POST-INTENTIONAL PHENOMENOLOGY INQUIRY TO EXPLORE

WHITE EDUCATORS' STORIES OF DEVELOPING

A CRITICAL CONSCIOUSNESS OF RACE

A DISSERTATION IN
Education

Presented to the faculty of the University
of Missouri-Kansas City in partial fulfillment of
the requirements for the degree

DOCTOR OF EDUCATION

by
ERIN ELIZABETH OPARA

Ed.S., University of Missouri-Kansas City, 2019
M.Ed., University of Missouri-St. Louis, 2017
B.S., Nebraska Wesleyan University, 2015

Kansas City, Missouri
2023

A POST-INTENTIONAL PHENOMENOLOGY INQUIRY TO EXPLORE

WHITE EDUCATORS' STORIES OF DEVELOPING

A CRITICAL CONSCIOUSNESS OF RACE

Erin Elizabeth Opara, Candidate, Doctor of Education Degree

University of Missouri-Kansas City, 2023

ABSTRACT

The current makeup of the PK-12 educational workforce is largely White persons. However, the demographic makeup of the student body is soon to be a majority of students of color. This is problematic due to the disproportionate statistics of students of color being suspended at higher rates than White students, the "achievement gap" language surrounding students of color, and deficit-based narratives. White educators who do not possess a critical consciousness of race will uphold these inequities towards students of color. This post-intentional phenomenology with narrative and heuristic inquiry sought to understand the phenomenon of White educators who have developed a critical consciousness of race. The participants' experiences were detailed through the process of post-intentionality. This study acknowledged the gap in literature about White educators' development of a critical consciousness of race. Findings revealed that participants had a shared journey of development including (a) the White bubble; (b) lack of calling; (c) I am a part of the problem and I have a choice to do better; and (d) moving towards action and continual learning. The results from this study have implications towards the development of a critical consciousness of race in early childhood and PK-12 settings in addition to professional development in universities and school settings.

APPROVAL PAGE

The undersigned, appointed by the Dean of the School of Education, Social Work, and Psychological Sciences have examined a dissertation titled "A Post-Intentional Phenomenology Inquiry to Explore White Educators' Stories of Developing a Critical Consciousness of Race," presented by Erin Elizabeth Opara, candidate for the Doctor of Education degree, and certify that in their opinion it is worthy of acceptance.

Supervisory Committee:

Loyce Caruthers, Ph.D., Committee Chair
UMKC, Division of Educational Leadership, Policy and Foundations

Gus Jacob, Ed.D.
UMKC, Division of Educational Leadership, Policy and Foundations

Valerie Tucker, Ph.D.
UMKC, Division of Educational Leadership, Policy and Foundations

Rhianna Thomas, Ph.D.
College of Health, Education, and Social Transformation
New Mexico State University

CONTENTS

ILLUSTRATIONS

TABLES

ACKNOWLEDGMENTS

Growing up, my Grandpa Kautz used to tell me that I could graduate school when I was smarter than the teacher. Well, I took this statement to heart and have since taken my educational pursuits to the highest of titles. However, with every one of my degrees, I have realized I will never be smarter than the teacher. Learning is a constant and evolving process.

This degree comes with an immense amount of gratitude, and I would like to start by thanking my committee. First, Dr. Loyce Caruthers, for her unwavering support through many seasons of life. From early morning phone calls and copious amounts of feedback, she held the bar high and required me to rise up to meet it. I would like to thank Dr. Rhianna Thomas for pushing me to deeper levels of thinking about what it means to be a White researcher studying race. Dr. Gus Jacob, who has always believed in my leadership abilities, even when I doubted myself. Lastly, I would like to thank Dr. Valerie Tucker, whose stories are a gift to this world and whose classes pushed me to be self-reflective about who I was as an educator.

I would also like to thank Jill Meriweather and Cynthia Moore-Hollinshed. Both of you have been tremendous friends and mentors. A lot of my learning comes from the bonds and trust I have with both of you. I am so glad that our paths crossed and our friendship continues. Additionally, I would like to thank every person who has shaped and contributed to my educational journey in some way, whether as members of the KCPLUS cohort or as my colleagues in schools. I have learned so much from all of you.

I would like to thank the most important people, my family. My parents, Chris and Becky Kautz, who have always been my biggest cheerleaders and counselors. I am

who I am today because of your guidance. My sister and brother-in-law, Megan and Casey Collins, who listened to me for hours while I sorted through the complexities of race in schools, myself, and society. My in-laws, Clarice, Emmanuel, Chuck, Chiedu, and Ogechi Opara. You have raised the most magnificent son, who was the backbone of my doctoral pursuits. My grandparents, Georgiann and Robert Rapp, and Clarice and Robert Kautz—you always have encouraged me to dream big and shoot for the stars. Georgiann and Robert passed before the completing of this dissertation.

I am most thankful to my partner, Ikenna (Ike) Opara. You are and always will be my steadfast rock. We have been through so much life together, and receiving my doctoral degree could not have happened without your constant support, listening ear, and unconditional love. Your drive and dedication amazes me every day and inspires me to always keep going. To my son, Revan Ikenna Opara, who was born in the midst of completing my dissertation on December 24, 2022. I wrote during many naptimes to complete this work, and I hope that I am modeling for you and any future siblings how to maintain and attain your highest goals.

DEDICATION

I would like to dedicate this dissertation to my late grandmother, Georgiann Rapp. She passed May 11, 2022, one year before the completion of my doctoral degree. She served in many different school settings and roles during her time as an educator. She was always so proud of her "Ms. Erin." I know she will be watching me receive this degree from heaven as I continue the legacy of a long line of educators.

This is also dedicated to every student I have ever taught, but especially my first class of eighth grade students, some of whom are graduating college the same year I am completing this degree. You taught me so much about myself and also provided me so much grace as a first-year teacher.

Finally, this is for Leo.

CHAPTER 1

INTRODUCTION

In America's education system, despite years of continual reform efforts, the gaps in education measures consistently reflect larger disparities in equitable systems, policies, and practices (Ladson-Billings, 2006; Milner IV, 2012) for certain groups of students. Ladson-Billings (2006) discusses these disparities, which include African American (Black) and Latin@ (see later discussion of terms), high poverty, and English language Learners (ELL) students, who tend to struggle more in schools regarding learning and achievement (Milner IV, 2012), This ultimately affects their post-secondary success.

From policies of the No Child Left Behind Act (NCLB) (Owens & Valesky, 2015) to Every Student Succeeds Act (ESSA) (Darling-Hammond et al., 2016), most policies and educators have been hyper-fixated on closing these disparities with emphasis on "achievement gap" talk rather than deeper investigation of gaps (Hung, 2020; Irvine, 2010; Ladson-Billings, 2006; Milner IV, 2012). However, this "gap gazing" fetish is inappropriate, because it supports deficit thinking and negative narratives about students of color and working-class students (Gutierrez, 2008). Oftentimes, gap gazing supports a lengthy list of teaching practices, not necessarily those that meet the learning needs of students of color and English Language Learners (ELL) and avoids discussing reasons for the gaps that fall under what Ladson-Billings (2006) calls the educational debt. As Hung et al. (2020) suggests, "the education system actually presents an opportunity gap that leads to unequal outcomes, such as achievement gaps" (p. 177).

Ladson Billings (2006) contends achievement gaps are misunderstood and exist as an educational debt; the historical, economic, socio-political and moral components that

have created years' worth of debt that she compares using a figurative analysis of a national budget deficit. These "gaps" are prevalent due to years of historical oppression and inequity rooted in systemic racism that is often upheld through whiteness (Delgado & Stefancic, 2013; Milner IV, 2012; Picower, 2021), and should therefore be labeled opportunity gaps (Milner IV, 2012). Achievement gap talk forces educators to focus on a constant comparing of White students with culturally diverse students instead of examining the reasons for the gaps; establishes White students as the norm from which all other students are assessed; maintains deficit perspectives instead of assets regarding students and their families; and forces educators to examine individual students instead of the structures, policies, and practices that support inequalities and oppression of diverse students (Milner IV, 2012). Irvine (2010) points to other gaps that must be considered:

> the teacher-quality gap, the teacher-training gap, the challenging curriculum gap, the school-funding gap, the digital-divide gap, the affordable-housing gap, the health care gap, the employment-opportunity gap, the school-integration gap, and the quality child-care gap. (p. xii)

Eradicating gaps and promoting more opportunities will require confronting racism and white supremacy, the dominant ideologies of many American institutions, including schools.

Much literature exists on race in education and students of color (D. A. Bell, 1992; Bloom et al., 2013; Caruthers et al., 2021; Fowler, 2016; Giordano et al., 2021: Ladson & Billings, 1994); however, few studies have addressed the majority White teaching force that educate students (Heller, 2020; Hollins, 2011; Howard, 2016; Ladson & Billings, 2000, 2001; Love, 2016, 2019; Nieto, 2019; Picower, 2009, 2021) and are likely to struggle with issues of race. In this study, I argue that White educators who have

not developed a critical consciousness regarding race will uphold white supremacy. Critical consciousness was first defined by Paulo Freire (1970/2000) as a liberatory approach towards understanding and combating injustices of the world. It is the ability to raise levels of consciousness towards inequity and intervene in order to change it. Miller (2018) suggest critical consciousness of race is the ability to recognize and resist oppressive forces regarding race, racism, and white supremacy.

This study sought to understand the experiences of White educators who have developed personal and professional critical consciousness of race and engage in the interrogation of whiteness to acquire professional development and preparation approaches leading to internal and external work needed to combat white supremacy. I used the term educators as an all-encompassing term for teachers and educational leaders within schools.

Whiteness is complex to define and involves the understanding of historical, economic, and social context; but, in general, this concept by the act of being born White, places White people at unfair structural advantages in life in ways that allows them to ignore the power and privilege allotted to them (Green et al., 2007). Picower (2021) sums up whiteness in this manner: "the way in which people—generally White people—enact racism in ways that consciously and unconsciously maintain this broader system of white supremacy" (p. 6). Individual people of color may also enact whiteness, but they will not benefit from white supremacy (Picower, 2021).

This study arguably centered whiteness, which was a conscious decision I delicately made. I am critically conscious of the power dynamics that are at play being a White woman studying race. As a White woman, I seek to further understand whiteness

and the development of critical race consciousness to better serve as an educator and instructional leader. This study was undertaken as an effort to normalize the conversations for White people attempting to interrogate whiteness in practice. First, I turn to a discussion of the power of language and how whiteness can obscure the meaning of race and ethnicity. The language and terminology introduced here are significant to understanding the complexities of my study and its multiple layers.

Interrogation of Language and Terminology

Language usage and terminology has been associated with the ability to reclaim political power and meaning. As a White female educator, I had to understand how power can privilege the voices of White people and sustain the invisibility of others as well as perform color evasiveness. It is critical when using race and identity language that I pay respect to the history of the terminology and how language was self-made by those seeking to reclaim power. As I searched for the correct terminology to use in this research, multiple theorists helped to solidify my thoughts. I wrestled with how my words would appear to others.

Black/White

In this study, I deliberately capitalized the terms Black and White for several reasons. First, as Tharp (2014) opines, "when speaking of a culture, ethnicity or group of people, the name should be capitalized. Black with a capital B refers to people of the African diaspora. Lowercase black is simply a color" (para. 3). Secondly, throughout the United States, White is used as a racial identity which includes "those who identify with ethnicities and nationalities that can be traced back to Europe" (Thúy Nguyễn &

4

Pendleton, 2020, para. 6). The point made is that not naming White as a race leaves it neutral and the standard for identity. Thúy Nguyễn and Pendleton (2020) stated:

> We believe that it is important to call attention to White as a race as a way to understand and give voice to how Whiteness functions in our social and political institutions and our communities. Moreover, the detachment of "White" as a proper noun allows White people to sit out of conversations about race and removes accountability from White people's and White institutions' involvement in racism. (para. 7)

The terminology surrounding Hispanic must be interrogated in similar ways to support the multiple perspectives within a group of people that vary based on culture and geography.

Hispanic, Latina/o, Latinx/Latin/Latin@

The term Hispanic was originally coined during the Nixon administration, and the U.S. Census Bureau adopted the term in 1980 (Salinas & Lorzano, 2019). Salinas (2015) states that the term Hispanic encompasses persons from countries that primarily speak Spanish. Further, Hispanic was adopted by the U.S. government to label individuals who are mixed (White with Black and Native) peoples and come from Central or South America, not necessarily Spanish-speaking countries. The term Latino, which originally encompassed both male and female genders, has evolved as Latin, Latin@, Latino/a, and Latinx. The authors state the term Latinx started to appear around 2014 and emerged as a gender-neutral term for Latino and Latina. However, Salinas (2020) conducted a study of 34 Latinx/a/o students and their perceptions of the term Latinx. Though small in numbers, findings suggested participants associated the term Latinx with a privileged space of higher education and multiple interpretations, and when they returned to their communities, they did not use the term. I borrowed from the work of Cervantes-Soon and

Carrillo (2016), who use the term Latin with the symbol@ to reference group members and "in efforts to avoid the masculinist term Latino as well as binary notions of gender in Latina/o, and to emphasize gender inclusive language" (p. 282). This does not include statements that refer to a group or individuals who identify with a particular gender or when quoting the like. I adopted the term Latin@ for this research. It should also be noted that this terminology is not a racial categorization, but categorizes persons based on their ethnicity.

People of Color/Students of Color

The term people of color originated in 1977 at a National Women's Conference in Houston from the term women of color. Black women were reclaiming their power from white supremacy and came to the meeting with a Black Women's Agenda. Through negotiations and other oppressed women of color wanting to reclaim power, the term women of color originated. It is a solidarity definition and communicates a commitment to working together with other oppressed groups (Ross, 2011). From this argument, the term people of color was derived by the group.

However, some have since resisted the use of the term people of color, inferring it should be a biological categorization (Black, Asian, Indigenous, etc.). This resistance stems from people of color often hearing this terminology from White people, who do not understand the origin of the term Ross, 2011). However, given that the origin of the term people of color, derived from women of color as a categorization of solidarity, I used the term people of color/students of color throughout the study. Additionally, since the statement is a political designation and not a biological designation (Ross, 2011), I did not capitalize the term. Ross (2011) urges that by separating out oppressed groups instead

of working together, white supremacy feeds separation of perspectives and discord of groups.

To further clarify, when I spoke about people/students of color, I was only speaking about Black and Latin@ students. The school district, the site for this study, predominantly serves Latin@ and Black students; and while this term encompasses multiple groups, the terms people of color/students of color are in reference to Latin@ and Black persons and students. Next, I center the nature of the problem regarding students of color as they encounter whiteness in their everyday interactions in schools.

The Problem

White teachers, instructional coaches, and administrators in urban schools who have not developed a critical consciousness of race, including an interrogation of whiteness, may present barriers to the success of historically underrepresented students. With the teaching workforce encompassing White persons at 80% in public and charter schools (Picower, 2021; Taie & Goldring, 2020), administration at 77.7% White (National Teacher and Principal Survey, 2017, 2018), and students of color projected to be the majority population in the United States by 2043 (Noguera, 2017), the educational needs of these students are dire. Yet only 18% of teachers of color serve this growing majority of students (National Center for Education Statistics, 2017). Numerous studies have highlighted most White teachers have higher expectations of White and Asian students and lower expectations for Black and Latin@ students (Baron et al., 1985; Gershenson et al., 2016; Kozlowski, 2015; La Salle et al., 2020; Morris, 2005; Oakes, 1992; Tenenbaum & Ruck, 2007; Thompson, 2004). However, Cherng and Halpin (2016) stated that all students tend to have more favorable perceptions of Black and Latin@

educators, with possible causation pointing to teachers of color finding more relatability to students of color, being more multiculturally aware, and in turn, this relatability translates to more rapport with all students. I fear that if we do not come to terms with how to better prepare White educators to develop a critical consciousness of race and critically unearth their whiteness in practice, educators will fall short in providing equitable education for students from underrepresented backgrounds. Therefore, more research is needed to understand how White educators enact a critical consciousness of race in classrooms (Aguilar, 2020; Carter Andrews, 2021; Green et al., 2007; Ladson-Billings, 2006; Love, 2016, 2019; Milner IV, 2012, 2017; Picower, 2021).

To maintain a critical consciousness of race, educators must self-reflect and maintain intentional focus on recognizing whiteness and eradicating white supremacy. Carter Andrews (2021) contends there are teacher education programs that possess a social justice focus and have teacher educators reflect on their social identity, but this is not enough to eradicate white supremacy in schools. There needs to be explicit attention drawn to whiteness as a cultural norm and the way it is manifested as white supremacy in schools. To do anything less would undermine the efforts to dismantle racist systems. Therefore, this study was concerned with identifying how White educators not only recognize white supremacy but take actions to deprioritize whiteness in practice and dismantle white supremacy. An example of this was highlighted by Thomas (2019b) in an autoethnographic study of curriculum after gaining information from the local Urban league and reflecting on an incident regarding Black identity in her classroom.

Thomas (2019b) used a lens of critical whiteness studies to examine an incident in which social curricula were used to uphold whiteness. In a situation on the playground

8

where a student was told they could not play because their skin was "too dark," she used a scripted response from the bullying prevention program that communicated everyone can play. Thomas expressed this incident to members of the local chapter of the Urban League. A Black representative of the Urban League highlighted the problematic nature of the response saying that was not a put-down, it was a fallacy, and no-one's skin was too dark to ever play, and recommended highlighting the beauty of her student's dark skin. Thomas identified her scripted response as a form of color evasiveness and a reinforcement of white cultural norms. Taking an analytical look at her own teaching practices, she noticed her reinforcement of whiteness through her classroom library, particularly the large number of books highlighting children with blonde hair and blue eyes, and how often her students told her blonde hair was good hair. She changed these practices with the diversification of books and by monitoring her own words. For this teacher to be open to analyze how her practices prioritized whiteness, she possessed a critical consciousness of race to recognize the scripted response was unjust. I suggest that it is only through reflection and sharing teachers can come to know the harmful effects of their words and actions on students of color.

In summary, Thomas (2019a) through examining her response to Black identity came to understand how whiteness affects the lives of her students. People of color have varying perspectives regarding how whiteness affects their lives (Cervantes-Soon & Carillo, 2016; Lee & Oxelson, 2006; Love, 2016; Ogbu, 2004). Even more so, specifically how Blacks are affected by whiteness has a history entangled with slavery and emancipation. Ogbu's (2004) explanation of Blacks' use of specific strategies to cope with "demand that they adopt certain 'White' attitudes and behaviors in White

9

institutions and establishments" is informative, and while expressed over 15 years ago,

remains relevant today (p. 21). These included strategies like those after emancipation:

- Assimilation of Emulation of Whites: Behaving and talking in ways that emulated Whites.
- Accommodation Without Assimilation: Embrace White-cultural and language frames of reference in order to be successful in White institutions.
- Ambivalence: Hesitant to accept the view that success meant behaving and talking like White people.
- Resistance or Opposition: Acquiring what was considered proper English entailed the fear of losing Black dialect identity that encompassed collective identity.
- Encapsulation: Intensively engaged with Black cultural and dialect frames of reference do not aspire to behave or talk like White people. (pp. 21–23)

Obgu's (2004) explanation of the reactions of Black people to the phenomenon of

whiteness ties into Love's (2021) explanation of antiblackness: that America is not only

racist, it is anti-Black. She maintains the domination of whiteness in America historically

and today forms a complex dynamic of Black identity that spirit murders Black people.

Love (2016) explains spirit murdering within a school context involves "the denial of

inclusion, protection, safety, nurturance, and acceptance because of fixed, yet fluid and

moldable, structures of racism" (p. 2).

Warren and Coles (2020) point to the use of slavery to maintain the meaning of

whiteness:

The economic institution of slavery was enacted, in part, to maintain whiteness as superior, and thus, such violence against black people became a necessity.… disregard for black life is parallel with the intentional social construction of black people as inhuman—broken objects in need of adjustment or repair. (p. 385)

Further, scholars of Afropessimism use Hartman's *Scenes of Subjection: Terror, Slavery,*

and Self-making in Nineteenth-Century America to depict how violence of these moments

closely resembled the contemporary lives of African Americans (Caruthers et al., 2021). Dumas (2014) notes:

> for many black children and families in the United States, Britain, and elsewhere, schooling is a site of suffering…that we have been least willing or able to acknowledge or give voice in educational scholarship and…educational policy analysis. (p. 2)

Likewise, Latin@ students are often in borderlands, conceptualized by Cervantes-Soon and Carrillo (2016) as the "metaphorical space of periphery and liminality" (p. 282) in which many Latin@ students find themselves. Students in these spaces often confront alienation by mainstream educational institutions that invalidate and ignore the knowledge base of their heritage culture and communities and reinforce colonizing, patriarchal, and neoliberal ideologies (p. 282). Lee and Oxelson (2006) highlighted the need for all educators to better understand the role of heritage languages in the "personal, academic, and social trajectories of linguistic minority [English Language Learners] students" (p. 453) and how "teachers attitude significantly affect student attitudes as well as their teaching practices" (p. 456).

Martinez et al. (2019) discussed multiple challenges that are barriers to Latin@ students gaining access to college and achieving a college degree including low expectations from teachers and administrators, toxic school cultures, limited access to advanced courses, and fewer opportunities for counseling and advising. They often receive messages that they are not fit to attend and complete college. With these challenges in mind, the researchers incorporated a phenomenological approach with the use of individual or paired group format, semi-structured interviews with 14 Latin@ students at a Texas University college access camp to learn about how their college

preparatory charter schools prepared them for college access. Latin@ students gave first-hand accounts of preparation for access to college and the challenges experienced. While findings pointed to ways the students gained understanding of types of college access and preparation and "positive, college going culture at their schools, where they felt supported by multiple stakeholders with regards to their college preparatory activities" (p. 10), some of the students expressed concerns like those made by other Latin@ students and underserved youth with desires to attend college. These involved more guidance and assistance with completing loan applications, identifying scholarships, guidance from counselors, and more resources to involve Spanish-speaking parents. For undocumented students, concerns related to paying for college were typical of those of other Latin@ students and underserved youth.

Educators' limited awareness of critical consciousness results in educators seeing the so-called achievement gaps that exist between Black, Latin@, English language learners, and White students through a deficit-based lens of students rather than a product of whiteness and a systematic lack of opportunity (Ladson-Billings, 2006; Milner IV, 2012). Wang et al. (2021) point to a problem in the United States of deficit narratives about students from linguistically diverse and historically marginalized backgrounds. For example, various deficit discourses have labeled students as having word gaps instead of examining the White Eurocentric cultures of schools. Word gaps are typically associated with students from low-income, marginalized backgrounds who have heard fewer academic words prioritized by their schools than middle-class students, whose languages are more likely to align to the White middle-class curriculum of schools (Gutiérrez & Rogoff, 2003; Valencia, 2010; Yosso, 2005). Bikson's (1974) seminal work suggested

language was a factor in making judgments or assumptions about the potential of students. Even when the speech performance of African American and Latin@ students was equal to or better than that of White students, teachers heard them as inferior. In other words, teachers may construe language or speech performance styles other than their own as deficiencies, which leads to negative perceptions of the intellectual ability of the child (Caruthers & Friend, 2016).

Moreover, the use of gap language of any sort positions individuals as deficits through institutional structures and belief systems and ignores years of research highlighting differentiated pathways of language development. Gap language is often communicated and reinforced without the analytical look at non-dominant narratives. Additionally, deficit viewpoints that are applied in the classroom setting include segregation of students and the risk of undervaluing the potential of underrepresented students (Wang et al., 2021). All students should be approached through an asset-based lens; otherwise, deficit-based narratives persist. Other ways deficit-based lenses can be seen are through the discipline disparities among students in schools.

Without a critical consciousness of race, educators are more likely to disproportionately discipline students of color. Recently, studies pointed to the disproportionate rates at which students of color are suspended compared to their White counterparts. Giordano et al. (2021) studied this phenomenon among 368 childcare programs where 72% of educators identified as White. Black students were suspended at three and a half times the rate of other races. This study highlighted the disproportionate discipline in terms of race starting in early childhood. Disproportionate discipline remains as students transition to secondary education.

According to Losen and Martinez (2020), high school suspensions resulted in a rate of five times the loss of instructional days compared to that in elementary schools, and loss of instructional time for racial groups had an even larger difference. Findings indicated:

- Black students lost 103 days per 100 students enrolled, which is 82 more days than the 21 days their White peers lost due to out-of-school suspensions.
- Hawaiian/Pacific Islander students had the second highest rate, at 63 days lost per 100 students enrolled.
- Native American students lost 54 days per 100 students enrolled. (p. vi)

When analyzed by gender and race:

- Black boys lost 132 days per 100 students enrolled.
- Black girls had the second highest rate, at 77 days per 100 students enrolled, which was seven times the rate of lost instruction experienced by White girls at the secondary level. (p. vi)

In short, many of the aforementioned problems are associated with a lack of a critical consciousness of race, entangled with white supremacy and overt acts of racism.

Scholars in the field of Critical Race Theory (CRT) state that racism is ingrained into society resulting in a permanent racial ideology (D. A. Bell, 1992; Decuir & Dixson, 2004; Ladson-Billings & Tate, 1995; Milner IV, 2017). Whiteness is normalized and operationalized in a variety of ways for supporting white supremacy and upholding racism (Caswell, 2017; Dozono, 2020; Kharem, 2000; Saad, 2020). If whiteness remains unnamed and challenged, white supremacy will remain in existence. Lewis (2004) argues "the racialization of Whites thus is inherently at some level about domination because the category's very existence is dependent on the continuation of white supremacy….studies of Whites as racial actors then must engage with issues of power" (p. 625). Further, Lewis contends the entanglement with power requires understanding "how larger

14

historical patterns, institutionalized process, and everyday practices make white identities even possible, much less relevant" (p. 625). Eurocentric and white supremacist approaches toward schooling are often prioritized (Dozono, 2020; Kharem, 2000), through a hidden curriculum.

Philip Jackson coined the term hidden curriculum in 1968 (Andarvazh et al., 2018), defined as "the unspoken, or implicit values, behaviors, procedures, and norms that exist in an educational setting" (Alsubaie, 2015, p. 125). Thomas and Dyches (2019) highlighted the phenomenon of the hidden curriculum through analyzing 20 books from a commonly used literacy intervention program, Fountas and Pinnell. Using the methodological frameworks of critical curriculum and critical race theory, it was revealed that 70% of fiction and 20% of nonfiction books portrayed characters of color as deviant, inferior, or helpless. In 30% of the fiction and 100% of the non-fiction books, White characters were deemed heroes and held in positive regard through stories of success. A message communicated to students of color is that White students are superior as represented through character archetype (Alsubaie, 2015; Andarvazh et al., 2018; Thomas & Dyches, 2019). This hidden curriculum, without development of a critical consciousness of race, is often repeated and upheld, further exacerbating how educators uphold whiteness within schools.

To reveal the hidden curriculum, further emphasis must be given to professional development regarding the impact of whiteness and culturally responsive pedagogy. Cruz et al. (2019) analyzed 245 pre-service and in-service educators' self-efficacy behaviors while conducting culturally responsive teaching practices using the Culturally Responsive Self- Efficacy Scale (CRSE). Findings indicated educators were self-

efficacious in developing relationships with students but lacked confidence in students'
cultural knowledge and being able to incorporate their native language and cultural
contributions in the curriculum. These data suggest that even with an attempt to
implement culturally responsive teaching, educators often lack the understanding and
professional development to properly become culturally responsive practitioners and to
prioritize students' identities in the classroom.

In this study examining White educators, I illuminated understanding of White
educators' experiences of developing a critical consciousness of race which involves
understanding whiteness and how whiteness shows up in classrooms and school
practices. These insights could be used to better prepare educational leaders, teachers,
and ancillary staff to hopefully begin to eradicate problematic mindsets and systemic
structures. While it is critical to recruit educators of color and leaders in schools
(Goldhaber et al., 2019; Love, 2019), White educators and leaders will be the foreseeable
dominant force in PK-12 schools (*Characteristics of Public School Teachers,* 2020;
Picower, 2021) and therefore drove the focus of this study. I turn to the purpose of the
study, which explains the development of its design, including research questions and
theoretical framework.

Purpose of the Study

The purpose of this study was to understand the phenomenon of White educators'
experiences toward developing a critical consciousness of race. The all-encompassing
way to explore the phenomenon of the development of a critical consciousness of race
was through a post-intentional phenomenological narrative with heuristic inquiry using
interviews, observations, and journals. The units of analyses of this study were the

personal experiences of White educators who have developed or were in the process of becoming a critical inquirer of the significance of race in our society. Patton (2015) defines the unit of analysis as "what it is you want to say about by the end of the study" (p. 263), and therefore, it was my desire to examine personal and professional experiences of educators related to a critical consciousness of race.

Phenomenology researchers are concerned with finding the truth through lived experiences (Byrne, 2001), derived "from the German *erlebnis*—experience as we live through it and recognize it as a particular type of experience" (Patton, 2015, p. 115). Vagle (2018) coined post-intentional phenomenology as a philosophical and methodological space that puts various theories, ideas, and philosophies into dialogue with one another. Theory is used as a framework to think with, but the study remained open to new ideas, theories, and philosophies to make sense of the phenomenon at the center of this study: a critical consciousness of race for interrogating whiteness.

Heuristic comes from the Greek word heuriskein, which means to discover and find. As such, I was concerned with my own self-inquiry as it related to shared experiences with my co-researchers (Moustakas, 1990). In the role of co-researchers, we critically examined our meanings of the critical consciousness of race in classrooms and the stories we told. Narrative inquiry purports that "the use of narrative in education research is that humans are storytelling organisms who, individually, and socially, lead storied lives" (Connelly & Clandinin, 1990, p. 2). The construct of race and the systematic structure of white supremacy (Delgado & Stefancic, 2013) are historical and complicated power dynamics that involve a laborious narrative attempt to understand the

17

in-depth analysis of co-researchers' secret, sacred, and cover stories toward developing a critical consciousness of race.

Clandinin and Connelly (1996) acknowledge three types of stories teachers tell that communicate their personal and professional knowledge. They tell secret stories in classrooms where they often feel safe in revealing their stories to other teachers. Teachers often relay sacred stories due to a professional knowledge landscape communicated by "researchers, policy makers, senior administrators, and others, using various implementation strategies, push research findings, policy statements, plans, improvement schemes, and so on down what we call the conduit into this out-of-classroom place" (p. 25). The third type of stories convey what educators perceive as expert knowledge; they carefully keep their stories within the range of the school's story; they tell stories that fit within a customary range of the lived story of the school, which allows them to maintain their practices and sustain their teacher stories of life in schools (Clandinin & Connelly, 1996). To develop a critical consciousness of race, they examined secret stories and pushed against the sacred stories of the school and the expert knowledge that supported their practices. In this study, I revealed these stories through in-depth interviews, the major data source of post-intentional phenomenology as a philosophical and methodological space. The study was guided by two central questions and four sub-questions.

Research Questions

Maxwell (2013) notes that research questions are designed specifically to address what the study plans to learn and understand as well as serving two purposes: (1) help focus the study, and (2) give guidance to its design. To better understand how White

educators develop a critical conscious of race and come to understand their own positionalities of whiteness, my study focused on the following questions:

1) What stories do White educators voice about the development of a critical consciousness of race? The sub-questions are:

   a) How do White educators define critical consciousness of race?

   b) What perceptions do White educators have about their pre-service preparation for exploring the critical consciousness of race?

2) What secret, sacred, and cover stories do White educators convey about personal and professional experiences for understanding critical consciousness of race? The sub-questions include:

   c) What types of stories do they disclose about their personal and professional experiences related to the critical consciousness of race?

   d) What actions do they take in schools to eradicate inequities for students of color?

These questions also guided the theoretical framework that provided theories and concepts related to the study and underscore co-researchers' meanings. Under this premise, the next section explores this foundational knowledge for making meaning of co-researchers' stories of race and critical consciousness.

Theoretical Framework

The purpose of this post-intentional phenomenological narrative with a heuristic lens was to understand White educators' experiences of developing a critical consciousness of race. Whiteness upholds white supremacy, which has damaging effects

19

on all our students. Even though whiteness can be upheld by everyone, regardless of race (Khalifa, 2015; Lee & Oxelson, 2006; Ogbu, 2004; Villegas & Davis, 2008; Villegas & Irvine, 2010), White educators are more likely to uphold it given their positionality of whiteness and the benefits they gain from white supremacy (Kivel, 1996; Leonardo, 2004; Picower, 2009, 2021). White educators who teach and lead students of color may not possess a critical consciousness of race or understand the constructs of whiteness, which may present barriers to the schooling of underrepresented students.

As a White woman who has previously served as a teacher, instructional coach, and vice-principal at multiple school sites serving a vast majority of students of color, there have been many situations where I know I did not adequately serve my students due to limited understanding of whiteness. I have been engaged with constant work, self-reflection, and honest feedback from people of color to understand the flaws in my own practices and thinking, and it is still an ongoing process. Even though I have committed myself to anti-racist practices, I identify this commitment as a lifelong journey of seeking deeper levels of my critical consciousness of race, how it pertains to whiteness, and how to better educate myself to become more aware of how I am upholding or eradicating systems of white supremacy. I have met very few White mentors who are the epitome of anti-racism and constantly search for new answers and understandings. By conducting this study, more information can be gathered as a learning tool to help better prepare educators and educational leaders to identify and combat how whiteness shows up among individuals and in schools.

The theories and concepts of a theoretical framework or conceptual framework are "the system of concepts, assumptions, expectations, beliefs, and theories that support

and inform your research" (Maxwell, 2013, p. 39). These theories and concepts include critical race theory (CRT), critical whiteness studies (CWS), asset-based pedagogies, and school leadership. The tenets of CRT must be examined to interrogate the intersectionality of race, racism, and the intertwining of power to understand how racism is deeply ingrained in society (Delgado & Stefancic, 2013). Originally introduced by Crenshaw in the 1990s (Crenshaw, 1989) to demonstrate the dynamics of race and gender in the lives of women of color, social inequality is defined by Collins and Bilge (2016) as "being shaped not by a single axis of social division, be it race or gender or class, but by many axes that work together and influence each other" (p. 2). Moreover, critical whiteness studies and its foundational underpinnings are required to uncover and understand how whiteness operates within self and society (Leonardo, 2002). Asset-based pedagogies are approaches to more equitable teaching practices centered on affirming students of color and rooted in culturally relevant pedagogy (Ladson-Billings, 1994). School leadership is examined as a theoretical framework in order to highlight the necessary leadership stances and professional development approaches for a critical consciousness of race that recognizes whiteness and combats white supremacy.

