. They said, "We won't do it. We can't bring it up."
Sarah	They said, "We can't talk about that. Our principals say we can't." There's two challenges. As a nation, we are not addressing the needs of people who have felt left out, in addition to all the people of color who then left out, and the people who feel they've been left out cannot see white privilege.

Sarah	After the January 6th insurrection, I did a poll of the teachers in my department, my online teachers, and just asked, "What are you all doing to talk about this in your classrooms? This doesn't really have to do with methods. It does tangentially." They said nothing. [Laughter] "We're not gonna talk about it." That's just crazy to me.
Sarah	As a teacher and a professor, I think that those things have to be talked about, but it is a very dangerous time for teachers right now. I think as methods teachers, we have to give them the tools. We have to teach them how to approach controversies in the classroom. We have to use our research-based methods to teach that, but we also have to be very cognizant of the teachers' context in which they're teaching, and the reluctance that they have to really jeopardize their own jobs because it's happening everywhere.
Sarah	Well, it's interesting that—to sum up what you just said in terms of survival skills—the African-American black curriculum specialist for social studies, spoke to our students last year, scheduled to speak this year. His statement was, "Don't be so woke, you get fired." They all laughed, and they all got it. You have to be strategic and intentional.
Mark	I think CUFA and some of the SIG in AERA are really great professional support. On a local level, we have a committee that was created a year, in response to some student concerns. We don't have a large African-American population on campus, and we don't have a large African-American population in our state really. It's just barely top one percent, and that's after exponential growth in the last decade or so. A lot of these African-American kids on campus, and I say kids, but young people they felt out of place a little, to say the least. This committee has created a list of 21 recommendations, and really moving in a good direction I think to try to make sure that we have a greater equity. I think that's been a good professional support for me. The campus has my back when it comes to teaching culturally relevant pedagogy and those things in my courses.
Mark	Well, since the original question was asked about what more could be done, I think there's—my research background is in really a cognitive focus. I think that we don't really look at the—we don't try to blend the cognitive with the affective and emotional part of learning history and social studies. I think we could do a great deal, more research in the area of how do these two parts of our identity merge is we're trying to study and learn about the past, especially with controversial topics.
Mark	We really need to just listen to our students of color more about what they want.

Mark	That's one thing I think that the field could do is maybe investigate a little bit more about. There are some cutting-edge research studies on how, for example, how students of color experience instruction on African-American history as opposed to how white students experience that same instruction? I think we could do more research on those fields. Even at CUFA, AERA, it's almost like you've got these two groups that very rarely interchange. I see the same people in my cognitive focused breakout sessions. Every once in a while, I'll cross over and go to one that's more related to race, but my background is in cognition and that impact. I think it's the same with the others that I never see. I very rarely see a researcher of color in any of the presentations that I do, because they're in more of the race-focused areas rather than the cognition-focused areas. I think we could do—I would be the first to say I need to reach out a little bit more to consider, try to mix those fields of research a little bit better.
Mark	I'd say the research is going right; the practice is not going right. I think it's really hard to get that into classrooms with the political climate that we're in as we've already talked about.
Mark	I don't know if you're familiar with this new report: educating for American democracy, you might be familiar with it. It's along the lines of the type of things that NCSS does when they're issuing standards and the C3 framework and that thing, but a little broader, and it's got a broader base off people that have been involved. It really focuses on inquiry. There's a number of different inquiry-based questions that are laid out for history and civics, and I don't know. I think it's a place to start for us as those of us that are the practitioners. I think it takes into account a lot of what students of color are saying right now based on this conversation. I think it's a place to start to maybe change some of our topics: reframe how we approach some of the topics in our courses, and maybe turn them more into inquiry-based things as opposed to us, again, being the sage on the stage knowing everything about teaching social studies:

Coding Excerpts: It's a lot of identity work

Participant	Excerpt
Tawny	I don't even teach as much and as in-depth as I want to because there's so much to cover. I don't really teach about the larger issues. Plus, somebody else is doin' that work in another class. I think that's what's happened is that, before, I was the only one talking in these ways. Now, there's two others on staff now, the

	newcomer faculty, who are also talking about these things in different ways in their courses.

They're feeling a lot of the time—but one's a white woman. The other woman is indigenous, and she says, "I look like a white woman." She says, "Yes, I'm indigenous. I can say these things. You are going to always be different in their eyes. That's the honest truth." We both know it. We're not tiptoeing around it. I love this woman. We are sisters in this work.

I'm so grateful for her, but, at the end of the day, she acknowledges—I would acknowledge that without my hijab, I could be racially ambiguous. I can acknowledge that. Do you know what I mean? She knows this that my hijab already makes me an other, right away. No matter how much they adored me in the other class, all of a sudden, talking about these things is upsetting for them. Coming from me specifically like, "How dare you condescend to and critique Canada in this way and Canadian practices?" The people who allowed you here, basically.

I'm laughing because it's ridiculous, but I could almost feel that from some people. Right? Some actually have said it in different ways. Right? Like, "Well, look at you. You came." I'm like, "Oh, my god. You're actually saying this out loud." Yeah. I've had pushback in different ways. Some subtle and not—some not so subtle. Two weeks ago, it was not so subtle. |
| Tawny | What happened is one of our faculty members, she's Indigenous, she's new. She's like her second year. I 00:22:46 just forwarded for our faculty, "I think we should do this. We keep talking about this. I think this is a way of showing, like living it in practice." Of course, I was 100 percent in. Other people, they wanted to, but they're a little bit like, "Oh, would this look bad?" I guess I said, "Listen, if you're not for it, you got to say. Don't feel pressured. I'll understand." We wanted to do it as a faculty, and so we did.

As a faculty, we put out an email. I wasn't even teaching that week, in all honesty. What I did, I put in my emails, the autoreply, the statement of solidarity and all of that, right. Well, we got slapped. The president—and I'm sure that those three had something to do with this and the discussions between them. The president put out statement of how—basically apologizing for us for doing this, saying this was something that—like a public statement, the only one that I could find in Canada by any president of any institution saying—basically apologizing to students.

You couldn't even say anti-racism. He said, "We value diversity and inclusion. We've just put out a statement. You can find it here." He linked the statement [laughing] about diversity and inclusion, but basically, "This is not the way. It's not the what; it's the how. You're already suffering. We shouldn't be doing this to you, basically. They shouldn't be doing this to you." |

Tawny	I also think, to this point, there's this weird notion between the personal and the professional and labor. At the end of the day, I'm an employee of my institution, and I have to abide by their bylaws, but I just—I think these institutions get these senses of affinity through sport or through mascot. For us, it's like, we are one U, and this whole inclusive branding. It's like, we're not one U at all, nor do we want to be one.
Tawny	Title: NaseemRodriguez1.doc

The first class I took over the summer was a second language acquisition class. That was required, and I had never heard about bilingual education until that class. I had no idea that was even a thing even though I grew up in San Antonio, and so I was like, "Oh, well I need to do that," because my parents speak languages other than English, and they were never mentioned in school. They were never taught in school. That wasn't a real language learning option for me, so I don't speak the languages of my parents. I understand enough words to know when they're talking about me and to understand what we're eating, but I don't have a useful vocabulary in either of their languages. The idea that you could maintain that linguistic and cultural connection for students in school, was huge to me, and I was like, "I wanna do that. I never had that opportunity. I would love to be able to give that opportunity to students, because I think it's important."

Title: NaseemRodriguez1.doc

 My parents were immigrants, but they were immigrants who came to the United States with professional degrees, and so even though they didn't fully understand the school system in America, they were absolutely committed to making sure that I had the best opportunities available. I attended a private school from kindergarten through eighth grade that was heavily focused on academics. That school was really diverse, actually, so I remember in kindergarten there was a Chinese-American kid, there was a Pilipino-American kid, if you read my work, you know I'm Pakistanian and Philopena. I had a best friend her family was from India, so she was Indian-American. There were lots of Mexican-Americans in my classes. There were white students of course, and then I think the least represented group were black students. I remember a couple, but not very many, but there were a lot of Asian-American students. I don't think I ever had a native student in any of my classes that I was aware of, but relatively diverse.

Title: NaseemRodriguez1.doc

Then as far as pre-service teachers, I work at a PWI. I graduated from a PWI, but where I graduated from, I taught methods for the four years that I was in grad school. I was able to teach a bilingual methods class in the same program |

	that I graduated from, so in that class, it was basically like a mini-Chicano studies class embedded in social studies methods. We focused on these histories that most of our students have never learned about even though a lot of them happened in Texas to Mexican-American students in Texas. We really tried to infuse a lot of that historical knowledge in the class. It was amazing because those students were like, "I'm from that town," or "I'm Mexican-American, and I didn't know that there was this awesome 18-year-old Mexican-American in San Antonio who fought for the rights of Pica Chellos 02:32." It was like so deeply connected to their own families and experiences, like it was amazing. Then after three years or so, the professors I was working with were like, "Noreen, you have to work with white students. You have to know how to teach white students too." I was like, "But I'm so happy teaching the bilingual cohort only. They give me tremendous joy. Why would I need to leave?" Title: NaseemRodriguez1.doc With my bilingual cohort, they were talking about memories of deportation and family separation, and we would all be crying by the end of it. Then I remember there was one semester where I had the bilingual cohort in the morning and the monolingual cohort in the afternoon. The monolingual cohort-since you're from Texas, you will understand we're mostly from Dallas suburbs-and they were talking about their nannies or the ladies that cleaned their houses. That was the connection they had to immigration. Some of them were saying things about illegals, and I just remember my heart sank. This is not, no, it was just really, really disheartening going from that amazing conversation in the morning to that in the afternoon. I think I had multiple moments like that as a teacher educator.
Tawny	I just really need my pre-service teachers to understand that the textbooks are trash, and you need to do better, and you need to recognize the diversity of this democracy does not just look the way you look and had the experiences that you had. Your job is to teach all students, not just the ones that look like you and remind you of yourself since, clearly, most of the pre-service teachers I have share identities with a lot of the teachers that I had as a kid who just didn't get it. I share the story about Mrs. Garenna because I just need them to understand that the fact that I am standing before you as a social studies teacher, is ridiculous. It doesn't even make any sense because my teachers never saw me for who I was. So if you all could not do that, that would be great. There we go.
Tawny	Okay, so then I think I want them to understand what it was like for me and kids like me, to just never ever see ourselves in anything. The few times that we thought we were going to see something, that glimmer of hope came, and then our teachers mispronounced things or gave inaccurate information that clearly came from a textbook, but they couldn't be bothered to google a little bit more. I think that's what I really want my pre-service teachers to understand, like, "You

	have work to do. You have a lot to learn. You don't know a lot of things. This is not a content class, so I can't teach you everything, but you have to know who your students are, and you have to spend time getting to know their families," because that was one big piece from my childhood that really, I think, separates me from a lot of my students I work with now.
Tawny	I had no clue that this was even a path that it was possible for me. In all honesty, this only opened up ten years ago as a possibility and the reason is, is because I was born into a very traditional Palestinian and Muslim family. Nobody had gotten their degree, not even—none of the men in my family as well. I don't mean to be binary men and women, but that's how it was. Really that's how I grew up in terms of that was very binary. In traditional gender roles and all of that, that was very much part of my experience growing up. Because we're refugees from Palestine, my parents grew up as refugees in Lebanon, and so they had to survive.
Tawny	That year, when we applied for unionization I knew mentally, all of it, I needed a break and that's when I applied for my masters. Thankfully by then, by then when all the ugliness hit and the union took them to court on our behalf. I just walked away. I just focused on my masters. Since then, and then I needed to be away from the classroom 'cause it was so traumatic in the fact that there was so many people who believed it, even though they knew me, they knew how I was alongside their children. Anyways, and so it was really traumatic, and so I stayed in graduate school. After my masters I just stayed and went to my PhD 'cause I knew I couldn't return to the classroom just yet. I just was too traumatized.
Tawny	It really has informed so much of my life and who I am and my teaching, my research, so much of the fact that you know, just living through those experiences tells me what I need to really—and I share those kinds of stories with my students and tell them here's what I've experienced. Here's what people in my research have experienced. We need to be wakeful to the things that these things happen and that you can perpetuate them. Thankfully most students are very, very open to hearing that and to really sitting without those kinds of thoughts and considerations.
Tawny	My grandma, all my grandparents, the same type of thing. It was a very violent experience and that intergenerational trauma is very much still present in my family. It was what do you need to do to survive, literally, including surviving here in this new country, not knowing anybody, working their butts off. Even my mom had to work briefly and my dad felt such shame about that. There's a lot there in terms of what's acceptable and what's not acceptable in their eyes. They've grown since then of course, in the last almost 40 years actually. That was how I grew up.
Tawny	I think I felt ashamed. I really was ashamed. I was so embarrassed from myself. I was disappointed in myself. Literally, right after my last practicum I wore a

	hajib because I just was like, "Why am I pretending? Why am I doing this for other people?" I just continued to feel like this guilt like I'm not being true to who I am. I'm not fully embracing all of who I am. Because I had such deep belief as a Muslim and here's the thing, not as a—not in a dogmatic way. I don't follow any kind of path. I'm not part of any mosque in all honesty, and there's many reasons for that, just 'cause there's not many inclusive spaces in many of the messhits 30:27 that are in Edmonton. I've created my own network of people that I—we uplift each other in our faith. It's kind of like I just felt like I had to embrace it and I had to be very open and very just loud in a way. I'm not ashamed. There's nothing wrong with being Muslim. There's nothing wrong with wearing a hijab. There's nothing wrong with being who I am and embracing that. It's interesting though because like I said, it was embodied knowledge that I had to do this in the process. I had to do this to finish off my degree. I wasn't comfortable embracing who I was in that time 'cause it just wasn't a space that was open to me, to be honest, 'cause you had staff members saying—I'm just gonna say it, saying shit and had you know.
Tawny	I always felt like my inner freedom fighter is trying to figure out how I navigate this world. For me, it was always civil rights and black liberation movements, right? For me, personally, it's civil rights beyond Martin Luther King and Rosa Parks, right, 'cause those are the only two names kids really learn in school. A lot of this is because I'm from Atlanta, right? There are streets named after Ralph David Abernathy, and Joseph Lowry, and Hamilton Holt. You might randomly just drive by a street named after a civil rights leader and everything.
Tawny	I've learned a lot of lessons about whiteness, and how whiteness operates. There are probably too many to list.
Tawny	Also, teacher education is a really white space, right? Sometimes, particularly for pre-service teachers, they haven't been introduced to some of these ideas, right? I've been talking about race my whole life, right? My parents grew up in the Jim Crow south. There was no mincing of the words when it came to race. For most of our students, that's not the case. Sometimes things that might seem elementary need to be spelled out plain. Yeah.
Tawny	My students really, oftentimes, come wanting to provide for their students the experience I had, and while that was great because I was culturally affirmed in other places, I helped my students to see the ways that racism, sexism, homophobia, all that is embedded in curriculum and curriculum materials. I really hope to—I work to help my students provide a more inclusive experience