Critical Race Theory

Critical race theory (CRT), with its focus on different CRITs and ways marginalized groups have responded to oppression (An, 2016; Dumas & ross, 2016; Pérez Huber, 2010; Sullivan, 2003), seeks to understand the complicated relationship between race, racism, and power in our history and current day society (Delgado & Stefancic, 2013). In the mid-1970s, critical legal theory (CLT) was established by Bell and Freeman as a critique towards the slow ways in which the Civil Rights Movement

was being enacted, and the ways in which race, racism, and the U.S. law were intertwined (Delgado & Stefancic, 2013). Derived from critical legal theory, CRT extends further than the law and asserts that racism is ingrained into our landscape and is difficult to see and appears natural and normal to people in society (Delgado & Stefancic, 2013). This thinking requires interrogating structural racism and the harmful effects and ways it inhabits everything in and around us due to white supremacy. There are five tenets of CRT including: race as permanence (D. A. Bell, 1992), interest convergence (Bell, 1980), whiteness as property (Harris, 1993), counter-storytelling (Delgado, 1989), and the critique of liberalism (Crenshaw, 1988).

Smith (2020) used several tenets of CRT to analyze the role of race and racism in teacher education: interest convergence and permanence of racism. The redesign of the program incorporated reading texts that were 50% scholars of color and the analysis of narratives and memoirs that could surface feelings about teaching pedagogy. Throughout the study, many White students experienced difficulty talking about race, and the researcher proactively sought resources to highlight this fragility and to guide White students through the reflection process. The researcher paid particular attention to the burden of representation, the experiences of the students of color in the course, and how they could feel like the spokesperson and target of the discussion. Students of color voiced feelings of voicelessness and lack of value on a campus that was majority White. Findings pointed to the difficulty of this work, meeting students where they are, and establishing instructor credibility (Smith, 2020). Two tenets have been raised here— racism is ordinary and interest convergence. These and the other critical race theory tenets are further explored in Chapter 2.

Critical Whiteness Studies (CWS), the subject of the following section, shares similar goals with CRT regarding how whiteness and white supremacy shape the lives of individuals and society. CWS provides language for observing and describing whiteness among educators and in classrooms. It is introduced with an in-depth discussion of its contours in the theoretical framework section.

Critical Whiteness Studies

Critical whiteness studies (CWS) began in the 1980s, examining the moral and historical construction of whiteness. Leonardo (2002) states that CWS seeks to expand the notion of race in a way that includes anti-racist struggles. A main critique of CWS is the potential for centering whiteness. Ahmed (2007) notes, "any project that aims to dismantle or challenge the categories that are made invisible through privilege is bound to participate in the object of its critique" (p. 150). However, CWS needs to be employed because "we can get caught up in describing what we are doing to whiteness rather than what whiteness is doing" (p. 150).

Significant discourse has been developed including theories such as "white privilege" through the work of McIntosh and other theorists (Delgado & Stefancic, 2013; Harris, 1993: Kivel, 1996; Leonardo, 2004; Lynch, 2018; McIntyre, 1997; Picower, 2009; 2021). McIntosh (1989) theorizes "The Invisible Knapsack," which interrogates white privilege and posits that White persons carry an "Invisible Knapsack" of privilege. She explains privilege in this sense as the unearned advantage and conferred dominance that a White person is born with due to skin color. Further, McIntyre (1997) claims that "the lack of self-reflection about being a White person in this society distances White people from investigating the meaning of whiteness and prohibits a critical examination

of the individual, institutional, and cultural forms of racism" (p. 14). McIntyre addresses "White talk" (p. 45) and the ways in which White people avoid ownership of racism.

Lynch (2018) offered a critical examination of her own experiences of whiteness by weaving together personal experiences accompanied by relevant research and theory. The findings from this research indicated the need for developing a sociohistorical understanding of race in education, overcoming color-evasiveness, niceness, the belief in meritocracy, and the ability to work with tensions and emotions. The implications point to a need for White educators to have a space to unpack their feelings and emotions and the need for support and supervision connecting these to greater systems of whiteness. This study further validated the need for CWS and the research needed for exposing whiteness, roles within it, and how it operates.

CWS seeks to make whiteness visible to disrupt white dominated systems of power (Applebaum, 2016). For educators to affirm students of color, understanding how whiteness operates is critical. In addition, asset-based pedagogical approaches are necessary approaches towards transforming classroom environments that seek to operate against White-dominated culture and practices.

Asset-Based Pedagogies

Once individuals have developed a critical consciousness of structural racism and the inner and outer ways whiteness is employed within themselves and others, asset-based pedagogies can be properly incorporated to advance the academic success of students of color. The term asset-based pedagogies is used as an all-encompassing reference to the theories and pedagogies centered on classroom practices that affirm student identities (Aguilar, 2020; Cervantes-Soon & Carrillo, 2016; Ladson-Billings,

24

1994; Love, 2016, 2019; Milner IV, 2012, 2017). In addition, Carter Andrews (2021) states that asset-based pedagogies are "intended to not only serve the academic and identity needs of students of color but also disrupt colonizing and white-normed policies and practices in teaching and teacher education" (p. 418). These asset-based pedagogies are centered in the relationship between culture and knowledge, cultural practices that can be forms of resistance or domination (Grossberg, 1986) couched in cultural studies.

Stuart Hall and his work at the Birmingham Centre for Contemporary Cultural Studies in Britain and other influential scholars—Richard Hoggart, E.P. Thompson, and Raymond Williams—institutionalized cultural studies in adult education and its subsequent influence and spread internationally, specifically Australia and the United States (Clevenger, 2019; Fuchs, 2017; Grossberg, 1986; Wright & Maton, 2004). Hall places class in relation to other contradictions of race, class, gender and age that represent sites of power. He asserts, "systems of power are organized upon contradictions, not only of class and capital, but of gender and race as well; these various equally fundamental contradictions may or may not be made to correspond" (Grossberg, 1986, p. 157). Cultural studies, a well-established field with early studies in education, does not claim a single disciple, and articulates the relationship between culture and knowledge. Several earlier studies set the stage between what was coined during this period as subcultures and mainstream American culture: Lynd and Lynd's 1929 study of Middletown, William Whyte's study of street-corner gang life (Bennett, 2015), and Willis's (1977) working-class boys at a secondary school in England. These were largely ethnographic studies. By the 1980s and 1990s, social cultural scholars attempted to bridge the gaps between home

and school cultures of poor and culturally diverse students and to integrate culture and knowledge as pedagogy.

Some approaches entailed the exploration of the home, community, and schooling of Hawaiian students (Tharp, 1989); teaching reading to Hawaiian students through engaging their background cultures (Au & Jordan, 1981); Heath's (1983) study of the language, life and work of White and Black working-class communities; and Moll's (1992) funds of knowledge with an emphasis on the literacy practices of Latin@ students, including assets of social ties and networks as significant resources for schools. Cultural terms to describe these studies included "culturally appropriate" (Au & Jordan, 1981), "culturally congruent" (Mohatt & Erikson, 1981) and "culturally compatible" (Jordan, 1985). Ladson-Billings (1995) responds to these cultural terms, claiming:

> Thus, the goal of education becomes how to "fit" students constructed as "other" by virtue of their race/ethnicity, language, or social class into a hierarchical structure that is defined as a meritocracy. However, it is unclear how these conceptions do more than reproduce the current inequities. (p. 467)

Ladson-Billings' (1994) seminal study of the theory of culturally relevant pedagogy captured the analysis of successful teachers of African American students. Unlike the attempts at previous works to analyze success of students of color in fitting in with the mainstream, which indirectly means whiteness, culturally relevant pedagogy raises issues of cultural deficits and affirms students of color in their cultural identity, raises students' achievement, and challenges the inequities that school and society perpetuate (Ladson-Billings, 1995, 1995, 2009, 2014).

Ladson-Billings' (1994) analysis of the successful teaching of African American students through observations of eight teachers found 1) despite low rankings of the

school district, students in these classrooms performed at or above grade level; 2)

students were provided a way to maintain cultural integrity; and 3) teachers encouraged

students to critique and understand current inequities. These findings, in turn, meant that

teachers recognized social inequities in themselves and society. From this research, other

asset-based pedagogies have derived, including culturally responsive teaching (Gay,

2000, 2010) and culturally sustaining pedagogy (Paris, 2012; Paris & Alim, 2014).

Understanding asset-based pedagogies offers a benchmark towards equitable

educational practices, in which all students are affirmed in their identities. The theories

about critical race theory, critical whiteness studies, and asset-based pedagogies were the

building blocks for the development of this study and are further explored in Chapter 2,

the theoretical framework. These topics underscore the development of a critical

consciousness of race. The next section provides an overview of the methodology used

for the study: the theoretical traditions of heuristic inquiry, narrative inquiry, and post-

intentional phenomenology.

Methodological Overview

As previously noted, the purpose of this study was to explore the phenomenon of

White educators' experiences toward developing a critical consciousness of race. The

most all-encompassing way to understand the phenomenon of a critical consciousness of

race was through a post-intentional phenomenological narrative with a heuristic lens

utilizing a pre-vetting survey, interviews, and documents. My aim was to provide

educators, educational leaders, and teacher education programs a better understanding

into patterns of development that White educators experience to develop a critical

consciousness of race.

Methodological approaches were chosen on the basis of what was the best for the study at hand. A qualitative study was best suited as it placed the researcher as the instrument (Patton, 2015) and allowed for research through a humanistic personal approach (Pathak et al., 2013) to explore the lived experiences of the co-researchers. In this study, the settings consisted of multiple school sites across a larger metro area, and the unit of analyses common to all the co-researchers were the experiences of developing a critical consciousness of race and recognition of whiteness within themselves and schools. The unit of analysis considered "the personal and interpersonal nature" (Patton, 2015, p. 4) of the phenomenon and what the researcher wanted to say about the study. The methods are summarized here and further examined and expounded in Chapter 3.

Dall'Alba (2009) states that original works of phenomenology derived from fields of philosophy and have since extended to fields such as education. Recently, there has been a resurgence to employ phenomenology to understand complex phenomena in current and often complex aspects of society. Therefore, phenomenology can derive meaning from the experiences of others. Smith (2008) defines phenomenology as the study of structures of consciousness as experienced from first-person point of view. Vagle and Hofsess (2016) stated that post-intentional phenomenology "draws on the post-structural commitment to knowledge being partial and ever-changing" (p. 334). Further, in later conceptions of post-intentional phenomenology, Vagle (2018) depicts this perspective as an invitation to play with various theories, philosophies, and ideas to produce social change through the playfulness of the approach. Post-intentional phenomenology is therefore concerned with drawing on educators' experiences and playing with various ideas for applying concepts to produce social change. Post-

intentional phenomenology allowed for the analysis of the development of a critical consciousness of race as the phenomenon with the aim of producing social change.

Combined with the interpretative tool of heuristics, this post-intentional phenomenological approach allowed me to place my own self-inquiry in relation to the experiences and dialogues of the participants as co-researchers (Moustakas, 1990). Heuristics was originated by Clark Moustakas in the 1990s when he was searching for a way to represent what he felt was foundational to human's everyday experience when conducting research (Moustakas, 1990). I chose heuristics given that as a White female, I have gone through the process of developing a critical consciousness of race and remain in constant reflection of the phenomenon, I have first-hand experience with what is being studied.

Narrative inquiry claims that humans live storied lives and places an emphasis on uncovering the ways in which humans experience the world (Connelly & Clandinin, 1990). Through the use of a survey, interviews, journals, and a document, this narrative post-intentional phenomenological study illuminated the "secret, sacred, and cover stories" (Clandinin & Connelly, 1996) that White educators tell. These stories centered in narrative and couched in the larger framework of phenomenology with heuristic inquiry as an interpretive tool of my own experiences were chosen as a basis of what works best to understand the phenomenon of critical consciousness regarding race. The design process was closely aligned to these traditions.

The co-researchers for the study were White educators, including teachers and educational leaders who served in multiple Midwestern urban schools populated predominantly with students of color. A criterion sampling technique was used with a

29

focus on maximum variation. The objective of criterion sampling was to select co-researchers who met the predetermined criterion of importance (Palinkas et al., 2015). The criteria for this study included White educators who currently assumed a role in schools as a teacher or educational leader and worked in communities serving predominantly students of color and had developed a critical consciousness of race.

In addition to employing criterion sampling techniques, maximum variation was used. Maximum variation was concerned with providing a wide variety of experiences within the sample and is defined as "determining in advance some criteria that differentiate the sites or participants and then selecting sites or participants that are quite different on the criteria" (Creswell & Poth, 2018, p. 325). Therefore, this study sought differentiation in educators who were in public or charter school, had a traditional or non-traditional education preparation program experience, were different genders, and consisted of a mix of teachers and instructional leaders.

The data sources for this study were a pre-vetting survey, interviews, and documents. Interviews were used to locate patterns "question by question" (Patton, 2015, p. 263). I did face-to-face interviews with questions in a semi-structured format with probes that allowed for co-researchers' stories to be illuminated according to their unique experiences. The interview in phenomenology is the main method of data collection because it provides the greatest means to explore the phenomenon of inquiry among co-researchers (Plas & Kvale, 1996). Two interviews were conducted: one to illuminate participants' experiences in developing a critical consciousness of race and the second as a follow-up interview to review the submission of a document that participants thought spoke to how they have attempted to combat white supremacy.

In addition to interviews, journals were used as a type of document to uncover the stories that educators tell which may not be verbally articulated. I collected three journal entries from the co-researchers throughout the study as a means of narrative inquiry. I also collected a document from participants in the form of a lesson plan, building plan, or any other document that participants thought spoke to how they were attempting to combat white supremacy in schools. Documents can take a wide range of forms including being categorized as personal, official, and pop culture documents (Bogdan & Biklen, 2007). Additionally, Grbich (2013) stated that any document that sheds light on your research questions is acceptable. Grant (2018) concluded documents are types of content that transmit or store information. Documents can range from informal to formal and encompass anything from an official case file to tweets and Post-it notes (Grant, 2018). Documents have limitations, as they may be incomplete or inaccurate, but document analysis provides a behind-the-scenes look at what might not be directly observable (Patton, 2015).

The combinations of the pre-vetting survey, interviews, and documents gave a holistic picture of understanding experiences and seeing action or lack of action in practice in the educators' lives. This data gave more understanding into the phenomenon of developing a critical consciousness of race. Once the data were accumulated, data analysis began.

Heuristic inquiry includes six steps: a) initial engagement, b) immersion, c) incubation, d) illumination, e) explication, and f) create synthesis (Moustakas, 1990). Within these six steps, post-intentional phenomenology and narrative inquiry were integrated for data analysis, which is detailed in Chapter 3, the methodology section.

Post-intentional phenomenology consists of a five-step approach as outlined by Vagle (2018). This five-component approach includes:

- Identify a post-intentional phenomenon related to social context.

- Devise a clear and flexible process to gather material to support the phenomenon.

- Create a post-reflection plan.

- Explore the phenomenon using theory, material, and the post-reflection plan.

- Craft a text that engages the post-intentional phenomenon in context.

In addition, I incorporated narrative inquiry to "restory" and interpret the larger meaning. The process of restorying in narrative inquiry is a metaphorical three-dimensional narrative process that considers the personal, social, and location of an experience of an event uncovering secret, sacred, and cover stories (Clandinin & Connelly, 1996). This process also makes use of a social-cultural approach (Grbich, 2013) with narrative analysis gleaning from cultural, ideological, and socialization elements of stories to illuminate co-researchers' intentional understanding of the critical consciousness of race and acts to promote equity for underserved children and youth.

The design of this post-intentional phenomenological narrative with a heuristic analysis is more thoroughly examined in Chapter 3 of the methodology section. I want to further communicate the study's methodology as I sought to illuminate the phenomenon of developing a critical consciousness of race and interrogation of whiteness. I close this chapter with a discussion of the significance of the research.

Significance of the Study

Currently in the United States, there is a hyper-focus on achievement gaps related to the learning and success of underrepresented groups of students in schools. These gaps exist due to years of historical oppression (Milner IV, 2012), contributing to an educational debt (Ladson-Billings, 2006), largely centered on teaching practices that are the opposite of culturally responsive (Hammond, 2014). Picower (2021) emphasizes there have been studies designed to explore the experiences of students of color in classrooms, but there have been few studies employed that interrogate whiteness in the teaching workforce. Developing a critical consciousness of race and examining whiteness in practice allows educators to provide asset-based teaching practices for students through culturally relevant pedagogy (Hammond & Jackson, 2015; Ladson-Billings, 1995). Matias (2013) points out that "if White teachers want to support the healthy development of racial identity among students of color, they must acknowledge the implications of the overwhelming presence of whiteness indicative of the majority of urban school teachers" (p. 68). She clarifies several misunderstandings regarding the complexity and emotions that accompany the interrogation of race and what it takes to be culturally relevant:

- Designation of who is and is not culturally relevant or an ally should be the sole purview of people of color.
- In being an ally, one must reject whiteness every day, which results in an emotional burden, vulnerability, and ostracism from the dominant White group.
- What whiteness is all about, unless they put forth the effort to learn about their own whiteness via critical whiteness studies, just as racial and ethnic minorities learn about themselves in race and ethnic studies programs. (p. 75)

With the above elements in mind regarding what it takes to be culturally relevant, I have outlined the broader context of this study, the problem, purpose, research questions, theoretical framework and a summary of the methods. I fear that if educators, particularly White educators, do not develop a critical consciousness of race and interrogation of whiteness, further harm will be imposed on underrepresented students' success in schools and ultimately their post-secondary opportunities. This is a matter of urgency given statistics that provide evidence of the differential treatment of students of color, who are disciplined and suspended at much higher rates than their counterparts (Losen & Martinez, 2020), and gap talk surrounding their learning and success (Wang et al., 2021), further contributing to deficit narratives.

This study aimed to contribute to a body of research that is concerned with the analysis of the experiences of White educators with the phenomenon of developing a critical consciousness of race. Through the analysis of this phenomenon, my hope was that findings will be used by universities, schools, and individuals to better serve students of color and build towards a more equitable society. In Chapter 2, the theoretical framework expands on the topics of critical race theory, critical whiteness studies, and asset-based pedagogies. Chapter 3 covers the literature review topics of enactments of whiteness, and challenges and barriers to asset-based pedagogies, and it concludes with school leadership. Chapter 4 delineates the overall methodology, with Chapter 5 reporting on findings. Implications of findings, recommendations, and future research are the focus of Chapter 6. I also describe my journey and what I learned about myself as I exposed my own secret, sacred, and cover stories and those of co-researchers.

CHAPTER 2

THEORETICAL FRAMEWORK

The theoretical framework highlights theories that contributed to this post-intentional phenomenology inquiry that sought to examine White educators' stories of developing a critical consciousness of race. Turner (2009) communicates the importance of theory to research, in that

> theory helps us to build an edifice of concepts and explanations to understand social reality…an argument in which the social theorist strives to convince others about the nature of social reality by the use of evidence, narratives, hunches, concepts, and even material objects as "exhibits." (p. 4)

In turn, notes Turner, theory requires empirical data for meaning and "without theory we are blind" (p. 4). Hence, to theorize a critical consciousness of race and how race and whiteness functions, theories, concepts, and empirical literature are significant points of exploration. For this purpose, the theoretical framework includes critical race theory (CRT), critical whiteness studies (CWS), and asset-based pedagogies. All of these theories are relevant to understand the complexities of race within our society and within schools.

Critical Race Theory

For most White educators to develop a critical consciousness of race, it is necessary to possess fundamental knowledge about race and racism in America. To highlight the functions of racism, critical race theory (CRT) provides basic tenets that undergird the racist inequities that persist (Crenshaw, 1988; Delgado, 1989; Delgado & Stefancic, 2013; Harris, 1993). Therefore, this section of the literature review includes a

history of CRT, CRT in education, the future of CRT and the current day controversy surrounding CRT.

In the 1970s, oppositionists of the law gathered at the Conference on Critical Legal Studies (CCLS) and endorsed a "progressive perspective on the role of law in American society" (Wing, 1997, p. 4). CLS claims that the legal system relies on "subjective, politically motivated, culturally biased, and quasi-religious rationale" when making decisions (De La Garza & Ono, 2016, p. 1). Wing (1997) states that people of color, White women, and others were attracted to CLS because it "challenged orthodox ideas about the inviolability and objectivity of laws that had oppressed minorities and white women for centuries" (p. 4). Criticism towards CLS claims that the movement centers the voices of White elite males. CRT emerged from this criticism, with scholars claiming that CLS does not recognize the centrality of race to the law (De La Garza & Ono, 2016). Critical race theory (CRT) is an "intellectual movement that seeks to understand how white supremacy as a legal, cultural, and political condition is reproduced and maintained, primarily in the U.S. context" (De La Garza & Ono, 2016, p. 1).

CRT became its own entity in 1989 (Wing, 1997), and underpinnings are traced to the 1970s from the scholarship of then Harvard University law professor Derrick Bell, who was Black, and Alan Freeman, who was White. Bell, Freeman, and other CRT scholars were dissatisfied and distressed with the regression of the Civil Rights Movement (Crenshaw, 1988; Delgado, 1989; Delgado & Stefancic, 2013; Harris, 1993) and critiqued the inability of the legal system to keep people of color safe from racial discrimination (De la Garza & Ono, 2016). After the Civil Rights Movement, the New

Right of President Reagan's era claimed racial equality had been achieved, no longer

deeming the quest for civil rights appropriate, which reinforced a color-evasive ideology

in the United States, and CLS scholars of the New Left only sought to maintain equality

through legal rights (Crenshaw, 1988). Bell and Freeman led the way for CRT

scholarship, with scholars following closely behind. CRT posits five basic tenets

including: race as permanence (D. A. Bell, 1992), interest convergence (Bell, 1980),

whiteness as property (Harris, 1993), counter-storytelling (Delgado, 1989), and the

critique of liberalism (Crenshaw, 1988).

An additional aspect of CRT that draws interest from underrepresented groups is

the idea of intersectionality. Crenshaw (1989) coined the term intersectionality, which

encompasses the diverse experiences of the intersectional identities that persons possess.

The emergence of this term grew out of her legal work with several court cases. Her

groundbreaking essay in 1991, *Mapping the Margins: Intersectionality, Identity Politics,

and Violence Against Women of Color,* revealed the use of intersectionality, social

movements, and advocacy can prevent violence against women of color and their

exposed vulnerabilities (Carbado et al., 2013; Crenshaw, 1991). Crenshaw's essay

focused on three cases that brought attention to discrimination of Black women in the

workplace: *DeGraffenreid v. General Motors; Moore v. Hughes Helicopter;* and *Payne v.

Travenol* (Crenshaw, 1991). She summed up the nature of double discrimination for

Black women in the University of Chicago Legal Forum:

> I am suggesting that Black women can experience discrimination in ways that are
> both similar to and different from those experienced by White women and Black
> men. Black women sometimes experience discrimination in ways similar to White
> women's experience; sometimes they share very similar experiences with Black
> men. Yet often they experience double-discrimination—the combined effects of

practices which discriminate on the basis of race, and on the basis of sex. And
sometimes, they experience discrimination as Black women—not the sum of race
and sex discrimination, but as Black women. (1989, p. 149)

Under the umbrella of CRT, intersectionality "denotes the various ways in which race
and gender interact" (Crenshaw, 1989, p. 1244), emphasizing that other identities also
shape one's experiences such as class and sexuality. In sum, intersectionality calls on the
need to account for multiple identities when thinking about how the social world is
constructed (Crenshaw, 1989).

Intersectionality is an important lens when analyzing identity, particularly for
students in schools. The challenges related to Crenshaw's efforts to address
intersectionality are illuminated in Onnie Rogers et al.'s (2021) recent study of three
years of longitudinal data consisting of surveys, focus groups, and semi-structured
interviews. They reported on interview findings from the first year of the study (2017–18)
regarding the negative perceptions that emanated from incessantly teasing, exclusion, and
discipline of 60 adolescent Black girls regarding their hair styles. Roger et al. found that
the prevalence and reference to beauty confronted Black girls with the intersectionality of
anti-Black racism and the White femininity of gender. This study underscores the
premise of Crenshaw's (1989) framework, which argues most of the time, feminist
thought has frequently only sought to uplift White women. Intersectionality with race has
become an important component of race research to highlight the differing experiences
individuals may have based on the intersection of identities (Carbado et al., 2013; Eck,
2018; Jefferies & Jefferies, 2019; Onnie Rogers et al., 2021; Turner & González, 2011).
As White educators progress in their development of a critical consciousness of race,
understanding intersectionality is necessary to value the unique identities of students of

color. Intersectionality is a key CRT concept in addition to the five tenets which comprise

CRT.

Race as Permanence

One of the basic insights of CRT is the claim that racism is normal and ingrained

in American society (Delgado & Stefancic, 2013). Bell (D. A. Bell, 1992), one of the

founders of CRT, claims that racism is a permanent part in American society. Bell (1995)

states that this realistic view requires one to accept the conscious and unconscious ways

in which racism plays a dominant role within society (DeCuir & Dixson, 2004). Milner

IV (2017) purports that because racism is a permanent fixture systematically, it permeates

the educational system and can manifest both intentionally and unintentionally. The ways

that racism is enacted shifts and changes to give the illusion of progress while racism

remains. Haney Lopez (1995) emphasizes the social construction of race and its

permanent fixture in American society by highlighting the 1806 court case of *Hudgins v.*

Wright. In this court case, the Wrights were suing Hudgins, claiming that three

generations of women were born to a free Indigenous woman. Indigenous women, along

with White women, were considered free unless they had a traceable lineage to Blacks,

who were presumably enslaved. The Wrights had features of long, straight, Black hair

and complexities in line with that of Indigenous communities. The judge of the case ruled

that when no lineage could be traced, the matter would be left to bodily and physical

appearance, and he claimed that an African descendent would most certainly have a flat

nose and a woolly head of hair. The fate of the women was to be either enslaved or free

through measurements and analysis of these characteristics. They were freed because one

of the girls had long and straight hair (Haney Lopez, 1995). The domination of race is

still a determinate towards the power and privilege that is allotted within society and ultimately still the figurative idea of free or enslaved. The conclusion of the *Hudgins v. Wright* court case emphasizes the legal benefits that come with the White race, which is still true today (Haney Lopez, 1995).

Race is pervasive in our society, and as Hope et al. (2015) contend, Black youth begin to understand racial stereotypes as young as the age six and by eight years of age they encounter racial discrimination. Recognizing that there are limited opportunities for researchers to explore how youth experience racism in schools, Hope et al. (2015) used semi-structured face-to-face interviews with eight Black high school students who were members of a Youth Participatory Action Research (YPAR) program and attended schools in Southeastern Michigan. They explored their experiences with racial discrimination and inequality. Both schools were predominantly White (about 60%) with about equal numbers of Black students (17% to 18%) and a few Latin@ students (1% to 3%). The YPAR 14-week program engaged students in race and critical consciousness. "More specifically, these student-researchers investigated the ways rap music lyrics and videos portrayed racial identity, gender roles, ageism, stereotypes, and youth violence" (p. 90). Findings revealed their concerns regarding racial stereotyping and discrimination displayed by teachers and staff, support for a positive racial climate, a hidden curriculum that focused on Eurocentric curricular offerings, and limited attention to diversifying the curriculum. Interestingly, the students were aware of many of these issues, and the program provided them a safe space to express life experiences in schools and communities pertaining to inequality and racial discrimination.

Similar findings regarding the experiences of Latin@ students in schools were identified in the earlier work of Benner and Graham (2011). They recruited 668 Latin@ students (62% were Mexican American, 56% were female, and the average age was 14.6) from 59 metropolitan Los Angeles schools, representing low income and working-class families, to measure through surveys, their perceptions of discrimination during the first two years of high school. Benner and Graham examined how the racial ethnic make-up of the school influenced students' perceptions of unfair treatment and if discrimination influenced their academic outcomes. Instruments used were the Adolescent Discrimination Distress Index and Gottfredson Effective School Battery (Benner & Graham, 2011). The students reported that discrimination increased during the first two years of high school, particularly with boys, language brokers, and students in highly populated ethnically diverse schools with less diverse teachers. Language brokers are students who translate for their parents, which the researchers suggest could have provided more institutional barriers for the adolescents. With the increase in discrimination, over time academic outcomes were also impacted. This study is important to highlight the individual and school factors that directly influence Latin@ students. The progress towards racial equity is a very slow process, and thus Milner IV (2017) calls for more intentional analysis of race and racism.

Interest Convergence

Policy making and social justice and equity-oriented practices are only supported when "remedied effectively without altering the status of whites" (Bell, 1980, p. 522). Interest convergence claims that any interest that would be made for the benefit of people of color would only be done in tandem with benefits for Whites (Delgado & Stefancic,

2017). Bell (1980) summarizes interest convergence through *Brown v. Board of Education*. The case is often lauded as one that led to equality of educational opportunities and one of interest convergence because White people benefited too, and "raised the nation's prestige in world politics during the Cold War" (Shih, 2017, para. 5). Yet, public schools are still segregated and many students of color, particularly Black and Latin@ students, attend schools that are both racially isolated and inferior (Bell, 1980). Bell (1980) contends that *Brown v. Board* was only accomplished when it was finally of interest to Whites, but Whites only wanted this to happen as long as it did not disrupt the lives of Whites. Following the court decision to integrate, neighborhoods experienced White flight, further exacerbating racially segregated schools.

Even in pre-service teacher preparation programs, systems center the interests of Whites. Agee (2004) conducted a case study and used eight audio taped interviews, classroom observations, and documents such as lesson plans, to examine the experiences of a Black teacher over three years of teaching, beginning when she was a senior in college and was enrolled in a progressive pre-service preparation program. Agee (2004) stated, "The teacher education texts used in the course made recommendations for using diverse texts or teaching diverse students based on the assumption that pre-service teachers are White" (p. 6). This thinking in and of itself focuses on the needs of White students, presuming all teachers are White, and alienates teachers of color (Milner IV, 2008).

French (2019) explains that teaching for social justice entails the willingness to interrupt oppression in schools and society by challenging systems of power and privilege and to act through "content, pedagogical practices, and work that provides students with

perspectives, skill sets and opportunities to address oppression in it multiple forms"
(French, 2019, p. 315). It is connected to what I defined in Chapter 1 as a development of
race and critical consciousness. French used interest convergence to learn how novice
White teachers in an urban middle school implemented social justice to counter
oppressive institutional and instructional norms. She followed five White teachers over a
year, conducting 30 interviews and 15 observations, which allowed her to become
familiar with their personal and professional development. They were often asked about
the nature of their decisions during observations. French noted while they started with
lofty idealism about the social justice practices, most of the teachers upheld their personal
interests and none implemented justice-oriented teaching or acknowledged their
Whiteness or privilege as elements of their identity. The study indicated an arduous
journey and the complexity involved with becoming a social justice teacher. Milner IV
(2008) found similar instances of interests converged in his visits to schools where White
parents were willing to support non-English speakers' learning to speak English.

 The tour of a district where the parents of White students recognized the
importance of their children's abilities to speak multiple languages highlighted interest
convergence. Milner IV (2008) pointed to how systems are prioritized around White
persons:

> Finally, what seemed to excite the tour guide more than anything was the reality
> that the "English speaking" students—mostly White, upper-class, English
> speakers—in the school were also learning to speak "different" languages as well,
> mostly Spanish.…The district and school were willing to negotiate and provide
> the resources necessary for the "non-English speakers" to "learn English" because
> the majority White students would, of course, benefit from the various racial,
> ethnic, cultural, and linguistic backgrounds that would be present and represented
> in the school. (p. 333)

Interest convergence intertwines with whiteness as property. White teachers may find it difficult to give up the benefits of whiteness and the privilege it brings; hence they protect whiteness as property.

Whiteness as Property

Mensah and Jackson (2018) purport "the concept of 'Whiteness as property' asserts that there are tangible aspects of life that White people claim as their own; hence, they are positioned to allow and deny access because of their claims to property" (p. 7) Racial identity and property are interrelated concepts. As Harris (1993) posits, whiteness was originally constructed as a form of racial identity but evolved to include forms of property. The construction of race and the emergence of whiteness as property began with the racialization of identity and subordination of Black and Indigenous communities, which provides the "ideological basis for slavery and conquest" (p. 1715). Historical moments of whiteness as property have come to mean present day inferiority, resulting in white privilege. White privilege is the unearned benefits that White people receive based on the color of their skin (Delgado & Stefancic, 2013; Kivel, 1996; Leonardo, 2004; Picower, 2009, 2021). Harris (1993) states:

> Whites have come to expect and rely on these benefits, and over time these expectations have been affirmed, legitimated, and protected by the law. Even though the law is neither uniform nor explicit in all instances, in protecting settled expectations based on white privilege, American law has recognized a property interest in whiteness that, although unacknowledged, now forms the background against which legal disputes are framed, argued, and adjudicated. (p. 1713–1714)

This thinking was recounted through Harris' (1993) story of her grandmother, who could pass as White, and therefore was allotted opportunities across the color line towards whiteness, that she would not have been afforded if she was not White passing.

Skin tone bias and proximity towards whiteness are very real phenomena portrayed in contemporary American society. Adams et al. (2016) highlights present day examples of lighter skin being sought after and resulting in advancement. An example of bias is the lightening of the skin of Black females in the media. Literature surrounding skin tone bias reveals that negative bias exists towards dark skin. Historically, skin tone bias stems from slavery. When enslaved persons had lighter skin, they were afforded more opportunities, creating a caste system (Bell, E. L, 1992; Brown Givens & Monahan, 2005; Collins, 2000; White, 1985). Serious consequences still follow the impact of skin tone bias to this day, including examples such as harsher judgments of darker-skinned versus lighter-skinned individuals (Eberhardt et al., 2006; Levinson & Young, 2010; Maddox & Gray, 2002) and discrimination in hiring practices towards those with darker skin (Harrison & Thomas, 2009; Maddox & Chase, 2004). To combat the practices of white supremacy, as evidenced through everyday practices and policies, CRT scholars call on counter-storytelling to uplift the voices, experiences, and stories of people of color.

Counter-storytelling

Crenshaw et al. (1995) states that critical race theory is concerned with centering race and analyzing the intersection of race, racism, and power in various contexts. Counter-storytelling is therefore the approach to highlight the stories of marginalized groups (Delgado, 1989). Counter-storytelling is used frequently in research that employs CRT, and specifically in education, counter-storytelling acts as a means to highlight the impacts of racism on the experiences of people of color. To best capture the voice of participants, qualitative inquiry is often employed. Friend and Caruthers (2012) spotlight

45

the importance of giving voice to communities within schools, particularly students of color. Friend and Caruthers (2012) state:

> Through listening to the voices of students, educators and community members can begin to reconstruct the culture of urban schools that are often full of stories about student deficits, genetic explanations about achievement, and cultural mismatch theories that may be traced to historical and sociological ideologies. (p. 366)

There are a multitude of studies that use counter-stories to highlight the experiences of students of color (Adams et al., 2016; Bell, 2009; Friend & Caruthers, 2012; Gordon, 2012; Harper & Davis III, 2012). Solórzano and Yosso (2002) brought attention to three types of counter-narratives and/or stories: those drawn from personal experiences with racism and sexism; other people's stories or narratives related in a third-person voice; and composite stories or narratives created to explore the intersectionality of various forms of subordination. These are critical stories that combat the notion that present-day racism does not exist.

Critical race theory is concerned with highlighting the ways that race and racism are maintained within society. One of the main ways this is done is through the process of othering. Gordon (2012) used counter-stories to highlight the experiences of Black, middle-class boys in suburban high schools. The study was part of a larger investigation of Black high school boys in predominantly White suburban schools and drew on the experiences of four boys and their school-based lived experiences. Findings revealed various ways in which the boys experienced otherness in the schools. Examples included that students considered the only Black boy as the representative for all Black people, stripping him of his individual identity. Other experiences recounted were being called the "N" word as early as primary school. One of the boys, who was now in high school,

46

ran into a previous White elementary teacher who asked him if he was still in school. This microaggression was made to imply that because he was Black, he should not be in school. There were countless examples given, all that center the concept of the Black students being seen as the "other." This study points out how students of color are often othered, in addition to language that is fraught with microaggressions.

Martins and Harrison (2012) surveyed a group of 396 Black and White preadolescent students in communities in the Midwest over a year-long period regarding their television viewing, and they identified similar patterns of othering. The results of the study showed that Black boys were often depicted as criminals in many television programs. In contrast, White boys were portrayed in a positive light with a sense of entitlement. Emdin (2012) remarks how "a wide array of black male images in media— music, movies, and television programs—take characteristics of Black culture, tie them to anti-school identities, violence and misogyny, and use them as forms of entertainment" (p. 14).

In addition to experiencing othering, people of color often must endure racial microaggressions. Sue et al. (2007) state that racial microaggressions are "brief and commonplace daily verbal, behavioral, or environmental indignities, whether intentional or unintentional, that communicate hostile, derogatory, or negative racial slights and insults toward people of color" (p. 271).

Allen et al. (2013) analyzed the effects of racial microaggression on Latin@ and Black students through examination of microaggressions at a macro level in district/schools and at the teacher level. In examination of the macro level from district/schools, microaggressions were found in the form of zero tolerance policies,

which revealed racial disparities towards Latin@ and Black students, for whom the enactment of zero tolerance policies resulted in harsher/ more severe discipline measures. Another microaggression at the macro level was seen through academic tracking policies where Latin@ and Black students were often overrepresented in special education programs and underrepresented in gifted and talented programs (Ford et al., 2016; Grantham & Ford, 2003; Holzman, 2006). Lastly, at the macro level, microaggressions were found in the form of hegemonic curriculum which prioritizes the teaching of Eurocentric ideologies, otherwise known as curricular violence (Allen et al., 2013). Similarly, Fish (2017) found teacher referrals to gifted testing favored White students over Black or Latin@ students.

Additionally, Allen et al. (2013) observed microaggressions at the teacher level were found in the form of teachers' perceptions of Latin@ and Black students' ability levels, capabilities, and expectations. Another form of microaggression was teachers employing deficit narratives about students of color (Gutierrez, 2008; Ladson-Billings, 2006; Milner IV, 2012; Wang et al., 2021) Allen et al. (2013) assert that to combat this, students of color need to be in spaces that prioritize cultural affirmation; otherwise serious impacts on students of color result in the form of mental health and well-being, feelings of academic inferiority, and the erosion of confidence in positive racial identity and self-concept.

Critique of Liberalism

The final concept of critical race theory is the critique of liberalism. Decuir and Dixson (2004) state that the critique of liberalism comes from liberal legal ideology that maintains three basic notions: colorblindness, the neutrality of law, and incremental

change (Crenshaw, 1988; Decuir & Dixson, 2004; Gotanda, 1991). To adopt a more inclusive term, I paid heed to Bonilla-Silva's (2002, 2017) work on colorblindness, and used Annamma et al.'s (2017) term, color-evasiveness. "Color-evasiveness, as an expansive racial ideology, resists positioning people with disabilities as problematic as it does not partake in dis/ability as a metaphor for undesired" (Annamma et al., 2017, p. 153). Color-evasiveness, or not acknowledging racism, has become adopted as a means and justification to ignore or dismantle racist policy (Gotanda, 1991). Arguing for color-evasiveness denies the inequities that have historically existed and persist for people of color in this nation (Decuir & Dixson, 2004). Color-evasiveness has become problematic in understanding and eradicating white supremacy (Williams, 1997).

Vittrup and Holden (2011) researched the pervasiveness of color-evasiveness in White homes with families that were attempting to implement anti-racist television programming and critical race discussions with their children. They conducted an analysis of 93 White children and their parents, who were divided into three experimental groups with varying parameters. Results revealed that even when parents were instructed to have race-based conversations with their children, only 10% of parents reported having these discussions. The results of this study highlighted the presence of color-evasiveness in homes. Authors pointed to potential reasons for the evasiveness as discomfort or lack of understanding how to conduct the discussions. Color-evasiveness (Annamma et al., 2017) literature is further explored in the literature section of critical whiteness studies (CWS) and understanding how White people can uphold white supremacy through dominant narratives.

In addition to color-evasiveness, incremental change has hindered the advancement of people of color. Those in power have approached change and legal progress through the lens of equality, assuming that everyone has the same history, background, and opportunity (Williams, 1997). Equity, however, "recognizes that the playing field is unequal and attempts to address the inequality" (Decuir & Dixson, 2004, p. 29). With the lens of equality, benefits come to those that have not been marginalized based on racism and racist policy (Crenshaw, 1988; Decuir & Dixson, 2004; Gotanda, 1991; Williams, 1997). It is important to understand all of the tenets of CRT in order to combat white supremacy within ourselves and schools. As educators develop a critical consciousness of race, deeper examination of the tenets of CRT must be examined to provide continual reflection on how one upholds or eradicates racist systems. The following section turns to a discussion of how CRT made it into the field of education.

CRT in Education

In 1995, Ladson-Billings and Tate expanded Critical Race Theory to education. They theorized race and use it as an analytical tool through three central propositions:

- Race continues to be a significant factor in determining equity in the United States.
- The United States society is based on property rights.
- The intersection of race and property creates an analytic tool through which we can understand social and school inequity. (p. 48)

Critical Race Theory in education has largely been used to "critique current pedagogical practices, questioning the quality of curriculum, instruction and assessment" (Ladson-Billings, 1994, as cited in Caruthers & Friend, 2016, p. xxii). Under this critique, a number of issues have arisen. One is emphasizing the differences in racial treatment as opposed to separating issues by gender and class as stand-alone variables (Annamma et

al., 2019; Ladson-Billings & Tate, 1995). Another is critiquing how capitalism advances White students through the use of property taxes to fund public schools, which results in more advanced curricular offerings (Ladson-Billings & Tate, 1995). A third is displacement of students of color from Advanced Placement courses (Solórzano & Ornelas, 2004). Lastly there is the language association of White schools being viewed as prestigious versus language association with predominantly students of color. One such example is the prestige surrounding taking foreign language versus being an English Language Learning (Ladson-Billings & Tate, 1995; Snyder, 2020).

To outline these propositions, significant studies follow. Annamma et al. (2019) incorporated critical race theory and critical race theory feminism with a mixed-methods approach to examine Black girls' exclusionary discipline outcomes in schools. The study used disciplinary data from a large urban school district in Colorado to assess racial group differences in office referrals and out-of-school suspensions, law enforcement referrals, and expulsions to consider if office referrals for Black girls were subjective or objective. Quantitative data reveal significant racial disparities among Black girls in office referrals and exclusionary disciplines. The researcher also found Black girls were "more likely to experience exclusionary discipline outcomes for subjective reasons" (p. 232). The findings further indicated that "Black girls are most often being subjected to discipline based on the judgment of school personnel, many of whom likely have limited understanding of ways race and racism affect Black girls' lives" (p. 233). This study highlighted that race is a significant factor when it comes to addressing the intersectionality of race and gender to understand the complexities of inequities in society and schooling (Annamma et al., 2019; Ladson-Billings & Tate, 1995).

51

Other analysis of CRT in education reveals school systems valuing students of color's conformity to White norms, White schools receiving sufficient building and academic structures, White schools being seen as "prestigious" (Ladson-Billings & Tate, 1995), and more frequent representation of White students in Advanced Placement (AP) courses. To highlight how Black and Latin@ students are disproportionately underrepresented in Advanced Placement (AP) courses, Solórzano and Ornelas (2004) used CRT as a framework to examine AP courses and their access and availability to Latin@ and Black students. Critical Race Theory frameworks in education take the tenets of CRT in education together and form a collective challenge to the methods of conducting and interpreting research (Solórzano & Ornelas, 2004). The study grounded the research in race and racism, challenged traditional paradigms, and offered liberatory and transformative methods. The study used data from the California Department of Education from 2000–2001, and found that Latin@ students made up 38% of California's K-12 Public School Enrollment, but only 16% of the student population enrolled in the top 50 high schools. Black students made up 8%, and from these percentages, only 5% of the students were in the top 50 AP high schools. The findings revealed that Latin@ and Black students are disproportionately under-represented in AP enrollment, and in schools that serve low-income Latin@ and Black students, there is low enrollment in AP courses.

Another example can be seen in bilingual educational law (Snyder, 2020). Snyder (2020) employed a study using CRT to analyze language policy and its specific tie to whiteness as property. Through the analysis of three Washington state laws using a Critical Discourse Analysis, findings suggested that whiteness as property was evident through "color evasive and deficit-oriented discourse, the absolute right to define

linguistically minoritized students, and the right to benefit from the linguistic resources of these students and their communities" (p. 56). Snyder (2020) claimed that in the case of bilingual education, White students receive access to take up space in dual language classroom despite the intent to serve minoritized students (Burns, 2017; Cervantes-Soon, 2014). While White students are then applauded for their dual language acquisition, English learners are perceived as a deficit (Snyder, 2020).

Critical race theory in education is necessary to understanding the inequities that students of color face. Such examples are seen through disproportionate AP enrollment (Solórzano & Orenlas, 2004), the language in bilingual education law (Snyder, 2020), and exclusionary discipline based on race (Annamma et al., 2019). White educators who possess a critical consciousness of race must be aware of how these inequities show up in schools in order to take action against them. However, CRT is shifting, and people of color are starting to facilitate research studies that focus on the different ways people of color experience injustice.

The CRITs of Critical Race Theory

Critical race theory has expanded into varying Crits to explore the unique experiences of marginalized groups. Critical discourses that have emerged include: BlackCrit, LatCrit, DisCrit, ParentCrit, AsianCrit, QueerCrit, DeafCrit, and TribalCrit. These various Crits emerged out of criticism of CRT being a Black/White binary. Each of the Crits names the oppression that is experienced by each individual group (Dumas & ross, 2016). In this section, I explore BlackCrit and LatCrit, given the population of this study. Approximately 25 years ago, a small group of scholars sought to invest in a new project to center the diverse experiences of Latin@s (Gonzalez et al., 2021). LatCrit is

concerned with uplifting the unique aspects of Latin@ persons that critical race theorists tend to ignore such as immigration, language, gender, and culture (Solórzano & Bernal, 2001). LatCrit signifies a combination of words, one focused on social identity (Lat) and the other focused on an analytical stance (Crit) (Valdes, 2005). Since the inception of LatCrit, researchers have been focused on the unique experiences and erasure of the Latin@ population within scholarship.

López and Matos (2018) examined the intersection between immigration law enforcement and education. Using CRT and LatCrit, the researchers exposed how education policy and immigration policy are inextricably linked. López and Matos (2018) argued that policy that affects adult immigrants and immigration will have effect on educational institutions and school aged children. One such example is the Deferred Action for Childhood Arrivals (DACA). In 2012, after the Development, Relief, and Education for Alien Minors Act (DREAM) did not pass in 2010, President Obama issued this executive order, which would make it legal for certain immigrants that were undocumented to curtail deployment and obtain a work permit. However, under the presidency of Donald Trump, DACA was repealed. Approximately 800,000 previous DACA recipients now are threatened with deportation. This also fueled Donald Trump's previous obsession with building a border wall between Mexico and the United States. López and Matos (2018) highlighted the need for educators to understand that education is directly related to politics, and emphasized that educators need to understand what Latin@ students are often up against and the real-world implications of policy.

BlackCrit emerged as Black scholars recognized that CRT does not do enough to explain the antiblackness that Black persons face (Caruthers et al., 2021; Dumas & ross,

2016; Love, 2016; Warren & Coles, 2020). Dumas and ross (2016) theorized BlackCrit as a response to CRT:

> It [CRT] cannot fully employ the counter-stories of Black experiences of structural and cultural racisms, because it does not, on its own, have language to richly capture how antiblackness constructs Black subjects, and positions them in and against law, policy, and every day (civic) life. (p. 417)

Further, Dumas and ross (2016) claimed that BlackCrit encompasses the following philosophies: antiblackness is endemic to human life, which is developed through Afropessimism; blackness exists in tension with the neoliberal-multicultural imagination; and BlackCrit should maintain space for Black liberatory fantasy.

Love (2016) states that antiblackness is spirit murdering Black children, which is the race-centered violence that is killing Black children daily. In schools, this is the denial of safety and belonging and being reduced, destroyed, and institutionally rejected. Warren and Coles (2020) support this conversation and claim that antiblackness is the legacy of chattel slavery, and Black people are still viewed and treated as slaves, which is the thinking of Afropessimism. To combat these notions, BlackCrit prioritizes maintaining space for liberal fantasy. Under this premise, Black mattering is offered as a way to eradicate antiblackness.

Caruthers et al. (2022) conducted research to examine the oral histories of 15 participants who were educators, students, parents, and community members during the time of desegregation efforts in Kansas City, Missouri. Many participants recalled through thick description the memory of the Troost dividing line which became the segregated attendance boundary between Black and White students. Throughout the other themes, findings revealed sentiments of the participants' experiences being fraught with

antiblackness and Afropessimism sentiments. The researchers concluded that these dangerous memories of antiblackness could be a means for liberatory change that entice school leaders, parents, and community members to engage in authentic conversations about blackness and Black mattering in schools.

Caruthers et al. (2021) defined Black mattering as a sense of belonging in which one is cared for and feels valued. They sought to examine the experiences of pre-service teachers and the extent to which they were prepared to work with Black children and youth. Caruthers et al. (2021) incorporated BlackCrit and in-depth interviews to capture the experiences of nine graduates and their preparation towards Black mattering as they completed their studies in the Institute of Urban Education to become teachers. Implications of the findings revealed that all graduates understood the importance of being prepared to implement culturally relevant practices, although some found it difficult to advocate for Black students within their institutions, and there were still barriers to prioritizing Black mattering through engaging families and communities. As White educators develop a critical consciousness of race, they must be aware of the implications of the ways that Black mattering is or is not being prioritized in their practices and schools. Black mattering is the way forward to ensuring Black students are cared for and feel as though they belong. However, given the recent backlash against CRT, all educators must be vigilant and act in a form of rebellion to prioritize equitable teaching practices towards students of color.

Critical Race Theory Controversy

In recent years, the tragic murders of Black persons caught on camera at the hands of police officers has brought to the forefront the racial injustice that still exists. Recently,

George Floyd, a Black man, was murdered at the hands of a White cop in Minneapolis, Minnesota. This came on the heels of additional murders of Ahmaud Arbery, a Black man murdered by White men while out jogging, and Breonna Taylor, a Black woman murdered by police in her sleep. The video footage that captured George Floyd sent the world into a new racial reckoning, and protests were seen around the world (Zaino & Bell, 2021). Around the same time, conversations involving immigration (Lopez & Matos, 2018) and children of immigrants being detained in cages were highlighted on the news. While some saw this as an opportunity to finally have conversations about racial injustice, conservative politicians created backlash and started talking about banning critical race theory in schools. Proponents of the ban claim that CRT is being weaponized against American people (Rufo, 2021).

Teachers have been attempting to employ lessons that expose students to the injustice of America's past. This threat to exposing the basic ideas for America's national identity is now getting heavy backlash. Butcher (2022), an education and policy researcher, wrote a book to try to expose the "war on truth" promoted by the Progressive movement. He began the text with a discussion of a fourth-grade mother who is appalled at her son's assignment during Thanksgiving. It stated at the top of the assignment, "The United States was founded on oppression, rape, murder, and enslavement" (p. 2). The mother claimed that this is teaching students that America is evil or was founded by bigots. Instead of education advancing the truth of the United States history, Butcher's (2022) argument is that education is being hijacked by critical race theorists. The conservative far right has attempted to instill fear into parents to provide resistance to any change in racist policy and school practices, even going as far as getting critical literature

banned from school libraries (Starr, 2022). Educators who have developed a critical consciousness of race need to recognize these acts as further delegitimizing the experiences of people of color and extending the agenda of whiteness.

Conclusion

As White educators push towards deeper depths and understandings of a critical consciousness of race and equitable educational teaching practices, schools must be recognized as places of politics (Lopez & Matos, 2018; Starr, 2022; Zaino & Bell, 2021). White educators who maintain a critical consciousness of race must have the basic understanding of how racism is maintained within themselves and schooling practices. In addition to understanding CRT, White educators additionally need to understand how whiteness shows up in practice and is used as a means to maintain racism. Therefore, the next section of the theoretical framework explores critical whiteness studies.

Critical Whiteness Studies

As DuBois (1904) stated in his famous work, *The Souls of Black Folk*, the color-line is the problem of the 20th century and "the nation has not yet found peace from its sins; the freedman has not yet found freedom in his promised land" (p. 6). In addition to DuBois, scholars Ellison, Baldwin, and Fannon assert that what truly lies at the center of racism is whiteness (Applebaum, 2016; Frankenberg, 1993; Roediger, 1991). Although the term critical whiteness studies emerged in the 1980s, scholarship in the field began with Black scholars such as W.E.B. DuBois and James Baldwin (Matias & Boucher, 2021). Important contributions from Black writers to the field include excerpts such as those found in Roediger's *Black on White: Black Writers on What it Means to be White*, bell hooks' (1992) *Representation of Whitenesss in the Black Imagination*; Zora Neale

Hurston's (1935) *Blacks, Whites and Work*, and Toni Morrison's (1992) *From Playing in the Dark*, to name a few. Research in critical whiteness studies seeks to examine the connection between whiteness and racism in American society (Bhabha, 1998; Delgado, 1995; Frankenberg, 1993; Guess, 2006; Roediger, 1991). Socially constructed knowledge about race and whiteness are documented in "America's history of Jim Crow, segregation, and discrimination based on the ascription of some measure" (Guess, 2006, p. 651), those measures being through racial characterizations of people of color. However, Nayak (2007) reminds readers that this explosion of scholarship in the 1980s and 1990s was an obsessive fascination of whiteness, and the longevity of the field needs to overcome whiteness as special, and not claim an equal spot at "the table of multiculturalism" (p. 15).

While I take heed of Nayak's (2007) sentiments, scholars suggest that uncovering whiteness is still needed to dismantle racism (Applebaum, 2016; Delgado, 1995; Frankenberg, 1993; Leonardo, 2002; Nash et al., 2018; Picower, 2009, 2021). CWS seeks to uncover the hidden nature of whiteness to reveal how it functions. Whiteness, as Nash et al. (2018) describes it, is a shape-shifter: "Just when we think we have identified its presence, it is remolded, recreated into something new, evading our ability to completely capture and dismantle it" (p. 269). The words of Nayak (2007) affirm the sentiments of Nash et al. (2018):

1. whiteness is a modern invention; it has changed over time and place;
2. whiteness is a social norm and has become chained to an index of unspoken privileges; and
3. the bonds of whiteness can yet be broken/deconstructed for the betterment of humanity. (p. 3)

To reiterate the ideology of whiteness, Picower (2021) offers the relationship between whiteness and white supremacy. Whiteness is the ideology in a white supremacist society and represents the unconscious and conscious ways that whiteness is enacted to uphold white supremacy—an institutional belief that White people are superior to all other races and should therefore possess more privilege and power than people of color (Cross, 2020; DiAngelo, 2016; Martinot & Sexton, 2013).

It is important to note that Matias and Boucher (2021) call on the field of CWS to shift research approaches towards a Black whiteness approach—to evolve from the centering of whiteness and move away from simply making White people awake their racial consciousness, and instead center the impact of whiteness on people of color. Matias and Boucher (2021) state that they "opt for a critical study of whiteness that does not fixate on the 'knapsack phenomenon' which revolves around 'awakening' the racial consciousness of whites" (p. 3). While the current study sought to examine the experiences of White educators who have developed a critical consciousness of race, it is not simply calling to understand when White educators developed a consciousness, but how they are also taking steps to dismantle white supremacy in their lives. Taking critical note of Matias and Boucher (2021) sentiments in regard to the "knapsack phenomenon" (p. 3), it is important to begin with an overview of what the knapsack phenomenon is. Throughout each of these sections, I use a figure to represent personal experiences with the topic.

White Privilege

Figure 1

White Privilege

> *"Everyone has the same opportunities if you just work hard enough."*
>
> —*Me at age 20 talking about affirmative action in my college course called Social Problems*

McIntosh (1989) theorizes white privilege through her work, *The Invisible Knapsack,* and defines white privilege as the unearned advantage and conferred dominance that a White person is born with due to skin color. In this seminal work, McIntosh proposes a series of statements for White persons to interrogate racial privilege, such as: 1) I can be pretty sure that my neighbors in such a location will be neutral or pleasant to me, 2) I can if I wish to arrange to be in the company of people of my race most of the time, and 3) I can be sure that my children will be given curricular materials that testify to the existence of their race.

Understanding white privilege is important for teacher preparation, yet pre-service candidates are not always prepared with conversations about white privilege (Bazemore-Bertrand & Handsfield, 2019; Bennet et al., 2019). To address these shortcomings, Bennett et al. (2019) utilized narrative reviews of 26 articles to examine and describe a wide range of literature on the topic of white privilege in teacher education. The analysis of 86% of articles did not specifically mention the need for pre-service educators to understand white privilege and systemic inequalities as it relates to urban education. This

gap in knowledge leads White teacher candidates to view race as an aberration, which can lead to anguish for students of color (Bell, 1991).

White privilege and racism should be taught during pre-service preparation and as professional development topic in schools. The effectiveness of its implementation is not well documented. To address this issue, Case (2007) used 7-point Likert items in a diversity course at Kentucky University from 2004–2005 to measure the effectiveness of the course at raising the level of awareness of 146 students (5% Black, 2% Latin@, 1.4% Asian, 2.6% multiracial, and 89% White) of "white privilege and racism; increasing support for affirmative action; reducing prejudice, guilt, and fear of other races" (p. 231). Findings concluded the course increased awareness of white privilege, awareness of racism, and support for affirmative action. Case noticed White students experienced increased levels of guilt as the semester progressed pointing to the more they learned, the guiltier they felt. Additionally, fear of other races increased for White students as the semester progressed based on the Likert scale item related to cross-race friendships. Researchers suggested that as White students progressed in their understandings, they may have over-reported the number of cross-race friendships in the beginning to appear non-racist; as the semester progressed, they may have under-reported the number of cross-race friendships they had so they did not overemphasize having Black friends. These phenomena correlate to stages researchers have explored about White racial identity development (Helms, 1984, 1990, 1995, 2017; Ponterrotto, 1988; Rowe et al., 1994; Sue, 2015; Sue & Sue, 1990).

While understanding white privilege is important, (Aouragh, 2019; Bazemore-Bertrand & Handsfield, 2019; Bell, 1991; Bennett et al., 2019), McIntosh's (1989) work

receives pushback. Leonardo (2004) critiques the passivity in language of white privilege and instead highlights the active harm white privilege does to people of color. Lensmire et al. (2013) states that only understanding white privilege is a dead end for antiracist action claiming that in White educator's work "antiracist aspirations and responsibilities…have been concentrated in McIntosh's description of white privilege" (p. 411). Aouragh (2019) further contends that while actively analyzing white privilege is important, this is often seen as a shortcut to anti-racism work. Aouragh claims that while "the theory of white privilege is helpful to gain insight into less visible workings of anti-racism by providing language and description" (p. 10); this position often by nature does not provoke a larger shift towards anti-racism and at times can leave White persons with feeling white guilt instead of working towards anti-racism efforts. White educators may struggle with the concepts under a white supremacist society due to conversations about race being considered a taboo topic in our society.

Race as a Taboo Topic

Figure 2

Race as Taboo

"Was it okay that I said that one student was Black, and the other student was Hispanic?"
—A co-worker asked me about using race/ethnic descriptions to describe students' appearances

Tatum (1992) states that race as a taboo topic is an essential barrier to overcome when having conversations about race with White educators. The source of this is often childhood experiences. Tatum (1992) gives examples of how White children are

conditioned to view race topics as taboo; for instance, a child asking her mother why someone is Black. Even though this question was born out of curiosity rather than malice, the mother quickly shushes the child and says, "do not say that," communicating these observations are not okay and one should remain silent. This act instills self-consciousness in children regarding discussing issues of race (Crowley, 2019; Tatum, 1992; Thandeka, 1999) they carry into adulthood as represented by the question my co-worker asked me (see Figure 1).

Thandeka (1999), in earlier theorizing, identifies this emotion as white shame, which Crowley (2019) elaborates on. Crowley utilized field notes, audio recordings of three 90-minute class sessions, and written reflections as part of a larger case study to examine the experiences of 10 White educators enrolled at an urban teaching program in the Southwestern United States regarding how they made sense of critical understandings of race and racism during their teacher preparation course work. The researcher reported through the stories of the participants' childhoods, insights alluded to White persons learning to be White through shaming practices of the White community. These shaming tools included the ways in which White adults transmitted disapproval in a variety of ways when White children showed interest in people of color and experiences in which White people received scorn for how they talked about or noticed race (Thandeka, 1999).

Similarly, Abaied and Perry (2021) conducted an anonymous online survey to recruit 165 White parents of children, ages 8–12, to explore how White parents endorsed contradictory racial ideologies and the presence or absence of race conversations with children. Employing a thematic analysis, the study was conducted over the span of 14–28 days and revealed that more than half of the parents voiced a color-evasiveness ideology

and downplayed the importance of race and racism in society. A few comments that completely denied racism were present, and some parents had comments that were color-conscious, meaning they taught their children to prioritize rights across racial groups. Reinforcing a color-evasiveness ideology (Annamma et al., 2017) in which persons claim to not see race presents a harmful belief that draws attention away from racial disparities, creates negative interracial relationships, and leads to less awareness of racism (Abaied & Perry, 2021). I chose to replace the term "colorblind" (Bonilla-Silva, 2002, 2017) with color-evasive: that "as an expansive racial ideology, resists positioning people with disability as problematic as it does not partake in disability as a metaphor for undesired" (Annamma et al., 2017, p. 153). White people fall back on a color-evasive ideology through the myth of meritocracy.

The Myth of Meritocracy

Figure 3

The Myth of Meritocracy

"Everyone has the same opportunities to succeed."

    —Something I believed until I was 23

"How can we be racist? We have had our first Black president."

    —A lot of White people circa 2008

Garrison et al. (2021) states that meritocracy is "a dominant ideology in the United States that contends that an individual, regardless of their background, can obtain success if they put in the hard work of overcoming any personal or societal obstacles" (p. 81). Color-evasive ideology supports the notion that America is full of equality. Many

White people claim this by evidence of having the first Black president (Bonilla-Silva, 2014; Dawson & Lawrence, 2009) and the promise to "Make America Great Again" (Bannan, 2016, p. 190); however, this color-evasiveness ideology appeals "to white innocence and a sense of loss" (Jayakumar & Adamian, 2017, p. 2) which lays the foundation for a newfound racial backlash (Jayakumar & Adamian, 2017). Further, Tatum (1992) suggests that to understand racism as an advantage for Whites presents a serious challenge to the notion of the United States. This challenge tends to create discomfort in White people. When White people begin to feel discomfort, they can go into a state of denial, claiming a color-evasive ideology (Annamma et al., 2017; Bonilla-Silva, 2002, 2017).

To explore how color-evasiveness is present within White college students, Jayakumar and Adamian (2017) examined understandings of race and racism of 18 White students that attended Historically Black Colleges and Universities (HBCUs) using a grounded theory approach that incorporated semi-structured interviews across three campuses. Findings revealed that even when White people are in the presence and have access to people of color in addition to possessing knowledge about race and racism, they tend to appropriate these understandings to preserve their white privilege. Examples of ways whiteness was preserved include participants noting they needed to survive the predominantly Black campuses, that reverse discrimination existed, claiming not to see color, and instances of victimization. This study highlighted the pervasiveness of whiteness and the additional actions White people use to employ a color-evasive ideology, contributing to the myth of meritocracy and upholding white supremacy.

Galloway et al. (2019) conducted a qualitative study of 18 educators who were asked a series of questions on culturally responsive and anti-racist teaching. Through analysis of educator responses, it was found that educators commonly interpreted culturally responsive as often individualized teacher practices that promote inclusion, positive interactions, and bringing student voice and culture into the curriculum. Teachers often claimed they implemented culturally relevant pedagogy, but stated they did not bring in issues of race and racism into the classroom, even though Ladson-Billings (1994) directly stated the need for students to develop a socio-political consciousness, which includes issues of race and racism. Through this act, educators perform color-evasiveness approaches, further harming students of color (Galloway et al., 2019).

Without an understanding of color-evasiveness, educators transfer these mindsets to the classroom. Chang-Bacon (2022) used a semi-structured interview protocol with 33 educators, 27 of whom were White, to document how they addressed or evaded topics of race and racism. All of the teachers were a part of a required endorsement in Sheltered English Immersion (SEI) through a Massachusetts state initiative for teaching emergent bilingual students. Findings revealed teachers often erased the topic of race by making it seem irrelevant and inaccessible; teachers in some instances did name race, which in turn they viewed as an act of disruption alone; and teachers bracketed their experiences when they engaged with material of race and racism and disconnected from their personal day-to-day activities. These examples represent ways in which educators can support a color-evasive ideology. In addition to this myth of meritocracy approach, White educators show resistance towards conversations about whiteness and race through the denial of personal racism.

Denial of Personal Racism

Figure 4

Denial of Personal Racism

"I'm not racist, I work with these kids. People have just gotten so politically correct."

> *—A White educator after I told her it was not a good idea to wear a Moana costume in 2021 (Moana is a Disney character that could be interpreted as representing the Polynesian culture)*

"I'm not racist, but want to hear this Chinese joke?"

> *—A White friend after we just talked about racism in 2021*

Tatum (1992) claims that another form of resistance is White people denying that they have any complicity in racism. This is critical as by naming whiteness, whiteness can no longer remain invisible and unmarked (Lynch, 2018). Denial of racism can be seen explicitly and through unexamined implicit racial bias. Some may relegate racism to the past and deny its presence, which contributes to implicit bias (Conrad, 2018). For White educators who are committed to unpacking their own understanding of whiteness, a lot of the work involves understanding one's own implicit racial bias. I used Starck's et al. (2020) definition that implicit racial bias can be attitudinal or reactive towards different racial groups, and these biases may be less conscious in individuals, which limits the capacity to strive toward racial equity. Everyone possesses bias, and implicit racial bias can occur in individuals consciously and unconsciously. White educators who have developed a critical consciousness of race accept their implicit racial bias and actively work to surface it. However, when individuals, particularly White individuals,

work to deny their own implicit racial bias or the ways they uphold racism, they may act in ways that further harm to people of color (Maryfield, 2018; *Advice from Police Chiefs and Community Leaders,* 2016).

Furthermore, implicit bias is experienced by all people in all contexts. DeCuir-Gunby and Bindra (2022) note that during the insurrection at the Capitol on January 6, 2021, led by a majority of White angry protestors, there were very few security details present despite early warning signs, and in the end, very few arrests were made. In contrast, months before during Black Lives Matter protests, which happened near the Capitol building, there was a major police and military presence, and the protests resulted in numerous forceful arrests. Implicit bias is all around us, and it is critical for educators to examine their own biases so they do not taken them into the classroom.

One of the earliest examples of racial bias comes from the dolls test to represent how racial bias manifests early in life. Clark and Clark (1947) conducted a test to determine the racial implicit bias of Black children. The children were between the ages of three and seven and were asked to identify the race of dolls and which one they preferred. Results concluded that the Black children preferred the White doll and associated the doll with positive characteristics. Clark and Clark (1947) conducted this research to show the damaging impacts of segregation, prejudice, and discrimination, and highlighted how this study represents the impact on Black children who had internalized a sense of inferiority due to race, and how whiteness impacts everyone and can be internalized by everyone as superior. To dismantle racism, it is critical to continually unearth the ways whiteness upholds implicit bias. Later replications of the dolls study concluded that shifts in racial attitudes are evident within children of color, revealing a

shift in positive racial identity (Byrd et al., 2017; Spencer, 1984) possibly attributed to positive historical movements such as the Civil Rights Movement.

While the doll study has since been replicated and has yielded different analyses, this work signifies the struggle for identity by which people of color can feel burdened with when white supremacy is heralded. Children are constantly forming their opinions about race, and these studies point to the implicit bias that have shaped their identity development. Spencer and Markstrom-Adams (1990) acknowledge milestones in development are experienced by all adolescents; however, students of color must contend with additional barriers stemming from the construct of race. These included the following:

- Ethnic and racial identification – a sense of belonging to a particular ethnic group, uses an ethnic label.
- Ethnic and racial preferences – proud of belonging to a certain group which contributes to self-concept; preferences include holding their own group in high esteem.
- Ethnic and racial attitudes – societal views about the group, the responses of others toward the group are deemed to be significant to the individual; attitudes involve positive regard for their own group and other ethnic groups as well as prejudice toward other groups.
- Reference group orientation or group identity studies – researchers conduct studies on African American children or youth that include racial attitudes, stereotypes, racial preferences, and skin color. (p. 292)

Without examination of implicit bias, whiteness will be upheld and regarded as superior. These struggles will remain for many youth.

In addition to the internalization of inferiority from implicit racial bias, Gershensen et al. (2016) notes that in schools, implicit racial bias from White teachers shows up in the form of lower expectations for students of color. Lower expectations in turn leads to devastating student outcomes and may exacerbate several issues. Students of

color may be seen as a stereotype threat; students of color may alter their behavior to match teachers' negative biases; and teachers who have bias towards students of color are likely to alter their teaching, evaluating and advising approaches (Ferguson, 2003; Gershensen et al., 2016; Steel, 1997).

Kumar et al. (2022) used the Implicit Association Test (IAT) in addition to educational and social-psychological research to explore the relationship between pre-service teachers' implicit bias and culturally and motivationally supportive practices. It was found that White pre-service teachers had greater implicit bias toward Black students, and culturally responsive and motivational instructional practices were influenced by implicit bias. Pre-service teachers also showed greater preference towards White students compared to Black students. Peterson et al. (2016) focused on pre-service teachers' implicit biases toward ethnically diverse students and found first year pre-service teachers had greater implicit bias; but after years in a program with a social justice emphasis, implicit bias decreased for those in their third year.