Frank	There's a lot of critique of cis, white, hetero men, of which I would identify as being in all those identity characteristics, but I think who better to do this work than—if a white male is telling you there's a racist problem in America, most white men are not engaging in that type of idea.
Frank	I might have mentioned this last time, but I think my faith also is a part of it. I identify as a Christian, but it's very hard to identify that way in this climate because of evangelical support for Trump, which I think is truly antithetical to the teachings of Jesus, who was a Middle Eastern man of color. I think racism is a devaluation of a person based on so many wrong ideologies, and so I think when we think about what causes fights and quarrel—the problem of racism is not new in our world. It's been codified and invented in different ways, especially the mention of whiteness. You can go back in throughout history and see different ethnic groups having superiority based on their ethnicity or race in that time period. It's an issue of sin as well. Again, this is my personal belief. I wouldn't force this upon my classmates, but it's wrong, it's dehumanizing, it's evil, it's dark. It leads to strife and murder. When we think about human flourishing, if we don't address our race problem, we don't have good human flourishing because there's all these artificial barriers with redlining or with access to equity to economics to—all of these things are so systemically interconnected. I feel like I have to use my positionality to confront white supremacy because I want to be part of a solution and not part of a problem.
Frank	I honestly think the key to—I don't know if there is a key, but what will be key, moving forward, is moving forward in communities and making—building bridges and doing a lot of intersectional and justiceoriented work alongside community, local, national, all that good stuff because I think—and I think, because sometimes, I feel like I'm alone, right? I'm isolated. Although I have great colleagues, but they're not really doing the same work I do, right, and they're not in social studies education. I'm the only one who that's where my focus is, so I feel really by myself, really isolated. Once you become more in community, I feel like, because I built the connections, I'm starting to feel a little less alone, but I think there's so much work I can do in that area to expand that, right? I think the community building is huge. I think of Bettina Love, right, who talks about freedom dreaming, and she talks about the fact that communities, they hold so much wisdom if we'd only stop and listen, right? That's what I'm thinking is stop trying to do this work individually, basically, because that in itself is a pushback to the logic of—typical logic of the university.
Frank	it was a lot of identity work
Frank	I realized two miles from my house—because Lansing is a refugee—or was up until the current administration shut down the whole refugee pipeline—a resettlement city. There was a high school less than two miles from my house that I could bike to that had students from over 25 different countries, speaking

	50 different languages. Proximity to immigrants who are multi-lingual, multi-cultural, multi-ethnic, and also religious identifying either through a Muslim faith or Buddhist or Hindu—it was just such a rich resource in my local community that I was like, "I don't need to go back to China. I can be right here, goaling in this community."
Frank	Conversations around the cannon, like what is the cannon and why does it reify whiteness, are these norms—none of that was part of my education. I really see my graduate school education as when I started to have lenses of criticality.
Frank	I think being in China really shifted. That's when I started my MA program, as well. Doing a master's program in a field outside of education really broadened my horizons and expanded my understandings for the way different cultures and languages and communities and identities work.
Frank	I was born and raised in Springfield, Illinois. I went to a parochial school for seven years. My mom was a school nurse, and we lived in a rural area. She wanted me to have a good education, so starting in kindergarten I went to a parochial school. Eventually by seventh grade I said, "Mom, I really am not interested in going to the high schools in Springfield when I won't know anybody." There wasn't a parochial high school, and I felt like I wanted to go to school with kids who lived out in the country like I did. My mom and I agreed that I would get to go to eighth grade in the country school, the country junior high, and then go to the country high school, which was a fabulous experience for me.
Frank	To this day I love the constitution. It's terribly flawed. It was at the time, but again, I didn't really understand any of that. We didn't do a critical review of the constitution in my high school classes. I determined I was gonna be a lawyer, and I still have the Black's Law Dictionary my father gave me for my 16th birthday. I wanted to go to law school, and so I went to Northwestern University to get this degree in political science and history because I was going to law school. That didn't happen 'cause I fell in love, got married, had a kid as an undergraduate, the only undergraduate in school who took her child to campus, sometimes to classes. When I realized that I wasn't going to be able to go law school and my husband was in a medical program I thought, geez, I gotta work. I don't even have enough money to finish undergraduate school. I'm sure not gonna be able to go to law school, so I thought what else do I, what do I do well. I always tutored kids, so I thought, okay, I'm gonna become a teacher. I could get my political science and history degree and a teaching certificate through Northwestern. I took just enough history—they didn't have a full program like they have now. I took a few courses, and then I got to student teach at this phenomenal high school.
Frank	My mom and my grandparents and I were in the car driving, and we were somewhere in the south where there were segregated signs. I think I could read, but just barely, so maybe I was first grade although I—yeah, whatever. These

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	gas stations usually on the right side of a hallway goin' from front to back, sort of shotgun style, was the service area where they took care of cars and stuff, and on the left side there were some bathrooms.
	Then I could see out the back door to a field, and there were some people over by the trees. I said, "Mom," and I could see they were peein', and I said, "Mom, why are they goin' to the bathroom out there? Why aren't they using the toilet?" And my mom, "Shh, let's go," and in the car she said, "Honey," and I'm sure she used the word negroes, "Negroes are not allowed to use public bathrooms." I was shocked. My little childhood said that's not fair. I was totally indignant, and I'll never forget that experience. Then I began to notice more because I was going to school in Springfield about the difference between neighborhoods, but again, I didn't know anything 'til I went to college. I don't know if that answers your question, but I would say my pivotal experiences were always outside of school.
Frank	didn't realize how much I didn't know 'til I got to Northwestern University. I got some economics class. I got a government class, but I learned more about government from volunteering as a Young Republican. I'm no longer republican, but at the time, Springfield, Illinois is what we considered—even though it's in central Illinois it's considered downstate compared to Chicago. As a teenager I was very aware of the political divide between sort of the republican central south and the more democratic north of the state. I was definitely aware of the supreme court decision that said one man, one vote, which of course I totally support now, but at the time I didn't quite understand what all the fuss was about. I was a Goldwater girl. Now I of course cringe, but—what else.
Frank	I remember that the black students tended to sit at tables by themselves and the white students like—I sat at tables with the women that were in my residence hall that I knew. I remember them talking, this is my freshman year, fall of my freshman year, 1967, and I'm listening to black students talking. I walked out of the dining hall and the thought that I had at the time, and I have never forgotten it, was why do they hate us so much. I was totally clueless. I had no understanding. Like I say, I didn't even know who Martin Luther King was.
Frank	I decided, though, and so what I'm tryin' to explain is that this was a—mostly everybody who lived around, most everybody was white, almost everybody. The only black kids I saw were the children of cleaning folks, cleaning staff, and my mom never could afford a housecleaner or anything like that, but there were wealthier people who lived around us who did. Most of the kids in my neighborhood, like down the lane, I realized that they took a bus. All the time in elementary school when my mom is drivin' me into Springfield I'm realizing that the kids in my neighborhood of which there were a few, they were on a bus.
Frank	I thought eventually when I decided I was tired of the parochial school because of its very—you wouldn't use the word racist because they weren't even, it wasn't obviously embedded, but what I recognized was the extremism of the faith that said that all Catholics were gonna go to hell because they worshipped

	Mary. I don't know if you have any knowledge of the religious schism between the Protestants and the Catholics, not to mention every other religious group, but I couldn't tolerate that any more. I went to the rural school, and I knew I could take a bus 'cause that bus went right past my house, or very close to my house all the time, so starting in eighth grade it was just natural for me to finally be going to school with kids, a few of whom I knew.
Frank	I thought eventually when I decided I was tired of the parochial school because of its very—you wouldn't use the word racist because they weren't even, it wasn't obviously embedded, but what I recognized was the extremism of the faith that said that all Catholics were gonna go to hell because they worshipped Mary. I don't know if you have any knowledge of the religious schism between the Protestants and the Catholics, not to mention every other religious group, but I couldn't tolerate that any more. I went to the rural school, and I knew I could take a bus 'cause that bus went right past my house, or very close to my house all the time, so starting in eighth grade it was just natural for me to finally be going to school with kids, a few of whom I knew.
Frank	There's just a lot of reeducating and understanding my role as a white person and the legacy of that, and you're just totally taught to not only not see the historical and contemporary damage that white people have done, but to — it's all normalized like it wasn't wrong, and I just — even concepts like colonialization.
Frank	I have to listen to people who actually are having to struggle with this in ways that I will never understand fully, and I don't need to fully understand it to learn from them, and to grow, and to support them. I don't know. Reading that book was really — that hit me because I feel like that's what I aspire to do, is to be someone that my colleagues in the field, who I feel a lot of indebtedness to for teaching me so much, from Leilani to Noreen to Amanda, to a lot of the scholars in the field that — to feel like I hope that later they feel like I listened to them and advocated on the things that they knew better than I did. That's kind of I guess the journey that I'm on, but I feel always that I'm coming up short in doing that.
Frank	I just felt a sense of probably more socioeconomic than racial privilege that really bothered me, and I think maybe what my parents instilled more is a sense of fairness, a general sense of fairness, just about people treating each other well, and people — my dad used to teach me this. Now, I'm just going off. My dad used to tell me these — he made these stories about a boy named Spoiled when I was tiny, little kid, and he'd tell these stories about this kid who didn't treat people well or didn't do stuff, and I sometimes wonder if those had an impact on me.
Frank	In racial identity development that you're gonna have to work out for me, but I always remember my elementary school was pretty diverse, but there was still a level of racial segregation that happened within groupings in the school, and we had our YMCA basketball teams, and I remember being really young. Our team was mostly white when I was young. I think we had a couple — we had one

	Latina girl that as on our team, and I had an Asian friend, but otherwise in that — and there was one black kid on our team, and I was — I had a birthday party slumber party, and I always remember how much I wanted him to come to the party. I was like, you have to come. It's gonna be so fun, and I really wanted him to be part of our group as — this is probably second, third grade maybe, and I just really wanted him to be part of our group and be friends, and I remember I don't really understand it, but I wanted him to feel included. I just had this real sense that I wanted him to feel included, with an understanding — and I think part of me even as a second grader knew that sometimes black kids wouldn't feel included with our white group or wouldn't want to, and I'll never — it took me like 25 years to interpret this. He ended up coming to the birthday party. I think we all had fun, and his parents — I always remember not understanding. His parents were so nervous when they dropped him off, and he was gone before I woke up. His parents came super early in the morning, and it wasn't until seriously when I was in college and thinking about racial identity and things, I realized his parents were probably terrified to drop him off at a white family's home.
Frank	I felt a sense of uncomfortableness around white wealth. I hated the private — the white private school.
Frank	Why was I so — did I feel invested in him being part of our friend group, and maybe I had second grade white guilt going or something, right, about racial problems and wanting to fix them as a kid. I really don't know, so I'm kind of throwing out theories. Take those at a distance, but I definitely realized that, and I think when I teach my methods courses now, I always feel a sense of disappointment.
Frank	You think back to your childhood about what did your parents do, what were you around, and I don't — I wasn't around a bunch of activists or people talking about justice in my childhood, and my parents are good people who I think — rarely — I can't count the only — probably the two things my dad ever said that were racist, which as the white father is probably pretty low at the time, but they just — and I can't think of my mom ever saying that, not to say she was, again, some — she was doing racial justice work. She wasn't, but — and then yeah, my family, I just didn't have a lot of that. I mean some of my grandparents, you realize when you're older, when you start talking about different stuff, my grandma would listen to conservative radio and talk about it, but all of us, all of us kids, we would reject it hard. People are like old people are going to say stuff. Me and my sisters absolutely did not allow her to say things about it. She would anti-immigrant things about immigrants coming to the country, and we would push back until eventually she — we

	don't really know what happened in her heart, but she quit bringing it up and would not say those points of view anymore.
Sarah	I remember, as a third grader, wanting to be the next Mother Teresa, [unintelligible 02:04] in my brain. This is who I wanna be. I remember someone coming to our church, a return Peace Corp volunteer coming to our church. Some of this is based in—I grew up in the Disciples of Christ church. It was a fairly—that church, some churches are super conservative, some are super— they're all over the place. Mine is landed into like an LGBTQ plus affirming, beautiful place. I'm no longer a church person. Anyway, all of this is somewhat based in, right, that Christianity and desire to be a good person.
Sarah	We had a return Peace Corp volunteer come to our church and talk. All I remember is that she had dug holes in Africa. I don't know where in Arica. I don't [laughter] why she was digging holes, but my little eight-year-old self was like, "I'm gonna save the world. I'm gonna go dig holes in Africa." Ridiculous, in retrospect, but that's all just to say that I, from a very young age, wanted to be a good person, wanted to make the world a better place.
Sarah	I had a strong sense of justice that mostly focused around gender. I have an older brother. I think most of it came from that 'cause everything was unfair. I also had some sense that things were not fair regarding race in the world in my early growing-up years. Again, I really wanted to save the world.
Sarah	I went and did—I did this year-long volunteer program in Buenos Aires, Argentina working at a home for street boys because a little girl from the Midwest, who barely spoke Spanish and had a history degree was, had something to offer street boys in Argentina [laughter]. I did not. That was a really difficult year. I think a part of the difficulty of that year was actually coming to the realization that I didn't have any, much to offer and that some of my save-the-world plans were getting squashed.
Sarah	I remember thinking like, "It's too small, the four walls of a classroom. I need to save the world, and the world is not inside this classroom. I need to go be in some underdeveloped country digging holes." My dreams of saving the world felt much bigger than the classroom.
Sarah	When I chose social studies education, one, it's—A, it was easier 'cause I had the history degree. Also, I thought that that was where there would be the most room for social justice conversations. Actually, I think in high school I dreamed of being a math teacher for a minute [laughter], 'cause I also loved math. Social studies is where you could talk about the world. I thought that would be the place where I could have—and it's a little interesting that I ended up teaching in Washington, D.C. with mostly black students because I think at that time, and definitely now, I'm sort of—I really wanna focus more on white students in some ways and—I hate to say fixing white people, but—fixing white people because I think it's—and also, I also definitely wanna do it because my students, right now, are definitely majority white, vast majority white. We're in one of those situations like a lot of primarily white institutions where I'll have one,

	maybe two black [audio cuts out 24:11] in the class. I frequently have classes without any white, black students or students of color at all. I know that my students are going to have a diverse group of students that they'll be teaching. I both want to do the anti-racism education on behalf of their future black students, but also on behalf of their future white students. I say to them, "Even if all of your students are white in the future, you have to still do this work. This is for everybody to make the world less racist. This is not about just meeting the needs of one particular group of students. I don't know if that answers your question.
Sarah	Then, my mindset for a long time was the reason that people who are not white struggled so much is because they just didn't know how to work hard enough. Honestly, looking back, I don't think it was that blatantly racist in my mind, but now when I look back at how I was thinking, I think that's what it was. You know what I mean? Again, sort of white savior complex but like, "They just need guidance in how to do better. They need more knowledge. I'm going to be the person who brings them all of this along with an abundance of tough love, and then they're all going—I'm gonna be the next Michelle Pfeiffer in "Dangerous Minds"."
Sarah	I think I definitely prioritize the anti-racism growth of my white students over—this is—we've been having a lot of conversations as a university and a school and a college, recently, about these things—over the growth of my students of color, I have to admit. A lot of this like, "Let me frame this. This is gonna be hard. This is gonna be uncomfortable, but we're gonna be okay. It is okay for those of us who are white to be uncomfortable for a while," [laughter], you know what I mean? I do do a lot of—I do a lot of trying to prep them in some ways. I have heard from some students who move in my class, I guess, that that is helpful for them. I'm always worried that I do too much coddling and go too slow. I feel like there's this constant negotiation. I do have fears of turning students off and them never tuning back in again, I guess, [laughter]. Right?
Sarah	I don't remember if it was—and honestly, in some ways, when I was a teacher in D.C., I did not—the schools that I was teaching in were so problematic, the special education school company. I tried to get a couple other jobs in D.C. and none of them worked. It was easier to get into a PhD program than get the sort of teaching job I wanted in D.C. That was a part of it, too. At that point, I knew that it was something I wanted to do at some point. I do remember in—when I was in D.C. and teaching there thinking, "I could maybe get good at teaching these students, but it is gonna take me a long time." Again, as I said, there were just things about it that I just, dispositionally, I think it was not great for me. Then I was like, "I could spend a long time doing that and then go figure out how to work with college students," 'cause I think I knew, again, that I wanted to do that. Then I was like, "Or I could go get started on figuring out how to work with college students."
Sarah	This is something I struggled with in my self-study a lot because it was—I'm not very structured in anything or a detail-oriented person. A lot of it, I'm like, I