Implicit racial bias may be displayed by all people, including those who identify as open-minded, progressive, White educators. Miller and Harris (2018) examined the denial of racism and implicit bias, tag-lining their article with "I Can't Be Racist—I Teach in Urban Schools, and I'm a Nice White Lady!" White educators must examine these common patterns within themselves if they are to evolve and take strides towards an anti-racist White identity.

Anti-racist White Identity

As White educators develop a critical consciousness of race and are able to critically reflect and act against whiteness, Leonardo (2002) states that White persons

would "do well to recognize the point that as they work against whiteness, they are undoing the self they know and coming to terms with a reconstructed identity" (p. 46). Kendi (2019) posits two categories of persons: "Racist: One who is supporting a racist policy through their actions or inaction or expressing a racist idea. Anti-racist: One who is supporting an antiracist policy through their actions or expressing an anti-racist idea" (p. 13).

Saad (2020) asserts the three most important places for White people to start when doing work to combat white supremacy are: always starting with self, and individual work of combating white supremacy; impact those you are in close proximity with; and look at systems and establish accountability for what is not working. I find it important to end this discussion by highlighting several studies that offer suggestions for cultivating a positive White anti-racist identity (Black, 2021; Malott et al., 2015; Utt & Tochluk, 2020).

Malott et al. (2015) used in-depth interviews to study 10 Whites who identified as anti-racist and were committed to anti-racist activism. The researchers examined the perceptions and experiences of whiteness from the participants' lived experiences. They identified six themes that aligned with anti-racist identity development: 1) participants found whiteness as oppressive; 2) they reconstructed a White racial identity; 3) they viewed anti-racism as essential for a positive self-concept; 4) the use of a White racial identity development model was ongoing and nonlinear; 5) participants struggled to make lifestyle decisions that honored antiracist beliefs; and 6) they experienced struggles with relationships.

Similarly, Utt and Tochluk (2020) employed critical hermeneutics, placing emphasis on human storytelling as narratives to understand White teachers as they navigated the third space to form positive anti-racist identity using Janet Helms' (1984, 1990, 1995) work on understanding our racialized selves which includes:

- Contact: Obliviousness to own racial identity.
- Disintegration: First acknowledgment of White identity.
- Reintegration: Idealizes Whites/denigrates (people of Color).
- Pseudo-independence: Intellectualized acceptance of one's own and others' race.
- Immersion/emersion: Honest appraisal of racism and significance of White identity.
- Autonomy: Internalizes a multi-cultural identity with non-racist White identity as its core. (p. 55)

In addition to Leonardo's (2009) concept of the third space, in which White people ground their self-work in critical race theory scholarship, six areas of focus were suggested as White educators work towards a positive anti-racist White identity. The areas are "analyzing privilege and micro aggressive behavior, exploring ethnic and cultural identities, engaging with history of White anti-racists and multiracial struggles for justice, developing intersectional identity, building White anti-racist community, and demonstrating accountability across race" (pp. 132–144).

To highlight how educators can develop a self-reflective practice to form a positive anti-racist White identity, Black (2021) highlighted ways that teachers can use racial reflexivity as a means of dismantling racism and white privilege in society. Findings were like those of Malott et al. (2015) as well as Utt and Tochluk (2020), which communicated White persons must take ownership of their whiteness, white privilege, and be prepared to make mistakes. They must realize White racial identity work is fluid

(Helms, 1995), and they can benefit from other White spaces where White individuals are living out anti-racist practices (Black, 2021; Utt & Tochluk, 2020).

Conclusion

This section of the theoretical framework covered an array of components to critical whiteness studies. White privilege was addressed with emphasis that understanding white privilege alone does not produce anti-racism efforts (Aouragh, 2019; Lensmire et al., 2013; Leonardo, 2004). As White educators continually develop a critical consciousness of race, they must be prepared and willing to examine the emotions that present themselves and their reactivity towards their own complicity with racism (DiAngelo, 2016; Hossain, 2015; Maxwell & Chesler, 2021; Tatum, 1992). When educators are continually committed to self-reflective practice, they must turn this practice into anti-racist action and acknowledge the work of understanding one's racialized self is fluid and never complete (Black, 2021: Malott et al., 2015; Utt & Tochluk, 2020). This is a critical component to becoming educators who can effectively implement asset-based pedagogical approaches. These are explored in the next section of the theoretical framework. Asset-based approaches illuminate the meaning of actions for the continual development of an anti-racist White Identity.

Asset-Based Pedagogies

Asset-based pedagogies are needed classroom approaches to honor and uphold students' cultural assets they bring to the classroom (Bui & Fagan, 2013; Carter Andrews, 2021; Gay, 2000; Ladson-Billings, 1994; Paris, 2012; Paris & Alim, 2014). Asset-based pedagogies additionally serve to decolonize and disrupt white-normed practices within schools (Carter Andrews, 2021). In order to better understand White

educators and their development of a critical consciousness of race, asset-based pedagogies serve as the anchor for educators to counter white supremacy (Gay, 2000; Ladson-Billings, 1994; Paris, 2012; Paris & Alim, 2014). I used asset-based pedagogies as an overarching term for educational practices and theories that prioritize and affirm students' cultural identities to ensure an excellent education. In this section, I address the history of cultural studies and the connection to culturally relevant pedagogy, culturally responsive teaching, and culturally sustaining pedagogy.

Prior to scholars attempting to bridge the gap between home and school culture of poor and culturally diverse students through pedagogy, studies emerged in a field of study called cultural studies that articulates the relationship between culture and knowledge. Cultural studies began in Britain and expanded to Australia and the United States. The field seeks to understand the relationship of areas such as race, class, gender and ethnicity with cultural knowledge (Clevenger, 2019; Fuchs, 2017; Grossberg, 1986; Wright & Maton, 2004). A notable early study was Willis' 1977 study, *Learning to Labour.*

Willis (1977) conducted an ethnographic study of 12 White boys located in Birmingham. Willis immersed himself in the lives of the lads, as they were called, and utilized unstructured interviews and participant observations across the span of 18 months. Through his study, he sought to understand how working-class kids got working class jobs. The results concluded that all of the boys were uninterested in schools and did not approach school as a way to get qualifications, but rather as a way to push the boundaries of authority. The boys did not take school seriously because they always believed they would get working class jobs and that school was for middle class students.

Wright and Maton (2004) contend that Willis' (1977) study was critical to the field of cultural studies and the field of education. Even though studies such as *Learning to Labour* were important studies to the early work in the field, education is often absent from the discussion of being a discipline of the field. Wright and Maton (2004) call education the "old aunt in the attic" (p. 78) that the field of cultural studies reluctantly acknowledges. In the same regard, educational theorists often do not claim cultural studies, as they do not believe it deals with education's immediate interests, is associated with elitism, and has ties to Marxism. In the 1980s, educational scholars began to latch on to critical pedagogy with loose ties to cultural studies, and by the 1990s, cultural studies in education became explicitly named, giving rise to studies focused on the cultural assets of culturally diverse students. These studies, or asset-based pedagogical approaches, started to make their appearance in the 1980s and 1990s (Au & Jordan, 1981; Delpit, 1988; Heath, 1980; Heath, 1983; Mohatt & Erikson, 1981) when researchers attempted to analyze the success of students and to bridge the gap between the home and school lives of students of color. Terms for these approaches included culturally appropriate (Au & Jordan, 1981), culturally congruent (Mohatt & Erikson, 1981) and culturally compatible (Jordan, 1985; Tharp, 1989). I highlight some of the studies and theories below.

Health (1983) conducted an ethnographic study to examine the differences in word development between the two towns of Roadville, which was a White working-class community, and Trackton, a Black working-class community. The researcher noted that the ways in which the students learned language at home and at school, although they were located only a few miles from one another, were fundamentally different. Health's (1983) study raised critical questions about Eurocentric curriculums and a culture of

power that only recognizes White/Eurocentric ways of learning as successful and

prioritized within schools (Delpit, 1988; Gutiérrez & Rogoff, 2003; Jay, 2003; Picower,

2021; Thomas, 2019a; Valencia, 2010; Yosso, 2005).

Delpit (1988) highlights the culture of power within schools and states that the

culture of power is the unspoken beliefs, values, and ways of acting that unfairly promote

groups of people, predominantly White groups. In schools, the culture of power is

problematic as it separates groups of students based on arbitrary markers that yield to

societal repercussions. Delpit describes five aspects of power:

- Issues of power are enacted in classrooms.
- There are codes or rules for participating in power; that is, there is a "culture of power."
- The rules of the culture of power are a reflection of the rules of the culture of those who have power.
- If you are not already a participant in the culture of power, being told explicitly the rules of that culture makes acquiring power easier.
- Those with power are frequently least aware of-or least willing to acknowledge-its existence. Those with less power are often more aware of its existence. (p. 282)

Delpit (1988) argues that students of color and other marginalized groups need to be

educated on the culture of power in order to navigate schools.

Moll (1988) noted key issues when teaching Latin@ students in schools. As part

of a larger study conducted in three elementary schools and seven classrooms in the

Southwest United States, using observations of two teachers: one Spanish-English

bilingual, the other English monolingual who taught fifth grade. This study focused on

teachers who were successful in teaching Latin@ students. It was found that teachers

implemented a high intellectual level of curriculum, had a constant emphasis on creating

meaning in the substance and content, provided diversity of instruction, used students'
experiences in instruction, and maintained social and political support.

In similar fashion, Moll et al. (1992), who coined the term funds of knowledge,
worked with Mexican communities in Tuscon, Arizona and developed innovations in
teaching that centered on household knowledge and skills. Through observations,
interviewing, life histories and case studies, Moll et al. (1992) concluded that
understanding the history of the Mexico/United States border, social history of family
households, and the labor history of families, revealed that households possess funds of
knowledge or "historically accumulated and culturally developed bodies of knowledge
and skills essential for household or individual functioning and well-being" (p. 133). To
extend the study further, researchers invited teachers to co-research household knowledge
and develop pedagogical practice from their findings. These relationships built between
the teacher and students' families and households provided the bases for "exchange of
knowledge about family and school matters" (p. 139).

Tharp (1989) provided a different emphasis on using the home and community to
support students and called it culturally compatible education. Tharp claimed there are at
least four variables that have an effect on a student's academic achievement in schools
including social organization, sociolinguistics, cognition, and motivation. Tharp stated
that culturally compatible education produces different classrooms for different cultures.
In this culturally compatible approach, findings were generally positive. This work
pointed to the need to recognize that teaching and learning processes that are developed
in the home and community have implications towards schooling.

To employ the asset-based pedagogical approaches that have been highlighted, educators must possess a critical consciousness of race. Ladson-Billings (1994) confirms this in her work on culturally relevant pedagogy, which receives the most credit for asset-based pedagogical approaches.

Culturally Relevant Pedagogy

Ladson-Billings' (1994) study introduced in Chapter 1 expanded the work of asset-based pedagogies through her work *Dreamkeepers: Successful Teachers of African American Children*. Through observations of eight successful teachers of African American children, it was found that culturally relevant pedagogy breaks cultural deficits and affirms students of color in their cultural identity (cultural competence), raises students' achievement (academic success), and challenges the inequities that school and society perpetuate (sociopolitical consciousness) (Ladson-Billings, 1995).

In her book, Ladson-Billings (1994) talked about how culturally relevant practices are demonstrated in teachers' classrooms. One teacher that she highlighted was Ann Lewis, who was observed in her literacy instruction and compared to other classrooms in the buildings, Ann's classroom was focused as students grappled with a novel. Twenty-nine students were in the class, and when Ann stopped reading the book, many students had questions. Ann empowered the students by asking them to use critical thinking to answer the questions. Ann referenced a previous discussion to ignite students' schema and encouraged text to self-connections. Over the next couple of months, students had differentiated activities that dealt with the novel, including research activities and crane building like in the novel, *Sadako and the Thousand Paper Cranes.* Students even went so far as to display a multitude of cranes in protest of George Bush sending American

troops to Kuwait. Ladson-Billings noted that the intellectual leadership displayed by Black boys was high, even though most of them had previous problems academically and behaviorally. This example shows all of the components of culturally relevant teaching. The teacher possessed cultural competence, including critical self-reflection, to make culturally relevant lessons and dialogues. She raised all of the levels of her students' achievement as evidenced through the boys, and she encouraged sociopolitical consciousness in which students got involved in their own form of protest by making paper cranes. To enact culturally relevant pedagogy, a teacher must demonstrate all three of the tenets.

Culturally relevant pedagogy should equip students to critique inequity. Harper and Davis III (2012) utilized essays and interviews with ten Black successful male participants earning their PhDs in education. When inquiring about their investments in education and their commitments to career education, findings revealed that all of the participants possessed an adequate understanding of the inequities of the educational systems, yet were equipped with the tools to navigate them. These researchers concluded that when culturally relevant pedagogy equips students with this knowledge piece, students can navigate inequitable systems to achieve high educational outcomes.

To highlight how students perceive culturally relevant practitioners, Howard (2001) conducted a qualitative case study in four elementary urban classrooms to assess the perceptions of students' interpretations of culturally relevant teachers. Through collections of observations and interviews from students, it was found that students felt culturally relevant teachers exhibited strategies in the following areas: teachers were caring; teachers established a classroom community; and teachers had engaging

classroom environments. Students recognized when a teacher was culturally relevant, and this pedagogy brought positive regard from the students' perspective.

As White educators develop a critical consciousness of race, culturally relevant pedagogy is a necessary approach for students to feel affirmed and successful in school (Delpit, 1988; Gay, 2000, 2002; Ladson-Billings, 1995; Moll, 1988). Since the inception of culturally relevant pedagogy, many studies have been conducted and theories adopted on the successful implementation of using students' cultural backgrounds in schools (Bui & Fagan, 2013; Gay, 2000; Howard, 2001; Paris, 2012; Paris & Alim, 2014). Adding to the originations of culturally relevant pedagogy (Ladson-Billings, 1995), Gay (2000, 2002, 2010) theorized culturally responsive teaching. Caruthers and Friend (2016) stated, "culturally relevant pedagogy is closely aligned with the focus of culturally responsive teaching" (p. 208); however, culturally responsive teaching "includes an emphasis on cognitive and affective performance" (p. 208).

Culturally Responsive Teaching

Gay (2000, 2002, 2010) coined the term culturally responsive teaching which she defines as "using the cultural characteristics, experiences, and perspectives of ethnically diverse students as conduits for teaching them more effectively" (p. 106). Gay's (2010) framework includes four tenets of culturally responsive teaching: "teacher attitudes and expectations, cultural communication in the classroom, culturally diverse content in the curriculum, and culturally congruent instructional strategies." (p. 46). Culturally responsive teaching is therefore how one is responsive to students in the classroom through one's own practice and uses a strengths-based approach to bridging students' home and school life.

81

Bui and Fagan (2013) conducted a study to analyze the effects of an Integrated Reading Comprehension Strategy (IRCS) and IRCS Plus that integrated a culturally responsive teaching framework (the IRCS Plus group received two additional culturally responsive teaching strategies). The strategies within the culturally responsive teaching framework included story grammar instruction and story mapping, activating prior knowledge and predictions, word webs, multicultural literature, and cooperative learning strategies. The study was conducted using 49 fifth-grade students from linguistically and culturally diverse backgrounds, who were divided into the IRCS and IRCS Plus groups. The study included a pretest and posttest to measure each student's reading level before and after being in the IRCS programs. The findings revealed that in both groups, the students' mean scores in word recognition, reading comprehension, and story retell increased significantly. The findings of this study revealed that students benefit from culturally responsive teaching approaches that connect the students' school and personal lives. I hypothesize that in this study, White educators who have developed a critical consciousness of race would exhibit practices of culturally relevant and responsive teaching strategies in addition to newer scholarship centered on sustaining student culture in the classroom, through focusing on the multicultural and multidimensional flexibility that students possess (Carter Andrews, 2021; Lozada et al., 2022; Paris, 2012; Paris & Alim, 2014).

Culturally Sustaining Pedagogy

Paris (2012) offers a "loving critique" of culturally relevant pedagogy, and urges a push towards culturally sustaining pedagogy (CSP). Paris (2012) states CSP requires that instruction be more than relevant and responsive to young students' cultural and

linguistic competence, and is an approach that sustains as well as offers access to dominant cultural competence. CSP has two main tenets, which posit that cultural knowledge includes both heritage culture and current cultural practices. In addition, students access a variety of cultural practices including their own, the dominant culture, and marginalized cultures (Paris, 2012, 2017; Paris & Alim, 2014; Alim & Paris, 2017).

After this critique by Paris (2012), Ladson-Billings (2014) wrote "Culturally Relevant Pedagogy 2.0: aka the Remix." Ladson-Billings (2014) challenged her original take on culturally relevant pedagogy. While she still maintained the tenets of culturally relevant pedagogy, this article further extended a definition of culture. Culture as it was originally intended in culturally relevant pedagogy was to help students gain an appreciation of their culture and cultures of the other students in class. The remix was created to incorporate that culture is ever fluid. Ladson-Billings (2014) acknowledged that when she thinks about culture, she thinks of culture as "an amalgamation of human activity, production, thought and belief systems" (p. 75). However, this definition does not extend to the culture of youth, who do maintain notions of membership. One example that was given was the three generations of Hmong population in the upper Midwest. The first generation was born in Laos, the second born in Laos and raised in transition, and the third was raised in the United States. The third generation will see themselves differently as Hmong Americans, and that is a different culture than that of their parents (Ladson-Billings, 2014).

As Ladson-Billings (2014) reinforced in her rebuttal to the loving critique, the example of the Hmong population represents a main tenet of embracing heritage culture

and current cultural practices. Paris (2012) states this as the goal of the sustaining part of Culturally Sustaining Pedagogy:

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

In addition to embracing heritage culture and current cultural practices, CSP seeks to advance an agenda of multiculturalism through students accessing multiple cultural practices and understandings. Alim and Paris (2017) state:

> CSP seeks to perpetuate and foster—to sustain—linguistic, literate, and cultural pluralism as part of schooling for positive social transformation. CSP positions dynamic cultural dexterity as a necessary good, and see the outcome of learning as additive critically enriching strengths rather than replacing deficits. (p. 1)

To adequately provide culturally sustaining pedagogies, educators need to prioritize and value how students can draw on their own background experiences and assets to gain access to materials. Aghasafari et al. (2021) illustrate this through classroom analysis.

Aghasafari et al. (2021) conducted an interpretive study using exploratory case study methods to analyze 10 students through student-generated graphic stories, audio/video recordings, and researcher field notes to see how CSP and Arts integrations (AI) supported students from multilingual backgrounds whose first language is not English. This study was implemented in response to schools neglecting cultural and linguistic interests as there has been a dramatic increase in multilingual and multicultural students in the United States. Through implementation of CSP and AI, the study found that CSP provided the foundation for incorporating AI into biology lessons, and students

were able to draw on their background experiences to understand the fundamentals of biology, experience success, and increase engagement.

It is mandatory that educators maintain critical self-reflection when implementing any asset-based pedagogy, as that is the key to learning and improving practice. Puzio et al. (2017) conducted a study using narrative inquiry to understand teachers' experiences with trying to enact CSP. The researchers asked each of the five participants to share a story about a time when they tried to implement CSP and failed. The analysis of the stories revealed that because there was a cultural disconnect between the teachers and students, mistakes were bound to happen. However, the most important aspect of CSP is that educators understand that implementation takes time and reflection and must involve a deep collaboration with students, families, and the community. This study further highlighted the need for educators to maintain a critical consciousness of race and commit to critical self-reflective practices.

In sum, when there is successful implementation of asset-based pedagogical approaches, students of color are more likely to experience success in the form of cultural affirmation of their identities, successful academics, and a sociopolitical consciousness of school and societal injustice (Aghasafari et al., 2021; Bui & Fagan, 2013; Gay, 2000, 2002, 2010; Ladson-Billings, 1994, 2009; Paris, 2012; Paris & Alim, 2014). As White educators develop a critical consciousness of race, it is likely that asset-based pedagogical approaches will show up in school and classroom practice.

CHAPTER 3

LITERATURE REVIEW

Building on the theoretical framework presented in Chapter 2, the literature

review highlights literature that is pertinent to this post-intentional phenomenology

inquiry to explore White educators' experiences of developing a critical consciousness of

race. Given the phenomenon that this study examined, the literature review was informed

and organized by the following sections: Enactments of Whiteness, Challenges and

Barriers to Asset-Based Pedagogical Approaches, and School Leadership. Organizing the

chapter in this way helps illuminate research on how educators who have not developed a

critical consciousness of race and those who have may appear in school practice, both of

which are important as the stories of educators are captured and analyzed.

A search of the literature was conducted using EBSCO host, Google Scholar,

JSTOR, ProQuest, SAGE, and ERIC. A search for critical consciousness produced

approximately 1,000,000 articles. With the addition of search terms that speak against

white supremacy or include the word race, the number dropped to approximately

325,000. The key term social justice leadership yielded approximately 504,600 results.

When I added whiteness, approximately 50,000 studies or other references were found.

With culturally responsive leadership, the results were approximately 41,000, and adding

the key term of whiteness reduced it approximately 2,500. While many different

combinations of terms could be used, the search of the literature suggests in comparison

to other topics of study, understanding and developing a critical consciousness of race is

a field of study that demands more exploring, analysis, and understanding.

Enactments of Whiteness

Saad (2020) states the ways White people enact whiteness are through privilege, silence, saviorism, exceptionalism, privilege, superiority, fragility, tone policing, stereotyping, apathy, cultural appropriation, tokenism, and white feminism. The specific enactments of whiteness in schools may show up in ways such as strong white emotions towards issues of race, including the use of tears, that delay the development of a critical consciousness of race. Additionally, understanding enactments of whiteness requires a deeper examination of the role that White femininity has historically played in schools. Picower (2009) provided a valuable study towards understanding enactments of whiteness that captures the tools of whiteness that transition into the understanding of White emotions. Picower (2009) studied eight White pre-service teachers through the use of interviews and class transcripts to gain understanding of how White pre-service teachers' life experiences influenced understanding of race and difference. The participants were in their 20s and were enrolled in their last semester of school in a multicultural education course which was intended to explore their own racial identities, class privilege, assumptions about students of color, and understanding the role of the teacher in urban education. Findings revealed that through life experiences, the White students maintained hegemonic understandings of people of color. Hegemonic understanding is the internal way that participants made meaning of how society is set up. These hegemonic understandings towards people of color included fear, deficit constructions of urban schools, students, and families, and White people as victims. These understandings were the White educators' starting points, as they engaged with interrogating race. Throughout the semester, the participants revealed "tools of

87

whiteness" (p. 204) that were enacted to maintain a dominant ideology of whiteness. These tools included emotional tools, such as "I never owned a slave" or "stop trying to make me feel guilty" (p. 205); others included ideological tools with statements such as, "it's personal not politics," "now that things are equal," "it's out of my control," "just be nice," or "I can't relate" (Picower, 2009, pp. 206–209). Lastly, White educators exhibited tools of whiteness through performative tools which included "'shh' or the ways in which participants remained silent about issues of race, 'I just want to help them [people of color/students of color]' or 'I would kiss a minority'" (p. 209). Picower's (2009) study posited that further research is needed to expand the understanding of how enactments of whiteness maintain white supremacy. Therefore, the next section addresses White emotions that may be present as educators examine issues of race. Throughout each of these sections, I use a figure to represent personal experiences with the topic.

White Emotions

Figure 5

White Guilt

"I just feel so guilty being White."

> *—Me the summer before I became a teacher and learning about race and what it meant to be White*

Various studies and scholars have captured the reactivity and emotions of White educators as they become aware of what it means to be White and have conversations about race and racism (DiAngelo, 2016; Hossain, 2015; Maxwell & Chesler, 2021; Tatum, 1992). The goal of having conversations about whiteness and race is not meant to

cause guilt or shame, but to put a name to white emotions, thoughts, and behaviors (Lynch, 2018). When White educators elicit strong emotions to race conversations, they are being used as a tool to center their own whiteness and turn the conversations back to their own needs instead of further developing a racial consciousness (Matias & Boucher, 2021). To truly understand and develop a critical consciousness of race, educators must learn how they uphold tools of whiteness through emotional responses (Picower, 2009). One of the tools of whiteness is white emotions, which I discuss further to explore the ways White educators exhibit emotions towards race, whiteness, and white supremacy.

Emotions and resistance that educators exhibit include but are not limited to guilt, anxiety, denial, shame, silence, saviorism, and tokenism. A common emotional tool of whiteness when a White person is first developing an understanding of whiteness and race is guilt. Boatwright-Horowitz et al. (2012) employed a qualitative and quantitative content approach and used manifest content analysis, including the type of emotion mentioned by students, open-ended questionnaire items, and content analysis to examine 674 students (87 students of color, 400 White, and 187 students did not report their ethnicities) who participated in an anti-racism module through a general psychology course to explore college students' emotional and cognitive reactions to talking about white privilege. The results concluded that students of color showed strong agreement that they did not benefit from white privilege, and indicated that prior to the course, they were already aware of white privilege. The White students showed high levels of agreement about being uncomfortable when talking about white privilege, and it made them feel like the "bad guys" (p. 905). When feelings such as guilt arise, White educators may begin to experience discomfort and denial when talking about racism and whiteness.

DiAngelo (2018) coins this phenomenon as white fragility, or the inability of White persons to sustain conversations about race.

To highlight this discomfort, Maxwell and Chesler (2021) examined the emotional reactions of students during race dialogue. They implemented a mixed-methods study that used pre- and post-semester papers and post-interviews from 58 White university students that were a part of two types of semester-long courses on Race and Ethnicity Dialogues (R/E dialogue) and White Racial Identity Dialogues (WRID) to examine the White students' reactions to participating in race dialogues with 1) a mixture of racial and ethnically diverse participants (R/E dialogue) and 2) other White people (WRID). Findings revealed White people generally experience greater levels of comfort and understanding through intergroup dialogue within an all-White space. They received more learning about racial power, privilege, and oppression when they engaged in intergroup dialogue that was racially and ethnically diverse (R/E dialogue) and heard participants' stories. Steele (2011) shed light about this phenomenon: White students may have felt more comfortable in the all-White space because of the feelings they are likely to carry about issues of race. White people are invested in not appearing racist and therefore may be avoidant of conversations that make them appear as such and create uncomfortable feelings. White educators must learn to navigate their own emotions and embrace discomfort if they are to develop a critical consciousness of race (Hossain, 2015; Steele, 2011; Tatum, 1992).

Additionally, when White people begin to engage in dialogue about race, racism and whiteness, emotions stem from societal conditioning, which can result in not only discomfort, but resistance and denial (DiAngelo, 2018; Hossain, 2015; Picower, 2009,

2021; Steele, 2011; Tatum, 1992). Historically and presently, White women have been the majority of the teaching force within PK-12 education. In addition to White emotions, it is important to understand the societal role that White women have played in the educational system.

White Femininity in Schools

Figure 6

White Femininity

> *"I just want to help these kids, you know they do not have good homes, so much trauma."*
>
>> *—Me in 2015 before my first-year teaching, and overheard from many White educators and leaders since*

In addition to recognizing one's own emotions and what that says about whiteness, educators need to recognize how whiteness and white supremacy show up in their practices. To begin this conversation, I start with Leonardo and Boas' (2013) conversation about White women in schools. White women have historically been drafted into education to assume a caring role. White women therefore have become the gatekeepers of white supremacy within education (Leonardo & Boas, 2013), being told narratives that White women take up schooling assignments is an honorable role, especially when teaching students of color (Leonardo & Boas, 2013). Leonardo and Boas (2013) further stated, "the White female teacher benevolently serves the nation through her good intentions of saving children of color" (p. 320). This thinking positions White women to view themselves as white saviors which has harmful effects on students of

color and reproduces racism through white supremacy (Hyland, 2005; Leonardo & Boas, 2013; Maurantonio, 2017; McIntrye, 1997).

McIntyre (1997) used semi-structured interviews, group sessions, field notes, and personal journals with 13 White, undergraduate female student teachers, enrolled in a private northeastern university, to conduct a participatory action research project that examined what it meant for participants to be White, how they thought about race and racism, and how participants thought about themselves as White female student teachers. Findings revealed that the White female educators viewed being White as everything that is normal, good, and typical. The participants voiced anger, fear, and guilt about what has happened to people of color in America, but because of a culture of niceness, could never get angry enough to decenter themselves and their privilege. In the classroom, White teachers felt they could undo hundreds of years of oppression by helping students of color (white saviorism). Saving students of color, being color evasive, and focusing on altruism, the White educators lacked a critical consciousness to be able to examine their own roles in a racist society. McIntyre (1997) claimed that it would be easy to look at the observations and assume that the White female educators' actions legitimize rather than dismantle racism, but these data suggest that making meaning of whiteness is complex, and more research is warranted on the "white psyche" (p. 136). Nice White teachers tend to fall into a trap of thinking that their proximity to students of color absolves them of racist thoughts or actions (Hyland, 2005; Leonardo & Boas, 2013; McIntyre, 1997).

To highlight how White female educators absolve themselves of racism through their proximity to students of color, Hyland (2005) as part of a three-year critical ethnographic study, reviewed interviews, seminar sermons, and journal data of four

White teachers who self-identified as good teachers of students of color. By examining the roles and related practices of the teachers, it was revealed that what researchers identified as good practices or culturally relevant practices for students of color were disconnected from what White teachers deemed good teaching. The roles that each of these teachers adopted towards their practices with students of color were reiterations of whiteness. A White educator described herself as a benefactor, which implied a sense of superiority that the researcher linked to the missionary ideology of White teachers (McIntyre, 1997). Another White educator's identity as an intercultural communicator "relied on the privilege of whiteness to appropriate another culture" (Hyland, 2005, p. 456). These data revealed that even though educators may associate themselves with positive words that could be interpreted as culturally relevant, without addressing racism within themselves and practices, educators will advance an agenda of whiteness imposed on students of color.

However, when White women have been confronted with the ways in which they are upholding racist acts, White women tend to respond with tears, derailing the conversation. Several researchers have labeled this phenomenon as White women's tears, a sign of white fragility and a critique of White women weaponizing race against people of color (DiAngelo, 2018, 2021; Donnella, 2018). Understanding this phenomenon has a direct impact in schools as leaders try to bridge gaps of race conversations. Tears are often accompanied with conversations of race and the feelings of discomfort experienced by White women (Accapadi, 2007; Hyland, 2005; Leonardo & Boas, 2013; Maurantonio, 2017; McIntrye, 1997).

Accapadi (2007) incorporated the Privileged Identity Exploration Model as a tool for analysis within a case study to learn about the ways White women benefit from white privilege through their interactions with women of color. One of the incidents described in the case was a woman of color who raised concerns about the lack of diversity training and representation within an office. The White woman began to feel uncomfortable, began to cry, and said she felt attacked. She stated how this was unfair given her track record with working with communities of color and understanding discrimination and emphasized that she provided diversity training and there was not funding for other initiatives. The duration of the meeting was then spent consoling the White woman. Using the PIE model, Accapadi (2007),concluded that White women's tears can oppress women of color and derail conversations about race.

While there is a limited body of research examining White women's tears and schools, I personally can recount my own experiences with White women's tears and countless times my White co-workers and I have exhibited this phenomenon. The White fragility that White women experience is connected to historical images of White women as the model of womanhood while images of Black and Latin@ women are viewed very differently. Accapadi (2007) states that one's identity as a woman is shaped by multiple identities, but while sexism shapes womanhood, White women's experiences are very different from women of color. White women have historically been represented through "purity, chastity, and virtue" (p. 209), whereas women of color have been historically "characterized by the negative stereotypes and the historical lower status position" (Accapadi, p. 209). In a constructivist grounded theory study, Branch (2020) implemented in-depth interviews with African American millennial women, ages 18–37,

94

regarding their sense of self and learned that they are bombarded with demeaning, sexualized, and domineering images of Black women more than previous generations… The Mammy, Jezebel, and Sapphire images have evolved into other stereotypes of Black womanhood such as the Angry Black Woman, the Strong Black Woman, and the Welfare Queen.

These young women were especially bothered by images of the angry Black woman and how this stereotype influenced their sense of self in the workplace and personal lives. Likewise, López and Chesney-Lind (2014) used focus group interviews grounded in a feminist narrative perspective to explore perceptions of media stereotyping of 19 Latin@ girls, ranging in ages 14 to 18, and clinicians from a Southwest chapter school, located on the campus of a large mental health non-profit agency. The stereotypes of Latin@s in media, such as movies, news, or music videos depict them "as either hypersexualized 'hoochie mamas,' exotic bombshells, gang members, domestic workers or teen mothers…" (p. 529). These teens resisted stereotypes of "traditional Latina gender scripts and sexuality when it came to talking about themselves and their family members but were less likely to question how these stereotypes are applied to other Latina women" (p. 542). The clinicians' views of them were the opposite, and based on media stereotypes from the larger society and did not consider individual, family, and structural factors that influence all girls. The point here is narratives ascribed to women of color are juxtaposed against White women who are held up as the ideals of womanhood in America.

As White educators develop a critical consciousness of race, they need to be particularly aware of the history of White femininity in schools and the reaction and

reactivity that can be weaponized when having conversations about racism and whiteness (Accapadi, 2017; Hyland, 2005; Leonardo & Boas, 2013; Maurantonio, 2017; McIntrye, 1997). White educators do not need to absolve themselves of being White, but to provide equitable education for students of color, White educators need to craft a new positive White racial identity and strive to live in an anti-racist White identity state (Helms, 1984, 1990, 1995, 2017; Kendi, 2019; Leonardo, 2002; Malott et al., 2015; Ponterrotto, 1988; Rowe et al., 1994; Sue, 2015; Sue & Sue, 1990). When White educators have developed a critical consciousness of race, they will be able to implement asset-based pedagogical approaches. However, there are challenges and barriers that exist to the successful implementation of these approaches, and it is therefore important to understand the ways these approaches may fall short.

Challenges and Barriers to Asset-based Pedagogies

Asset-based approaches are not a "cure-all of prior racist practices that initially denied students of color a place for educational freedom" (Matias, 2013, p. 70). As Matias (2013) states, there has not been enough research on the impacts of White teachers who claim to be culturally responsive educators, yet, have not done the internal work of understanding their whiteness (Ladson-Billings, 2014; Lee, 2017). Culturally relevant pedagogy, culturally responsive teaching, and culturally sustaining pedagogy are the way forward to eradicating White-dominated and conforming schooling experiences, in addition to cultivating affirming spaces that develop students' sociopolitical consciousness towards societal injustice (Aghasafari et al., 2021; Bui & Fagan, 2013; Gay, 2000, 2002; Ladson-Billings, 1994; Paris, 2012; Paris & Alim, 2014). Teachers across the country are enacting these pedagogies, yet are falling short (Ladson-Billings,

2014; Lee, 2017). Educators must be aware of these shortcomings when they claim they are implementing culturally relevant or asset-based pedagogical approaches.