	think I had long hopes that if this is who I am as a person, it's just gonna happen, right? It's just gonna come out. I recognized through the self-study and just your life in general, that there's also a lot about who I am as a person that makes it scary for it to all just come out, right? There's a lot of barriers to it just popping out.
	That made me think that I needed to be more intentional. That was when I started for those micro-teaches, trying to find sample lessons for them to look at and use that were explicitly anti-racist, and trying to find more places where I could build it into the structure of the course and not just rely on me being able to know what to say when, when it's uncomfortable and my brain freezes, and I can't articulate anything. Yeah. That's a really good question. I feel like I wanna pull up these memories of me saying things as I'm teaching. I don't have any of those memories.
Sarah	The main reason I'm here is because I feel it's important to support and prepare preservice teachers. That's my thing. I'm a teacher. I like teaching. I did my PhD in teaching. Now that I'm further along in my career, I think it's important to support them.
Sarah	if you had asked me when I was doing my undergrad—well, many people did when I was getting a major in political science, they were like, "What are you gonna do with that? Teach?" I was like, "Over my dead body am I gonna be a teacher. There's no way. I will be the first female senator from Wisconsin. I'm gonna do—there is no way I'm gonna be a teacher."
	I really had to be dragged kicking and screaming, at that point in my life, to education. Then once I worked in politics for a number of years, I realized that the real people place was education, and that's what I wanted to do.
Sarah	Yeah. There's so many ways that we do marginalize all kinds of kids. I'm Hispanic. I think that was a little bit of the reason why I was marginalized in grade school, but not completely. I don't look Hispanic. I don't talk—if there's any way to look, right? I don't speak—I don't have an accent. A lot of other students did that I went to school with, and they were treated much worse than I was. Those of us that have had to work on everything, we just know what that's like, and we have a little more, I think—I don't know— little more understanding for the broad spectrum of students, not just the ones that know how to do school, know how to matriculate, if you will.
Sarah	Interviewer: Yeah. I thought to ask you this earlier, but you just reminded me. Where did your passion for political science come from?
	Interviewee: I don't know. I gotta tell ya. I'm one of those people—you know what, when I worked in politics, I found my tribe, right? All the people I worked with felt the same way. There was no one time for me that I could point to that said, "Oh, yeah. I wanna be a politician." It was always with me. It was just always with me.

	The idea that you could have a voice, the idea that you had rights, the idea that communities came together and made decisions—that just attracted me and felt to me just like it was the right thing to do.
Sarah	Before I became a teacher, I worked for a member of Congress. I did that right out of college. That was gonna be my career. I wanted to be in politics. I shot away from that after I had children. It wasn't—this was back in the 80s. It wasn't really a field that was conducive to working moms. Plus, there were some things happening then, even then, in fund raising and that kind of stuff, that I was turned off from. I always felt it was really important to participate democratically, and to try to get as many people as possible to vote. I didn't know that teaching would be a place for me to do that, but I discovered that it was. That brought me into the classroom.
Sarah	I also found I'm really surprised at how little people [computer chime 13:08] about teaching in education departments. You get people who have PhDs in education who have never stepped foot in the classroom. That just throws me. Again, I'm considered a little bit of a radical, even in that environment as well, because I don't suffer scholarly fools gladly. You can have your scholarship, and you can study your curriculum theory all you want, and I'll learn that, but I'm a practicing teacher and always will be. If your theory doesn't help me or translate into something that I have to do in order to protect and teach children, then I'm not interested in it.
Sarah	I guess if my motivation is anything, it's to continue to inspire and support and drive teachers, just always. It's always the teacher. Maybe sometime in my lifetime, we'll see our power shift a little bit, like in other countries. There are other countries where the teacher is at the top of the totem pole.
Sarah	They just don't wanna recognize how much power we actually do have. I remember being in a conversation with my superintendent, and I used the word "teacher power." He just bristled at it. He was just like, "What are you talking about?" He said, "I don't really like that word, 'teacher power.'" I thought, you know, you better get used to it, buddy. Like I said, I'm kind of a radical when it comes to that. I know that we do have it. We do have the power. We are educated. We are capable. We are professional. Those among us that aren't are few and far between. No parents—nobody wants to recognize it. Maybe now they will, when they've had to sit at home for a year and a half with their kids and try to work and try to teach. That's been my life's work, is to recognize that the teacher in the system is the most important player.

Sarah	My initial plan was to bridge the practice and scholarship gap between classroom practice and education scholarship. I was gonna do that single-handedly by getting a PhD and being a practicing, credentialed teacher. I never wanted to do anything other than that.
Sarah	Yeah, I'm a little bit of a radical when it comes to that. I really support teachers, and I am a teacher, and I continue to teach. I don't take it lightly when people think that they know my job. I'm outspoken about it, actually.
Sarah	Yeah. Those two things, my fourth grade assignment project, and Margaret Mead, basically were the things that turned the light bulb on that said, "Oh, you mean there are people that study this kind of stuff? You can actually study how people think, and how they behave, and how they learn how to get along?" I never really imagined that that was something you could spend your time learning about.
Sarah	One of the things that I notice about my preservice teachers is, most of us are there because we loved school. There's lots of different things that we liked about school. I have students that love the predictability. They like the organizing. They like the structure. They know that—they like the idea that you can give someone a list of things to do, and they can check off the boxes on that list, and they can do them, and they can get an A, and they can wrap it up in a nice, neat little package, and they're good, right? I have many students like that.

I also have many students like me, who were the strivers, the ones that tried hard, but weren't the straight A students, didn't check all the boxes, made some mistakes. In my opinion, those are the better teachers, because in order to know how to teach, you have to know how to learn. Things don't just come easily for people like us. We have to put in some work, and we have to do our metacognition and understand how we learn. I think that the teachers that know that tend to be a little more relatable and a little more patient with students and not as focused on achievement. |
| Sarah | We were put with students immediately, like immediately. One of the first classes I took, I tutored students. Every class I had, I had a service-learning, I had a practicum. I was in a classroom. I was sitting across the desk from students. I think that was the most important thing for me, to just immerse—we were just immersed in student contact. For someone who was studying to be a teacher, what I learned from that was that we are there to put the students first, and that that's our number one priority. It came through strong and clear at Marquette, and it still does. That was the most important thing. |
| Sarah | The last thing I need is another professional development day where you're gonna try to sell me your book, and you're gonna try to sell me your program, when you're taking me away from my children. The most important thing for me to be is in front of those kids every single day. If you're gonna take me away from them, then what you're giving me better be good. If it's not, if it's the same old pap, just to try and pad your resume, I don't have time. |

Sarah	e had to do this big project, and we had to pick a town. We had to show where it is on the map. We had to draw a map. We had to pick an occupation—which, I never really knew what that word was, so that's how I learned the word occupation. We had to talk about the natural resources and all these things about [state] about a town in [state]. I loved that project. I got to stand up in front of class. I got to show—draw on a map. I got to talk about things that I thought really mattered. Then in fifth grade, we read an excerpt of Margaret Mead's In Samoa, her work on cultural anthropology. From fifth grade on, I went and told everybody, when they asked me what I wanted to be, I wanted to be a cultural anthropologist. I could hardly even pronounce it, but that's what I wanted to be. I've always been involved in government and politics. I did voter drives in Girl Scouts. I babysat at the polls. That's just always been with me. When I went to college, I knew that I wanted to study political science. It was pretty obvious that that was gonna be my thing.
Mark	My focus in my masters in history was colonial American history, and I wrote a masters thesis about a little-known, badly organized colony that was established in Maine around the same time as the Jamestown colony in Virginia, and I actually have a family connection to Maine. My parents live up here, and have lived up here off and on for like 20 years, so I was able to come and do my masters thesis research in Maine, and then when I started by PhD, I continued that focus in colonial American history.
Mark	I do think it is a gradual shift in a way. I mean, I think there are constant moments. I think of one during my dissertation where there was I was interviewing teachers. One guy was the former football coach. I assumed he was going to be very fuddy-duddy. He was having the students craft essays together on Google Classroom. It was just a really good use of technology. I realized, oh, this is stuff I can bring into my classroom. I think , I don't know, I just feel that particular moment was one where I realized that we often learn from people that we don't expect we can learn from and in ways that we didn't, break the stereotypes and break the mold.
Mark	they definitely other places in a large way and the [unintelligible 28:44] it's very exotic. It's very different. Right? Here is a Mohawk woman who is more regular clothes, right? I think it's a second grader made me reconceptualize the way that other people lived. I think that's super important, right?
Mark	I would say that, yeah. I mean, the teaching, part of it was there, but I still feel like then I was still learning what the hell history was. I do feel like I actually learned quite a bit about that, too, then that I hadn't—I don't know if I just missed the boat in undergrad or whatever. There was one class on historiography that I found was really important in shaping just how I thought about what the hell we were doing as social studies teachers. That really did that for the first time. Yeah, when I was an undergrad I was just, okay, I'm taking history courses, learning all this stuff. I don't think I had a real sense of what it all meant in terms of putting it together.

	I think it was until I got to grad school and we did the history geography class that I was, oh, okay, that's what all this is. Yeah, I don't think I had nearly a strong sense of that before graduate school.
Mark	I'm just really interested in the stories that we tell about the world. It gives us our sense of place, our sense of meaning. I think I like the complexities, the ambiguities, right? It never quite ends. Yeah, I think it just—it's important, right? It's important to know about your world. I think you can understand the world a lot more so it gives explanatory purpose, I would say.
Mark	I've had amazing support from my department in that regard not only informally, but formally because we have guidelines on that. I think we also have the support of our research-based colleagues. Like I said, when you look at CUFA and the AERA SIG these issues are being studied in depth right now. I think we have research on our side as well. I think that that helps me. That's where I find my comfort level, I guess.
Mark	Yeah. When you went to meet your masters, what was your thinking? Oh, I'll just go get more education? Interviewee: Yeah. Our salary schedule was tied to education. There was a pretty good raise with a master's degree, but there really wasn't much of a raise with a Ph.D. I just did that just out of pleasure in learning. I mean, yeah.
Mark	education was a high premium for my father. He always wanted us to do educational things or if we did take a vacation, he would always try to find, oh, okay, well, we'll go to the beach for a week, but you know there's this museum nearby. We should go check that out, and he didn't push it on me
Mark	I remember being at Gettysburg as a little kid, and just walking around the grounds, and just reading things, and looking around, and just thinking it was so interesting. I had a lot of kids' toys that were very much learning toys, right? I had these in hindsight. I still have them, and they're really troubling, but I have these things called Story of America cards, and it was this whole set of cards about all the different elements of American history. Of course, they were made in the late 60s and the early 70s, 'cause I'm 43-years-old, so I was born in '77. I look at them now, and I'm like, well, that's wildly racist. Oh my god. What? What are you doing? Why am I being allowed to look at these a seven-year-old, but in 1984, yeah. That was kind of okay, but I was so taken with them all, and I remember just reading them over and over and over again, and trying to learn all the things about them. Yeah. It was just something that I — it wasn't pushed on me, and it was something I kind of got excited about, and wanted to do when the opportunities arose.
Mark	I think you can bring in diverse perspectives, too. Even though I didn't teach in very diverse schools, I still thought it was important that these white kids are understanding that there are different ways you can look at the past and this one

| | grand historical narrative is not the only way that we can see how things have happened.

Interviewer: Yeah. Where do you think that belief for you came from?

Interviewee: I don't know. Because I grew up in a really conservative environment. I mean, really conservative. I definitely, I mean, some people say I'm still conservative, but I'm not compared to what I grew up in. |
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Coding Excerpts: There's just so much privilege

Participant	Excerpt
Sarah	was actually thinking about this—I was in a workshop yesterday—that as a white person, you're told your whole life that you're capable of anything in a lot of ways, especially if it's a middle, upper middle class.
Sarah	the power of the way that I was raised and the way that I've always thought, and my whiteness is really strong. If I'm not embedded in these more critical ways of thinking and viewing the world, I think it's really easy for me to slip back into those.
Sarah	I look back, now, and I tell my students about this. The hubris that I had to be like, "I'm gonna go to Argentina and work with kids at a home for street boys [laughter], and I'm gonna—what was I—I don't know. Anyway, it's one of those—it was really great for me, but I don't think it necessarily did anything for the kids I worked with. That did not, though, convince me quite otherwise completely. It took a long time for me to, I guess, realize the limits of myself, and I'm still definitely realizing those limits, to be honest.
Frank	using my whiteness, using my maleness, using just the privileges afforded to me in the society to bring these topics up. I think some students are grateful that a white male will actually dare to go there,
Frank	I think it ends up—people end up silent, right? People end up silencing themselves. I think I'm in a position where I am white, and I'm male, and I don't worry about getting fired from a job, but I've known some of my colleagues hold their tongue because they absolutely are worried about that, right? I don't think the real conversations ever really happen in a lot of spaces because people are like, you know what? It's easier to not—it's much easier to not rock the boat, and that's something that I'm increasingly concerned about.
Frank	There's just so much privilege. I understand that, right? I think my whiteness, my maleness—those are already key indicators for success within higher education
Frank	My mom and dad didn't really give me a lot of—their college-going support was, "Go to college, and we'll help you to make it financially possible."

Frank	My identities, as I said, they're not marginalized in the society. They're affirmed and exalted.
Frank	I went to a private liberal arts school
Frank	hat started the travel bug for me to end up, four years later, move to China. I remember telling my parents, I was like, "Oh, there's a chance to"—it was at Christmas, the Christmas break of my senior year. I was like, "I could be in China next Christmas!"
Frank	I was like, I really seek to use my white male privilege to advance these critical stances.
Frank	Even with all my privileges, I still get pushback.
Frank	Then course evaluations—which we know are biased towards females and people of color—say things like, "[Frank] is refreshing," or "I've never been introduced to a critical perspective."
Frank	From a position of power, I have the right to say it's inherently political. I think I should've maybe said, "Before I take this stance, let's have a conversation about, what does it look like to build norms for communication when we begin to have conversations like this."
Frank	I think you're always trying to live up to that. Again, like a person whose intersectional identity carries a lot of privilege, right? Across the board, it just requires constantly learning, right? I think it's so easy when you have a lot of privilege, if you're not attentive to issues, that it's easy to just forget things and to fall off into not being an advocate in the way you should. I try to just constantly be learning, constantly reading, constantly thinking about these issues, and learning from other people. Yeah, I definitely try to be that person.
Frank	went to kindergarten through third grade in California. I went to Dewey Fundamental School, so completely based on the notions of John Dewey. Even back—this is in the early 80s, like '84, '83—it was within district school of choice. It wasn't my neighborhood school My parents drove me 35 minutes a day to go to Dewey. They really loved the teaching philosophy there.
Mark	I think about the student's learning. I very rarely worry about my career, and things just work out. When I'm driven 100 percent with what can I do to help this person become a great teacher and when I'm so focused on their learning, I think that's the driving force behind every decision I make. I might make wrong decisions, but the principle behind every decision is what do I say? What do I do? How long do I continue this conversation? What readings do I give that's gonna maximize their learning and preparation to be a great social studies teacher?
Mark	We had an accelerated history track where you could take world history and American history and I took AP American history, and you could stay on this

	track, and it was something that I guess I was already manifesting that interest in history in high school there, and I really enjoyed that. Let's see.
Mark	Then one of my colleagues says there's a—they're looking for a temporary position down at the university. You ought to go, you got to go check into it. I said, "I'm really not interested. I really enjoy what I'm doing." He said, "You've got a Ph.D., you need to go down at least find out about it." I said, "All right, I'll go check it out." I wasn't real excited, but they talked me into taking a one year position and then it renewed into a second and third and fourth year, and then at that point, they—and technically those years I was still on the school districts payroll. The same school district, just on loan to the university and they had some financial agreement to reimburse the district. At that point, the—a couple of the other pedagogy people had retired. I really felt like I don't have a lot of ownership over the program here after four years. They said, "Would you like to apply for a tenure track position? By then they won me over and so it just happened. I was able to live in the same home. so I didn't have to move with our family. It's really serendipity. No design at all. My whole career has just been doors have opened, and I've stepped through and I've been really lucky that way.
Mark	Yeah. Our salary schedule was tied to education. There was a pretty good raise with a master's degree, but there really wasn't much of a raise with a Ph.D. I just did that just out of pleasure in learning. I mean, yeah.
Mark	After that experience, I realized I've got some blind spots. As a white man, I just do have some blind spots, and I'm getting more and more sensitive over the years to things, but I was thankful to her to help clue me in on that situation.
Mark	I was a social studies teacher and passionate about teaching history, teaching social studies. I think on the back of my mind I always wanted to do a Ph.D. in some field. I'd applied in religious studies, when I was just out of my Masters. I didn't get in anywhere so I started teaching. I guess it was just happenstance. Yeah, once I figured out this world existed. I was, oh, it's interesting. I mean, in grad school, we had read Sam Weinberg's piece. That's the seminal historical thinking piece, it's interesting. Then I applied and got in. I started doing it part time. Then they had some money for me to do it full time. I did that for a while. I went back out into the work world. Then, yeah, I don't know. I don't want to say I fell into it, but I do feel I fell into it a little bit.

Coding Excerpts: There's an openly racist person in my department

Participant	Excerpt
Tawny	the person who teaches the course before mine is a fabulous science-of-reading type scholar, but is also a vocal Trump supporter, has engaged in really problematic practices within our department. I see my course as really either a lot of unlearning or a lot of just—you've gotten the nuts and bolts of this.
Tawny	there is an openly racist colleague in my department who has engaged in micro-aggressions with students, who has questioned intellect in connection to race and ethnicity. That person teaches the prerequisite course to the one that I teach. It's racist. It's all the things I don't believe in.
Tawny	Both practicums were in my very last year, and that was the year I actually got married as well. At that point I was engaged for a couple years to my now husband. It was really interesting because it was also 9/11 that year, my practicums. It was 2001. It was absolutely awful. I can't tell you how awful it was because I wasn't wearing hijab at the time so a lot of people didn't realize that I'm Muslim. The stuff people would say in front of me and because I was kind of almost racially ambiguous, like you know, because I am light skinned. Yes, I have dark hair, so you could be telling you in Spanish, whatever. Some people thought I was Portuguese. It was very much painful because even my name doesn't really give a sense, right? It's not a traditional Muslim name. Anyways, it was like really hard in all honesty. I felt like I almost had to lie to my students and not tell them, especially in my practicum. That first one, it was a grade six practicum and I felt like I had to hide that I'm Muslim from them so that they would be comfortable with me because there was so much fear mongering at the time. It was just awful in all honesty 'cause I couldn't bring all of who I was. I just felt that very strongly I had to do that, and I know that maybe that's not nice to say, but I just, all of me, my embodied knowledge told me to just—I hate to say it like this, but act like—
Tawny	I'm like, "Yeah, I just decided it was time." "Okay,", and so she just was really judgmental, like very not impressed. I never heard from her again, even though we had planned to I guess go for a coffee. Anyways, it was really—but I felt at ease with it in a weird way. As much as it was hard, it was like it's who I am. I just felt like I was completely just staying true to myself and staying true to so much. It was hard because literally to be at 22 years old, going from—you know, I was always somebody. I'm not gonna lie. I like fixing myself up so I'd always, with my hair, my makeup, you know. Then to go to wearing hijab literally one day, I could tell you the difference from one day to the next. It was so stark. It was a huge awakening and wakeup

	call for me. Oh, my goodness, when my sisters or my mom would say—I knew what it was like being around them. Sometimes in the mall or in different public places and the kind of the looks or whatever, but when it's directed at you, it's a different experience. It was really, but it only solidified and fortified for me the fact that I needed to do this because that's ridiculous. Nobody should have to hide who they are or to feel like they're ashamed of who they are because of the people's misconceptions or bullshit stories of them, right?
Tawny	I just was very low key and then people knew, like then the teachers knew, the mentor teachers knew, but they kind of—well, you're not that kind of Muslim. They say shit like that. It's like just the awful like here I have my sisters and my mom, I was the last one in my family to wear a hijab. You have my sisters and my mom, and I just felt like what am I doing? Anyways, after that experience and after all of that, I ended up wearing hijab. I saw one of the mentor teachers after and she's like, "Oh, well this is new."

Coding Excerpts: Students have to be aware of the identities of these scholars of color

Participant	Excerpt
Frank	I know that there's a particular place I want my students to get, and so the question is, how do I get them there? In the junior course, since that's really their first methods course of any kind, I really make it a point to introduce them to social studies in ways that are likely different from what they know, right? Lots of people wanna be social studies teachers because they enjoyed the ways that they were taught, but they don't realize that those ways really sucked for most students, right? Like, "Yeah, you had this teacher who gave rousing lectures, or what you perceived to be rousing lectures, about Thomas Jefferson, but that's not gonna cut it for most kids. Let's figure out how to make this engaging, how to have students interact with primary sources. Let's interrogate the curriculum, our curriculum materials, for issues of race, sex, any other forms of oppression. Let's see what this is, right, and how we can make it engaging for students." I really introduce them to historical inquiry, assimilations, basically every kind of method there is, aside from lecture. And I think that work really resides in scholars of color.
Frank	Gholdy Muhammad had a really great book that came out this year from Scholastic, Cultivating Genius, and so this is the first year I've adopted that text because it's the first year it's been available. In the second year—this is third fall teaching—I added Mariana Souto-Manning and Jessica Martell's Reading, Writing, and Talk. I think having the two course texts be by female scholars of color, including one who is multilingual, including another who is Black and Muslim, I thought was really important to shape and shift. I think whether it's explicit or tacit, students have to be aware of the identities behind these female scholars of color writing these texts and what it would mean for me as a white male to adopt them and use them to bring a critical lens to the course.

| Frank | It shows up in the course evaluations, and I think we know course evals are already biased towards women and people of color. As a white man, I get quite decent course evals that say things like, "[Frank] really pushed my thinking. As a white woman, I had never considered these things before, but seeing him critique these things helped me to critique these things."

Or, "This class was truly transformational. I now see students crying out as they resist against oppression. I need to harness this resistance towards social change." Those are literally the types of comments that are shared. Or you get an email, "Thank you for this course," or they ask for a letter of recommendation. Like, "I learned so much in your class, and I want to go and get a master's degree now that I finished my undergrad, and I'm looking at programs that have similar commitments to"—they don't use that language, but they're seeking programs that align well with the things that we talk about in my class. But I really want them to know that what they are learning in my class comes from scholars of color. |

Coding Excerpts: see what resources are available to support students

Participant	Excerpt
Frank	Another thing that I added to class is this community mapping project which came out of work I did at Michigan State with Dr. Rebecca Jacobsen, who's in educational policy. I was teaching an urban education cohort class there that was looking at how families and communities are resources for literacy and numeracy in schools. I had done a lot of work as well in social studies in a methods class, but this community mapping project specifically helped students to identify how inequitable school funding shapes school practice, but it also gives them a chance to look at the local community and see what resources are available to support students linguistic and cultural identities within the broader community spaces.
Frank	Well, and I think I need to add, too, our school is private. We're located in is one of the wealthiest communities in the United States. They use data to [unintelligible 06:07] ArcGIS, and we have a map/data librarian, so he comes in and presents the tool, the resource, how to use it, shows 'em how to run reports. Most of the work of this course is done at this laboratory school that's connected to the university through this longstanding partnership. The school itself is like a magnet program, and the community in which the school is located, the median income is like $150,000 US dollars a year. Already there, it's telling you a certain type of story, but then one in four kids at West Lab is on free and reduced lunch. We look at how does a magnet school draw students in, but then if you have one in four on free and reduced lunch, which is a proxy of poverty in a community that has a median income of $150,000 a year, what's really happening in this space?

	I think it really brings a lens of criticality in terms of even just noting free and reduced lunch is a proxy. What is a condition of poverty? We looked at, especially in the COVID era, food insecurity, rent insecurity. What about notions of homelessness, or they're housing insecure because they've lost their homes because of the pandemic and loss of employment? All of these things are a part of a broader conversation within our state.

Coding Excerpts: It's hard to pinpoint

Participant	Excerpt
Tawny	It really is to get them prepared to planning units, and for all the things they have to do in student teaching. That's largely where the—the purpose behind those assignments. They have to teach in their placement that comes with the senior methods, so I think they get credit for those. They have to teach, and then they have to reflect on that lesson that they taught. They have the unit plan. They have reading responses, but they don't have to do as many. That is largely for the sake of my grading time.
Tawny	Most of my students are white, and most students in K-12 public school classrooms are not, right? They are going into spaces where most of the people are gonna be a different race than them. Most of their students are gonna be students of color. Lots of white people grow up without—particularly in this era, where everybody's taught to be colorblind, a lot of our white students have grown up not knowing how to discuss race, right, because, to some people, the mere acknowledgement of race means you're trying to be "divisive." I don't feel comfortable putting teachers in classrooms in front of kids of color, who are unaware of the ways that racism is embedded in social studies curriculum, right? They need to know that those things are there if they're gonna counteract them.
Tawny	One of the things that I used to struggle with and don't struggle with as much, but I know other instructors have some of these challenges is our students have an intro to social justice class very early in their program. Before they begin their blocks. Sometimes, students will be like, "This is just like," whatever that class number is, right? I don't get that as much anymore because I'm constantly throwing social studies examples and classroom examples at them, but I do know that some people continue to get that accusation. This is just the same thing.

It's like, no, no. Unfortunately, your other methods instructors aren't returning to that content. But in this class, all of that applies to what you do with kids in a classroom. [Laughter] I'm sorry that none of your other classes have made it seem like that was relevant, but it is. This is what it needs to look like as you plan lessons, as you do things with children, as you make your rules in your |

	classroom, etc. Right? I would say those are the things that guide my instructional decisions and orient everything that I do.
Tawny	I want to model a more humanizing way to be
Tawny	Even if they were struggling, I wouldn't necessarily think that's my responsibility as their social studies instructor to help them have a more nuanced understanding of race in America, right? I can't do that in a single class. Certainly not…
Frank	Yeah, I mean, the first thing is is helping them think about social studies curriculum, which is often times problematic, which often times they've got a lot of mis-educational experiences around social studies curriculum in schools. We want to address that. We know we're doin' a lot of what did you learn in school? Who did you learn it about in school? A lot of it is focused on narrative. I think a whole lot of the class is focused on historical narrative. Who's story? Why? Why are we telling this story not that one, right?
Frank	These were great students. I guess, I just don't—it really brings to the forefront, right? That if we're not teaching around justice issues, then we're just teaching the status quo, which is—often times, how educational is that, right? I wanna to challenge 'em, and so that's why. The critical inquiry design models are actually based on theory that I've developed with another researcher. You actually won't find it out there—that title, but we've got a paper under review at TRC that's in revisions right now that we developed that out of. That's kind of where some of that comes from.
Frank	Well, we focus on justice. We focus on counternarratives centering the perspectives of groups that are historically marginalized or marginalized.
Frank	Well, the recurring theme for 20 years has been the work of Fred Newman, authentic intellectual work. That is where teacher candidates are both developing their units of instruction as well as their assessments to represent what historians, political scientists, economists, and geographers do in the field. 　　Rather than simply teaching them, well, this is how you write a lesson plan, we start with backwards curriculum design, the work of Wiggins and McTighe. Then we've added in the last three years the—see. I taught last night, so it's still in my book bag. We've added the work by Rangnath and colleagues on teaching for social justice. Then we also have added some work from Rethinking Ethnic Studies by Cuauhtin and Zavala, Sleeter, and Wayne Au. I think my book—my other book is down—the other text that we use is downstairs. Here it is. Preparing to Teach for Social Justice by Rangnath, Dover, Henning. It shares the voices of 20 social studies teachers across the nation who do that work.

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	They take away the ability to design units of instruction that reflect authentic intellectual work and social justice. They not only develop the many units, but they teach it, and then, of course, they incorporate technology. It's a very rigorous course. It's one of the few in the nation that is a yearlong methods course.
Frank	That teacher candidates really need all of that time to be supported in learning how to be excellent teachers of their content area. That if we do not carry it all the way through in—through spring, when they're doing student teaching full time, we end up having a bunch of candidates who have given lip service to our course work. Then, when they get into student teaching, it's less and less significant what we've taught them because they are being shaped by their cooperating teacher.
Frank	Well, it's the same thing as Wiggins and McTighe talked about—is backwards planning. In the fall, I'm looking at what are the key skills our teacher candidates need to have learned by the end of fall quarter so that they can walk right into Student Teaching One, which is half time, winter term, and they are responsible for leading a course? Whether they're teaching history or economics or geography or civics class, they need to know how to create units of instruction that are based on the curriculum of that district because Oregon does not have state tests. We have state standards.

I'm backwards planning to what are all the things they need to know about the origin of the curriculum standards. They need to know NCS standards and Oregon standards, and I have Washington students, Washington standards. Then they need to understand backwards curriculum, and they develop a miniunit. |
| Frank | it's hard to pinpoint. It's like this little package. I think the package would be schools can be a place of violence for students. That's me talking to you. I don't think they would ever use that own language, but because of the ways that schools have been organized and structured historically, because of the teaching force that we have within US schools, these endemic problems of racism and linguistic imperialism and all these other things will not be undone unless we take a critical lens to what we're doing. If you want to have a just learning experience for your students, how do you draw upon all that they're already bringing to the classroom and use that as agency and leverage for learning? I think if your curricula is racist or classist or hegemonic in English only, how do you work within these systems of oppression or work within these systems that can be really hard and still do good by kids? |
| Frank | Ironically, this class is like the trojan horse. Back in the '80s or '90s or early 2000s, this would have been the classroom management course. Really, what this class is is this class is all about disproportionate discipline in schools, and this class is all about the ways that historical understandings of school as meritocracy don't really work out. What I want them to get from this class is the best way—we read Eric Toshalis's book, Make Me! He advances this idea of resistance theory. The key thing that I want them to get out of this class is |

	there's disproportionate discipline in schools that negatively affects mostly marginalized identities, and the resistance that you're seeing, the conflict that you're seeing is a good thing. Students are sending you a message. They're telling you that school is inequitable, that school doesn't work for them, and they're pushing you to make it work better for them.
Frank	I think my ideal would be to have this sort of open conversation with them, but I don't know—I think the four of us are more likeminded than me and all of my students every semester, right? I can just go in and say that almost absolutely. Yeah. It is tricky, right, because usually, there's maybe one or two students, maybe three or four that are black or Hispanic. I'm getting to know them, and I'm wanting to support them, but I guess—I don't know. I think I don't trust all of—right?