Ladson-Billings (2014) states that over time, the theory of culturally relevant pedagogy has been reduced down to the act of simply incorporating more diverse books into the curriculum, or adding diverse images instead of changing the fundamental ways in which we teach children. I suggest that without possessing a critical consciousness of race, asset-based pedagogical approaches will be reduced down to a simplistic approach (Ladson-Billings, 2014; Lee, 2017). Additionally, Michael (2015) states that multicultural curriculum is necessary to build toward an anti-racist classroom, but it is only one step towards anti-racism. As educators develop a critical consciousness of race, they must move beyond surface measures such as curriculum and begin to make systematic changes within the field of education. The following sections address the lack of critical reflection (Howard, 2003; Jean-Marie, 2009; McDonough, 2009), a hidden curriculum of whiteness (Picower, 2021; Thomas, 2019; Thomas & Dyches, 2019), and the pitfalls of race conscious teacher preparation (Thomas & Nash, 2022; Yoon, 2018). All of these contribute towards barriers and challenges to the proper implementation of asset-based approaches.

Lack of Critical Reflection

Howard (2003) points out to be culturally relevant practitioners, teachers must engage in critical reflection of how their positionality influences students positively or negatively (Howard, 2003; Ladson-Billings, 1994; McDonough, 2009; Paris, 2012; Paris & Alim, 2014). Educators must engage in the arduous task of self-reflection and what it means to teach students from different racial and cultural backgrounds, forcing them to

examine their construction of individuals from different racial, cultural, and ethnic backgrounds (Howard, 2003; McDonough, 2009). However, self-reflection is not enough. Gorski and Dalton (2020) claim that educators must become critically self-reflective. Using a critical content analysis study, Gorski and Dalton (2020) analyzed the content in multicultural and social justice teacher education (MSJTE) courses and offered five approaches necessary to building critically reflective practitioners. These reflection pieces include (a) amorphous 'cultural' reflection, (b) personal identity reflection, (c) cultural competence reflection, (d) equitable and just school reflection, and (e) social transformation reflection. Critical self-reflection differs from self-reflection as it requires educators to understand sociopolitical conditions and do something about the change.

Critical reflection requires teachers to seek deeper self-knowledge that examines how race, culture, and social class shapes students' experiences. However, when a teacher lacks critical reflection, culturally relevant teaching becomes almost impossible. As part of a larger ethnographic study, McDonough (2009) examined a White first-year teacher's attempts at maintaining a critical consciousness in a fifth-grade urban classroom through the use of participant observation and open-ended interviewing. This study highlighted the engagement of critical consciousness in the classroom as opposed to studies that typically focus on pre-service settings. It was found that a complexity exists between pre-service preparation of critical consciousness and application in the classroom setting. The implications are that developing critical consciousness needs to happen in pre-service teacher education in addition to continual development during in-service teacher training. Thus, further studies are needed regarding White educators who maintain and apply a critical consciousness in PK-12 settings. Like McDonough's

(2009) findings, Lopez and Jean-Marie (2021) concurred that development of cultural competence is a lifelong process that requires a commitment to critical self-reflection. They examined how antiblackness and anti-Black racism manifest in schools through teaching, learning, and leadership by employing narrative inquiry using semi-structured interviews with 27 leaders from the United States and Canada. Results revealed that to combat antiblackness, educators must follow the framework of name, own, frame, and sustain. Naming requires that educators understand antiblackness. Owning is the process of educators critically owning the issue and their part in it. Framing involves intentionality in action and purposefully seeking space to challenge antiblackness. Sustain requires the collective effort to undo hundred years of oppression. Both studies suggest that critical self-reflection must be an ongoing practice of educators at every level.

When White educators become critically reflective, they must also overcome emotions that arguably center their own whiteness. Matias and Mackey (2016) analyzed a diversity course that was taught to pre-service White teacher candidates to better understand whiteness ideologies as well as to formulate a pedagogical approach toward developing lifelong, committed, anti-racist teachers. Using a course framework that purposefully engaged emotions, and through the analysis of technology, pre/post surveys, reflections, and course assignments, the study concluded that White educators need to have emotional preparation for racial justice work which moves emotions in White educators beyond guilt, anger, discomfort, defensiveness, and sadness. The researchers concluded that when White educators can overcome emotions, they can dismantle barriers towards successful teaching of students of color. Matias and Mackey (2016)

claimed that people of color have always had to survive issues of race. White persons, therefore, need to build their "emotional ovaries" (p. 47).

To navigate emotions, professional development needs to have approaches that assist teachers in critical reflection. Howard (2003) performed a case study of a class he taught that had pre-service teachers wrestle with questions of: Who am I? What do I believe? Does who I am and what I believe have ramifications for the students I teach? (Howard, 2003). Students engaged in readings and activities throughout the course that highlighted the difficulty of sustaining dialogue about race. Findings revealed that in order to assist teachers with their reflection, professors also needed to be open about their own lived experiences, expose their own human frailties, and reflect on their ever-evolving identities.

Critical self-reflection and maintaining a critical consciousness of race are both lifelong commitments, meaning that both educators (McDonough, 2009), and leaders (Howard, 2003; Lopez & Jean-Marie, 2021), must understand that knowing oneself is an intentional and evolving process. To promote asset-based pedagogical approaches, educators must possess critical reflection, but far too often, educators promote a hidden curriculum of whiteness (Eisner, 1979).

Hidden Curriculum of Whiteness

Picower (2021) warns of a hidden curriculum that can be upheld without a critical examination of one's own whiteness. Schlein and Schwarz (2015) state that "what the teacher knows and does matters; it also matters who the teacher is" (p. 155). In other words, when teachers are in positions of power, they hold and control the information that is delivered and how it is delivered to students. Teachers are not always aware of

how a hidden curriculum is manifested in schools, its impact on students, and the perpetuation of inequalities. Caruthers and Friend (2016) assert, "the vehicle for promoting inequality is a hidden curriculum that includes such social practices as governance structures, standardized learning, class organization, informal pedagogical practices, teacher expectations, grading procedures, and messages transmitted to students through the instructional program" (pp. 119–120). Eisner (1979) claims that the hidden curriculum is implicit and unstated but is communicated in the curriculum and school structures. As Jay (2003) argues "the hidden curriculum can serve as a hegemonic device for the purposes of securing, for the ruling class (and other dominant groups in society), a continued position of power and leadership" (p. 6). Small (2020) analyzed the misappropriations of equal education as it related to students of color in poorer neighborhoods and their White counterparts in wealthier neighborhoods. Through examination of the unspoken and formal hidden curriculum, Small claimed "a combination of income, class, and race are the main cancer of an equal public-school education with one equal curriculum" (p. 18).

Aycicek (2021) performed a phenomenological research study with 128 teachers to gauge their perceptions of hidden curricula through the use of metaphors. The data collected involved teachers creating a metaphor about how they felt about hidden curricula. The prompt they were given was "hidden curriculum is like _____ because _____." Findings from the study revealed both positive and negative perceptions. This shows that educators may not feel that hidden curriculums are negative, and therefore, educators who have a critical consciousness of race must not take curriculum at face value, but must examine the impacts that hidden curriculum can have on students of

101

color. Not all hidden curriculum can be bad, but when hidden curriculum is promoting an agenda of whiteness, it reinforces hegemonic understandings without a lens of a multicultural democratic education (Caruthers & Friend, 2016; Eisner, 1979; Jay, 2003; Small, 2020).

Ramsay-Jordan (2020) conducted a case study of four mathematics teachers using interviews to investigate teachers' experiences with enacting culturally responsive pedagogy. The study found four themes. The first was that all participants had a rigid pacing guide that limited the ability to be culturally responsive. Given the quick pace to get through the curriculum, there was not time to deeply internalize lessons, leaving little room for projects or activities that were culturally responsive. In addition to pacing guides, standards directly linked to the curriculum were also barriers. The last theme that emerged was that the lesson plans associated with the pacing guide and standards were homogenized. This rigidity of curriculum, pacing guides, and standards was a direct result of federal mandates of accountability within schools, and a hidden curriculum that deprioritized the experiences of students of color. This hidden curriculum is often hard to detect and can show up in everyday teacher responses such as those Yoon highlighted in students' racialized humor.

Yoon (2018) conducted a study on silencing racialized humor in the classroom. This study highlighted experiences of White teachers who have a limited comfort level with racialized humor in the classrooms. Yoon followed two teachers and three grade-level teams to discover how whiteness was revealed throughout daily interactions. After 200 hours of classroom observations, field notes, and semi-structured interviews, Yoon highlighted the experiences of one White teacher and her experiences of silencing

racialized humor in the classroom. Findings revealed that when the teacher silenced instances of racialized humor, she was promoting whiteness and leaving students up to their own devices to make sense of their identities and how they explored and articulated conversations about race. Her silence communicated that race conversations were bad instead of using it as an opportunity for exploration and dialogue. Understanding how a hidden curriculum of whiteness can show up in classroom practice is critical to unearth and requires educators develop a critical consciousness of race. There are approaches and downfalls to the development of race consciousness without the accompanying anti-racist action.

Approaches to and Downfalls of Race Conscious Teacher Education

Developing a critical consciousness of race is necessary to implement asset-based pedagogical approaches. However, theorists have critiqued the downfalls and challenges to race conscious teacher education and its correlation to anti-racism. Thomas and Nash (2022) addressed these downfalls in the article "White Women and the Limits of Critical Racial Literacy." Through their teaching of a pre-service class to predominantly White women at the university level, they unintentionally centered whiteness by focusing on individual responses rather than on actions regarding systemic racism. This further solidified that when White people do the work to attempt to counter racism, it can be limited by the "white racial frame" (p. 171) through which they see the world. This approach falls under what Jupp et al. (2016) calls the first wave teacher identity studies, which focuses on White individuals becoming aware of their white privilege and addressing color evasiveness. McIntosh (2013) addresses this similarly, stating that this approach to race conscious teacher education undermines actual anti-racist efforts.

103

Therefore, focus needs to shift away from White racial frames. Thomas and Nash (2022) stated that to do this, there needs to be development on critical racial literacy, a rethinking of pedagogical materials, and understanding and working counter to dominant systems. Critical racial literacy includes "reflecting on one's own experiences as a racialized human being, learning honest histories of racial formation, building critical communities" (p. 170). Rethinking pedagogical materials includes the incorporation of diverse voices and texts such as the prioritizes of critical race theory within instruction. Understanding and working counter to dominant systems includes disrupting white supremacy.

Thomas et al. (2022) offers a tool called Learning Teaching as an Interpretive Practice (LTIP), which assists in understanding individual children's learning profiles. This study sought to understand how LTIP could assist in understanding culturally and racially diverse students. Through the analysis of five teacher candidates across three semesters, it was revealed that teacher candidates were able to possess a more nuanced understanding of students from their profile analysis which allowed teacher candidates to understand an array of multifaceted experiences. This study suggests that moving beyond racial consciousness through a more intimate understanding of each student can yield a greater understanding and change to pedagogical practice.

Michael (2015) points out that the ultimate goal for Whites is to develop an antiracist identity and counter white supremacist systems. The characteristics of White antiracists is noted by Thompson (1994), in her work on antiracist Whites, which revealed that antiracist White people do not refer to themselves as this term but view it as a benchmark toward which they continually strive and develop. Michael (2015) affirms

this notion from the work of Black colleagues, stating that they dislike White people referring to themselves as allies and antiracist because of the harm many Whites who claim those terms have done to people of color.

In summary, even if one claims to enact asset-based pedagogies, without critical consciousness (Howard, 2003; Ladson-Billings, 1994), a key component of culturally relevant pedagogies, White educators will uphold whiteness in schools, maintaining a color-evasiveness approach (Annamma et al., 2017; Jay, 2003), and upholding a hidden curriculum of whiteness (Aycicek, 2021; Thomas, 2019; Thomas & Dyches, 2019). As Whites develop a critical consciousness of race, it is important to recognize the downfalls of race consciousness, but a critical consciousness must also be accompanied by action to counter White supremacist systems.

Conclusion

Asset-based pedagogical approaches are the necessary approaches for ensuring the success of students of color (Bui & Fagan, 2013; Gay, 2000; Howard, 2001; Paris, 2012; Paris & Alim, 2014). White educators who have developed a critical consciousness of race should have evidence of asset-based pedagogical approaches within their practice. To further understand how we can better prepare White educators to critically unearth and act against their whiteness, the next section explores school leadership that centers on democratic schooling approaches, leadership competencies, and professional development to create equitable schooling environments that combat white supremacy and promote a critical consciousness of race.

School Leadership

Educators who have developed a critical consciousness of race understand that accountability approaches toward schooling may not serve students of color (Gay, 2000, 2002; Ladson-Billings & Tate, 1995; Paris, 2012; Paris & Alim, 2014). Educational leaders must then seek schooling approaches that justly serve all students and radically rethink the educational process. The next section of the literature review focuses on school leadership approaches that can attempt to combat white dominance in schools.

Democratic education is a schooling experience that is community led and prioritizes students' voices and choices in schools. Through democratic approaches, educational leaders can combat power dynamics and neoliberal tactics that guide Americans (Apple & Beane, 2007; Collins et al., 2019; Dobozy, 2007; Friend & Caruthers, 2012; Jean-Marie et al., 2009). To employ democratic schools, leaders need to possess certain leadership approaches and attributes. Jean-Marie et al. (2009) stated that a growing concern is whether upcoming educational leaders are prepared to face the challenges that are presented within schools through accountability and fiscal measures instead of combating inequities in schooling practices. Further, as Jean-Marie et al. (2009) purport, leadership preparation programs need to do a better job equipping leaders with a "deeper understanding of social justice, democracy and equity" (p. 2).

Social justice leadership is needed to understand inequity towards marginalized groups; culturally responsive school leadership prioritizes the community in a leadership approach that directly distributes power to stakeholders who matter most, including students and families; and transformative leadership is required to overturn unjust systems. All three perspectives work in tandem to eradicate the dominant ideology of

106

white supremacy in schools. Leaders must work to support and stimulate the development of race and social consciousness that necessitates having courageous conversations about race.

Democratic Schools

The historical roots of democratic education trace to John Dewey at the turn of the 20th century. Respect is to be paid to other progressive philosophers such as Emerson, DuBois, and Addams, but Dewey's direct tie to K-12 schools has given him the most credit towards democratic schooling approaches (Hansen et al., 2008). Dewey (1916) claims that education must give students interest in social relationships and control, as well as the mindsets to create social change to combat the current function of schools which are "someone's tradition, someone's construction of what is important to know and how it should be used… incorporated into our planned curriculum, often in hidden ways" (Apple & Beane, 2007, p. 17). However, Margonis (2009) offers a speculative case in which he critiques Dewey's child-centered approach as it was a visionary model intended for White students and not students of color. He further states that this is evidenced through Dewey's silence on issues of racism and his understandings of racial progress. I take heed of Margonis' (2009) criticism and contend that combining a critical consciousness of race in addition to the democratic schooling processes can combat shortcomings of the democratic philosophy rooted in community-based approaches.

I therefore adopt the definition of democratic schools from Apple and Beane (2007) who define democratic schools as ensuring there are no institutional barriers for young people and are marked by cooperation and collaboration. Bean (2005) states that curriculum should be written in tandem with students and include what is important to

students' current world realities and identities in order to promote critical thinkers (Freire, 1970). When an educator has developed a critical consciousness of race, they are able to identify the inequities that are present within traditional forms of school towards students of color and instead shift their practices through democratic schooling processes. One example can be through the incorporation of student voice (Collins et al., 2019; Dobozy, 2007; Friend & Caruthers, 2012; Jean-Marie et al., 2009). Friend and Caruthers (2012) defined student voice as "a critical stance for reconstructing the cultural context of urban schools, which entails listening to students to identify complex and sensitive topics for dialogue and inquiry" (p. 366). Caruthers and Friend (2016) state that young people know what they want in schools, and by listening to and prioritizing students' voices, schools can shift the cultural mismatch present in education between White educators and students of color.

Caruthers and Friend (2016) conducted an arts-based inquiry, situated in narrative inquiry and critical race theory, interviewing 144 culturally and linguistically diverse students in grades one through six, and 28 tenth through twelfth graders. The purpose of this study was to use critical race theory as a lens to help educators think more deeply about educational inequity in addition to providing a framework of meaning-making, inclusion, and prioritization of what students want from urban schools to cultivate school renewal. The results revealed that students wanted caring teachers with high expectations; to feel safe at schools; to be provided active and engaging learning opportunities; and to know more about their own cultures as well as the cultures of others. Listening to the voices of students restores the balance of authority and control held between teachers and students (Dewey, 1916; Freire, 1970). Caruthers and Friend (2016) insist, "educators

must include students' voices in schools to forge democratic projects inside and outside of schools" (p. 166). To empower and prioritize students' voices in a democratic schooling approach, educators first must possess a critical consciousness of race to shift the power dynamics to students.

To elaborate on student empowerment through democratic schools, Collins et al. (2019) employed a qualitative inquiry using a semi-structured interview protocol to analyze the processes of nine self-identified democratic educators who were currently teaching or had taught in southeastern Ohio. The findings revealed that all of the educators voiced the importance of developing relationships with students and recognized each student as a participant of the democratic process in the classroom. Through relationship building, educators were able to empower students by allowing them to take ownership of their actions and centering their voices. To do this, teachers used democratic skills which taught students how to use democratic processes in addition to giving them space to use them. All teachers noted the importance of the democratic teacher praxis in which they studied democratic schools literature and collaborated with colleagues. However, all the participants explained that at times, they experienced resistance from other teachers, administrators, and even parents, which educators equated to a divided progressive and traditional educational ideology. To be a democratic leader means to go against traditional school practices, which as stated, may bring resistance from various stakeholders. This leads me to make connections to the current political climate in schools about the issue of critical race theory and how democratic school leaders need to be prepared for resistance to combat oppositional rhetoric (Lopez & Matos, 2018; Starr, 2022; Zaino & Bell, 2021). Currently the era of neoliberalism and

accountability has presented barriers to democratic schooling, which educators must push through using various forms of resistance.

Neoliberalism and Accountability

In a TedX talk titled *How to Escape Education's Death Valley,* Robinson (2013) stated that he recently ran across a policy statement that said, college begins in kindergarten. He said this is not true, but through humor, he is trying to communicate to the audience the outrageousness of accountability in our current K-12 schooling system. Taubman (2010) claims that every aspect of school has been affected under the guise of education reform, rooted in standards and accountability. Specifically, the accountability within schools that I am speaking about is the impact of neoliberal accountability (Buras, 2015; Kohli et al., 2017; Shaker & Heilman, 2008). Without a critical consciousness of race, educators will likely conform to neoliberal accountability measures, further harming marginalized students. Hastings (2019) defines neoliberalism in education as viewing students as human capital and defining what students should learn and placing the value of education on prospects of future earnings. Shaker and Heilman (2008) state that the impact of neoliberalism accountability on educators is the "relentless assault on their autonomy when it comes to participating in purported democratic decision-making processes" (p. 50). Kohli et al. (2017) further claim that neoliberal accountability is a new form of K-12 racism.

In a study to challenge racism-evasive and racism-neutral approaches towards racial disparities in K-12 schools, Kohli et al. (2017) analyzed 186 peer-reviewed articles from 2005 to 2016 that explicitly named racism in the K-12 context. Through coding of these articles, three main patterns were identified as racism in schools which included:

evaded racism, anti-racist racism, and everyday racism. Evaded racism in schools included a body of scholarship that highlighted how the topic of racism in schools is avoided and silenced. Ladson-Billings (2006) highlights such examples as educators employing the narrative of achievement gaps that shift the focus away from the opportunity gaps (Milner IV, 2012) that are present for Black and Latin@ students. Additionally, Kohli et al. (2017) found that racism was coded in language of equity, justice, and anti-racism rhetoric. One example was through neoliberalism reform and the surge of privatization practices and national reform measures, with an increase in charter schools and alternative teaching routes that displaced veteran Black teachers (Buras, 2015). The researchers contended that charter schools are a form of contemporary racism dressed up with words such as equity, justice, and anti-racism. Anti-racism racism, also manifested in the form of color-evasive ideology in schools in addition to policy and practices that surround dual language learners, communicate that there is a slew of white supremacy in the policy and practices pertaining to marginalized groups. Lastly, Kohli et al. (2017) pointed out the presence of everyday racism in schools, which focused on the everyday practices of teachers and administrators, through individual and institutionally driven racism.

As Kohli et al.'s (2017) study posited, charter schools are a new form of racism in K-12 schools, which Sondel et al. (2019) highlighted in their research. Sondel et al. (2019) utilized full-time observations in classrooms, hallways, cafeterias, and school functions, in addition to 10-12 formal interviews with teachers and informal ethnographic interviews, in two "no excuses" (p. 1) charter schools in New Orleans, to illustrate how antiblackness, white saviorism, and color evasive racism are taken up in these settings.

111

Both schools were neoliberal reform schools with majority White-led Charter Management Organizations (CMOs) that had expelled teachers of color and silenced the community. Features of these schools included extended school days, a hyper-fixation on improving standardized test scores, the indoctrination of students in White middle class cultural norms, and harsh discipline policies. This ideology perpetuated the thinking that the work towards equity does not require eliminating poverty and racism, and rather elicits the ideas of saviorism towards students of color through no-excuse approaches to achieving optimal standardized test measures and school conformity. These neoliberal ideology schools prioritized policies that hyper-segregated schools and displaced teachers of color. It was found that the predominantly White faculty in these schools perpetuated white supremacy through hiring practices of young, inexperienced Teach for America (TFA) members, the school's definitions of success, the treatment of students, the school's silence at times, and acts of dehumanization. Without a critical consciousness of race, White educators may claim that they are anti-racist, but they will implement and reinforce neoliberal accountability measures and ideology in schools, leading to barriers in enacting democratic school processes that liberate and empower all learners (Buras, 2015; Kohli et al., 2017; Shaker & Heilman, 2008). For authentic democratic education to take place in schools, it is critical that democratic education leaders also possess perspectives in the application of social justice leadership, transformative leadership, and culturally responsive school leadership.

Social Justice Educational Leadership

Educational leaders are tasked with providing not only an educational experience, but with operating spaces that can be a means of social change (Blackmore, 2009;

Furman, 2012; Moral et al., 2018; Theoharis, 2007). To operate spaces that uphold the brilliance in students of color, educational leaders need to possess competencies of social justice educational leadership. Theoharis (2007) defines social justice leadership as "principals that make issues of race, class, gender, disability, sexual orientation, and other historically and currently marginalizing conditions in the United States central to their advocacy, leadership practice, and vision" (p. 223). Additionally, Furman (2012) states "Leadership for social justice involves identifying and undoing oppressive and unjust practices and replacing them with more equitable, culturally appropriate ones'' (p. 194). Jean-Marie et al. (2009) stated that social justice is a term that is an elusive construct with connections to various disciplines with numerous interpretations.

The history of social justice research in education had not been developed until recent years. Social justice literature emerged in the field of education in the 21st century due to various concerns and factors such as "cultural transformation and demographic shift of Western society, increased achievement and economic gaps of underserved populations, and accountability pressures and high stakes testing" (Jean-Marie et al., 2009, p. 3). It is therefore my thinking that without a critical consciousness of race, one will not be able to fully grasp social justice, and therefore, leaders will not have the vision of highlighting and centering marginalized voices, which is a critical component of democratic schools. Blackmore (2009) confirms this argument, stating that social justice leadership is central to leadership preparation and without a focus on social justice, teachers and leaders cannot build inclusivity.

To highlight inclusivity within social justice practice and analyzing the influence of critical consciousness of principals using the Social Justice Leadership Scale (SJLS),

Canli and Demirtaş (2021) identified the correlation between students' sense of belonging and social justice leadership behaviors of school principals among 610 high school students, grades 9 through 12 located in Turkey that were from a mix of socioeconomic level schools. Using a correlational research study, this study investigated the relationship between two or more variables using the SJLS. The SJLS includes three dimensions: support, which is the efforts of the principals to reduce disadvantages; critical conscience, which indicates that school principals have the skills of critical consciousness, including of race, as well as encouraging this development in the school community; and participation, which represents school principals who prioritize students in decision making. These social justice qualities were then measured in comparison to a school alienation scale. Alienation from students in schools is seen when students do not consider school valuable, do not participate in classroom activities, exhibit undisciplined behavior, and have a tendency to drop out of school. The findings revealed that when school leadership showed social justice behaviors, students felt less alienated from school and had a higher sense of belonging. This study highlighted the importance of educators developing a critical consciousness of race and the impact that can have on helping students of color feel seen.

In addition to promoting school belonging and decreasing alienation of students, social justice leaders can reduce implicit bias (Gullo & Beachum, 2020). Implicit bias is "the stereotypes and attitudes that occur unconsciously and may or may not reflect our actual attitudes" (Gullo et al., 2019, p. 19). Implicit bias often happens to people of color through stereotypes from the dominant White culture. Gullo and Beachum (2020) created a framework that suggested four domains to reduce implicit bias and promote social

justice. These four domains included: decision-making supports; intergroup contact; information building; and mindfulness of leadership-relationships, flexibility, and morality (Gullo & Beachum, 2020). Decision-making supported a six-step process to assist the leader in making a decision that was rooted in mindfulness and information building. Examples included: response to instruction and interventions (RTII), which are academic supports offered first through universal design, then small groups, and then on an individual basis; culturally-responsive positive behavior interventions and supports, which include shared decision making among learning labs to make structured decisions about the direction of the school; and restorative practices, which reduce discipline and lowers conflict through practices such as restorative circles and conferences. Intergroup contact included the leaders facilitating contact between different demographic groups within schools. Information building involved collecting and gathering data that were desegregated by subgroups to reveal inequities and patterns that were present, also known as an equity audit. Mindfulness included leaders being in the present moment and taking time to think through decisions and possible bias in situations. Morality involved consideration in fairness; flexibility was reflected in the leader's thought and action; and relationships were evidenced through the leader practicing high-quality relationships that allowed for real inclusion and equity.

Wang (2018) conducted a similar study using semi-structured interviews of 22 elementary and secondary principals in Canada in order to investigate how principals attempted to dismantle inequity, combat the marginalization of students, and work with the divisive action that is seen in schools. The findings concluded that social justice leaders had a people-centered leadership style approach that prioritized students' voices,

they built a culture of social justice in the school, and school leaders acted as community

leaders. Wang's (2018) study highlighted that social justice leaders needed to go above

and beyond their school walls and live into a practice that centers the community, which

is directly tied to culturally responsive school leadership.

Culturally Responsive School Leadership

Democratic schools center and co-create curriculum and learning experiences that

center the voices of the community and the students (Collins et al., 2019; Friend &

Caruthers, 2012). Davis (2002) states that the philosophies that Dewey presented in his

work titled *Democracy and Education* and his ideals of society directly tie to educational

ideas related to culturally responsiveness. Khalifa et al. (2016) state that Culturally

Responsive School Leadership (CRSL) is the "action-based, and even urgent, aspect of

the term: the ability of school leaders to create school contexts and curriculum that

responds effectively to the educational, social, political, and cultural needs of students"

(p. 1278). CRSL requires the advocacy to dismantle oppressive systems; however,

> it is much more involved and complex than advocating for it, for, although it does
> involve the advocacy, it also requires leaders to learn about each community they
> serve, and situate aspects of their schools so they celebrate all cultures. (Khalifa
> et al., 2016, p. 1278)

The history of CRSL stems from the work of culturally relevant (Ladson-Billings,

1994, 1995) and culturally responsive pedagogy (Gay, 2000, 2002, 2010). These

approaches towards schooling have transformative impacts on students, in particular

students of color. However, because the educational systems have not changed, these

practices alone cannot change the problems that marginalized students face (Gay, 2010).

Gay (2010) further states that culturally responsive practices must therefore live in all

116

aspects of schooling including policy, school leadership, and funding. Given this

necessity, Khalifa et al. (2016) clarify strands of behaviors that culturally responsive

school leaders exhibit through an analysis of relevant leadership literature that is related

to CRSL. Thus, CRSL was crafted.

Khalifa et al. (2016) conducted a search on relevant literature and articles that

could be associated with the philosophy of community and culturally specific literature.

Through their search, 37 journal articles and eight books appeared that were relevant to

CRSL. After summarizing and noting best practices of each source and identifying

emerging themes, researchers identified four components of a culturally responsive

leader. The first one is critical self-awareness (Gay & Kirkland, 2003; Howard, 2003; de

Lourdes Viloria, 2019), which is an awareness of self, values and beliefs, particularly

when it comes to working with students of color. This critical self-awareness requires that

educational leaders have a critical consciousness of race and culture, which is the

foundation that undergirds school practice (Khalifa et al., 2016). The second component

is that CRSL promotes curricula and teacher preparation of culturally responsive

practices within schools through recruitment, retention, and development of teachers. It is

therefore the job of the culturally responsive school leader to ensure that teachers uphold

asset-based pedagogies (Gay, 2000, 2002; Ladson-Billings, 1994; Paris, 2012).

Additionally, the leader prioritizes an inclusive school. This includes examples of

combating racialized suspension gaps through restorative practices, challenging educators

who fall into common patterns of disproportionately recommending students of color to

special education. It is critical that culturally responsive school leaders can uphold

courageous conversations of race (Caruthers, 2004, 2006; Coles-Ritchie & Smith, 2017;

Fowler, 2016; Khalifa et al., 2016; Singleton, 2018). Lastly, a culturally responsive school leader engages students and families in culturally appropriate ways. This includes the leader understanding community-based issues, promoting school-community overlap, honoring/speaking students' languages, and designing school structures that are responsive to the needs of parents, guardians, and students (Khalifa et al., 2016). Additional studies of culturally responsive school leadership follow.

Marshall and Khalifa (2018) implemented a six-month case study using 90-minute semi-structured interviews and field notes with five instructional leaders in equity related school positions, four of whom were instructional coaches. The study sought to understand the role instructional leaders can play in promoting culturally responsive school leadership practice. Findings revealed that when school and district administration cultivate roles for instructional leaders to enact culturally responsive practices, this can positively result in teachers implementing culturally responsive practices. District support was a major theme identified in the data; instructional leaders needed support from central office administrators. Trust between instructional leaders and teachers was required, and it was essential for instructional leaders to unlearn previous practices that were not culturally responsive. To address pushback from teachers, they felt that they learned the most when learning with "cultural and community liaisons" (p. 537).

When culturally responsive school leadership is properly implemented, positive results are shown within the community of the school. Madhlangobe and Gordon (2012) utilized case study that involved shadowing and interviewing six teachers and nine parents to explore the support for equity of an assistant principal in a racially and linguistically diverse Central Texas school. The findings revealed that the culturally

responsive leader showed care for all members of the school community, built relationships, was persistent and persuasive, disclosed presence and communication, modeled cultural responsiveness, and fostered cultural responsiveness among others. These findings also suggest ways that educational leaders can demonstrate culturally responsive school leadership practices.

To elaborate on culturally responsive school leadership with the aim to develop culturally responsive teachers, de Lourdes Viloria (2019) implemented an auto-ethnography employing the methods of memory work, stories, and note taking across a span of 12 years while a principal at Esperanza Elementary School in South Texas. The purpose was to highlight practices that helped her develop a culture of resistance. The findings revealed the leader upheld culturally responsive leadership practices with a high teacher retention rate of 98% across the 12-year period, which could be attributed to creating a culture of hope and understanding where students felt safe, loved, and respected due to positive teacher attitudes that created a culture of success. Additionally, the school collaboratively decided to dismantle pull-out classes for special-needs students, with instructional focus on the whole student. This act was a staple to the school, and teachers participated in daily decision-making processes. Finally, teachers were continually professionally developed through daily observations, having data meetings on progress monitoring with the principal, peer observations, and collecting weekly reading fluency levels in grades 1–5. De Lourdes Viloria (2019) concluded that through these practices, leaders can begin to promote teachers' professional and leadership development of culturally responsive practices, which directly relates to high educational attainment of marginalized students.

The findings from de Lourdes Viloria's (2019) study concluded that culturally responsive school leaders need to continually develop the skill sets of teachers towards cultural responsiveness. To effectively develop teachers, leaders need to implement professional development focused on coaching. Professional development has traditionally been conducted in short segments, such as in-service teaching days in August, but coaching ensures that professional development is sustained. Aguilar (2013) states "Coaching is a form of professional development that brings out the best in people, uncovers strengths and skills, builds effective teams, cultivates compassion, and builds emotionally resilient educators" (p. 6). Consistent professional development is a vital component to learning new skills and implementing new knowledge (Aguilar, 2013, 2020; Joyce & Showers, 2002). Through instructional coaching, culturally responsive and asset-based pedagogies can be prioritized.

Professional Development and Coaching

Professional development in schools originated in the 1980s and has often been associated with teacher in-service staff development. In 2002, as part of the No Child Left Behind Act under George Bush's presidency, schools felt an urgency to provide professional development that adapted teachers to the new Common Core Standards (DiPaola & Hoy, 2014). However, professional development has evolved, and effective professional development can take shape in different forms that vary from professional development that has typically taken place during August in-service teaching days. Dinham (2007) found that highly effective schools have principals who place a strong emphasis on student learning and teacher development in the form of professional learning. Darling-Hammond et al. (2009) defines professional development as "intensive,

ongoing, and connected to practice; focuses on the teaching and learning of specific academic content; is connected to other school initiatives; and builds strong working relationships among teachers" (p. 5).

One form of professional development to ensure that professional development is sustained is through coaching. The findings regarding social justice leadership and culturally responsive leadership show that extensive investment is required to help teachers promote these efforts in sustained professional development that will support transformation, the final focus on leadership theory in this section. Aguilar (2013) stated, "Coaching is a form of professional development that brings out the best in people, uncovers strengths and skills, builds effective teams, cultivates compassion, and builds emotionally resilient educators" (p. 6). Consistent professional development is a vital component to learning new skills and implementing new knowledge (Aguilar, 2013, 2020; Joyce & Showers, 2002). Through instructional coaching, culturally responsive and asset-based pedagogies can be prioritized.

Instructional coaching was first theorized in the 1980s. Joyce and Showers (1980) conducted a two-year study of the effective ways that new teachers acquire new skills and practice. They discovered that coaching was an effective ingredient for changing practice. Joyce and Showers (2002) then introduced the concept of peer coaching. Similarly, Knight (2011) remarked on the impact of instructional coaching in his analysis of impact schools, stating that instructional coaches mend the gap in teachers' implementation of professional development through intense focused support to do something about change.