I don't trust that all of my students see racism as a problem in the United States, right? I don't think that's true, right? They generally won't say it and confront me directly because—they're gonna try to avoid—right? They're gonna try to avoid that, but I know in the silences, right, who is potentially—and some are more clever than others. There was one that I didn't pick up, and another student talked to me about it, and I was like, oh, that's interesting. Yeah. Maybe that's why they've been—right? They do it in subtle ways. Yeah. That's a challenge, right, because it's like—it's intentionally there to, I don't know, be below the surface |
Sarah	What I try to do, and I'm not very good at, and I know I haven't been as successful as I wanna be, but I just try to open myself up to that soft place to land for teachers. Just letting them know that I am still teaching and experiencing many of the same frustrations that they are. Sort of like we're all this together, and that I'm always available to them for consultation and just to talk. That's how I learned how to teach. I learned how to teach on my neighbor's kitchen table over beers on Friday night, when I basically just talked and talked for three hours straight after school. That's how I learned how to teach. It had to do with, well, then this kid did this and then I did this, and then I did this, and this is how I felt, and then that's what happened. That was where so much of my education on teaching came from.
Sarah	From a institutional perspective, when I prepped my syllabus and my readings and create the space for my methods students, I look at it as a place where I'm gonna give them the resources they need. I'm gonna send them to places that they need to go. I'm gonna make sure they have a lesson and a unit planned in their hands, so that it's been tested and vetted and they have at least one thing to go out into the field with. Beyond all that, we're going to create a safe space for you to talk about your teacher identities and how those are gonna get challenged and how you're going to manage that. That's my number one goal.
Sarah	Everybody wants to lecture, everybody wants a PowerPoint, everybody wants to stand up in front of class and tell stories about history and what they know. We know that that is, as far as retention and motivation and engagement, that's the lowest level of teaching practice that you can use that brings about any kind

	of motivation or engagement. It's very teacher-centered and it's not always effective. My second goal is to bring students, my preservice social studies teachers, into a more engaging student-centered inquiry discovery mode of teaching. Get that started right away. Generally that kind of thing happens maybe after three to five years in the classroom, but during those three years, you can't just be lecturing all the time. I'm trying to teach them how to do these more active student-centered discovery, and discussion-based methods right out of the box. I can't believe how hard that is. Those are my two main goals, is to be the practicing practice expert/colleague and to get teachers started on student-centered engaging practices right away.
Sarah	Interviewer: Yeah. I was just skimming through your course outline here on your syllabus. Can you tell me a little bit about how you decided what readings to include for all of your lessons? What's your process behind that?

Interviewee: Well, I have my favorites. I have my favorite scholars, my advisor is one of my favorites, Diana Hess. I use a lot of her work. I have my friends in the field that I know are doing good work. I know their methods, I know their research, I know their questions. I bring them in, but the most important thing is who is involved and writing for the National Council of Social Studies? That's where I begin. I also draw a lot from that from the NCSS magazine, Social Education. I really trust that. I trusted it when I was a teacher. That was my first go-to when I had a minute to look for new ways to teach things. I would go to NCSS. I want my students, my preservice teachers, to become very heavily reliant on NCSS work and conferences and people that are involved in that. |
Sarah	I guess in a way it might not be fair to say that other methodologies aren't as good, only because that's where my identity lies, as far as what I consider to be engaging, motivational, relevant, current teaching. Yeah. That definitely informs pretty much everything I do. It doesn't meant that I can't appreciate and understand and respect other methodologies, but I do bring my students into discussion-based, inquiry-based methods 'cause I think that's the most fun.
Sarah	Yes, because my focus is on controversies and questions of history and government, race and identity are at the forefront of those questions in everything we do.
Sarah	One big goal is expanding students' idea of what social studies is. They come in thinking that it's about states and history and presidents and memorizing maps and stuff like that. Some of them come in liking social studies, but a lot of 'em are like, "This is just really boring, and I'm bad at it, and I'm not confident in it." Accompanied with that, I guess I think of social—the purpose of social studies education being about citizenship and preparing future citizens. We think a lot about citizenship in that class and try to expand ideas of what it means to be a citizen.
Sarah	Another big goal I have, honestly—I don't know how to put this well. It's like mess with their world view, right, to teach them that racism exists, and that it's

	a problem, and that it's something that they're a part of. Luckily, they always get—they already get some of that in our program; although, I think they have to hear it over and over and again. Sometimes, it's my class where they're like, "Oh." No, that's really—you know what I mean? They're almost all White women. A lot of 'em come from pretty segregated communities and small communities and things like that. I would say that's honestly like—expand their ideas of what social studies and citizenship are. I don't wanna say expand their world view, but help them interrogate their world view. We do race. We talk some about gender. I didn't get to it this week, but we frequently discuss about global citizenship and White savior complex stuff and identity of the helper and who has power in a helper-healthy relationship and things like that.
Sarah	I think it's King and Chandler's article about—it's actually a book chapter about non-racist and anti-racist teacher education in social studies. I agree that in a non-racist approach to social studies, that is a racist approach. You have to be anti-racist, and you—I do want my students to see that if they do not directly talk about racism, then that is a problem right? If your students, no matter what color their skin is, don't understand that racism has existed and continues to exist and impact people's lives, and they see U.S. history as being a raceless entity, or the economic situation right now as being without racism in it, or again, all the subject areas, then that is a problem because if you take an—if you zoom in as an alien right now, and you look at wealth disparities in the United States, and you look at the differences between the White and Black population, and then someone comes up and says, "Black people are lazy to you," you say, "Okay, must be that." 'Cause you're like, "Look, all the White people have worked really hard and have all this wealth." Because of that, your students need to understand, right, that—it's right in our standards. The Underground Railroad is in the fourth-grade standards.
Sarah	The super limited view that they get on the civil rights movement and not an understanding of why the civil rights movement was necessary or the ways in which it did not—the civil rights movement was to not fix everything. I think that is important, but I also think—another thing that I think is important that I got to a little bit more of my issues in [unintelligible 47:28] class, and I've been trying to bring up more. When social studies education, which is inherently racist itself or the history of social studies education leaves out so much in terms of—there's actually a great presentation on it at [unintelligible 47:41]. I have a book called Teach Freedom Education for Black Liberation is the subtitle, something like that. It focuses on the citizenship schools, and it goes into the Black Panther schools, and into the SNCC Freedom Summer education program and things like that. All of that, social studies is missing out on so much powerful social studies education because we are excluding that. If you wanna talk about what makes this country great, talk about surviving generations of slavery and continuing to have hope and continuing to move forward despite all of this horribleness,

	right? We're also missing out if we're not explicit about racism. We're missing out on so much of the resiliency and strength. Not necessarily the White community, right? So much that is powerful about this country that we're just not acknowledging at all.
Mark	We talk about planning. We talk about assessment. We talk about culturally relevant pedagogy, but just briefly. We don't cover anything in the depth that I'd like to
Mark	I think, for me, I look at my own career, and I entered the classroom, not really prepared but really reflective, and I think that that was a key to me making improvements and ended up being successful as a teacher, and so I wanna—for one thing, I wanna be really reflective about their practice, and so I—the assignments were kind of designed to help them reflect on what's going on with what they're doing. I do reflective journals, reflections on class, reflections on teaching experiences, reflections on readings. I want them to just really reflect on how they can apply things. To me, if it all came down to one thing, I'd really want them to be reflective, and I trust them to be able to improve over time because when I—the first year I taught it, I went in thinking, "I'm gonna make these kids be successful in their careers," and now, I think I just need to help them have a framework to look at what's happening, and the disposition to be reflective.
Mark	I think when I started I think I had more philosophical and research-based articles that students were reading because of my background, going through a PHD program, a master's program, that was what I was familiar with, but over time, I found that those things maybe not as appealing to—or as practical as what the students need, and so I think the articles and things that I have them read become more practical over time. I do some blogs where—or just a lot of teacher-written materials that I'll find online or they can access online, and there's a few things that I've written that are because I've seen a need for students to learn those kinds of things. I'd say that's probably where those readings have come from.
Mark	I started reflecting on it, and asking myself questions about, okay, where are there conversations about racism in this course?

Where are there readings about race and racism in this course? And I was very disappointed. I was like, what the hell, man? They're not there. They're not there, and I was like I know they're — I know that those conversations take place in my courses, but they're not explicit enough. They're not, and I started really kind of going back to my daily lesson plans, and pulling things apart to say where are am I having explicit conversations with my students about how to teach about race and racism with their elementary school students. |

Mark	And just really trying to kind of work with them to unpack their thinking and what they've been conditioned to think by their own education and by our social forces, and I feel like I spent all the time, Kelly, all the time just doing that, and I never really spent time with them explicitly talking about how are you gonna teach about race and racism with your students. I think that was something that I was mildly aware of when I created the syllabus and when I revised the syllabus, and then when I taught the course, but it took your question and your study to really get me to go back and pull it apart and ask am I really doing that?
Mark	I have my students work with ideas that are rooted in the concept of evidence, and they — it forces them to ask questions about is climate change a controversial issue? No. It's not. It absolutely is not. Is the Holocaust a controversial issue? Absolutely not. Is slavery a controversial issue? Absolutely not. Are race and racism in our society controversial?

No, they're absolutely not controversial issues, and what I'm trying to get them to come to is this idea that saying I don't want to teach that because I'm afraid of what might happen if I do is not a sufficient defense for avoiding teaching something. It absolutely is not. |

Coding Excerpts: I drew from every Black woman who has been rendered invisible

Participant	Excerpt
Tawny	I feel this huge sense of responsibility that the teachers that are going out that I'm going to be part of sending out into the world are somebody I'd be comfortable having—my gauge is, would I be comfortable with my own child being in their classroom? That's my gauge. If I wouldn't, I talk to my dean about it immediately. At least I can say—they might agree, might not, but I can say I did my part because if somebody is comfortable espousing really problematic—and, yes, it hurts me on an individual level because I know that it is meant to hurt me, but that's not where I stay.

I look larger and I think, my goodness. If they're saying this to me, someone with power over them in this situation, how the hell are they gonna treat children and youth and families in school? That's where my fear is. I feel a huge sense of responsibility. |
| Tawny | I tell them, for the kinds of discussions that we have, I have guidelines. I say, we're gonna have an open conversation, but what you are not—you are free to say what you really feel, but what you are not free to do is to say things that are outright racist, outright homophobic, outright transphobic.

You can ask questions, but the people who are gonna be foregrounded in this discussion are the people who actually experience, for example, racism, or if |

	we're talking about homophobia, people who actually experience homophobia. Because your perception of their lived experience is not the same as their lived experience, right? It doesn't hold equal weight. I make it very clear. There's no both sidesism here. There's different levels of weight given because of the ways that people are positioned that does make sense 18:03.
Tawny	I veered off there, but really, I feel a huge sense of responsibility because I don't want my children to experience what I've experienced, in all honesty. I don't want any children to in terms of direct and indirect racism. It's wrong. That's where I guide everything in that way.
Tawny	Interviewee: One, because, since I didn't directly address his comments—well, let me back up. One, everybody in the room needed to hear what I said, right? Two, he had been saying those things to his peers in the room, and they were largely silent while he spoke. None of them—so I don't know what they were thinking. I don't know if they were thinking, "This man needs to shut," or "Right on." Like, I have no idea what their thoughts were because they said nothing. Because of that, it needed to be addressed, and the class was small, so his group was like a third of the classroom, so, yeah.

Interviewee: I drew from—I don't know—the—I drew from every black woman who has been rendered invisible, right? Patricia Hill Collins calls it like the "outsider within". You're there, but people don't see you, and you pick up almost there. I'm a black woman. That article was about a black woman, but he didn't think that, as a teacher, it was his responsibility to help her learn about herself or her culture, her people. He didn't think that helping her connect with black history was his responsibility. What? No. I don't know. I just had the fire of a thousand ancestors trigger me somehow. |
| Tawny | I did think I might get dinged in my course evals, right, because talking about race with white preservice teachers is never going to be popular. I did think, "Yeah, they might ding me in my course evals for this," but so what? It needs to be said.

Interviewer: If you didn't address it, right, what was your fear that could happen?

Interviewee: That he would go into, you know—he would eventually get a job as a teacher thinking that kids only needed to learn about Thomas Jefferson and Abraham Lincoln. No. There's way more than that that needs to be taught in history classrooms. Like, so many people who, in our field, they think that what they learned is superior to other historical knowledge, right? They think that's the cannon if you will, but, no. Kids deserve—other kids deserve to learn. Actually, all kids deserve to learn about all people, right? Obviously, there's no time to learn about everybody who ever existed, but there are opportunities—well, we can create opportunities for kids to see—in ELA they used this phrase "mirrors and windows," right? Kids need to see |

	themselves reflected, and they need to be able to learn about other people. We need them in history, so in—kids deserve mirrors and windows in their history classes too. Just like white boys have had mirrors in history forever, black girls deserve that too. White boys need to see what black people have contributed to this nation as well, so, yeah.
Tawny	Interviewer: Mm-hmm. Interesting. How does that—like in the moment when you were addressing it, how does that—like what emotions are running through your mind as you're laying it all out there why this is important?

Interviewee: One, I'm angry. Two, I'm frustrated. How are you this old and have this belief? Three, I'm mostly thinking—I'm feeling pity for the kids who are going to have you as a teacher. |
Tawny	I have to be smart about how I frame it. I have to be smart about a lot, and be careful and cautious with how I do it, even though I know it's a—everybody knows it's a core commitment of mine. I don't hide that, but I don't want to have almost a paper trail or documentation that could be used against me for—that I'm indoctrinating or I'm—for whatever reasons, I'm trying to be very careful and cautious about how I do it.
Tawny	I'm a lot more cautious with certain things when I don't have those interpersonal relationships, so that's something I strive to build.
Tawny	I try to be real upfront with that. I am preparing you to teach all children. You don't know the experiences of all children, and you have to be fine with that. You need to be willing to learn. This class is gonna teach you a whole lotta stuff so that you can get ready to be around best serve all children. Not just the ones that look like you and have experiences similar to yours.
Tawny	Then this idea of multiple perspectives but not both sides. Fuck both sides. I have a slide where it's just the words both sides and then a big line through it. No, that's not the point. The point is multiple perspectives that are humanizing that value difference versus allowing some people to maintain oppressive stances. I think I've gotten better at articulating that in ways that doesn't—that don't freak out my students who are just new to all of this.

Coding Excerpts: Guns, Glory and God

Participant	Excerpt
Tawny	I didn't necessarily feel like I didn't fit in except for when it came to what we studied. I never saw anything related to Pakistan or the Philippines. Anything that connected to my experience of Islam, none of that was apparent in school because, of course, all of my teachers were white and taught very traditional curriculum.
Tawny	In my tenth grade history class, me and only me, "[Tawny] where are your people from?" I remember not even knowing what to say. Why she would ask that, and then I don't even know what my response was, but I know right after, she asked me if I knew Quinn 20:05 who's Vietnamese-American, does your family eat dog? I was like, "Bitch, no, no. How dare you." After that I was like,

	"I'm done with this class. I'm not doing anything for you. I'm not reading anything for this trash curriculum. I'm just not. I'm not doing any of this." So basically, at that point, I was like, "I don't care about US History. It's not for me. It's not about me, I'm done." I never took a history class in high school after that. I did the least in that class.
Tawny	I think I noticed it really early because I was a veracious reader, and I devoured books, but I never read books about characters who were like me, and so that's why I think when I encountered Claudia Kishi in the Babysitter's Club, I was like, "She's olive skin, and long black hair, and almond shaped eyes, and I don't really know what olive skin is or an almond shape eyes are, but that sounds different from being white, so I think that's like me." I really was constantly looking for something that echoed my experience, and I rarely, rarely found it.
Tawny	I didn't think that my focus with that population was gonna change. I took an InterQual class, and I just stumbled upon some Asian-American history stuff, and my world exploded. I was like, "Wait, what? Pilipinos were here in 1587 before the pilgrims? Why the fuck did I never learn this?" Then I was just like, "All right, I need to learn all these things."
Tawny	I think those ideas were always boiling in my head when I was little. By the time I got to tenth grade I was like, "You don't even know what to do with me. If I'm not even something that you're able to understand in a way that you can engage with me in a way that's respectful, then we don't need to do this anymore." Yeah, that issue of representation, I knew it was never there, but I was constantly looking for it. I was desperate for it.
Tawny	I had a little picture of my face on the front page of the local Newspaper. When that came out, and my kindergarten teacher saw it and wrote me a letter, and sent me a cutout of that, and she said, "I'll never forget the little girl whose mom was from the Pillipines," and she wrote that in quotes. I was like, "That's how people from the Philippines say that. I wasn't mis-pronouncing it." Instead of feeling like, "Oh, that's so sweet of her to remember," I was like, "Were you racist? Did you think that because I was a little four or five-year-old that said things like that that I didn't know how to say the country that my mom is from? I was saying it the way that she said it." I remember one time in third grade, I said comfortable instead of comfortable because that's how my mom pronounced it, and people made fun of me. Just little things like that, I remember being like, "Well, just because you don't say it like that, doesn't mean that it's wrong," but I was ashamed and super self-conscious. I think there were lots of moments whether it was in the curriculum or whether it was in the way that other students behaved, I was like, "Now you are evaluating who I am. You are basically saying and showing that what I'm bringing from the home is not something that we're gonna center view as appropriate."
Tawny	I actually refused to take AP European History 'cause I was like, "I sat through a European History class already. I won't do that again."

| Tawny | Nothing about high school stands out for me. It was white people teaching white stuff. Yeah. World history was 10th grade, and almost the entire class was about Great Britain and France, to the point where I can probably still give you some details about the French Revolution today. The thing that ticked us all off is that he only taught about the whole continent of Africa in one day.

Interviewer: Oh, my goodness.

Interviewee: Yeah. I use that as an example of my teacher education classes today. "Yeah, my teacher only taught us about Africa for one day." Obviously, I'm still talking to you about it 'cause I'm telling you about it. |
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| Tawny | The things that I started to learn about was like even feeling betrayed that I never knew about Indian residential schools, Canadian, Indian residential—it's literally the name of it by the way. I don't mind saying that. It's a derogatory term, but it's literally what was known as the name. Then feeling betrayed about that. |
| Tawny | My elementary, middle, and high schools are highly regarded as some of the best schools in the state, right? The elementary school that I went to has been the best—those rank order lists or whatever, it's been number one in the state for probably 20, 30 years.

They are doing amazing things academically. I have learned, and this is from both being now an adult black woman, and also because I am a teacher educator, that everything was done through this really Euro-centric lens, even though the student body was super diverse. Most of our teachers were white. Everything was done through this Euro-centric lens that white people would think everything happening was fantastic, right, a white person who didn't—or anybody who doesn't have a critical race lens. My students really, oftentimes, come wanting to provide for their students the experience I had, and while that was great because I was culturally affirmed in other places, I helped my students to see the ways that racism, sexism, homophobia, all that is embedded in curriculum and curriculum materials. I really hope to—I work to help my students provide a more inclusive experience. |
| Tawny | There's nothing that comes to me about any of the things that I read about in school or in classes that really—I think it's always been through my own reading, through my watching movies and through siti, to be honest, that that human rights perspective, that the dignity, upholding the dignity of humans comes through. Nothing, now that you ask that I'm like, "Oh my goodness." Nothing from my K to 12 education really comes to mind. |
| Tawny | Interesting, 'cause I hated social studies. Because all I remember from social studies is learning about how to color in maps, geography for sure. I don't mind learning about geography, but I mean it wasn't interesting. It wasn't something I was particularly looking forward to 'cause in Alberta, we don't have history |

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	class and we don't have civics and economics. It's all social studies. It's just packaged as social studies, all together. Throughout my schooling, it was like, I remember coloring maps in elementary, literally, maybe learning about Canada and the different places. I learned about awful stuff about first nations. In Alberta it's called first nations [unintelligible 13:35], which is FNMI, which becomes an acronym that is just so, I don't know, it's awful. There's so much erasure there. It's very widely used and I continually talk to my students actually about that, it's like stop it. Human beings are not acronyms. Learn the names. Learn tribes. Learn proper ways of saying things.
Tawny	I think sometimes it's like we want to be able to teach in ways that we were never exposed to. For me that's always what it was. I wanna be who I needed; you know.
Tawny	high school, I remember I found really things, so many things interesting. One thing that I do remember was learning about World War II and the Japanese internment in World War II in Canada and thinking oh my God, just having a visceral reaction to that like what? We did that here? 'Cause that was the first—and I still hadn't learned about residential schools by the way. I'd learned about that in university. Nobody said anything about Canadian residential schools so I didn't know at that time. We did talk about it like the one thing I do remember ever, it was Canadian history that wasn't the fairy tale version, was with one of my teachers I actually really respected and cared for; a social studies educator. He'd come to school sometimes dressed up as a character, so he tried to make it interesting I remember. It was still during my period of I don't care and rebelling, but still, I enjoyed his class. I remembered learning about that, but then one thing that put me off of that class and that made me shut down again is the Alberta curriculum talks about Palestinians and Israeli, the Palestinian Israeli conflict they call it. It's not viewed as an issue of colonization at all. It's storied as almost like that there wasn't really a country. There was a people there, but there wasn't really a country, even though that's been dispelled in so many ways. Anyways, that was what the textbook was in that basically how can we have peace is kind of how he came about it. I remember saying, "I'm Palestinian. Our way of seeing this is very different." I remember having the courage and I was shaking, saying that in class, but I was so upset and he just completely shut me down. Said, "Basically that's a biased view." I shut down after that, even though I did appreciate his class before, I remember shutting down, just doing the bare minimum to just move on.

Frank	I thought history was old, and I thought history was something you should know about for the past, because it shapes the future, but if you had talked to me about, "What is a genocide?" or "What is the role of manifest destiny in colonization?" it would have gone over my head. I wish those were the conversations I had had in high school, rather than this, guns, God, and glory kind of, wrap-yourself-in-the-flag version of schooling.
Frank	Oh, and then I remember, again, not in school, nothing in high school, but I remember going to girls date or boys date or whatever it was, and that summer was the incident that started the Vietnam War. I remember there was a boy who I thought, a young man who I thought was really cute and really smart asking questions about that. I knew about the Vietnam War in '66 and '67 and the Green Berets and the songs and stuff like that on the radio, but I didn't really have any context. There was nothing until I went to college that really gave me that, so you would definitely say there was no critical pedagogy going on in my rural high school, but there wasn't anywhere at least not in the Springfield area. I think I learned more about politics and some historical events outside of high school than I did in high school.
Frank	I've always had an interest in social studies, and any social studies class always piqued my interest, but I had pretty awful social studies teachers in school. The curriculum was bad. The teachers were disengaging. I remember I took European History in high school and I remember the teachers literally just would take notes and sit at her podium with her notes and read us her notes. That's what class consisted of every day, and several people would go to sleep during class every day.

She would allow that, which was always in retrospect stunning to me, and I didn't have a lot — I cannot remember much really good social studies instruction. I had a couple story tellers, but nothing that I would consider meaningful social studies that actually is related to democratic citizenship and justice in my own in K-12. |
| Frank | I cannot remember an elementary social studies lesson except for capitals. That's the only thing I can remember is trying to learn all the capitals, and it was a contest with some of my friends who could learn them all, but besides that, I cannot think, and I'm sure we did some social studies, but nothing that struck me enough to — oh, in Oklahoma, they do these racist land runs.

You pretend like you're the white people taking the land. Yeah. You can look that up. In school, they would literally have you go — I think people dressed up. I don't remember dressing up, but you literally are dressing up like white cowboys taking indigenous land, and they don't say that. Indigenous people are just erased from the moment, and a lot of Oklahomans will focused on the unassigned lands, like that makes it okay 'cause unassigned lands were not tribal territories at the time, but I'm like yeah, but they were just taken early and then unassigned. |
| Frank | I mean you are placed as colonizers, right, dispossessing land as a child, and that's normalized, which is insane, |

Frank	I guess there's themes in there around identity, addressing American exceptionalism, and centering people of color, historically marginalized and oppressed groups that I just didn't get in my K-12 education.

Coding Excerpts: If I was assessed in a way that didn't depend on white feelings

Participant	Excerpt
Tawny	Literally, the only reason I don't want them to feel discomfort is my course eval. If my teaching were assessed in a way that didn't depend on white feelings, then I would really go where I needed to go. Interviewer: Where is that? Where do you wish you could go? Interviewee: To the core of helping them see how—so there comes a point when white people learn about whiteness and white supremacy and how it frames things, where they get really disoriented because it goes against everything they were taught, right? It goes against the idea of meritocracy that you earned everything you have. It goes against the idea that you got X, Y, Z because you're a good person. It goes against everything they know, and that is where they—so once they get there, you still have to push further, but most people are unwilling to go there. I would push if I knew that I wasn't going to get penalized for it, 'cause the disorientation is only the beginning.
Tawny	- you can't just be like, "Well, forget these evals," necessarily, so, yeah. It's good. With your pedagogy, what do you think is your next goal for yourself professionally in developing your pedagogy?
Tawny	I wish I could say it all. There was one, maybe two weeks on teachers of color and the person teaching that class was my chair, and we had a very good relationship. She's the one that I worked with when I was in my last year of teaching fifth grade. I remember being like, "So you're basically telling me that those other 12 weeks of the class is just all about white teachers, yeah?" She got real defensive, but it was true. All the other books we read, she didn't center teachers of color in any sensitive way at all. Also, those two weeks that we were reading about teachers of color was one article about Black teachers, one article about Latino teachers. This is not comprehensive in any way. This is quick overview. You're giving me a summary of these other experiences. No, and so I think, while my program tried and a few classes, mostly the social studies classes, but also the focus for most of those teachers or those professors was on Black histories. I remember I took this one doctoral class that I really enjoyed, but there was one week that combined Asian-American and native experiences, and while those readings were really great, I'm like, "You're still only covering this in a week. You're acting as if you're being really inclusive and attending to all of these non-denominate identities, but you're always defaulting back to the dominate. You're only using one chronological text to represent this entire

	group and the body of research around them." I think the doctoral program tried, but they certainly didn't create that orientation in me. For me, that came out of being trained as a bilingual educator, 100 percent. I wish I could of said all that but I can't because of the repercussions.

Coding Excerpts: Even that was very traditional

Participant	Code
Tawny	There was one, maybe two weeks on teachers of color and the person teaching that class was my chair, and we had a very good relationship. She's the one that I worked with when I was in my last year of teaching fifth grade. I remember being like, "So you're basically telling me that those other 12 weeks of the class is just all about white teachers, yeah?" She got real defensive, but it was true. All the other books we read, she didn't center teachers of color in any sensitive way at all. Also, those two weeks that we were reading about teachers of color was one article about Black teachers, one article about Latino teachers. This is not comprehensive in any way. This is quick overview. You're giving me a summary of these other experiences. No, and so I think, while my program tried and a few classes, mostly the social studies classes, but also the focus for most of those teachers or those professors was on Black histories. I remember I took this one doctoral class that I really enjoyed, but there was one week that combined Asian-American and native experiences, and while those readings were really great, I'm like, "You're still only covering this in a week. You're acting as if you're being really inclusive and attending to all of these non-denominate identities, but you're always defaulting back to the dominate. You're only using one chronological text to represent this entire group and the body of research around them." I think the doctoral program tried, but they certainly didn't create that orientation in me. For me, that came out of being trained as a bilingual educator, 100 percent.
Frank	In undergrad, it was like, "Here's a methods class on reading. Here's the classroom management class. Here's the assessment class. Here's the class on working with exceptional learners." It was very much like, not integrated, but siloed. This is the management class. This is the ESC 21:09 class.
Frank	I loved my student teaching, but even that was very traditional. I taught Romeo and Juliet. I taught the Odyssey. For junior English, it was American lit, so it was The Scarlett Letter, Gatsby—very much lock-step with historical view of the classics.
Frank	Well, I remember that I had world history. I just remember that we had world history, and it was pretty much the world regions approach. U.S. history was a traditional U.S. history course, and at the time, this was like 1966, '65-'66, and later I realized that it was 20 years after World War II ended. Nobody ever

	asked us to go talk to our parents about what it was like in World War II. My mother told me what it was like 'cause she was a nurse.
Frank	My mom was a nurse, and so I heard about her nursing work, but there was never any—no teacher ever said why don't you talk to your dad who was in the military. Find out where he was stationed and stuff like that, and what a sense of loss I felt 'cause my father died of a heart attack when I was 22. I felt afterwards as a high school social studies teacher thinking, God, all we did is we read the textbook and we answered the questions.

Coded Excerpts: Classic White Girl Tears

Participan t	Excerpt
Tawny	Usually, the resistance is in silence.
Tawny	They did not—they didn't say a word.
Tawny	Oh, I typically don't get problematic comments, and I think it's because they know better. Not saying that they don't have problematic thoughts. I do think that if I were white they would feel more comfortable releasing that, you know?
Tawny	Interviewee: Typically, there is the—if they're going to resist, it's going to be politely, right? There's a lot of silence. This year, in particular, that was the case, but, also, there was typically more silence than normal for every topic because Zoom school is awkward.

Interviewer: Yeah.

Interviewee: Yeah, normally, whatever they're feeling, it's typically hidden because of lack—it's a classroom, and the black woman is in the position of power. Most of them aren't embolded 14:00 enough to vocally push back. |
| Frank | My first year was this rude wakeup call because students were like, whoa, whiplash. This other class was like this, and your class is like that, and we need guidance. Tell us what to do, and I want it to be prescriptive. I'm like, "That's great, but I'm sorry you've been socialized that way. That's not how I operate." Then by year two, I had this reputation. I think one of the things we don't— because we're a smaller program, students talk, and so students know. Those people in the cohorts above them are like, "Oh, when you get to [Frank]'s class, it's totally like this," or, "When you get to [Frank]'s class"—and I say to them, "You might have a principal who's more like me, more progressive, or you might have a principal who's much more traditional and test-based and those drill-and-kill focus." |
| Frank | I made a big mistake this fall in that, in the second week, I launched into teachings inherently political and was just unapologetic. I instantly got feedback, the classic white girl tears. Like, "Politics is divisive, and this makes |

	me so uncomfortable, and could you please refrain from talking about politics in the class?" I went to my advisor, and I was like, "Look. I got this email. I'm not quite sure how to respond to it." She helped me to—"What do you want to say to her, and what do you believe?" I offered up an apology because I had made a statement that I thought might have offended her. She's Jewish, and I talked about how different political factions have support based on political moves, like moving the embassy to Jerusalem. My advisor was like, "Well, you shouldn't have to apologize for that. You didn't make a statement that wasn't—that wasn't racist or sexist or antisemitic. You just stated a fact." I think that was a moment where I—but I think what I would have done before is just laid down some ground rules for discourse or laid down some ground rules for talking about these sensitive issues and bringing them into a conversation because I do realize I have power over them as a professor with their grades, even though I don't really believe in grading. This girl is gonna get an A in the class. I want to push back, but I think I can't just bulldoze. I feel like maybe they felt like I was bulldozing. How can I cultivate a space to allow for these fruitful conversations to blossom? Using all this metaphorical language, right? Yeah. I think in the future, I would set norms for communication in talking about sensitive issues.
Frank	To be really honest with you, is the resistance comes in what Christine Slater would say, "this feast and festivals approach." You get things like, "I want to celebrate everyone," and it's like, we need plurality, but it's just like a kumbaya, almost like what we're seeing politically of like, "Oh, we've got to bring the Republicans back in." Do we need to meet in the middle with fascists? In my opinion, right? I think the resistance more is like, "I see what you're doing here, but I'm not gonna take the energy to apply it in meaningful ways. I'm gonna perform in a way that I think you'll think I'm getting what you're saying." I see through it almost instantly. It's like, "I'm gonna read this book about this Jewish holiday because it celebrates this aspect of a Jewish cultural identity" because that student is Jewish. Maybe they're working with a student who's agnostic, so then in what ways does that become a form of proselytization? I think those are some of the questions. Or just like, "I can't wait until the future when we can cook students' home foods." It's like, Souto-Manning and Martell clearly tells us how we must transcend that idea. It's this tension between performative, like, "I'll throw in a diverse text," but I won't—but just in the name of diversity rather than critically examining what's the efficacy of this diverse text in my teaching learning?
Frank	The students are having a wonderful opportunity, but we have others, so I'm just looking, just quickly at the topics 'cause I know you don't wanna hear about all of them. Yeah. One unit, the teacher candidate tried a very ambitious question