Knight et al. (2018) employed a baseline study to evaluate the effectiveness of instructional coaching through the use of videotaping four instructional coaches who

collaborated with two participants each. The instructional coaches video-taped participants' classroom lessons, and then separately watched the lesson. After debriefing the videotape, a classroom goal was set. It was found that this instructional coaching model is associated with greater use of effective pedagogical practices and greater student engagement.

Fabiano et al. (2018) used a Classroom Strategies Assessment System (CSAS), a multimethod and multidimensional observation measure to investigate a teacher coaching approach that used formative assessment and visual performance feedback with 89 elementary teachers grades kindergarten through fifth grade, across 15 different schools. The coaching model targeted improvement in instructional and behavioral management. Teachers were put into two categories that included immediate coaching and waitlist control. Results concluded that teachers who were in the immediate coaching group improved significantly in behavior management, and other improvements were seen through coaching interventions that increased teachers' instructional strategies.

In sum, coaching is an effective form of professional development that progresses the learning and skills that new teachers acquire to make sure that they are retaining and implementing new learnings in the classroom (Fabiano et al., 2018; Joyce & Showers, 2002; Knight, 2011; Knight et al., 2018). When instructional coaching is effective, it can "do something about change" (Knight, 2011). With particular focus on coaching about issues of race and racism (Aguilar, 2020), schools may see considerable gains in equitable classroom practices when teachers analyze the impact of race and racism in coaching conversations about how their whiteness impacts classroom environments.

Social justice and culturally responsive school leadership competencies are necessary to understand inequity and prioritize a community-based approach that centers the voices and choices of students and families (Davis, 2002; Khalifa et al., 2016; Madhlangobe & Gordon, 2012; de Lourdes Viloria, 2019). However, given the unjust nature of the educational system, leaders must also possess the competencies of transformative leadership to overturn unjust systems and incorporate democratic schooling approaches.

Transformative Leadership

Promise, liberation, hope, empowerment, activism, risk, social justice, courage, and revolution are at the heart of transformative leadership (Shields, 2010). One cannot be a transformative leader without the roots of social justice and cultural responsiveness. To form democratic schools, a leader must possess a transformative mindset to change inequitable systems. Transformative leadership has evolved from transactional leadership (Odumeru & Ogbonna, 2013) to transformational leadership (Burns, 1978), to transformative leadership (Quantz et al., 1991; Shields, 2010; Shields & Hesbol, 2019).

The history of transformative leadership has entailed major shifting in leadership thought, beginning with transactional leadership (Burns, 1978; Odumeru & Ogbonna, 2013; Quantz et al., 1991). Transactional leadership focuses on the role of management and can also be referred to as managerial leadership. A transactional leader would be focused on the leader promoting compliance of their followers through both reward and punishment (Odumeru & Ogbonna, 2013). Transformational leadership is aimed at inspiring and motivating employees in order to achieve outcomes (Burns, 1978). It is not

simply enough to be transformational; leaders must be committed to challenging dominant narratives and systems in education (Shields, 2010).

Quantz et al. (1991) contend that transformative leadership is moral and political and requires understanding how the orientation to transformative leadership would affect the traditional bureaucratic way of schooling. There are five points to critical transformative leadership: schools are arenas of cultural politics, organizations must be based on democratic authority, transformative leaders should come from all levels of the organization, transformative leadership requires a language of critique and possibility, and leaders do not gather followers, but help promote conditions and discourse that cultivate more leaders. Shields and Hesbol (2019) posit that transformative leaders possess the eight tenets of a transformative leadership framework: deeply know themselves, one's organization, and one's community; include equitable approaches to both policy and practice; redistribute inequitable instances of power and balancing public and private good; make pedagogical changes that include an emphasis on democracy, emancipation, equity, and justice where students learn interdependence, interrelationships and become globally aware; and recognize that there will always involve pushback that takes courage to overcome. Relevant studies on transformative leadership are addressed below.

Cartagena and Slater (2022) used a case study design in one school district in Southern California that used transformative leadership to examine how school leadership promoted the advancement and sustainment of students of color in Advanced Placement (AP) courses. Through interviews of 15 educational leaders, findings revealed that transformative leaders promoted a shift in mindsets and were driven to create

meaningful change; nearly all the leaders had lived experiences with inequity; leaders were engaged in practices that instilled ownership; and lastly, they were grounded in the community. These characteristics led to the increase of participation and retention of students of color within AP courses, highlighting the impact that transformative leaders have on overturning unjust systems.

In addition to the increase in AP courses, transformative leaders have difficult conversations. Shields and Hesbol (2019) incorporated observations, interviews, and document analysis to understand the transformative beliefs and practices of three urban education school leaders, White, Latin@, and Black, from the Rocky Mountain West. The three leaders represented elementary, middle, and high school and had been specifically prepared at a local university to transform diverse, urban schools. Findings revealed all three leaders employed transformative leader initiatives, in addition to numerous actions that provided an increase in equity, democracy, and justice for students. These actions included conversations dealing with race, sexuality, and immigration. Transformative leaders must be able to have courageous conversations.

Courageous Conversations on Race

A crucial element to transformative leadership is the ability of the leader to prioritize and center conversations about race. In order to conduct professional development on race and understanding one's own racial identity, there must be an emphasis on breaking the silence (Caruthers, 2004, 2006; Fowler, 2016). A model that has been frequently used for professional development to break the silence on race has been Singleton and Linton's (2006) model of *Courageous Conversations about Race*. Having conversations about race is often seen as a taboo topic (Caruthers, 2004, 2006;

Fowler, 2016; Singleton & Hays, 2008; Tatum, 1992). Therefore, conversations about race require deliberate and intentional discussion to break the stigma, which is a direct act of transformative leadership. Courageous Conversations is a strategy for breaking down racial tensions and raising racism as a topic of discussion that allows those who possess knowledge on topics to have the opportunity to share it, and those who do not have the knowledge to learn and grow from the experience (Singleton & Hays, 2008). Under the framework of Courageous Conversations about Race, there are four agreements. The first agreement is to stay engaged. As participants engage in race talk, common patterns of disengagement can appear such as silence. This agreement seeks to engage with participants even when it gets uncomfortable. The second agreement is to expect to experience discomfort. It is important that participants know talking about race gets uncomfortable and one should expect it. The next agreement is to speak your truth. For meaningful conversations about race to exist, participants must be honest about their thoughts, feelings, and opinions. The last agreement is to expect and accept non-closure. Many participants want definitive answers, but conversations involving race often lack closure. Courageous Conversations becomes an ongoing discussion (Singleton & Hays, 2008). Race-talk can be an arduous task, but sustaining dialogues about race can happen when participants employ the four agreements (Fowler, 2016).

To highlight educators' experiences with engaging in courageous conversations, Coles-Ritchie and Smith (2017) directed a grounded theory study that used a critical race theory framework to explore how teachers engaged in race talk—or open discussion about race, social construction of race, and racism. By studying four elementary teachers who participated in the professional development, *Courageous Conversations*, four

126

themes were identified within two rounds of semi-structured interviews. The researchers analyzed data using critical race theory and discovered: a) all teachers had experiences with racism in elementary schools; b) lived racial experiences impacted teachers' approaches to conversations about race; c) spaces should be created for race conversations; and d) individuals must learn a "new language" (Coles-Ritchie & Smith, 2017, p. 172) to talk about race. Implications of findings concluded that future research is needed that involves pathways of professional development to transform the way educators talk about and expose race in schools.

To bridge the gap in race-conversations happening in schools, Fowler (2016) conducted a critical autoethnography with one Black principal's lived experience of having courageous conversations about race. Through attending Beyond Diversity Professional Development Seminars to learn to talk about race, this study was undertaken to present the intricacies and reflections of a Black female leader as she attempted to have courageous conversations with her almost all White staff in ways that engaged, sustained, and deepened interracial dialogue. By unpacking her own lived experiences, Fowler concluded that people of color engaging in courageous conversations about race cannot do it alone; they need White allies to break their silence and move toward actions. Throughout her experiences in exploring the protocol required of courageous conversations, many insights emerged that assisted her to recognize racial biases that she had overlooked in herself and others. Future research was recommended, including the need for more White educators to reflect about their experiences of deconstructing how power intersects with their teaching of students of color (Fowler, 2016).

Like Fowler's (2016) research, a study that turned the mirror inwards to interrogate one's own practice, Mansfield and Jean-Marie (2015) analyzed the works and practices of two secondary White principals that attempted to sustain dialogue about race and disrupt inequitable schooling practices. After analysis of the studies, which included leaders engaging in courageous conversations, it was concluded that leaders need to reflect and be consciously aware of their own biases, beliefs, and practices to create a more equitable schooling environment for students.

Conclusion

An educational leader with a critical consciousness of race recognizes that schooling for the most part, has not justly served students of color (Gay, 2000, 2002; Ladson-Billings & Tate, 1995; Paris, 2012; Paris & Alim, 2014). Various approaches to promote the conditions of schools that prioritize the well-being of students of color include adopting a democratic leadership philosophy in addition to possessing the approaches of social justice, culturally responsive, and transformative leadership. Without a critical consciousness of race, educators cannot live the tenets of these leadership stances in their work within schools.

Chapter 3 examined literature including enactments of whiteness, challenges and barriers to asset-based pedagogies, and school leadership. All these literature pieces are crucial for understanding the stories of White educators who have developed a critical consciousness of race. Chapter 4, Methodology, addresses the design of the study.

CHAPTER 4

METHODOLOGY

Absent a critical consciousness of race, White educators may interact in harmful ways with students of color (Haviland, 2008; Willey & Magee, 2018). Whiteness is upheld in our society as the norm, often unknowingly by some, and when whiteness is upheld as the one right way to do things, then white supremacy reigns (D. A. Bell, 1992; Decuir & Dixson, 2004; Ladson-Billings & Tate, 1995; Lewis, 2004; Omi & Winant, 1986; Warren & Coles, 2020). Educators may employ deficit narratives in their interactions with students of color (Ladson-Billings, 2006; Milner IV, 2012; Wang et al., 2021), suspend students of color at higher rates than White students (Giordano et al., 2021; Losen & Martinez, 2020), and prioritize hidden curriculum that centers whiteness (Alsubaie, 2015; Andarvazh et al., 2018; Thomas, 2019b). Additionally, educators may lack skill sets to be culturally responsive practitioners (Aguilar, 2020; Cruz et al., 2019; Gay 2002, 2010; Ladson-Billings, 1995, 2009; Paris, 2012; Paris & Alim, 2014), resulting in students of color engaging in low rigor as well as curricular and instructional activities that lack meaningful inclusion of who they are as students. I contend if White educators do not possess a critical consciousness of race and examine their practices of whiteness, they are likely to continually impose harm and deter the success of students of color.

Hence, the purpose of this study was to understand the phenomenon of White educators' experiences toward developing a critical consciousness of race. The research questions included:

1) What stories do White educators voice about the development of a critical

   consciousness of race? The sub-questions are:

   a) How do White educators define critical consciousness of race?

   b) What perceptions do White educators have about their pre-service

      preparation for exploring the critical consciousness of race?

2) What secret, sacred, and cover stories do White educators convey about

   personal and professional experiences for understanding critical consciousness

   of race? The sub-questions include:

   c) What types of stories do they disclose about their personal and

      professional   experiences related to the critical consciousness of race?

   d) What actions do they take in schools to eradicate inequities for students of

      color?

The most useful way to address these questions was through the use of qualitative

research; more specifically, employing a post-intentional phenomenological narrative

with heuristic inquiry. In the following sections, I start with the rationale for qualitative

research and a discussion of the three design elements, followed by the role of the

researcher. Next, the design of the study is presented with a description of the site,

sampling procedures, co-researchers, data collection and analysis, as well as management

of the data. I conclude with an examination of limitations, including validity, reliability,

and ethical considerations.

Rationale for Qualitative Research

Qualitative methodology as naturalistic inquiry is concerned with understanding

people's beliefs, experiences, attitudes, behaviors and interactions (Fossy et al., 2002;

Pathak et al., 2013; Patton, 2015). The use of qualitative research was best suited for this study as it provided ways to capture thick, rich, description of human experiences (Denzin, 1989; Geertz, 1973; Ponterotto, 2006). Ponterroto (2006) offers a working definition of thick description as it "refers to the researcher's task of both describing and interpreting observed social action (or behavior) within its particular context" (p. 543). Hence, a qualitative perspective allowed for an intimate portrayal of the co-researchers' lived experiences of the phenomenon of developing a critical consciousness of race. Esteban-Guitart and Moll (2014) explain lived experience as "the result of any transaction between people and the world, emphasizing the subjective significance of the situation on the person.…the subjective side of culture – mediates and organizes behaviors" (p. 33). In other words, lived experiences are intimately linked to the world views of individuals and their responses to culture.

Quantitative research differs from qualitative research in the fact this perspective or paradigm deals with objective measurement. Qualitative methodologies aim to give privilege to co-researchers' experiences and must ensure their voices and lived experiences are authentically represented (Fossey et al., 2002). Patton (2015) states that quantitative methodology requires the use of standard measurements to which participant responses can be confined to predetermine response categories with assigned numbers. In contrast, qualitative methodology facilitates fieldwork that is not constrained, but rather remains open and is more in depth based on the "researcher as instrument" (Patton, 2015, p. 57).

I was drawn to qualitative methodologies for this study because I was open to the possibilities of what I would find through my co-researchers' lived experiences. It was

131

my goal to expose myself as the co-researcher, the aim of heuristic inquiry as outlined later in this section, with shared stories of other White educators through thick description (Denzin, 1989; Geertz, 1973; Ponterotto, 2006). I begin the discussion of the design elements by first situating post-intentional phenomenology within the broader context of phenomenology.

Phenomenology

Using a phenomenological approach allows researchers to capture deeper meanings of an essence of a phenomenon by exploring or entering the worlds of individuals who have deeply experienced it (Burch, 1990; Mapp, 2008; Moustakas, 1994; Qutoshi, 2018). The phenomenon can be a problem, issue, or topic. According to Käufer and Chemero (2021), precursors towards phenomenology derived from Kant's critical philosophy, in addition to the rise of psychology. Phenomenology was viewed as a type of psychology, and Husserl called it descriptive psychology. While many contributions to phenomenology were made, Husserl is often associated with developing the first phenomenological approaches (Ricoeur, 1967). Since then, there have been various approaches of phenomenological research (Moustakas, 1990, 1994; Plager, 1994; Soule & Freeman, 2019; Vagle, 2014; Vagle & Hofsess, 2016; Valentine et al., 2018).

Transcendental (descriptive) phenomenology is grounded in Husserl's early work and is concerned with re-connecting science to human experiences (Husserl, 1970) through understanding the essence of the meaning of the experience for individuals. Hermeneutic (interpretive) phenomenology, attributed to Heidderger, asserts that phenomenology means something that shows itself and "to bring something to the light of day" (Valentine et al., 2018, p. 4). It acknowledges the complexities of people in the

132

world (Plager, 1994). It is often associated with the analysis of meaning in texts such as the Bible, as opposed to Husserl's approach, which focused on knowing with a level of consciousness. Post-intentional (post-structural) phenomenology (Vagle, 2014, 2018) gives attention to a "post-structural commitment to knowledge being partial and ever changing" (Vagle & Hofsess, 2015, p. 334). Post-intentional phenomenology was an appropriate approach as this study sought to deeply understand the phenomenon of developing a critical consciousness of race. This perspective allowed me to explore the process of White educators' lived experiences with race and critical consciousness as never complete.

Post-Intentional Phenomenology

Post-intentional phenomenology is concerned with centering the individual at the heart of the meaning (Vagle, 2014, 2018) and differs from other phenomenological methodologies in that it plays with differing theories, philosophies, and ideas to make sense of the phenomenon and reimagines it from the descriptive and interpretive split (Soule & Freeman, 2019; Vagle, 2014, 2018). Post-structural concepts recognize that people's knowing and understanding are fleeting and support phenomenology as a move towards political ends (Soule & Freeman, 2019).

Choosing a phenomenon requires that the researcher situate the phenomenon around a social issue (Vagle, 2014, 2018). Since this study was concerned with analyzing the development of a critical consciousness of race, the social issue that this study surrounded was race with particular emphasis on whiteness. This study centered on Vagle's (2018) approach:

- Identify a post-intentional phenomenon in context(s), around a social issue.

133

- Devise a clear yet flexible process for gathering phenomenological material appropriate for the phenomenon under investigation.
- Make a post-reflexion plan.[1]
- Explore the post-intentional phenomenon using theory, phenomenological material, and post-reflexions.
- Craft a text that engages the productions and provocations of the post-intentional phenomenon in context(s), around a social issue. (p. 139)

Vagle (2018) emphasizes that phenomenological research is not linear but rather a shifting and open process. One can especially follow this shifting process with the integration of the other two theoretical traditions of narrative inquiry and heuristics inquiry. I employed a design that used heuristic inquiry as a framework for the procedures of post-intentional phenomenology and narrative inquiry, more succinctly described in the data analysis section. I have delineated the design elements of post-intentional phenomenology. The subsequent sections discuss the other two perspectives. I begin with narrative to restory the data using heuristic inquiry as the framework.

Narrative Inquiry

The co-researchers for the research all had storied lives that connected to the phenomenon, and as such, I focused on narrative inquiry to understand lived human experience (Clandinin & Caine, 2012). Connelly and Clandinin (1990) claimed the use of narrative inquiry in educational research is based on humans as storytelling organisms; through their stories, they lead storied lives (p. 2). Narrative inquiry is tied closely to phenomenological research as data in the form of stories is used to explore the phenomenon of critical consciousness of race. When conducting narrative research, Savin-Baden and van Niekerk (2007) note important considerations:

- Listen to participants' stories

---

[1] Vagle (2018) uses a unique spelling of the word reflection. I use reflexion when referring to the process of post-intentional phenomenology.

- Acknowledge the mutual construction of the research relationship (both researchers and participant have a voice with which to tell their stories).
- Acknowledge that people are both living their stories in an ongoing experiential text and telling their stories in words as they reflect on life and explain themselves to others. (p. 463)

Complications with narrative inquiry include strong ethical considerations. Narrative inquirers are always amidst living and telling stories, so their inquiries are constantly situated in larger cultural, social, and institutional narratives (Clandinin, 2006; Clandinin & Caine, 2012; Connelly & Clandinin, 1990). Intertwining with human stories makes ethical matters ongoing through the research process. In addition to ethics, other critiques of narrative inquiry come from imagination and memory (Clandinin, 2006). An array of narrative data sources can combat these critiques, and as such, the notion of storytelling is a more complex process than is often assumed and much less subjective than critics believe (Savin-Baden & van Niekerk, 2007).

Human stories, therefore, "do not exist in a vacuum but are shaped by lifelong personal and community narratives" (p. 208). Bell (2002) states that narrative inquiry is rarely found in the form of a narrative; it is rather that humans make sense of their lives through the stories available to them. In this study, narratives took the form of a survey, interviews, and documents. Using the semi-structured interview approach of post-intentional phenomenology, journal prompts, and observations, co-researchers' narratives or how they make sense of the world, and the surrounding phenomenon were illuminated and restoried through data analysis. Clandinin and Connelly (1996) outlined an approach to navigate the professional landscape of teachers through an analysis of the types of stories they tell.

Connelly and Clandinin (2006) claim stories include stories of teachers, stories of schools, and school stories. It is through these stories that secret, sacred, and cover stories are revealed (Clandinin & Connelly, 1996); teachers reveal the dynamics of their personal and professional lives. As introduced in Chapter 1, these stories of their practices "are essentially secret ones. Furthermore, when secret lived stories are told, they are, for the most part, told to other teachers in other secret places" (p. 25). Teacher knowledge is often uncertain and tentative and illustrates their professional knowledge as reflective practitioners, with "teaching as inherently complex and problematic" (Berry & Forgasz, 2018, p. 237). Clandinin and Connelly (1996) assert that when teachers leave their classroom practices, they tell stories of schools that "portray themselves as experts, certain characters whose teacher stories fit within the acceptable range of the story of school being lived in the school" (p. 25). Their teacher practices are often at the behest of outside experts and reform agendas where they are introduced to new polices, practices, and initiatives that they are expected to adopt and implement. Even if teachers' stories are marginalized within the culture of schools, they "continue to practice and to sustain their teacher stories" (p. 25). Finally, sacred stories are the third type of stories teachers tell— school stories "in the out-of-classroom place on the landscape connected to the story of schools" (p. 28). Crites (1971) implies teachers' sense of selves and their worlds are shaped by the institutions in which they teach—the sacredness of school stories—what they are supposed to say about schools. This study followed the outline of two major narrative researcher approaches for understanding the lived experiences of the White teacher co-researchers of this study (Clandinin & Connelly, 1996, 2000; Connelly & Clandinin 1990, 2006).

The socio-cultural analysis approach was used with narrative analysis because "stories reflect culture, ideology, and socialization, they also provide insights to the political and historical climates impacting on the storyteller's lives" (Grbich, 2013, p. 221). Clandinin and Connelly (2000) describe narrative inquiry from a three-dimensional approach that consists of personal and social (interaction); past, present, future (continuity); and place (situation). Incorporating the personal and social (interaction), I analyzed the lived experiences of the co-researchers' stories and looked for commonalties and differences. Continuity or temporality supported past and present actions of each co-researcher's story. I looked for place or situation, precise locations in the co-researchers' settings that gave meaning to the narrative. In addition to narrative inquiry, this study incorporated a lens of heuristic inquiry.

Heuristic Inquiry

Moustakas (1990), the originator of heuristic research, explains the term heuristics originated from the Greek word heuriskein, meaning "to discover or to find" (p. 9). Sela-Smith (2002) describes his method as setting aside the objective nature of scientific research and forging a subjective form of research. She notices, "after analysis of his own work, and the work of his students, who were doing similar studies, he organized a systematic form for this kind of investigation that he called heuristic research" (p. 55). As a methodology of phenomenological inquiry, heuristic inquiry centers on the personal experiences of the researcher, who shares a common experience with the co-researchers of the study, allowing the researcher to use personal experiences and insights to make meaning of co-researchers' data (Creswell & Poth, 2018; Kenny, 2012; Moustakas, 1990, Patton, 2015). In short, heuristic inquiry focuses on intense human experiences, from the

points of view of the investigator and co-researchers (Douglass & Moustakas, 1985), who become co-researchers with the investigator. In this way, the method resembles the auto-ethnography aspects with attention to reflexivity and experience of the researcher as a major source of data (Kenny, 2012).

As a White woman studying race, it was important that I did not position myself as the other and absolve myself of whiteness. Therefore, it was critical to critique and analyze my experiences through heuristics to not further contribute to white supremacist notions of thinking that the internal work of understanding my racialized self is complete. I openly explored creative pathways of myself by discovering meaning that resides within my experiences of the phenomenon related to critical consciousness of race. Instead of losing myself in the experience, I sought to discover meaning of the experience and not separate myself from the individuals. This was where the nature of post-intentional phenomenology was significant to center co-researchers at the heart of the meaning (Vagle, 2014, 2018) with care to eliminate descriptive and interpretive splits (Soule & Freeman, 2019); individuals were kept whole. Hence, the procedures of heuristic inquiry were useful as an analysis framework for making meaning through the orderly processes of six phases outlined by Moustakas (1990) to avoid descriptive and interpretive splits: initial engagement, immersion, incubation, illumination, explication, and creative synthesis.

Initial engagement happens long before the research and initial inquiry becomes a burning question. Moustakas (1990) describes this phase as an inward process for connecting to the question about the phenomenon of interest. He states, "during the initial engagement, the investigator reaches inward for tacit awareness and knowledge, permits

intuition to run freely, and elucidates the context from which the question takes form and significance" (p. 27). Initial engagement entails emotional connections to a research question that may be shaped by earlier experiences with the phenomenon years before the research is undertaken.

Immersion allowed me to take the questions inside and fully immerse myself within them. Moustakas (1990) describes this phase: "the immersion process enables the researcher to come to be on intimate terms with the question—to live it and grow in knowledge and understanding of it" (p. 28). At this point, I remained fully with the research questions, living and experiencing them in various forms (Kenny, 2012; Moustakas,1990; Sela-Smith, 2002). The retreat from the inner experience to the outer world that stimulated questions regarding whiteness and the development of the critical consciousness of race are hallmarks of this phase (Kenny, 2012; Sela-Smith, 2002).

Incubation is integration of experiences with the co-researchers. Throughout the incubation phase, it was important for me to separate from questions and enter a period where the research took a backstage to other experiences. At this point, I disengaged from the deep focus on the research questions and the co-researchers (Moustakas, 1990). In this phase, I recognized retreating consists of engaging in unrelated activities (Kenny, 2012) which helped me gain new understanding of the data. Moustakas (1990) explains the value of this phase: "incubation process gives birth to a new understanding or perspective that reveals additional qualities of the phenomenon, or a vision of its unity" (p. 29).

Illumination involves deep introspection and replacing old ways of knowing. During this fourth phase, I expected to change my perspective of the inquiry (Kenny,

139

2012). Moustakas (1990) states "illumination opens the door to a new awareness, a modification of an old understanding, a synthesis of fragmented knowledge, or an altogether new discovery of something that has been present for some time yet beyond immediate awareness" (p. 30). I expected illumination to occur at "that moment when there is a breakthrough into conscious awareness of wholes and clustered wholes that form into themes inherent in the question [s]" (Sela-Smith, 2002, p. 67). In this instance the themes took the form of "lines of flight" (Vagle, 2018, p. 157), and I resisted "tying down lived experience and knowledge and expect that knowledge will take 'off' in ways that we [I] may not be able to anticipate" (p. 157). From a procedure perspective, the illumination phase was where analysis and interpretation allowed me to make meaning of the co-researchers' data coupled with my own experiences of the phenomenon. The data analysis process followed the process described by Vagle (2018) for semi-structured interviews, personal journals, and observations.

During explication, the fifth phase of heuristic inquiry, I deliberately gave attention to my own lived experiences with the phenomenon and experiences of my co-researchers. Moustakas (1990) states the purpose of this phase is to "fully examine what has awakened in consciousness, in order to understand its various layers of meaning" (p. 31), with attention to the tacit dimension of phase one. I focused on meaning that rises to the surface during the process, intentionally examining the "deep consciousness of the tacit dimension to examine various layers of meanings that have been disclosed" (Sela-Smith, 2002, p. 68). At this phase, I gave attention regarding how the stories should be told guided by the productions and provocations of the post-intentional phenomenon in context(s) of the social issue of critical consciousness of race.

I gave attention to focusing, indwelling, self-searching, and self-disclosure, elements of the immersion phase to form an understanding of the stories teachers tell. During this phase, it was also important for me to dialogue with others, especially outsiders regarding my plans to craft the stories.

Finally, creative synthesis emerges out of deep concentration, meditation and reflection to form a creative synthesis of the data with the intent to tell the story using post-intentional phenomenology (Moustakas, 1990; Patton, 2015; Vagle, 2018). At this juncture, I intimately familiarized myself with all the data, its qualities and themes that explicate the holistic meaning and detail of the experience of an awareness and understanding of the critical consciousness of race (Moustakas, 1990). Sela-Smith (2002) states the synthesis phase "tells the story that reveals some new whole that has been identified and experienced as a result of this union of the deep-unconscious and the waking consciousness and between the internal and the external" (p. 68). Creativity is the result of the blending of intuition and tacit knowledge. A sense of connection and transformation that takes place is authentic and cannot be fabricated "whether it is in the form of a dissertation, a painting, a book, a piece of music, a dance, a lecture, or anything else creative, there will be something that resonates deep agreement within the observer" (Sela-Smith, 2002, p. 69).

I have explained the nature of qualitative inquiry and my rationale for its selection as the major research perspective of the study. Each of the methodology approaches or traditions have been discussed and their integration using the framework of heuristic inquiry. Again, how each of these stages were used in the integration of the procedures of

post-intentional phenomenology and narrative inquiry were illustrated in the aforementioned section. A discussion of my positionality as the researcher follows.

Role of the Researcher

Squire et al. (2013) explain the role of researchers in qualitative inquiry as, "our positioning as researchers is not constant, and…each of us comes from somewhere, and our passions shift from time to time. What we think we know often becomes strange to us" (p. 7). Hence, my role as the researcher was to function as a participant as well as an observer, and the nature of the study required data collected by the researcher and co-researchers (Chesebro & Borisoff, 2007). Thus, in this study the participants were co-researchers (Douglass & Moustakas, 1985). It is important that I took note of personal experiences, biases, and assumptions I brought prior to the study.

I am White. I grew up in a small western Nebraska town and was raised on the idea of the "American Dream." I was told from a young age that if I just tried hard enough, the "American Dream" could be mine. Hailing from immigrants, cowboys, war vets, school teachers, and survivors of the Great Depression, there was a constant narrative to work hard, do good for others, be kind, and save your money. Racist comments happened when I was very young. I grew up with a lot of White folks with some Latin@ students in my school. I remember conversations with peers about where Latin@ families lived and the neighborhoods being labeled "scary." I also remember my seventh grade year when we were playing basketball and had one of the only Black girls in our school on our team and a White teammate whispered over to me—Black people smell weird.

As I progressed throughout high school, the "American Dream" was coming true! I worked so hard, and opportunity after opportunity just kept opening up to me. When I graduated from college, I wanted to do-good, work-hard, and create a benevolent image of myself that would get me applauded wherever I went, so I joined Teach for America. I was determined to serve my two years as a quick stop to boost my resume for law school. Little did I know that I was about to go through a racial awakening.

That summer, as the incoming corps and I were preparing to become teachers, I had my first Black mentors. It was the first time I had ever heard about the experience of being a person of color. I also learned about racism and what it meant to have white privilege. I was struck with complex emotions and not a lot of spaces to help me navigate—guilt, anger, defensiveness, and for the first time challenging the notion of the "American Dream." I then saw racism come full blast when outside one of the dormitories where we lived during our training, a noose was found in the trees. I watched the response of White leaders try to dismiss the whole situation. It was the first time I would ever participate in a protest, and I was shocked that no local or national news covered the event. However, my summer of training could not completely undo the years of whiteness that I had been surrounded with, and I, being the White savior that I was, thought that I could end racism by making sure my students got a great education. White saviorism was taking a full hold.

I went on to become a teacher who taught Black and Latin@ students how to comply because that's what I was taught was good practice, not understanding until years later the harm that my white supremacist practices caused my students. While I was trying to be a "savior" to my students, I hid my whiteness far down to avoid the

accountability that came with who I was. Around that time, I started dating my now husband, a Black man. Through dating him, my whiteness went on full blast. I began to notice everything– how many White friends versus friends of color I had, where I went to eat, where I went to church, what type of music I was surrounded with—White, White, White. I then began to notice the ways in which others reacted to who I was dating—oh, he's Black, he's so sexy. A family member asking—what color is he? Or, wow, your mixed-kids will be so cute. This proximity to Blackness quickly brought me into a new understanding of what it meant to be White, and the daily microaggressions that people of color face that belittle and exoticize their skin color.

With this new understanding, I went into a rage to challenge everyone on their racist thinking. I challenged the "American Dream" and how this idea is a facade for giving those with privilege the ability to ignore racial inequity. Since then, I have lost White friends and strained relationships with family members, instead of figuring out a way to invite them into the conversation. Currently, I take actions, and sometimes I reflect on my performative allyship. Sometimes, I move four steps forward in understanding whiteness and five steps back when I say a microaggression, or try to center my whiteness in a conversation. I still struggle when I have done something racist, because I do not want to appear racist. But these are the conversations that White people need to be having, and any White person who has a deeply internal commitment to continually developing a critical consciousness of race tells you that the process is never linear and this journey will never end. Through this work, I explored my whiteness and worked to be transformed through my own experiences as well as those of my co-researchers.

In addition to heuristic inquiry, the nature of post-intentional phenomenology positions me to be present with the backgrounds co-researchers brought to the study (Soule & Freeman, 2019; Vagle, 2018). While I conducted and wrote this study, I was cognizant of power dynamics at play given I am a White woman studying race and whiteness. I also admitted the knowledge I have accumulated about race has not been done in the absence of people of color, but rather could not have been possible without people of color. I was aware of previous experiences that led me to conduct this research, which included the gracious teachings of predominantly Black women and my proximity to blackness through an interracial marriage.

Additionally, I acknowledged and was present with my own experiences of coming to be and accepted and embraced the limitations that were and are still present within my knowledge and evolution (Vagle, 2018). This line of thinking, therefore, was present within the data and was recorded through self-reflective journaling as it related to the phenomenon.

An Afro-Latina education consultant, Dr. Angel Jones (2022), posted on social media a powerful quote: "People will follow a White activist but not the Black person they learned their activism from." By engaging in this research, I recognized a fine line existed regarding how this study may have contributed to white supremacy. My role as a researcher was not to discredit or take the spotlight from the many people of color who are doing this work, but rather give light to the ways we can collectively and more intimately understand the delays in development coming from White persons for racial justice work. Through this process it became my duty to name and acknowledge that my coming to know has and will always be attributed to people of color.

Additionally, in conducting a post-intentional phenomenological study, my role was to construct post-reflexion statements that included multiple wonderings:

- How does my own experience with the phenomenon shape my worldview of the study?
- How am I contributing to or dismantling white supremacy by conducting this study?
- How am I decentering my own whiteness throughout the course of the study?
- What preconceived thoughts, assumptions, beliefs, and biases am I bringing into this study?
- How does my racial identity influence my co-researchers?
- What are my blind spots, and how can I expose them throughout this study?

The analysis of the data involved a post-reflexion plan to include the above statements, significant to the creative synthesis of lines of flight for a holistic and philosophical analysis of multiple data (Vagle, 2018).

Design of the Study

The setting for the study took place in a Midwest community of a large metropolitan area. The history of the city remains impacted by White flight, despite attempts previously made to integrate the city's school systems (Caruthers, et al., 2022). In addition, charter schools have taken a domineering hold in the city, driving numbers of students away from the main public school. It is said that half of students attend surrounding charter schools. Hohle (2015) described the growth of charter schools in the Midwest city:

> In 2010, half of the…schools were closed due to declining enrollment caused in large part by the advent of public charter schools. Through neoliberal policies, the first charter schools began in 1998; as of August 2020, there were 20 charter schools in …, ranked fifth highest in the nation.…Since the discourse of race is silenced in neoliberalism, what is left are market-based problems proposed to be fixed by market-based solutions that mask racially segregated public life. (Hohle, 2015, p. 4, as cited in Caruthers et al., 2022)

146

While the co-researchers came from multiple school sites, the main public school district of the study has approximately 53% Black students and 28% Latin@ students, and 100% of students are eligible for free and reduced lunch (Department of Elementary and Secondary Education, 2021). The surrounding charter schools share similar demographics.

I selected this setting because it is where I lived and worked as an instructional coach. Like the demographics of the public school, my school shares similar demographics including an enrollment of students who are approximately 60% Black, 22% Latin@ and 100% qualify under free and reduced lunch. In 2019, the reading proficiency scores were 23.3%, and the math proficiency scores were 15.1%. The state average for test scores is 48.7% in reading and 41.9% in math comparatively (Department of Elementary and Secondary Education, 2021).

Co-Researchers and Sampling Technique

The co-researchers for this study were White educators, including teachers and educational leaders who served in schools predominantly populated by students of color. A criterion sampling technique was used with a focus on maximum variation. The objective of criterion sampling was to select co-researchers who met the predetermined criterion of importance (Palinkas et al., 2015). The criteria for this study included White educators who assumed a role in schools as a teacher or educational leader and worked in communities serving predominantly students of color. In addition they have developed a critical consciousness of race, which meant they act on behalf of students of color for academic, social, and behavior success in schools. To obtain access to individuals who met these criteria, I asked surrounding educational leaders to email co-researchers who

would best fit. Next, I asked co-researchers to complete a pre-vetting survey to ensure they met the criteria (see Appendix A). Examples of responses to these questions included that the co-researchers had an ability to talk about what whiteness meant to them, were consciously aware of how their identity differs from that of students of color, and how they addressed that in the classroom. They also were able to speak on race and white supremacy on a systems level and were able to talk about actions they have taken to combat systemic barriers.

In addition to employing criterion sampling, I incorporated maximum variation, defined as "determining in advance some criteria that differentiate the sites or co-researchers and then selecting sites or co-researchers that are quite different on the criteria" (Creswell & Poth, 2018, p. 325). This study aimed to obtain differentiation in educators who were in public or charter school, had a traditional or non-traditional education preparation program experience, were different genders, and comprised a mix of teachers and instructional leaders.

Data Collection

The data collection for the study included a pre-vetting survey as a form of a document, semi-structured interviews, and documents. Employing these three methods allowed for crystallization. Ellingson (2009) states that crystallization ensures an in-depth interpretation of the phenomenon, further described in the discussion of validity for this study. Using these three data sources supported deep exploration and analysis of the phenomenon of developing critical consciousness of race. Additionally, through heuristics, I shared insights into the phenomenon and provided critiques of self and

institutions as I analyzed the shared experiences with my co-researchers. Semi-structured interviews were the main data source of post-intentional phenomenology.

Semi-structured Interviews

Qualitative interviews are conducted when the researcher wants to gain in-depth knowledge about the questions and phenomenon being studied, with the goal to develop the most descriptive story possible using questions and probes throughout the process to expand on the lived experiences of co-researchers (deMarrais, 2004; Knapik, 2006; Moustakas, 1990; Patton, 2015). Interviews are also conducted as supplemental to that which cannot be observed and to better understand what has been observed (Patton, 2015). I was not able to observe what happened in the past, and interviews took me to different places in time based on the co-researchers' perspectives (Moustakas, 1990; Patton, 2015). While conducting interviews, I took special interest in an ethic of care, knowing that co-researchers were exposing vulnerable information about who they are and the constructs of race. Oftentimes, there is emphasis on the researcher and their understandings, but there is little attention paid to how the participant viewed the exchange (Knapik, 2006). With that being said, I focused on establishing relationships and trust with all co-researchers.

Interviews can take on a range of structured formats and usually entail the researcher recording the interview and taking handwritten notes, so the researcher can focus on the interview (Jamshed, 2014). Interviewing relies on mutual learning between those who are involved in the process and the researcher (Young et al., 2018). It is also an important way to understand the secret, cover, and sacred stories that teachers tell (Clandinin & Connelly, 1996). These were the personal stories that teachers told that may

change as their stories unfolded. Therefore, it was important for me to analyze all parts of the interview—what was said, moments of silence, non-verbal communication, and body language all helped with the analysis. It was important to my interpretation to maintain detailed field notes and memos throughout the process.

Each participant engaged in a one-hour interview that took the form of a semi-structured interview format. They additionally engaged in a second interview to review their submission of a document that they thought spoke to how they have attempted to combat white supremacy in practice. During the interviews, with the permission of the co-researchers I recorded the interview so I could go back for any clarifying information. I also transcribed interviews to aid in the data collecting process. The full interview guides are located in Appendix B and Appendix C.

Documents

Documents can take a wide range of forms (Bogdan & Biklen, 2007; Grant, 2018; Grbich, 2013; Zijlema et al., 2019), and Grbich (2013) states that any document that sheds light onto your research questions is acceptable. Grant (2018) concludes documents are types of content that transmit or store information. Documents can range from formal to informal. This study used journals as documents for the co-researchers, including myself.

Self-reflective journaling is an essential part of the heuristic process. As Grbich (2013) states: "This self-referential interrogatory process is both inwardly and outwardly reflected/refracted to the reader and is usually recorded in a diary form then re-presented" (p. 105). This process of self-reflective journaling pulls from personal memory. This retrospective remembering can take place in the context of someone's personal

environment (Zijlema et al., 2019). Therefore, I recorded personal memories that were associated with whiteness and my white identity. I also reflected on happenings in society, politics, books I read, and any other contextual factor to focus my reflection on societal and theoretical context. Lincoln and Guba (1985) state that reflective journaling includes the daily schedule and logistics of study, a personal diary to reflect and insights, and a methodological log with rationales for decisions.

In addition to my own self-reflective journaling, co-researchers wrote three journal entries. There was no length requirement or limit to these entries. The first journal entry topic was: How do you define whiteness as a culture? The second journal entry was: Describe a significant experience when you recognized whiteness within yourself. The third journal entry was: Describe what it looks like to recognize whiteness and combat white supremacy. In addition to their journaling, participants filled out a pre-vetting survey and were asked to submit a lesson plan, building-wide plan, or something of the like that spoke to how they have attempted to combat white supremacy in practice. I used an online, protected, survey software to hold the journal entries from each participant in addition to their documents. Each journal entry and document were securely protected.

Data Management Process

To ensure the confidentiality of my co-researchers, the journals, survey and documents were downloaded and saved with a password-protected flash drive and will be kept for seven years. For the interviews, I digitally recorded each with the permission of the co-researchers. These will also be saved to a password-locked flash drive for seven

151

years, which is consistent with IRB guidelines. Printed transcripts will be destroyed immediately upon dissertation approval.

Data Analysis

As previously described in the section on heuristic inquiry, each of the methodology approaches or traditions were integrated for analysis using heuristic inquiry as a framework. The procedures of post-intentional phenomenology and narrative inquiry are repeated here for the focus of the data analysis process related to exploring White educators' development of a critical consciousness of race. Vagle (2018) describes these as:

1. Identify a post-intentional phenomenon in context(s), around a social issue.
2. Devise a clear yet flexible process for gathering phenomenological material appropriate for the phenomenon under investigation.
3. Make a post-reflexion plan.
4. Explore the post-intentional phenomenon using theory, phenomenological material, and post-reflexions.
5. Craft a text that engages the productions and provocations of the post-intentional phenomenon in context(s), around a social issue. (p. 139)

Each of the five procedures are outlined in the phases of heuristic inquiry, including initial engagement, immersion, incubation, illumination, explication, and creative synthesis.

Initial Engagement

Before the study began, I thought deeply about what it meant to be a White educator working with students of color. I have continually dug deeper into my critical consciousness of race. As my awareness heightened, I noticed my own inactions and those of others around me and our failure to combat white supremacy, I became fixated on Component #1: Identifying a Post-Intentional Phenomenon in Context(s), around a

Social Issue and how this could become an emphasis of my dissertation research —I stepped out of my comfort zone.

To identify a post-intentional phenomenon, Vagle (2018) suggests being clear about the research problem. It is clear to me that educators may not have developed a critical consciousness of race, which poses barriers to the success of students of color in schools. Therefore, the phenomenon of the study was the development of a critical consciousness of race. Next, he suggests the importance of situating the problem within a partial review of the literature, identifying theories to be used for thinking and reflecting on the phenomenon. For this study, I chose to focus on the theories of critical race theory and critical whiteness studies, in addition to exploring literature on asset-based pedagogical approaches, and democratic school leadership. Relevant theories, concepts, and empirical studies in these areas allowed me to think with differing theories, philosophies, and ideas (Soule & Freeman, 2019; Vagle, 2018; Valentine et al., 2018) on the unit of analysis of the study. Through the analysis of the phenomenon related to co-researchers' lived experiences in schools, deeper insight can be gained around how a critical consciousness of race is developed.

Immersion

To devise component 2, a Clear Yet Flexible Process for Gathering Phenomenological Material Appropriate for the Phenomenon Under Investigation, I immersed myself with the questions of the study and the experiences of co-researchers. As noted, I shared the same interest in developing a critical consciousness of race as those I was studying. It was important for me to select phenomenological material and provide a convincing rationale for the study by exploring the literature guided by the

research questions. To write post-intentional phenomenological questions, I began by reading and studying empirical studies related to the phenomenon in multiple and varied contexts (Vagle, 2018). While I found limited literature in the area, the study, rooted in social change and conducted in varied contexts of multiple school sites, contributed to the landscape of teachers' professional knowledge (Clandinin & Connelly, 1996). To perform a post-intentional phenomenological study, the exploration of the phenomenon must have the intention of affecting social change, be it granular or of larger scale (Vagle, 2018). Finally, the co-researchers are targeted and research questions are developed. Vagle (2018) states, "list each research question, primary and/or secondary, and then identify which source(s) you will use to address each question" (p. 152). These are outlined in the Table 1.

Table 1

Research Questions & Data Sources

Central Research Questions	Sub-questions	Data Source
What stories do White educators tell about the phenomenon of developing a critical consciousness of race?	How do White educators define critical consciousness of race?	Transcripts from interviews Field notes from observations Self-reflective journals
What secret, sacred, and cover stories do White educators convey about personal and professional experiences for understanding critical consciousness of race?	What types of stories do they disclose about their personal and professional experiences related to the critical consciousness of race?	Transcripts from interviews Field notes from observations Self-reflective journals
	What actions do they take in schools to eradicate inequities for students of color?	Transcripts from interviews Field notes from observations Self-reflective journals

Vagle (2018) notes that in post-intentional phenomenological research, "one is not finding the essences or describing themes but exploring how the phenomenon might take shape" (p. 150). To capture the phenomenon of developing a critical consciousness of race, I focused on using a pre-vetting survey and semi-structured interviews and capturing lived experiences through documents. By employing all three qualitative data gathering techniques, I gained a holistic picture of understanding race and critical consciousness as well as situating the phenomenon in practice.

Incubation

Having shared the experience of being a White educator with a focus on developing a critical consciousness of race with co-researchers means I remained open-minded and learned from the experiences of my co-researchers throughout the study. This is the focus of Component #3: Make a Post-Reflexion Plan

Vagle (2018) states the plan is about embracing prior experiences and knowledge about the phenomenon rather than setting it aside. It is about exploring how prior knowledge shapes and plays a part in the phenomenon of the study. This post-reflexion happens before, during, and after the study. To create a post-reflexion journal, I kept a journal before and throughout the course of the study. In addition to meeting the requirements of the post-reflexion plan, the journal also connected to the heuristic components of the study. Vagle (2018) also suggests using a journal to "vent, scream, laugh, and celebrate" (p. 155). After creating a post-reflexion journal, the next step is to write an "initial post-reflexion statement." In the very early stages of this research, I created initial post-reflexion statements. These statements included my positionality as a researcher, "initial statements that focus on your personal beliefs and perspectives, but

155

also what frames your perspectives, beliefs, and perceptions" (p. 155). This helped to identify the frames through which I made connections or disconnections, assumptions, and bottom lines (Vagle, 2018). Throughout the research process, I continually post-reflexed and analyzed the phenomenological material.

Illumination

In this phase, I used a self-reflective journal to develop component 4: Explore the Post-intentional Phenomenon Using Theory, Phenomenological Material, and Post-reflexions. This component helped me capture new meanings related to my ways of knowing. Through these new understandings, I examined the shared experiences that I had with my co-researchers. My task was, as Vagle (2018) asserts, to deconstruct the whole which requires employing "lines of flight" (Vagle, 2018, p. 157). When researchers employ lines of flight, they "resist tying down lived experience and knowledge. It assumes that knowledge takes 'off' in ways that we may not be able to anticipate" (Vagle, p. 157). Next, I applied the lines of flight and in parallel with theory, followed by the analysis of my post-reflexions. I analyzed co-researchers' lines of flight to understand the shared similarities between our stories. To maintain the validity of the process, it was important for me to also apply member checking shared in the Limitations, Including Validity, Reliability, and Ethical Considerations' section.

Explication

Explication of the heuristic inquiry framework assisted in the application of component 5, as expressed by Vagle (2018): Craft a Text that Engages the Productions and Provocations of the Post-intentional Phenomenon in Context(s). Additionally, this component involved addressing the social issue expressed in the problem statement. In

156

concert with the illumination phase, explication required that I perform a deep introspection of my life through self-reflection, an inner process. It also required examining shared experiences with co-researchers.

Vagle (2018) states that at this stage of the process, "you are free to play with form, bringing all that you have from the phenomenological material, your post-reflexion journal, and theories to bear" (p. 160). Moreover, Vagle (2018) explains that during this stage, the researcher is looking for provocations. This may be one line in an interview that "ignites something about the phenomenon" (p. 160). A production is how the phenomenon is being shaped over time. During the analysis, I explored productions and provocations, and how these produce social change. I coded the data and identified lines of flight in co-researchers' data (Vagle, 2018).

Creative Synthesis

Creative synthesis involved pulling all the data together to gather themes or lines of flight in co-researchers' lived experiences. This is where narrative analysis with attention to the role of social and cultural analysis of stories (Grbich, 2013) took place, and the three-dimensional process of narrative analysis (process) was used to restory the data through personal and social (interaction); past, present, future (continuity); and place (situation). This process combined with social and cultural analysis was used to re-story the data, incorporating all data sources for co-researchers that related to their secret, sacred, and cover stories of developing a critical consciousness of race, guided by the post-reflexion plan.

Vagle (2018)'s post-reflexion plan, considered in all phases of the study, is applied explicitly in stage three of post-intentional phenomenology and throughout stages

four and five, the focus of data analysis, and through creative synthesis—putting the story together through lines of flight. After the data were collected, I read through all of the co-researchers' journals, observations, and interviews, and restoried the data (Connelly & Clandinin, 1990). I then did a line-by-line coding of the materials. Vagle (2018) states that no more than one line-by-line reading is necessary. Next, I deconstructed the whole of the phenomenological material. This is where Vagle (2018) explains the nature of chasing lines of flight. To illustrate finding lines of flight, I have laid out post-intentional data analysis for this process:

➡️Noticing #1: Actively Look for Ways that Knowledge Takes off
- Assumes that knowledge takes off, and is not tied down by lived experiences
- The researcher must consistently look at a part-whole-part analysis
- Note what does not seem to fit. What might be learned about the phenomenon if the researcher follows a mis-fit idea?
- Notice how our body responds to the data (Vagle, 2018, p. 157)

➡️Noticing #2: Distinguish Lines of Flight from Other Lines Operating on Us and the Phenomenon
- Where might I have retreated to either/or thinking?
- Where might I appear "certain" of what something means?
- Where might I have extended to something creative and intriguing, but then backed off to something a bit more safe?
- Where might I appear "uncertain" of what something means? (Vagle, 2018, p. 158)

After working elements of noticing for chasing lines of flight, I thought about how they related to the theories and literature. This helped pinpoint lines of flight with data (Vagle 2014, 2018). During this stage, I remained open to additional theory that shaped the lines of flight.

For every data source, I revisited the initial post-reflexion statement. My post-reflexion statement as described in the Role of the Researcher included several questions,

revisited here, that I posed regarding maintaining the procedures of post-intentional phenomenology. How does my own experience with the phenomenon shape my worldview of the study? How am I contributing to or dismantling white supremacy by conducting this study? How am I decentering my own whiteness and throughout the course of the study?

Finally, there were limitations of the study as well as issues of validity, reliability, and ethical considerations. No study is perfect; however, I must illuminate how limitations were addressed. Validity and reliability are key considerations in both qualitative and quantitative research but are conceptualized in different ways in qualitative inquiry. Ethical considerations that incorporate principles to protect and respect human subjects must be adhered to in qualitative inquiry.

Limitations, Validity, Reliability, and Ethical Considerations

Limitations

This study was highly personal to me. My positionality as a White woman seeking to understand whiteness came with an automatic understanding that I possess biases and limitations that may have affected the interpretation of data. To combat these, I developed a rigorous analysis of the literature and a deep introspection into the contours of my life (Poulos, 2021). Talking about race as a White woman is a fine line. On one hand, White people need to do internal examinations of how their actions are harmful towards the pursuit of racial equity. On the other hand, many would say this work should be done by people of color and to not center the voices of White people. I view both perspectives as significant and serious. I also recognize this as bias towards the study. However, the goal is not to eliminate bias in a study but understand how a researcher's

159

values and expectations may influence the study (Maxwell, 2005). I journaled my thoughts and perceptions and maintained closeness with critical friends, including the chair of my committee.

Validity and Reliability

Validity involves the process of moving back and forth between analyses and interpretations (Patton, 2015) and asking: How can I be wrong? This process leads to validity or truthfulness of the data through inquiry-generated synthesis and creative insight (Patton, 2015). Lincoln and Guba (1985) reveal that "since there can be no validity without reliability, a demonstration of the former is sufficient to establish the latter" (p. 316). Therefore, one cannot have reliability without validity. Vagle (2018) states that validity is about using frames to clarify what is being seen. Reliability is the trustworthiness of the data throughout the research process. Noble and Smith (2015) explain that reliability is the consistency of the research methods and should contain a "decision trail" (p. 2) where the researcher's decisions are clearly laid out and easily replicated by independent researchers conducting a similar study.

The approaches used to combat validity were thick description, crystallization, and member checking. I also revisited "the facts, feelings, experiences, and values of beliefs collected and interpreted" (Cho & Trent, 2006, p. 321). Thick description was a vital component of reporting and documenting the findings of this study and gave an in-depth description of factors from educators who supported the validity of the study (Creswell & Poth, 2018; Denzin, 1989; Geertz, 1973; Ponterotto, 2006). Ellingson's (2009) notion of crystallization gives an even more in-depth interpretation of the phenomenon, which includes representation through various forms of methods and

interpretations. The use of heuristics also positioned the participants as co-researchers of the study (Moustakas, 1990). Using heuristics allowed me to document experiences throughout the study, which could then be checked and analyzed with co-researchers for potential bias. Member checking involved allowing co-researchers to check transcriptions of their data for accuracy or to make changes; it also involved allowing co-researchers to check the way in which the data and their narrative accounts were interpreted (Creswell & Miller, 2000). Data were regularly revisited to ensure accurate representation and the meaningfulness of the narrative interpretation (Carlson, 2010). To maintain reliability, all of my processes were outlined and artifacts attached so that the process was easily understood. I provided the utmost transparency in every step of the process.

Ethical Considerations

In 1974, the National Commission for the Protection of Human Agency was formed to outline the basic principles of ethical research. By 1976, the Belmont Report was created (Office for Human Research Protections, 2021). This report outlines ethical principles that need to be properly implemented when conducting human research. Those principles are respect for persons, beneficence, and justice. The first principle, respect for persons, requires that co-researchers are treated as autonomous agents and the rights of persons be protected. In order to uphold this principle, I provided all co-researchers with information about the research project, gain informed consent, and voiced that a participant could withdraw from the study at any point and their involvement was completely voluntary. The second principle, beneficence, ensures that no harm is done to co-researchers. To uphold this principle, participants chose their pseudonyms. Additionally, locations and other data were de-identified. This ensured that no data were

traceable back to a participant. The final principle, justice, requires that throughout the study all co-researchers are treated fairly and equally. To uphold this principle, all of the co-researchers were treated equally throughout the process of the study and no persons benefited versus another.

In addition to following the principles of the Belmont Report, I took the Collaborative Institutional Training Initiative (CITI) courses which assisted me with working with human subjects and protecting their rights under the Institutional Review Board (IRB) protocols. Once I completed the CITI exam, I sought to obtain approval of the study from the IRB. The Social Sciences Institutional Review Board is mandated by the National Research Act, and permission must be obtained from members of the IRB in order to conduct a study on human participants. After obtaining approval, I began the recruitment process and implemented sampling procedures.

Chapter Summary

In this chapter, I provided an overview of the research study and the rationale for the selection of qualitative inquiry and included the summary of methodologies including Post-Intentional Phenomenology, Narrative Inquiry, and Heuristic Inquiry followed by my role as the researcher. I highlighted my positionality for the study and ways to pay homage to people of color who have stimulated much of my learning and insights about race and critical consciousness. My positionality also included statements required for a post-reflexion plan to maintain authenticity of the study. I then outlined the design of the study including demographics of the setting, sampling plan for selecting co-researchers, and the data collection approach. The data analysis process was outlined with connection to the methodologies. Finally, limitations, validity, reliability, and ethical considerations

were described. Chapter 5 highlights the findings and conclusions, followed by Chapter

6, which provides implications of the study in addition to areas for future research.

CHAPTER 5

FINDINGS

Many White educators, including teachers, instructional coaches, and administrators have not had professional development to develop a critical consciousness of race. The purpose of this post-intentional phenomenological (Vagle, 2018) narrative (Clandinin & Connelly, 2000) with heuristic inquiry (Moustakas, 1990) study was to explore the phenomenon of White educators who have developed a critical consciousness of race. To aid participant stories, previous chapters outlined the theory and literature that helped inform the analysis of the data. The theories included critical race theory (D. A. Bell, 1980, 1992; Crenshaw, 1988; Delgado, 1989; Harris, 1993), critical whiteness studies (Delgado & Stefancic, 2013; Harris, 1993; Kivel, 1996; Leonardo, 2004; Lynch, 2018; MyIntyre, 1997; Picower, 2009, 2021) and asset-based pedagogies (Gay, 2000, 2010; Ladson-Billings, 1994; Paris 2012; Paris & Alim, 2014), with the accompanying literature surrounding enactments of whiteness, challenges and barriers to asset-based pedagogies, and school leadership.

White educators, working in schools with predominantly students of color, with limited development of a critical consciousness of race are likely to present barriers to students of color finding success in America's classrooms.

My research questions were:

1) What stories do White educators voice about the development of a critical consciousness of race? The sub-questions are:

    a) How do White educators define critical consciousness of race?

b) What perceptions do White educators have about their pre-service preparation for exploring the critical consciousness of race?

2) What secret, sacred, and cover stories do White educators convey about personal and professional experiences for understanding critical consciousness of race? The sub-questions include:

a) What types of stories do they disclose about their personal and professional experiences related to the critical consciousness of race?

b) What actions do they take in schools to eradicate inequities for students of color?

Six participants participated in the study, all identifying as White. One participant was a senior director of teaching and learning, another participant was a middle school instructional coach, and four participants were teachers: a high school math teacher, an English as a Second Language teacher, a first-grade teacher, and a kindergarten teacher. Two of the participants were male and four were female. Five out of the six were non-traditionally certified teachers—they did not receive an undergraduate degree in teaching. The variety of experiences provided a plethora of stories that allowed for a rich understanding of the development of a critical consciousness of race and how this construct plays out in PK-12 schools.

In rendering participants' stories, I capitalized the "W" in White to emphasize the importance of naming White as a race and not allowing White people to sit out of race conversations (Thúy Nguyễn & Pendleton, 2020). I did not capitalize the "w" in white supremacy as it is not an identity, but rather a socially constructed idea of dominancy. As I developed narratives, I was mindful of the way participants portrayed their stories, and,

in many instances, participants did not capitalize the "W" of White in their written entries, so I left those as they were. Interviews are my written words from participants' oral renderings, and I capitalized White in those instances.

Participants completed a pre-vetting survey, an initial interview, a document submission that they believed spoke to how they attempt to combat white supremacy, and a follow-up interview to debrief the document. The interviews were conducted in-person or through Zoom and were recorded. Having the data recorded allowed me to revisit participant responses to develop an understanding of participants' lines of flights. Overall, the total time participants spent was approximately three hours. I spent countless hours interviewing, memoing, transcribing, writing post-reflexions, reading, re-reading, and coding data from October 2022 to March 2023. Spending time critically reflecting on the data comprised a large amount of time which aided the validity and reliability of the study. I carefully considered the ethical behavior of working with these teachers who trusted me with their stories.

Validity, Reliability and Ethics of the Study

To ensure the validity of the study, I employed three approaches which included the use of thick description, crystallization and member checking. Thick description was used to report and document the findings from participants to provide a more detailed and thorough account of participants' stories (Creswell & Poth, 2018; Denzin, 1989; Geertz, 1973; Ponterotto, 2006). Crystallization involved using different data sources to interpret the phenomenon (Ellingson, 2009), which was achieved through the use of a pre-vetting survey, two semi-structures interviews, journal entries, and a document submission. Lastly, I employed member checking and met with my chair and another member of my

committee as critical friends to analyze and interpret the data. In addition, I asked my co-researchers to check the way in which their data were interpreted through narrative accounts (Creswell & Miller, 2000). Due to the nature of data collection, I was able to continually revisit the data to capture participant lines of flight as well as the narrative interpretation (Carlson, 2010). The participants of this study entrusted me with their vulnerability in telling secret, sacred, and cover stories; and thus, I had to find a balance between sharing snippets of their stories and being fully aware that their stories did not begin at the time of our interviews, which is an important aspect of post-intentional research. I had to consider the beginning of their stories to interpret lines of flights, or where the participants' stories take off to capture the holistic rendering of the critical consciousness of race in their lives (Vagle, 2018). The reliability of the study was supported through consistently detailing the order of events that took place (Noble & Smith, 2015), which supported the transferability of the study to similar settings (Maxwell, 2013). To ensure confidentiality, each participant chose their own pseudonym, and I de-identified any information that could be traced back to the co-researchers and their geographic locations. All participants were provided information about the research project, had the option to withdraw at any point, and were able to read over their narrative accounts to ensure accuracy.

Reflections about the Process

Throughout the process of hearing participants' stories, I sought to understand their lines of flight, captured through memoing my interpretations of their stories. In doing so, I noticed commonalities and differences in their lived experiences. I captured participants' interviews moments when they seemed confident talking about their

developments of critical consciousness of race, and times when participants shared, but there was a quietness in their responses. I was compelled during these moments to further explore emotional elements which supported reflexivity. Listening to moments when stories ebbed and flowed was part of my role as a post-intentional phenomenological researcher (Vagle, 2018), and I took note of how body language and expressions shifted.

At the beginning of this research, I set out to understand the experiences of White educators and their critical consciousness of race in hopes of interpreting how our educational systems could learn from these experiences to better prepare White educators entering PK-12 settings. It surprised me that I was personally and professionally transformed due to the participants being so forthcoming with their responses, which allowed me to be more honest with my own experiences as I took post-reflexion notes and used my voice through memoing as a part of heuristic inquiry.

Additionally, to gain access to participants, I was shocked by the number of non-traditional educators (those who were not traditionally certified) who volunteered for the study. My recruitment efforts reflect the makeup of my own personal network, and so the participants reflect these characteristics. Nevertheless, multiple traditionally certified educators took the pre-vetting survey, and their responses were not in line with having developed a critical consciousness of race as elements of their pre-service preparation.

In summary, I have outlined the nature of the study, the validity, reliability, ethics, and the reflection of the process. Next, I discuss the findings of the study, which include the participants' profiles and stories, participants' exploration of experiences, answering the research questions, and the conclusion of the chapter.

Participant Profiles and Lines of Flight

Participant 1: Daniel Wall

Daniel was a White, Jewish, male who grew up in a racially homogenous community of White people. In college, he had a general interest in social justice issues and human rights; however, teaching in PK-12 United States schools was not his plan. He thought about teaching abroad or working in nonprofits, but he did not have a clear reason as to why he got into education besides being recruited by Teach for America. He initially worked in public schools, but eventually worked in a "no excuse" charter school.

I took notes over this trend of neoliberalist tendencies which I found as a commonality across participant stories (E. Opara, personal journal, November 14, 2022). Neoliberalism is defined as deciding what should be taught in schools by viewing students as human capital to direct education through the lens of future earnings (Hastings, 2019). These practices can be seen at no-excuse charter schools where features include extended school days, a hyper-fixation on standardized testing, harsh discipline policies, and the prioritization of White middle-class norms of behavior (Kohli et al., 2017).

Over time, Daniel recognized what it means to be White and has since committed to a collectivist effort to overturn racially unjust practices and systems within schools. He prioritizes listening to and learning from people of color. He outlined these practices in his document that emphasized collectivist efforts in curriculum development. He has grappled with what it means to be Jewish and has come to recognize that even within that marginalization, he still benefits and upholds White supremacy and must continually work to combat its effects. I took notes in my post-reflexion about Daniel's ability to

reflect with intentionality the actions he is attempting in order to provide a more just

education for students of color (E. Opara, personal journal, November 14, 2022).

He currently serves at a director level position in a local high school working with

predominantly students of color. He wrote in his journal, "white supremacy is the belief

that white people are better than all other races. It is using whiteness as the norm or the

standard, and then judging anything different as worse." In his own personal journey of

developing a critical consciousness of race, Daniel wrote in a survey response:

> I've got plenty of examined and unexamined racial baggage that can impact the results for students…I have often experienced white privilege and its benefits, and my students mostly have not. They've likely sometimes been harmed by racism, where I've mostly not been. I also probably feel more culturally unmoored than do many of my students.

I perceived Daniel as exhausted by his whiteness, knowing he has to push forward to

undo harm, but with further understanding of his racialized identity, he seems a little

subdued by what it means to be White.

First Line of Flight: The White Bubble—Lack of Diversity Forms Racial Stereotypes

Over time, Daniel has become aware of his homogenous experiences growing up

in a White bubble, which means he was surrounded mostly by White people. Even with

few students of color attending his high school, Daniel noted it was evident the

discrepancies between White students being placed with him in his advanced placement

track versus students of color. This homogeneity resulted in Daniel developing racial

stereotypes over time. He distinctly recalled exoticizing Black athletes as superior beings:

> I was running track and running against another school and had mostly Black student athletes who were running against us and it is one of the first times I actively had a stereotype guide my understanding of who I was and who they were and White and Black people and athletic ability…The larger part, how was I

170

feeling, I think, then, at the time, was inadequacy of we are going to lose this race for sure, which was true, but the concern, in reflection, were the stereotypes that I held about Black people and athletic ability.

Daniel noted reflecting on this memory brings on a sad emptiness and hollowness about his White identity, and that this was one of the first experiences he can recall of realizing who he was racially. In my post-reflexion, I wrote about my experiences similar to Daniel's and how racial stereotypes, informed through media and images, shaped a worldview that became limited due to the White bubble in which I grew up. In middle school, I remember playing basketball and having the same thoughts, which were informed by my limited exposure to Black persons solely through media (E. Opara, personal journal, November 14, 2022).

Racial stereotypes form in early adolescent and Emdin (2012) remarks how "a wide array of black male images in media—music, movies, and television programs— take characteristics of Black culture, tie them to anti-school identities, violence and misogyny, and use them as forms of entertainment" (p. 14). This form of othering the Black athlete reduces the worth to a form of entertainment, as stated by Emdin (2012).

Second Line of Flight: Lack of Calling— *Why are You in Schools Anyway?*

As Daniel ventured into the world of education, with stereotypes in tow, he quickly stated that he did not have a strong calling to be a teacher or strong teacher preparation. Being recruited into teaching through Teach for America was the first time Daniel was not surrounded by a room full of White people. Teach for America is an alternative teaching route that places persons, regardless of major in college, in schools that serve predominantly low-income students of color, with a programmatic requirement

171

of two years. Participants receive development in the form of a summer institute and ongoing coaching and professional development.

The summer during a brief pre-service prior to entering the classroom, he was sharing stories with other Teach for America educators, and noticed that the people of color in his group had a compelling "why" as to why they were going to teach predominantly students of color in the inner-city, but Daniel remembered the feeling of discomfort and the awareness he had of his whiteness in that moment. He shared that in the classroom that first year, students of color could sense his lack of calling and wondered "why are you here, you don't look like us." In those early years of teaching, he felt "abundant discomfort" and needed to "come up with a reason for why I am here." Teach for America helped support Daniel in understanding race and his White identity, but it was a complicated relationship. He stated, "I am grateful and think there's a lot to be critical of."

I also am an alumnus of Teach for America and am currently benefiting from their alumni programming. Like Daniel, I learned a lot from Teach for America with guided development on understanding racism and my White identity; however, I critique the overall structure of the program and do not believe it adequately prepares educators to be as highly effective they can be on day one in the classroom. I believe their recruitment efforts communicate the neoliberalist idea of saviorism towards people of color through education, and the idea that you can make a difference in a short two-year commitment, reducing the prestige of the field of education.

Daniel referred back to Teach for America being the first time he was surrounded by people of color and experiencing that "discomfort and something I don't know how to

172

navigate was useful and an important set of experiences that sent [me] down a path of wanting to reflect more deeply about race." Daniel's emotions stemmed from societal conditioning which can result in not only discomfort, but resistance and denial (DiAngelo, 2018; Hossain, 2015; Picower, 2009, 2021; Steele, 2011; Tatum, 1992).

***Third Line of Flight: I am a Part of the Problem
and I have a Choice to do Better—You Can have
Close Proximity to Black People and Still be Racist***

I prompted Daniel to tell me about a time that he had been called racist, or did something racist that he did not want anyone to know about. I knew Daniel would share these stories because he understands the benefit to unlearning racism, but I noticed a shift in Daniel as he recalled these quiet stories, or stories that he does not readily admit. I noted in my post-reflexion, an exhausted recollection of experiences from which he has learned, but wishes he could alter (E. Opara, personal journal, November 14, 2022).

Daniel taught in a no-excuse charter school when he started out in education where the school used a demerit system that docked students' points when they were not following "the rules." As he was enforcing school policy and issuing a demerit to a Black student in a class of all Black students, the student called him racist:

> [I] felt a mix of things—doesn't feel good, but I think part of me was like well I don't know if I feel what you are saying is valid, but you may just be frustrated. At the time, I thought it was difficult to be biased based on race when everyone was Black, but I think I had to sit with that longer. I have given a number of student demerits in a lot of situations…Was there something about this time that made him feel this way and made him say that? But I think it is [racist] in reflecting on it more…I don't remember the exact situation, but I need to look at how and when I was giving demerits and behavior that warranted it or not.

I wrote in my post-reflexion that at this moment, Daniel had a choice. He could choose to recognize his part of being racist, or he could choose to deny his complicity. He made a

173

choice to prioritize the voice of his Black student and do deeper reflection as to what could have been racist about the incident. While he did not initially agree, he recognizes the importance of moving past emotion and listening to and learning from the voices of people of color, and the very important learning that proximity or relationships with people of color does not equal not-racist. This was due to his development of a critical consciousness of race (E. Opara, personal journal, November 14, 2022). Daniel recognized that working with predominantly all Black students, he could still implement and reinforce neoliberal accountability measures and ideology in schools, leading to barriers in enacting democratic school processes that liberate and empower all learners (Buras, 2015; Kohli et al., 2017; Shaker & Heilman, 2008).