	and it just flopped. He's having to actually redo everything. He didn't pass the course yet. Was the Civil War justified? That's not a good essential question. He wanted them to analyze the causes of the Civil War: economic, political, ideological, but he just didn't get there. I mean, he really wasn't comfortable talking about slavery. I mean, it was sort of like it was the elephant in the room. He was just lost, and so we're working together over the winter break for him to revise his—and he was getting lots of feedback from my partner, from Ben, but he was just overwhelmed. He was just—and this is the man who was beginning to recognize his own identity as Native American. I think he's got a lot of issues of identity himself that he's coming to, so unlike the African American teacher candidate, who's probably in his 40s, very mature, absolutely knows who he is. This other, younger teacher candidate who's Native American, is struggling to figure out what can I talk about.
Frank	I think I do get pushback from students. I literally had a student—and we'll probably talk about this later—she wrote to me after the second class of the semester, and was like, "Could you please not talk about politics. It's very uncomfortable."
Frank	I think sometimes I'm like, maybe they're being kind to me, but behind my back, there's the group text. Especially with Covid, on Zoom I'll say something, and then I'll see someone look down, and there's laughter. I'm like, are they back-channeling what I'm doing?
Frank	You second guessing yourself, whether you get it right, whether you're understanding things right, and it's easy to look back at the mistakes I've made in the past, right? I'm sure with this process, right, even after our discussion last time, I thought about our discussion. It's like, "Oh, should I have said this? Should I have said that?" It's hard to know.
Frank	It just depends on the nature of it, and what seems like the best approach. I mean, sometimes, we need to talk about it as a class. Sometimes, it's a one-on-one talk, right? I think it would—just depends on where it comes from. I mean, clear stuff where it's just [unintelligible 11:21] today—like they don't realize. I've had students pull sources, literally, from racist websites. They search a term, and the racists websites wanted people to go their site to find the term. We talked about it, and we have a conversation about like, "Well, what is this site?" We have a lateral reading session. Lateral reading's where you get off of the site and go look at information for it, right? You search the sites kinda like an online literacy skill, I guess, if you wanna use that term. Yeah, so it just depends, but yeah, it definitely happens. These students will turn in assignments, for example, like the critical assignment, right, where I got one this semester, and they're a Great Depression lesson. They just all centered on white folks, so I gave them an article from

	[unintelligible 12:12] about why often sometimes white folks stories, actually at the time, where amplified. Also, why a lot of times that white people benefited way more from [unintelligible 12:23] programs, so for this, yes. Where people in poverty during the Great Depression—white people in poverty in the Great Depression—did they face depression? Did they face it? Yeah, they did, but also, you need to look intersectionally, too.
Frank	I talk to my students a lot about that. That should be able to speak clearly about moral issues, like racism, right? That took me a long time to able to do. I said if you could do anything, you learn not to tip toe around difficult issues, but confront them. I've worked on that. With all of this stuff, right, like this is me here talking about what I do, but there's always struggles and challenges with it, right?
Frank	It definitely used to be more. I'm saying it's gone completely. I think we all have those voices in the back of our head where we're like—we would kind of imagine white conservative audiences. How they receive the things, right? That should be [unintelligible 15:17] really easy to place those in your head, and worry about their feelings in confronting these things. I think, when I was earlier in my career, I used to worry about that more. I think it's just been a development in time and continuing reading and being around critical scholars that you develop a clarity of language and purpose over time.
Sarah	I think I'm sure I said something like, "Wow. That's a really great insight," and I built off of it and touched on the theory a little bit, with that idea of—well, and we had read—we did read Takaki. It was just the first chapter of A Different Mirror. It's Ronald Takaki's Multicultural History of the United States, or something like that.

This might be the first version of this class that I've made everyone read that and we read it right at the very beginning on Perusall, which was great 'cause I got to see their comments. I touched it back to there because he talks in that first chapter about how we have—what a narrow definition of who gets to be American we've had.

That's how I responded. I was like, "Yes. That's a great point. That really connects back to the Takaki—" Think all the way back to the beginning of the semester when we read that Takaki and he also talked about—I was like, "A lot of us, when we think of American, the image that will pop into your head is of a white person." That was how I built on it. |
| Sarah | I think there's a principled side of me that is like, "You shouldn't ca re what they think about you. You shouldn't care how this sounds. This is an important cause, and you should just be confrontational and say it. They need to hear it." There's another side of me that's like, "Yes. However, if they don't hear it because of how it's—" |

	Yes, I feel like sometimes I really coddle my white students, in particular, around this, but if that's what gets them there, then maybe it's not principled. Maybe it's not—I could see from a Critical Race Theory perspective how that's really problematic. If this is what works, then that's what works. If my end goal [laughter] is to have my students end up being more antiracist in their education going out of my class if a piece of that is coddling them a little bit—and I don't even know if it's coddling. I do feel the last couple of semesters I've gotten better about framing and I start off this semester talking about things like, "We all have dominant and marginalized identities. That's cool; however, where you have a dominant identity, you know to know you probably have a lot of blind spots in relation to—at that marginalized identity side."
Sarah	It frustrates me. It saddens me. The lack of courage, the desire for students to like me, really—I've written about just how it fills me—I'm embarrassed and filled with shame about it.
Sarah	I'm sure it was like, "Well, what does the chief represent?" Then, the students were like, "Well, he's connected to this actual Native American," and they started trying to google and find the information on their phones and stuff. "It's really honoring them," and blah-blah-blah. My mind so turned to Jell-O. I really don't know what happened in there.
Sarah	It was like my brain turned to goo and I kept trying to ask questions, but a lot of the class was with her, and it was horrible because it was almost—it wasn't that it was like this whole class and then this one student who was against the chief and myself, but it felt like that in some ways. All of my reasons for why the chief is a problem, again, just left my brain. I kept trying to ask questions so they could get to it themselves without me just saying it. Finally, I just turned to this other faculty who was watching me teach [laughter] and was like, "Dr. Doughty 16:23, can you help us out, here?" [Laughter] I realized that I was stuck. As soon as she said three or four words, it unstuck me and I immediately knew to be like, "Well, we have to think about how we have viewed Native Americans historically and they have been seen as savages and this and in order to eliminate them, in a lot of ways, we developed these stereotypes to justify the genocide." It was like once she got me unstuck, I was able to move forward with it but that initial—what felt like hour but I'm sure was three minutes was horrible. I was so conscious of that one student who I felt like I was just leaving her hanging by not being able to figure out this response. The questions I kept

	asking seemed to be just getting more and more responses that I didn't want her to have to hear, honestly. More and more justifications for why Chief Wahoo is a good idea.
Sarah	I'm sure a part of it was like, "What the hell were you thinking, [Sarah]? You should've been prepared for this." I know there was fear involved.
Sarah	I am glad she said it. This is what I'm trying—I'm glad she said it because I—otherwise, to me, that thought is gonna fester. It is gonna continue to contribute to the way that she thinks about the world and how the world is unfair for white people unless she is able to articulate that thought and have it explained, "Because everywhere is a club for white people." [Laughter] However, I don't want my students of color to have to sit around and listen to white people work out their racism. This is the tension that I don't know how to solve. Some of it I try and do a little bit preemptively. Again, there might be some truth to what that student said. I do think sometimes students will, I think, reflect out loud in class their own epiphanies.
Sarah	I'm just a person who wants people to like me. Although I don't know—so, my tenure file has been going through this year and I—before second semester started, I knew that it had gotten through my college and was just waiting on a few—that it was going really well if that makes sense. Although, I also think it finally is sinking in our student eval—they're not counting our student evaluations while we're teaching remotely, so that also means that they don't matter as much. That could honestly be a piece of saying that I've just felt more bold this semester in just saying things. I don't know. In some ways, too—and this is something else that I really struggle with, and I've been thinking about with the research that I've been doing, lately. Is there truth to the idea that if you're confrontational with students, if they feel like they're shutdown, that they do stop learning and start to reject what you say?
Sarah	As a white person—and I have to admit, I do not like hanging out with the black community here, if that makes sense. When I taught in Washington, D.C., I did to a certain extent. I am not always immersing myself in Critical Race Theory work and stuff. I feel like the whiteness ways of thinking are always infiltrating. They are always there. In some ways, I have to be proactive in keeping my—a lot of my responses fresh in mind. 'Cause I know exactly where my students are coming from because that was me. Does that make sense? It's almost like when I think my emotional anxiety and fear and whatever rises.

	I just go back to something else, and I know the other stuff [laughter] but it retreats. It is not my default. The whiteness discourse is my default in my brain. I think because I'm white. One of the things that I reflected on when I was trying to reflect and write on all this is just the need that I need to always be writing—or reading. Always be engaging in these ideas in order to—I live in a world saturated with whiteness and it's always gonna be a part of me. To combat that, I have to be proactive all the time. That whiteness default, in this case, it manifests in your pedagogy as, "Oh, deflect. Ignore."
Sarah	I just don't remember that as much as I remember the times that I don't, right? Interviewer: Right. Interviewee: The times that I didn't really stick with me 'cause they feel like moments of failure, definitely.
Sarah	Someone else had their hand up and I said, "Okay. Thanks for sharing," and I went to the next person, and I didn't come back to it to really say, "Well, why? What is it about someone having—?" Now, I can think about what I would say [laughter]. "What is it about someone having a hood on that makes you nervous? Where do you think it might be coming from?" Interviewer: In that moment, what do you think kept you from—? Interviewee: Again, I think it was not wanting—I think a part of it is—and it's interesting because, again, I talked to this—I did an interview with this student later about her experiences about conversations with racism in our program. She talked about my class a lot and how she felt like the fact that she—people felt comfortable to say things that might not be okay in our class really helped people to say those things and realize as they said them out loud that they weren't okay and that that really gave her a space to finally push past this thing in her mind that white privilege wasn't real and stuff like that.
Sarah	Interviewer: It seems like the common theme throughout all of these situations where you didn't address something was this fear of making your students uncomfortable. Was there ever a fear of you being uncomfortable in a situation or why didn't you want your students to feel that discomfort? Interviewee: That's a good—I mean, I think it does make me uncomfortable. I think there's definitely some fear of conflict. There's a huge part of it and this also disgusts me, to be honest, is I want my students to like me. I just have a— it's my default mode to keep the students happy.

	Interviewer: Why do you think that is? Interviewee: Again, I think a lot of it is my whiteness. I think a lot of it is expectations I feel that exist in me as a white woman. I also will fully acknowledge that if those expectations are ever gonna change then white women have to change what they do. It's not like I'm—well, in some ways feel trapped by the "nice white lady" expectation
Mark	Oh, there's such a range of responses. We have, really, a pretty politically conservative student body, generally, but education tends to draw more moderate or even liberal students to it, and so—but I'll have—every once in a while, I'll have really conservative people in my classes, and so they'll respond as you would expect, with rolling their eyes and those kinds of things, and then you have some that are completely onboard and want more.
Mark	Then one of the students seemed to fall back a little too much on hey geography around Columbus Day and Thanksgiving. I tried to use that as a moment to talk about like, "Well, how do you teach that in a more authentic way? So anyway, so we had a conversation around that. I think that relates to it. I think the challenge of that was, even after a semester course where we really pushed being intentional about changing the perspective and changing the narrative, she still fell into that trap, I think, unconsciously.
Mark	Interviewer: Yeah, and so how do you grapple with that then as an educator now? What do you feel is your responsibility, and how do you navigate that? Interviewee: Well, I think it's probably to center that conversation a little bit more. Once again, now that I am seeing it at the end of the semester with the elementary students, it's like, "Okay, we need to be more intentional with that conversation." There's stuff I've done with the secondary students that maybe I didn't do with the elementary students, I feel like I've gotten good results with the secondary students that now maybe I'll look to include more of those secondary readings with the elementary students.
Mark	We talked a little bit about it as a class without her there about the need for sensitivity and how we have blind spots. Everyone has blind spots, but growing up in a conservative environment, I think those spots are really exaggerated, or there's some pretty serious insensitivities, and me included, just growing up in the background that I have. Eventually, when I was able to talk to the student, outside of class, she was so gracious. I don't know if she was—I understand the power relationship between a professor and a student, and I don't know if she was just trying to negotiate that when she talked to me, but she just thanked me for trying to step in and do what I had. She said she had no ill feelings towards me, but it was hard for her to feel comfortable in the classroom immediately after that. Eventually, she stepped right back in and participated again fully, but it was hard for her for a little

	while. I was a little—I just had a little bit of a hard time negotiating that relationship and that interaction between the students
Mark	my emotional process probably interfered, to a large degree, with my thinking process, to be frank. I just felt really concerned for this young woman and concerned for these students that are getting ready to go into schools with some of the insensitivities that people sometimes have. I felt a lot of pressure and a lot of worry, and I think that it's hard to think sometimes when you're feeling too much. I think that was the case in that situation.
Mark	I thought I've got to save the classroom and keep the students here and happy and learning, but I've also got to take advantage of this teaching moment to help the students understand how others feel and see some of the issues, how to step into somebody else's shoes, maybe, a little bit better, particularly when you're in a classroom with diverse students.

Coded Excerpts: Almost overwhelmingly positive

Participant	Excerpt
Frank	Almost overwhelmingly positive like, "We've never talked about these things before in class. This is so refreshing. Your perspective is so different." I should say, too, as well, we used Gholdy Muhammad's Cultivating Genius book in the class. The teaching is inherently political" is in response to some of the introductory material within Mohammad's text. I was trying to make a textual connection to course reading and help them to see like, "Mohammed is talking about this. I wanna extend upon what she's saying in the text. This is how I am in dialog with Mohammed and in dialog with you about how her course text can help us structure the course and then have these conversations around topics that we should be talking about but that we often seem to avoid.
Mark	I don't really see how I can put this. My students really, really like me, usually. They really respect me. I absolutely love my students, and they can tell that I love them, and I think that that's reciprocated. I think that when I rattle them just a little bit, I think that it's almost always well received. Very rarely... I get pushback, because I welcome pushback as part of the struggle to figure things out, but it's done in a nature that is really loving. They're lovingly trying to correct me, and I'm lovingly trying to help them see the world a little bit differently. That's maybe one of the benefits that comes from having a similar faith background, but not always. Within our institution, there is some serious animosity between teachers and students, and professors and students, but it might be to a lesser degree than it is at other institutions. I think that love is the tempering force that allows students to listen with an open mind to the ideas that I'm throwing at them.

Mark	I don't want to be boastful, but I get really, really good student evaluations, and I really love my students, and they feel that from me, and they generally love me in return, and so I think that that relationship gives me a little bit of leverage with the conservative kids that I probably wouldn't get otherwise.
Mark	I'm softening and becoming more sensitive to things. When I express my liberal views—or more liberal views than the students I'm teaching—I usually, I think, open their minds to new ways of seeing issues, just because of the relationship that I have with them
Frank	Students say that my class is really powerful and transformative

Kelly R. Allen

Urban Education Doctoral Candidate
University of Wisconsin-Milwaukee
Enderis Hall Room 370, Milwaukee, WI 53211
kr.krallen@gmail.com
Website: https://www.kellyrallen.com/

EDUCATION

Ph.D   University of Wisconsin-Milwaukee: Urban Education, May 2022

M.A.   University of Wisconsin-Milwaukee: Urban Education, 2018

B.A.   University of Wisconsin-Milwaukee: Urban Social Studies Education, 2015

PROFESSIONAL POSITIONS

Lecturer, University of Wisconsin-Milwaukee (2021-Present)

Teaching Assistant, University of Wisconsin-Milwaukee (2019-2021)

Lead Research Assistant, University of Wisconsin-Milwaukee (2020-Present)

Research Assistant, University of Wisconsin-Milwaukee (2018-2020)

Social Studies Educator, Assata Alternative High School (2015-2018)

Social Studies Summer School Educator, Oak Creek High School (2015-2016)

RESEARCH

Peer-Reviewed Published Manuscripts

Pasternak, D., Evans, L, **Allen, K.R,** Turner, C., Knapp, J., Harris, A., Wu, X., Bartlett, M., Habeck, T., Worm, J., Taylor, K., & Nix, T. (2020). "The Sociohistorical Evolution of the Language of Culturally-Based Pedagogy and its Impact on Teacher Education". *Urban Education.* https://doi.org/10.1177/0042085920959123

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Turner, C.R. & **Allen, K.R.** (under review). "She's a friend of my mind": Reflections of Black Sisterhood in Academia.

Turner, C.R., Lize, K., Pasternak, D., Evans, L., **Allen, K.R**. (under review). "There's a lot of stumbling forward": The Impact of Whiteness on the Reconceptualization of Teacher Education Curriculum Around Culturally Responsive Practices.

Adjapong, E. & **Allen, K.R**. (under review). For white folks who teach hip-hop…and the rest of y'all too: Considering educator positionality in the implementation of hip-hop pedagogy.

Published Book Chapters

Doerr-Stevens, C., Worm, J. & **Allen, K.R.** (2021). Community Mentoring: A Process-Oriented Approach to Cultural Dexterity. In Clark, P. & Zygmunt, E. (Eds.). *Community-Engaged Teacher Education*. Teachers College Press.

Allen, K.R. (2022). "The 13th Amendment, It Don't Say That We Kings": Teaching the History of Mass Incarceration and Criminal Justice Reform Through Hip-Hop Pedagogy. In McArthur Harris, L., Sheppard, M. & Levy, S. (Eds). *Teaching Difficult Histories in Difficult Times: Stories of Practice*. Teachers College Press.

Allen, K.R. (in press). "Why Are We Only Learning About White People?": The role of identity in the curricular and pedagogical considerations of one Latino educator. In Gutman, M., Jayusi, W., & Beckerman, Z. (Eds.). *To Be a Teacher in a Foreign Culture.* Springer Publishing.

Research In Progress

Adjapong, E. & **Allen, K.R.** (in progress). Towards A Framework for Interrogating Educator Positionality in Hip-Hop Education.

Allen, K.R., & Hawkins, J. (in progress). Examining Teacher Educators' Dispositions Towards the Potential of Hip-Hop Pedagogy in Social Studies Education.

Allen, K.R. & Sandy, M. (in progress). Dewey, Freire, and…Hip-Hop?: Using Hip-Hop Pedagogy as a Foundation for Critical Inquiry in the Social Studies Classroom.

Allen, K.R. & Doerr-Stevens, C. (in progress). 'Just Be Upfront With Us': How Teacher Preparation Programs Are (un)Preparing Social Studies Educators for Culturally Responsive Teaching.

Evans, L., **Allen, K.R.**, Turner, C.R., Knapp, J., Malloy, A. & Pasternak, D. (in progress). Educators' Perceptions Towards Professional Development Focused on Culturally Responsive Pedagogy.

Presentations

Allen, K.R. (2021, November 16-19). *"The 13th Amendment, It Don't Say That We Kings": (Re)Imagining Social Studies Education Through Hip-Hop Pedagogy.* College

and University Faculty Assembly of the National Council for the Social Studies Annual Conference Annual Conference.

Allen, K.R. (2021, November 16-19). *"Why are we only learning about white people?": The role of identity in curricular and pedagogical decision making.* College and University Faculty Assembly of the National Council for the Social Studies Annual Conference Annual Conference.

Allen, K.R., Evans, L., Turner, C.R. & Malloy, A. (2021, May 19-22). *"It Feels Like a Waste of Time": An Examination of Teachers' Perceptions of Professional Development Focused on Culturally Responsive Practices*. Seventeenth International Congress of Qualitative Inquiry (ICQI) Conference.

Allen, K.R., Evans, L., Turner, C.R. & Malloy, A. (2021, May 19-22). *The Language of Culturally-Based Pedagogy in Teacher Education Research.* Seventeenth International Congress of Qualitative Inquiry (ICQI) Conference.

Allen, K.R., Hawkins, J. (2021, April 9-April 12). *Examining Teacher Educators' Dispositions Towards the Potential of Hip-Hop Pedagogy in Social Studies Education*. American Educational Research Association (AERA) Conference.

Allen, K.R. (2021, April 9-April 12). *Negotiations of Culturally Responsive Pedagogy in the Social Studies Classroom*. American Educational Research Association (AERA) Conference.

Evans, L., **Allen, K.R.**, Turner, C.R., Knapp, J., Malloy, A. & Pasternak, D. (2021, April 9-April 12). *Educators' Perceptions of a School District-University Professional Development Initiative Focused on Culturally Responsive Pedagogy*. American Educational Research Association (AERA) Conference.

Evans, L., **Allen, K.R.**, Turner, C.R., Knapp, J., Malloy, A. & Pasternak, D. (2021, April 9-April 12). *The Language of Culturally-Based Pedagogy in Teacher Education: A Literature Analysis*. American Educational Research Association (AERA) Conference.

Turner, C.R., Evans, L.M., Pasternak, D., Lize, K., Habeck, T., & **Allen, K.R.** (2021, April 8-12). *A Reconceptualization of Teacher Education Curriculum Around Culturally Responsive Practices* [Paper Presentation]. American Educational Research Association.

Turner, C.R., **Allen, K.R.**, & Evans, L. (2021, September 30-October 2). *Smokescreens and White Saviors: Examining Misappropriations of Cultural Responsiveness*. Sixth International CREA Conference.

Evans, L., **Allen, K.R.**, Turner, C.R., Knapp, J., Malloy, A. & Pasternak, D. (2021, May 19-May 22). *"It Feels Like a Waste of Time": An Examination of Teachers' Perceptions of Professional Development Focused on Culturally Responsive Practices*. 17th International Congress of Qualitative Inquiry.

Evans, L., **Allen, K.R.,** Turner, C.R., Knapp, J., Malloy, A. & Pasternak, D. (2021, May 19-May 22). *The Language of Culturally-Based Pedagogy in Teacher Education Research.* 17th International Congress of Qualitative Inquiry.

Evans, L., **Allen, K.R.**, Turner, C.R., Malloy, A. & Knapp, J. (2021, February 15). *Teacher Perceptions of Culturally Responsive Professional Development.* Milwaukee Community Schools Partnership Conference.

Allen, K.R. & Hawkins, J. (2020, November 30-December 4). *"The Message": Examining the Potential of Hip-Hop Pedagogy in Social Studies Education.* College and University Faculty Assembly of the National Council for the Social Studies Annual Conference Annual Conference.

Allen, K.R. & Sandy, M. (2020, November 30-December 4). *Dewey, Freire...and Hip-Hop?: Using Hip-Hop Pedagogy as a Foundation for Critical Inquiry in the Social Studies Classroom*. College and University Faculty Assembly of the National Council for the Social Studies Annual Conference.

Evans, L., **Allen, K.R.**, Turner, C.R., Knapp, J., Malloy, A. & Pasternak, D. (2020, October 13-14). *An Examination of Educators Perceptions of a School District - University Professional Development Initiative Focused on Culturally Responsive Pedagogy.* TECSCU Annual Conference.

Pasternak, D., Evans, L., Turner, C.R., Lize, K., **Allen, K.R**., Knapp, J., Malloy, A., Hawkins, J. & Habeck, T. (2020, October 13-14). *Reconceptualizing Teacher Education Curriculum: A Culturally Responsive Framework.* TECSCU Annual Conference.

Sandy, M. & **Allen, K.R.** (2020). Hermeneutics, hip hop and punk rock politics. The Association for Feminist Epistemologies, Methodologies, Metaphysics and Science Studies (FEMMSS) Annual Conference. (Conference Cancelled)

Allen, K. R., Turner, C. R., Evans, L. M., Saunders, K. & Pasternak, D. (2020, Apr 17 - 21) *Facilitating Culturally Responsive Professional Development: A School/University Partnership* [Paper Session]. AERA Annual Meeting San Francisco, CA http://tinyurl.com/tj2vu43 (Conference Canceled)

Allen, K.R. & Doerr-Stevens, C. (2020). Preparing Educators for Teaching in Culturally Diverse Contexts: Examining Educator Self-Efficacy through Critical Qualitative Inquiry. International Congress of Qualitative Inquiry (ICQI). (Conference Cancelled)

Pasternak, D., Evans, L., **Allen, K.R.**, Turner, C.R., Knapp, J., Malloy, A. (2020). Beyond Unitary Constructs of School Culture: A Comparative Case Study. International Congress of Qualitative Inquiry (ICQI). (Conference Cancelled)

Pasternak, D., Evans, L., **Allen, K.R.**, Turner, C.R., Knapp, J., Malloy, A. (2020).The Language of Culturally-Based Pedagogy in Teacher Education Research. International Congress of Qualitative Inquiry (ICQI). (Conference Cancelled)

Allen, K.R. & Doerr-Stevens, C. (2020). "Just Be Upfront With Us": How Teacher Preparation Programs are (un)Preparing Teachers for Culturally Responsive Teaching. American Association of Colleges for Teacher Education.

Evans, L., **Allen, K.R.**, Harris, S., Malloy, A., Wolk, M. (2019). An Examination of Critical Questions: A School/University Partnership Focused on Culturally Responsive Professional Development. Critical Questions in Education Conference.

Evans, L., **Allen, K.R.**, Turner, C., Knapp, J., Malloy, A., Pasternak D. (2019). "I feel hoodwinked and bamboozled": Examining educators' willingness to engage in culturally responsive professional development. Teacher Education Council of State Colleges and Universities Conference.

Allen, K.R. (2019). Classroom Level Strategies for Improving the Social and Academic Performance of Students Placed At-Risk. At-Risk and Struggling Students Conference.

Allen, K.R. (2019). Beyond the Theory: Creating A Culturally Responsive Classroom. At-Risk and Struggling Students Conference.

Allen, K.R. (2019). #HipHopEd in the Social Studies Classroom: Using Students' Textbook Analysis to Combat the Whitewashing of Social Studies Curriculum. Hip Hop Education Conference.

Pasternak D., Evans, L., **Allen, K.R.**, Turner, C., Knapp, J., Malloy, A., and Wu, X. (2019). Willingness to Participate in Professional Development Focused on Culturally Responsiveness: A School-District and University Collaboration. American Educational Research Association Conference.

Pasternak, D., Wu, X., Evans, L., **Allen, K.R**., Schramm, A., Turner, C., and Wolk, M. (2018). A.C.C.E.S.S.ing Student Success: Supporting Culturally Relevant Pedagogy across Professional Development Practice Centers. National Council of Teachers of English.

Evans, L., **Allen, K.R.**, Turner, C. and Wolk, M., Wu, X. and Pasternak, D. (2018). A Critical Examination of Terminology Used to Identify and Represent Culturally and Linguistically Responsive Research and Practice. First International Conference on Literacy, Culture and Language Education.

Pasternak, D., **Allen, K.R.**, Wu, X., Evans, L., Schramm, A., Turner, C. (2018). Engaging CRP: Aligning Theory Through Practice Through Professional Development Practice Centers. American Association of Colleges for Teacher Education.

Selected Workshops & Invited Talks

    Allen, K.R. (2020). Moving From Coursework to Research. *University of Wisconsin-Milwaukee.*

    Allen, K.R. (2020). Bridging Theory and Practice: Examining Culturally Responsive Pedagogy. *University of Wisconsin-Milwaukee.*

    Allen, K.R., Turner, C.R., Wu, X. (2020). Applying Culturally-based Teaching Practices to Support Students. *UW-Milwaukee Graduate School.*

    Allen, K.R. (2017). Engaging Students Through Hip-Hop Education. *University of Wisconsin-Milwaukee.*

GRANTS AND FELLOWSHIPS

2021   NAEd/Spencer Dissertation Fellowship Semifinalist

    2021   R-1 Advanced Opportunity Program Fellowship-$17,500, University of Wisconsin-Milwaukee

2021   Amy Tessmer Boening Grant-$2,500

    2021   Multicultural Scholars Collaborative Fellowship-$3,000, University of Wisconsin-Milwaukee

    2021   Distinguished Dissertation Fellowship Finalist, University of Wisconsin-Milwaukee

    2021   CUFA Scholars of Color Travel Grant-$300

    2020   Amy Tessmer Boening Grant-$2,500

    2020   Graduate Student Excellence Fellowship-$5,000, University of Wisconsin-Milwaukee

    2020   Urban Education Doctoral Student Research Grant-$1,000, University of Wisconsin-Milwaukee

    2020   Urban Education Doctoral Student Travel Grant-$1,000, University of Wisconsin-Milwaukee

    2019   Graduate Student Travel Grant-$1,000, University of Wisconsin-Milwaukee

    2019   Research Focused on Black Education Graduate Student Travel Grant-$500, American Educational Research Association (AERA)

    2018   Graduate Student Travel Grant-$1,000, University of Wisconsin-Milwaukee

TEACHING

Modern Philosophies of Education, *University of Wisconsin-Milwaukee*

Secondary Social Studies Methods, *University of Wisconsin-Milwaukee*

Introduction to Social Studies Education, *University of Wisconsin-Milwaukee*

Economics in the Social Studies Classroom, *University of Wisconsin-Milwaukee*

PROFESSIONAL SERVICE

Current National Professional Organizations
American Educational Research Association (AERA)

American Association of Colleges for Teacher Education (AACTE)

National Council for the Social Studies (NCSS)

College and University Faculty Assembly (CUFA)

Review Activities
> **2021** Doctoral Student Reviewer Program. *Theory & Research in Social Education Journal.* Reviewed Manuscript.

Professional Committee Involvement
> **2021** *Awards Committee Member,* Hip Hop Theories, Praxis and Pedagogies SIG, American Educational Research Association (AERA)

> **2021** *Campus Liaison,* Division K, American Educational Research Association (AERA)

> **2021** *President,* Urban Education Doctoral Student Association, University of Wisconsin-Milwaukee

> **2021** *Student Representative*, Urban Education Doctoral Program Committee, University of Wisconsin-Milwaukee

> **2020** *Professional Development Chair*, Division C Graduate Student, American Educational Research Association (AERA)

> **2020** *Campus Liaison,* Division K, American Educational Research Association (AERA)

2020   *Student Representative,* Urban Education Doctoral Program Committee, University of Wisconsin-Milwaukee

2020   *Founder,* Urban Education Doctoral Student Association, University of Wisconsin-Milwaukee

2020   *Appointed Committee Member*, Student Association at UWM Students of Color Advocacy Committee, University of Wisconsin-Milwaukee

2020   *Member*, Black Graduate Student Association, University of Wisconsin-Milwaukee

2019   *Student Representative*, Urban Education Doctoral Program Committee, University of Wisconsin-Milwaukee