Daniel shared another story in which he committed a microaggression towards a Black colleague. When asked if he had ever done something racist that he did not want anyone to know about, he replied:

> Sure. I have done plenty of racist things that at the time I was not trying to do or have that impact, but they definitely did. One that sticks out was tough, but important to hear from a Black colleague. It left a big impact on me and speaks to the power of things that I have done that leave a lasting memory. So, in this situation, he was new to school and I was saying hi and introduced myself to him–we were hiring for [a] history [teacher] and [a] para [professional]. I think what I said insinuated that he was the para but he was [the] history [teacher]. He told me about this years later. I had no recollection of this interaction. We had become a lot closer and did actually a full circle moment. We were doing a book club on that together and through discussion and building more trust, he was able to share that and the impact on him.

Racial microaggressions are "brief and commonplace daily verbal, behavioral, or environmental indignities, whether intentional or unintentional, that communicate hostile, derogatory, or negative racial slights and insults toward people of color" (Sue et al., 2007, p. 271). Daniel assumed in this situation that his Black colleague was in the position

174

requiring a lower level of educational attainment. After hearing about his racial

microaggression, Daniel listened to his colleague of color and did not become resistant,

but rather used it as a moment to propel forward in his racial consciousness. I also noted

in my post-reflexion that this colleague probably would have never opened up to Daniel

about this if trust had not been built between them. Without trust, White people can make

it feel unsafe for people of color to share given the array of emotional reactions that

White people can exhibit (E. Opara, personal journal, November 14, 2022).

Fourth Line of Flight: Moving Towards Action and Continual Learning—Combating White Supremacist Norms

Daniel is now at a point in his development that he recognizes that awareness of

his racialized self is not enough to combat White supremacy. He also has done extensive

work on understanding the intersectionality of his Jewish identity. Intersectionality was

important for Daniel to reckon with in order to grapple with how his Jewish and White

identity merge. I argue that understanding intersectionality is a critical part of developing

a critical consciousness of race because it allows an understanding of how identities

intersect and shape societal experiences (Crenshaw, 1989).

He now is taking action to attempt to combat white supremacy in his personal and

professional life. He stated:

> I would say in the classroom and in the schools–where I first started to move from
> reflection to action was looking as an English teacher at what I taught and getting
> student input on curriculum and getting more voices of people of color in front of
> students and talking about identity with students. At a school level, I worked at
> network level and led network level work on curriculum and curriculum for
> humanities particularly, who were stakeholders and the products they are now
> seeing, are much more of an inclusive process our team was proud of…Focusing
> on reflection in adult culture at school and network level through being a part of
> DEI [Diversity, Equity, and Inclusion] work at working level, leading team at that
> network, how we hired, who we hired and what we were looking for in that

175

process. Also reflecting on problematic practice, in the adult process and how it relates to students. In Montego schools, I had an individualistic mindset, and I have made the jump to a more collectivist–how can I be a part of groups to influence larger change? I think those are the changes I have made… Last thing—finding the niche as a White teacher coach and having the ability to work with other White teachers and take some of the load off of coaches of color and talk to them about what to do in class.

What Daniel is describing is a premise of democratic schools which center and co-create curriculum and learning experiences that center the voices of the community and the students (Collins et al., 2019; Friend & Caruthers, 2012). He also recognizes that combating white supremacy happens in and outside of the classroom:

> Outside of work there have been some activism pieces to address white supremacy. Conversations I have with family and friends to talk through things—questioning further or saying the impact those things have. A lot of conversations with friends and family are about racist jokes that they make. Whether it is about—people call things ghetto—but I have that conversation the most, and talk through the impact I have seen that have. I think just the biggest theme is racist jokes in general and larger conversations on race and part of something that is important, but more specific is jokes. I think that reception from family has changed over time. As I got more comfortable, still not super comfortable, the conversations have gotten easier to have, the more I have done them. I don't know if it's because family and friends are more receptive or if I am more willing to forge ahead. Before it would take a week [to have a conversation], I had a lot of fear. Now, overall receptive.

Daniel recognized that the work he does also starts at the dinner table and when he hears racist remarks, it is his responsibility to call people out and call people into unlearning their harmful rhetoric. Saad (2020) asserts the three most important places for White people to start when doing work to combat white supremacy are: always starting with self, and individual work of combating white supremacy; impact those you are in close proximity with; and look at systems and establish accountability for what is not working. All three are elements that Daniel is exhibiting in his work to attempt to combat White supremacy.

176

Participant 2: June

June is a White female who grew up in a city that was predominantly White and the product of White flight from New York City. After high school, she attended a predominantly White institution and thought of herself to be in a marginalized group because she was a woman and her dad was an immigrant from France. As her worldview expanded with the exposure to a college course that analyzed Asian men and intersectionality, she began to recognize privilege and what it meant to be White. During college, she was recruited to join the Peace Corps and Teach for America, two programs that she questioned:

> Why did I get into Teach for America? [Because the program says] let's find people that have never failed at anything in their life. Really hard workers, check all the boxes…to be recruited for TFA or Peace Corps, you have had a lot of privileges.

She chose to join Teach for America because she studied psych and neuro[psych] and she thought it might be of use. During her time in the classroom, she adopted one of her students of color through the foster care system. Because of this experience, she reflected on the brokenness of the whole system. I noted in my post-reflexion notes that I could tell that June grapples with the reality of being a White mother to a child of color, and makes it a part of her responsibility to take her child to visit his relatives monthly and maintain an open relationship.

June is currently in her 12th year teaching elementary school and working with predominantly students of color. Throughout her time, she has developed a critical consciousness of race through various experiences that led to a deeper state of understanding and action. In her journal entry she defined whiteness as:

177

A system of privilege and marginalizing others, othering people who do not pass as white. Whiteness is problematic because it ends up being the default. It encompasses racial identities, holidays celebrated, religion, clothing/headscarves, jewelry/body decoration.

She is now committed to working against white supremacy as she stated in her survey through "de-centering my own white lived experiences, and figuring out ways to amplify other voices."

June was my most reflective participant. She brought forth complete candor and honesty, highlighting where she has fallen short in her journey and displaying a commitment to unlearning her white supremacist ways for the rest of her life. I also noted June's paradox that she constantly faces in pushing forward in her work against white supremacy, even if she is not sure it is the right next step (E. Opara, personal journal, October 27, 2022). This point is where I related to June the most, constantly in a state of questioning whether I am pushing against white supremacy or if there is something that I am missing that is causing me to actually uphold it. However, I have not let this derail my forward progress.

First Line of Flight: The White Bubble—Skin Colored Crayons

June reflected on her experiences growing up and through college being surrounded by almost all White people. She did realize she was White until an experience in high school. During that time, she asked her teacher for a skin-colored crayon and the "High school teacher was like, 'skin color? Do you mean the color of your skin? Do you mean beige?'" June began to question herself, asking, "What is skin color? What does that mean to me that I said skin color? I felt mortified, embarrassed." However, she followed those thoughts with:

178

But, hello, skin color works with me here. I had an underlying chagrin. In my
head [I thought] why was he not grasping this? [Also] No kids were saying don't
you know not all kids have the same skin color? I assumed this was the norm for
them also.

Like June, it was not until my adulthood that I considered whiteness as the norm.

At 22, a person brought awareness to me about Band-Aids (at the time) only being made

in beige to represent the White skin tone. This aligns with Picower's (2021) definition of

whiteness that even unconsciously, whiteness can be upheld as the norm, which

contributes to white supremacist thinking. In this case, upholding even seemingly

miniscule items such as crayons or Band-Aids, which in the grand scheme of things are

not so miniscule at all, but rather contribute to the normativity of whiteness (E. Opara,

personal journal, October 27, 2022). It makes me think about the age at which Band-Aids

and crayons are introduced to humans, which is usually in adolescence. If teachers only

offer beige Band-Aids, or use the language of skin color crayons and only offer yet again

a beige color, they are communicating to children that whiteness is superior (E. Opara,

personal journal, October 27, 2022), and upholding a hidden curriculum of whiteness

(Alsubaie, 2015; Andarvazh et al., 2018; Thomas, 2019b). Hidden curriculum is defined

as, "the unspoken, or implicit values, behaviors, procedures, and norms that exist in an

educational setting" (Alsubaie, 2015, p. 125). I imagine this can lead to early exposure to

racial bias that everyone internalizes, which was represented in studies such as the dolls

test (Clark & Clark, 1947).

Second Line of Flight: Lack of Calling—Trauma Porn

June was not drawn to teaching for teaching's sake. She has since critically

reflected that what she was really interested in was her own "white saviorism," or as

Leonardo (2013) states, "the White female teacher benevolently serves the nation through her good intentions of saving children of color" (p. 320). She was recruited to both Teach for America and the Peace Corps and claimed that to be recruited to these programs was to hold an immense amount of privilege. She critiques programmatic aspects of Teach for America where they use "trauma porn…gawking at poor Black and Brown folk." What June meant by this sentiment was using poor Black and Brown students as visual marketing tools intended to bring out strong emotional feelings from those viewing the images and hearing the stories that were told through deficit-based lenses. This form of gawking was used as a recruitment tool for teacher candidates that triggered feelings of white saviorism, or the strong need to save students of color. During her early teaching days, she talked about a new-found awareness that led to a discomfort with her whiteness:

> I noticed the white saviorism coming into play and it would be so embarrassing that I am trying to save people…There were tons of times that I was like man, I am one of those White people and that sucks. I suck. Even times that I want to be one of the good White people—[I] need to make sure people know that I am one of the good ones.

When June used the phrase "trauma porn," I asked her repeat what she said, to which she apologized and said, "Maybe that was too harsh." However, that phrase stuck with me in a really deep way, because throughout my time in education, I have seen a fetishizing in schools over kids' trauma. I often hear about kids' trauma from teachers before I hear about the strengths of students. It is weaponizing teaching through unconsciously communicating that students of color lead deficit-based lives, removing the brilliancy and assets that all students possess. This line of thinking from many educators confirms McIntyre's (1997) study that found White teachers thought they could undo oppression to

people of color through their altruism and saving their students. If teachers are fueled by this narrative, their approach to their classroom practices will be one of pity as opposed to celebrating and liberating students. Regretfully, it took me years to unlearn talking about students through a trauma-based and deficit-based lens, when in reality, I really did not know any of the students at all, except for their gossiped trauma (E. Opara, personal journal, October 27, 2022).

Third Line of Flight: I am a Part of the Problem and I Have a Choice to do Better—My Son is Brown, and I Can Still Be Racist

There have been incidents in June's life that have propelled her forward to critically reflect and move towards a critical consciousness of race. One of these ways was through the adoption of her son. June belonged to a Facebook group that was specifically for mixed [race] families. To June, these groups were helpful for navigating interracial dynamics. In this group there was a "White mom with a brown son that posted she was looking for other White moms with brown kids to play with." June replied to the mother and inferred that the White woman's son was through adoption like June's. The mother biologically birthed her son and called June racist for thinking all [brown] kids were adopted. June reflected on this time:

> [I was] not willing to hear the feedback. Didn't come in form feedback used to, [for] my [White] fragile self. If it would have been private, I would have heard that. A day later, I couldn't believe I did what fragile White people do, get fragile, refuse to hear the pushback. The harm was done. I have since learned from that time, but to sit with that pain, I have been called this word, this harmful thing, I am not a racist. Even though I am someone that knows that being racist is a journey, I still fell into the trap.

June experienced a range of emotions about this experience, but one that surfaced to me, not explicitly stated, was the shame she felt throughout this exchange. Emotions are to be

181

expected, but it is the accompanying actions of denial and resistance that become the problematic action, instead of taking ownership for the harm caused (DiAngelo, 2016; Hossain, 2015; Maxwell & Cheslet, 2021; Picower, 2009; Saad, 2020; Tatum, 1992).

I also inferred that even though June had knowledge of the meaning of white fragility and the ways emotions are weaponized against hearing harm that has been done, it was probably an easier trap to fall into given that she was the adopted mother of her child of color. This experience confirms that proximity does not mean White people are absolved from ways that uphold racism and white supremacy (E. Opara, personal journal, October 27, 2022).

Another experience that June recalled is the time she was invited to the home of a student. During this experience, there were certain customs pertaining to eating dinner. One of those customs was that women do not eat first; however, guests and men do. After the men ate, the women and children ate, and June noted how strange this felt to her. However, she reflected, "Who am I to say this is wrong?" So, she made a decision to go on a "solo exploration" and learn about it. She stated:

> Things exist in Myanmar and Burma that I know nothing about. How rude of me to be teaching students and know nothing about their lives…I also learned about Hmong culture. Hmong people don't go to American hospitals…In Hmong culture, [they] believe spirits can enter through orifices, give birth outside where things are clean.

Fourth Line of Flight: Moving Towards Action and Continual Learning—Going Forward Even if It's Wrong

June recognized that in order to combat White supremacy, she needed to move towards action. To attempt this, she started a diversity, equity, and inclusion committee at her school. She stated that even in this action, it is also problematic because there are

182

problems with a "White lady starting this committee." However, at the time, all of the teachers she worked with were White, and she wanted to put a stop to inequitable policies such as teachers saying things to their elementary students of color like "hands on top [of your head], that means stop." These phrases can be interpreted as punitive measures towards students related to police brutality. She is making sure that she is working to decenter mainstream White holidays such as Christmas and Easter and that she is "thinking from a culturally diverse standpoint."

Additionally, her document submission shows how she pushed for the teaching of the Black Lives Matter curriculum at her school and educating from the most marginalized intersectionality. She said her grade team and her teach "Globalism, collective value, the intersection of Black trans, Black women. I have tons of Black Lives Matter books that center on Blackness." Again, she reiterated, there are problems with her being a White woman leading this work and stated she is "very cognizant of what it means for me to be doing it" and wants to further push to have the voices of every facet of the Black Lives Matter curriculum centered in her curriculum instead of her creating resources that could be centering whiteness. The result of her pushing this curriculum at her school resulted in pushback from a principal who told her team they could not teach about same sex marriage, and her team disagreed and did it anyway. Multiple families reached out to her team and said "thank you for sharing books and PowerPoints."

I noted in my post-reflexion memo that these types of responses were present in all of June's answers. She was always looking to move forward, but even in attempting to combat white supremacy, she recognized she could still be doing harm through her whiteness. However, due to her reflective nature, emotional intelligence, and ability to

receive feedback, I believe that even if she did it incorrectly, she would be able to take

the feedback and continually strive to deepen her levels of critical consciousness of race

(E. Opara, personal journal, October 27, 2022).

Participant 3: Mx. McGowan

Mx. McGowan and I met at a local coffee shop to do his interview, and I

immediately noted the confidence with which he spoke, almost as if he had a lot of

conversations about what it means to be White in his life. Mx. McGowan confirmed this

when he reflected about his journey having "White male bravado" and still to this day

carrying with him the confidence of a White male, which I gleaned he said out of

understanding the intersectional privilege of this sentiment (E. Opara, personal journal,

November 10, 2022). He was deeply self-reflective and also extremely scholarly in his

answers. He went to college and toyed around with the idea of majoring in English

education, but ultimately switched to pursuing just an English degree. When changes

happened in his life, he had to quickly find a career that could provide him fiscal means.

He currently serves as a middle school instructional coach at a local charter school.

Mx. McGowan grew up in a rural town and said he experienced "maybe two

Black teachers my entire time there." In my post-reflexion notes, I noted that this was the

same for me; I did not have my first Black teacher until I was pursuing my doctoral

degree (E. Opara, personal journal, November 10, 2022). Mx. McGowan did not define

whiteness, but rather wrote in his journal entry that he views it as:

> White culture isn't a fully functional group. It's a construct used by white
> supremacy to not only oppress black, indigenous, and other people of color, but to
> dissolve boundaries of European Americans. This allows them to assume and
> project greater numbers in their cause, but also to use dominant ethnographic
> markers as their own. It also serves to alienate whites from their own culture,

184

making them more easily radicalized. Whiteness is not a culture. It is a
weaponized construct used by the dominant ethnostate to maintain power.

In his survey, Mx. McGowan described pushing against white supremacy:

As a white person it looks like calling it out when you recognize it, and calling in
people you're close to when they further white supremacy structures. This also
means listening, learning, and understanding when people call you out/in, but also
seeking teachers and mentors.

First Line of Flight: The White Bubble—Blackness before Whiteness

Mx. McGowan grew up in a rural town, with a handful of students of color and

around 500 kids in his high school:

There were probably only a couple of Black students…one Indian family and
Islamic family from Iraq. I was actually friends with both of them [the Indian
family and Islamic family]. I also grew up in the early 90s television where there
were like Black families on television and that was probably my first exposure
really to different races was like watching Urkel and the Cosbys…so not I guess a
lot of exposure. Guess that's so interesting how that TV has evolved, and the
Cosby Show just really breaks my heart.

Mx. McGowan realized the first time he was White, not through recognizing his own

whiteness, but rather through recognizing blackness:

I remember very distinctly there was a time where being a kid, a Black kid, we're
kind of having an argument, like, just like a little kid argument, and the para came
over and said something to us. And you know, this is like the fourth grade so I
don't remember exactly, but I remember the kid's reaction very simply because
he got in more trouble than me, and his reaction was very much like [this para] is
racist, and you're [the para] doing this because I am Black. Like [he was] saying
those words. And I think that's the first time I really became aware that like
racism and things existed because even in that moment, I realized also, that kid
was right. But like part of that's me, like, later in life reflecting on that moment
and realizing that I had that feeling.

I have found that this is similar in a lot of participants' stories—where they recognize the

oppression of Black persons before they recognize how their own whiteness could be

contributing to oppression (E. Opara, personal journal, November 10, 2022). Love (2016)

would state that is because of the prevalence of antiblackness and our spirit murdering of

Black children. Caruthers et al. (2021) would confirm that we are not preparing educators

for Black mattering, or creating a sense of being cared for and valued as a Black student.

This story confirms the illegitimate harsher punishment that Black students often receive

in schools (Annamma et al., 2019) . This harsher discipline is an example that supports

the findings of Giordano et al. (2020) in their analysis of 368 childcare programs where

Black students were suspended at three and a half times the rate of other races.

Second Line of Flight: Lack of Calling—Teaching at an Alternative School because of My Male Bravado

Mx. McGowan recalled his lack of calling and development to the field of

teaching as he progressed to become an educator, and the male bravado that he entered:

> I first went [to college] for an English education, but then I switched to just pure English, and the woman I was dating at the time ended up pregnant. And so, then I needed a job, and maybe even a career. And so, I was like, well, the one thing the only thing I've never really considered was education. So, I went for it. I got lucky because I really liked it.

During his student teaching he had a supervisor who told him he would be a good teacher

for a gifted program, but he told him, "You're not very good with these kids." This

statement from his supervisor propelled him to work in an alternative school serving

predominantly students of color:

> And so that really pushed me inside, like, you know, I'm going to take the alternative school job, yeah, and taking the job is probably because for one thing I was [in my] mid 20s [years of age], and full of bravado.

I noted that this line of thinking was riddled with white male privilege. Rather than

thinking about his qualifications to serve at a school that should employ highly qualified

individuals to service students needing extra support, he took the job out of spite directed

toward his supervisor, and he was given the job even though he probably did not have the qualifications at that time to properly service students of color in this setting (E. Opara, personal journal, November 10, 2022). Bennett et al. (2019) analyzed white privilege literature pertaining to teacher pre-service education; 86% of articles did not mention white privilege. It makes me wonder if Mx. McGowan had had prior exposure to what white privilege was, would he have still taken the job (E. Opara, personal journal, November 10, 2022)?

Mx. McGowan received little professional development, which included only one class in college, in addition to dating women who were feminist and leftist who challenged his thinking. They helped him see the "intersectionality between feminism, LGBT [lesbian, gay, bisexual, transgender] people, and race issues," but other than that, his development was limited:

> When it came to, like, culturally responsive teaching or understanding White identity as a teacher, a lot of that work was just like, oh, you need to be aware of this. Yep, read this book. Tell us why you're not racist anymore. Like, legitimately, [I took a] class where like, if your paper didn't explain how the class taught you to not be a racist teacher, you failed.

Third Line of Flight: I am a Part of the Problem and I have a Choice to do Better—Intent Versus Impact

As Mx. McGowan continued teaching, there were times he was met with his limited development of a critical consciousness of race. He stated that he does not like to readily admit the racist things in his past that he has done to his students "because it breaks the relationship":

> I've tried to reach out to them and like forgive myself, and don't make those mistakes again. Again, growing up, or I grew up, you know. I know there's like a moment for like my first-year teaching that I absolutely, like regret. The students were just like throwing around the "n" word and it was just so much I was like

187

you have to stop saying that word, and then I said the word. And then like, he [the student] was like, you can't say that, and I was like, well, neither can you. I had never said that word before, but, like, that's an excuse, right? And that's me, like trying to mitigate the harm. That instance follows me in the back of my mind and it's probably, like unfortunately, been the thing. Like, for those students, that's an unfortunate moment, for me, it's the moment that has pushed me to think about these issues that always exist and it's part of who I used to be.

Around the time this incident happened, he had recently seen a Colbert stand-up set where he "talked about the use of that word and how you shouldn't allow a word to have power. You should be able to say a word because when you don't say the word, you give it power and you allow it to control you… [at the time] I didn't realize that message was for a Black audience." He recognizes now, 10 years later that:

Oh, no. I've been influenced by a message that was not meant for me, and I was using that as an excuse [for why I said the word]. So now, I very much work to like not have an excuse for my messed-up things I probably still do.

Mx. McGowan highlighted the impact of actions versus the intent. While Mx. McGowan believed he had a reason why he said the "n" word, it does not outweigh the harm that that moment caused, and the absence of the way he questioned his White identity. Thomas (2022) explained:

When white people use either variant of the [n] word, they assert their privilege to use any discourse they like and power to call up histories of oppression that continue to justify violence against Black people.

Many White people like Mx. McGowan struggle to understand that White people cannot use this word even though it is popularized by Black people in songs, entertainment and everyday vernacular (Stokes, 2019). However, the history of the "n" word in the "semantic inversion….is used to reclaim power within white supremacist culture" (Thomas, 2022).

Mx. McGowan, like all other participants, possessed, as I call them, quiet stories that remind me of Clandinin and Connelly's (1996) notion of secret stories—stories emanating from teachers' lived experiences and perceptions of safety free of the critical gaze of others. Their stories might be told to other colleagues they perceive to be like-minded. Stories they do not readily admit are likely to be pivotal moments in their lives when revealed. Telling these quiet or secret stories may stimulate a trajectory to make choices to examine their whiteness and the ways they uphold racism and contribute to white supremacy (E. Opara, personal journal, November 10, 2022).

Fourth Line of Flight: Moving Towards Action and Continual Learning—White People Need to Carry the Emotional Labor

Through critical self-reflection, Mx. McGowan is trying to attempt to combat his own white supremacist ways and overturn unjust systems. In his document submission, he chose a lesson plan to emphasize his curricular attempts to explore characters that divested from Eurocentricity. As an instructional coach, he sees it as his job to have conversations with White teachers about the ways in which they may be acting racist to create less emotional labor for his colleagues of color:

> My bigger work probably is in schools and classrooms helping other White teachers to like understand their whiteness, and to start moving down the same journey that I've gone down, and like also, understanding that I'm not finished and never will be.

He acknowledges the exists of cultural capital in his advocacy for people of color. Jaeger (2011) explains the nature of this type of capital:

> Cultural capital pertains to knowledge of the dominant conceptual and narrative codes inscribed in a culture…[and is] used by individuals or groups positioned at different levels in social hierarchies as a means of either promoting relative social

189

advantage or as a generalized currency that can be exchanged for other economic or social assets. (p. 283)

In addition to his work in the classrooms and schools, he tries to redistribute some of his cultural capital by standing with people of color:

> Things like donating money to causes, showing up for protests, those are all like good things. They're performative, which I don't use as a pejorative. A lot of people say, oh, that's a court action in the pejorative sense. Protest is supposed to be performative. That's like the purpose because it exposes the thing. So, that's not when I say that. I'm not trying to be performative. There are also things in my personal life. I try to be a voice to people around me now. I'm a small sphere of influence. Like social media is like the name of the game anymore.

Participant 4: Jessica Morris

Jessica Morris is a White female who remembered becoming conscious of her own race during her fourth year in college when she was considering becoming a teacher. Her racial upbringing was homogenously shaped and she journaled that she is constantly:

> Un-learning or questioning the values I have been ingrained with, and I work hard to ensure that my biases don't inequitably affect my students. I encourage feedback from students and coaches alike, and I am very open about sharing my growth with students.

In her survey, she wrote that part of having an awareness of her racial identity includes understanding how her racial experiences are different than those of her students of color:

> I have a societal privilege in how I am treated by others, i.e., my character or ability is not judged based on my race (most of the time). I can easily be surrounded by others who are members of my race, and my race has not prevented me from accessing opportunities. This is an inverse experience from most of my students.

Jessica currently is a high school math teacher who works with a majority of students of color and tries to actively combat white supremacy by talking openly about race, equity, and achievement in her classes. She is "very vocal about social justice issues in my classes, and I strive to ensure I am teaching justly."

190

First Line of Flight: The White Bubble—Lack of Cultural
Competency Makes People of Color Feel Unsafe

Jessica Morris did not always have an awareness of her racial identity and not

only grew up in a town that was mostly White, but also participated in activities that were

mostly White as well, which led to her viewing whiteness as the norm. The only

interactions she had with people of color were during her time playing competitive

softball which included Latin@ athletes. She attended college at a predominantly White

institution. She currently names her racial identity as White, but it has not always been

that way, "I have had the luxury of never having to really consider my racial identity. I

didn't recognize that as any type of privilege until I was an adult."

In college, she briefly started to grapple with her racial identity, but it was not

until she was already placed in her teaching program that she experienced direct

development in understanding her racial identity. It was at that time that she remembered

being uncomfortable with her white identity; however, she noted, "I'm not really

triggered by anything anymore. Like I was when we were first kind of, like, I guess

grappling with that." One of her first eye-opening experiences was when she read Peggy

McIntosh's "The Invisible Knapsack" that exposes white privilege. "I was like, oh shit.

I've never even considered that as something that affects anybody." This discomfort is a

common first emotion for White educators to go through as they begin to grapple with

what it means to be White (Boatwright-Horowitz et al., 2012). Like Jessica, discomfort,

in addition to guilt, were some of the first emotions that I felt. I have since learned that

having feelings like guilt does nothing towards combating white supremacy, but rather

centers my own whiteness and makes it about me, rather than about people of color (E. Opara, personal journal, November 9, 2022).

In her pre-service teacher preparation, there was an activity that required Jessica to share her journey of how she got into education and about her racial identity, and she cringes at the experience:

> I remember when we were sitting, it was me and the other White girl, and a Latino male, and we were supposed to be sitting together talking about, like, a time that we've experienced literally a time where we have experienced discrimination. The [White girl] said something about how people thought that, like, because she was in a sorority, she was dumb or something like that, and like shallow. Like, I'm glad I didn't say anything, but I resonated with her. I feel really stupid even saying that and I was like saved [in that moment], but that's all we had [to share]. And then the guy he, like, he didn't say anything. And he just sat there and was like, I'm just going to sit back and listen to what you all have to say. I cringe when I think about that story. I have lots of cringe worthy things. But when we surface those things, we can do better [from them].

I noted that in this moment of the Latin@ male not responding, he might not have felt safe to do so. While I am only inferring, by the two girls only sharing about being seen as "dumb" by being in sorority, and not about their racial identities, it probably highlighted the lack of cultural competence that was shared by Jessica and the other woman at the time (E. Opara, personal journal, November 9, 2022). One could argue at the moment, they were exhibiting color-evasiveness or their inability to acknowledge race or racism and how they have contributed to white supremacy (Annamma et al., 2017; Decuir & Dixson, 2004; Williams, 1997).

Second Line of Flight: Lack of Calling— Learning from My Black Principal

It was not until Jessica Morris was a senior in college that she decided she wanted to become a teacher and joined an alternative teacher preparation path to make that

become a reality. She was ill-prepared to be able to teach predominantly students of

color, and she had to learn about her shortcomings while in the classroom:

> I was a teaching assistant for the math department at [my college] for three years
> during undergrad and didn't really make a connection that that was something that
> I like, enjoyed doing enough, until I realized that like a lot of the people, I was
> working with were going into education. It changed from being like a last resort
> type option to something I actually considered doing. I was originally going to
> school to be like a business finance type thing… more people started talking
> about teaching and it started to become kind of like I said, not a last resort
> anymore, but something I actually checked all the boxes of like what I would feel
> fulfilled doing.

Unlike the other participants, Jessica Morris found her way to teaching in undergrad by

"realizing my values weren't really aligned" with studying business and finance.

However, it was clear through her story that she was not prepared to be an educator

working with predominantly students of color. When I asked her about how her pre-

service teaching experience prepared her for understanding race and her own White

identity, she said, "What pre-service teaching experience, because we didn't have any at

all." The person who helped her the most was her Black, female principal. "She was

somebody that [I] could have really good, like open conversations with, and she was

never afraid to call people out and I don't know, she was a good role model, I guess."

Jessica highlighted the importance of listening to and learning from people of

color. I noted that the majority of my learnings come from not only people of color, but

predominantly Black women, just like Jessica highlighted learnings from her Black

principal. However, teaching should not fall on the shoulders of people of color, but

rather, Jessica, like all other educators, should already possess cultural competence before

entering the classroom (E. Opara, personal journal, November 9, 2022). Having cultural

competence is necessary to affirm and honor students' cultural identities and is a

193

contributing factor to asset-based pedagogical approaches (Bui, 2013; Carter Andrews,

2021; Gay, 2000; Ladson-Billings, 1994; Paris, 2012; Paris & Alim, 2014).

***Third Line of Flight: I am a Part of the Problem and
I Have a Choice to do Better—Microaggressions
and Stereotypes***

There were instances in her teaching career where Jessica had to do more

intentional work on developing a critical consciousness of race. One of those moments, a

racial memory regarding an interaction she had with a Black student in her first years

teaching still stays with her to this day:

> There was a time when I was at [my school] and I was coming in on the weekend, and some kids were trying to get into the building to play racquetball. We were chatting a little bit and the kid was like, oh yeah, I graduated last year and I'm going to college. I was like "Oh! You're going to college" and I flipped out. Right after that situation, I was like, why did I do that? Like I don't know, it was strange because I would never do that to a White student.

This interaction was a microaggression that Jessica committed. Microaggressions

contribute to othering that students of color face. These interactions are an everyday

occurrence for people of color and contribute to the importance of the tenet of Critical

Race Theory, counter-storytelling (Crenshaw et al., 1995; Delgado, 1989; Friend &

Caruthers, 2012), which highlights stories and the impacts of racism on marginalized

groups. While Jessica was the one sharing this story, I would have liked to hear how that

comment made the student feel in that moment and the impact on him (E. Opara,

personal journal, November 9, 2022).

Through reflection and unlearning, Jessica Morris now takes steps to combat

white supremacy in her classroom:

> We talk about race and politics and things all the time. In my classroom, I teach a
> class [in addition to math] ...we do a lot of unpacking how racism has kind of
> shaped schooling in the United States. I share my growth with students, calling
> things out whether it's like, in real time, or if it's talking about a current event of
> anything like that, and like bringing that to the forefront in the classroom…I've
> never shied away from like, responding to, like, larger structural decisions in my
> school that I think are on the whole bad for kids, whether it's racist or not
> inclusive, or whatever it may be. I'm pretty outspoken in that way.

By talking openly about race and politics in class, Jessica is living into the important

element of Culturally Relevant Teaching in which she is developing a social political

consciousness (Ladson-Billings, 1995) in her students. In addition to having these

conversations in the math setting, Jessica also teaches a class that exposes high school

students to the field of education in hopes of preparing a pipeline of future educators. She

submitted a document that spoke to the nature of the class and one of the lessons in which

students were reading and reflecting on Peggy McIntosh's "Invisible Knapsack" about

white privilege (McIntosh, 1989).

As much as she strives to work against white supremacy, she still acknowledges

the ways that she has been complicit in white supremacist practices:

> So, I think we're all complicit in it, because we hold students in these kinds of
> high, traditional standards… I think I'm complicit in white supremacy and forcing
> kids to wear a uniform.

The struggles she still faces when it comes to combating white supremacy also include

elements like traditional grading structures and testing. Like Jessica, all participants,

including myself, share the sentiment of still having a lot of learning and unlearning left

to do (E. Opara, personal journal, November 9, 2022). This is a part of what Leonardo (2009) contributed to living into a White anti-racist identity. Those tenets are: "analyzing privilege and micro aggressive behavior, exploring ethnic and cultural identities, engaging with history of White anti-racists and multiracial struggles for justice, developing intersectional identity, building White anti-racist community, and demonstrating accountability across race" (pp. 132–144).

Participant 5: Jennifer

Jennifer is a White K-12 English Language Learning high school teacher. She journaled that the first time that she became conscious of her own race was during college when she went to have dinner at a different dining hall than the one where she normally ate. She noticed that mostly Black students lived in that dorm where the dinner hall was located. During this experience she was sitting with two thoughts, was this a good thing because of the community it could provide Black students, or was this an act of segregation? Jennifer's survey defined white supremacy as:

> The air that we breathe. It's the backbone of so many aspects of society. It's the reason so many things are the way they currently are. Everything else is woven in and stems from white supremacy—capitalism, transphobia, housing insecurity, etc.

Jennifer was not always able to articulate this and reflected deeply on how she grew up. Jennifer was surrounded by whiteness through her "White community and predominantly White friend group." She had to commit to constant unlearning to get to the reflective space she is in today:

> I've had to unlearn a lot of things AND learn a lot of things. I try to do a lot of personal work outside of school so that I'm less likely to subject students to a microaggression in my class or in my interactions with them, and to figure out in

what areas can I utilize my whiteness to help me fight for them, and in what instances my whiteness means I need to step back.

As a former music teacher and now high school English Language Learning teacher, her racial experiences growing up are wildly different those of the students she works with:

> In my high school growing up, I could feel just how much my classmates and I were trusted. We were left unsupervised all the time, and got to just hang out after school for hours. We got to literally dress up in a bed sheet on "toga day" during Homecoming week. Contrast that to the way my students are treated in the school I work at, with predominantly Black students. They get pushed out the building within 10 minutes of the final bell. They still have to wear a uniform collared shirt UNDER their "spirit day" attire during Homecoming week. It feels so incredibly obvious to me that these differing levels of trust come from how our schools view students, and especially from a racial level.

In order to combat white supremacy, Jennifer is committed to making sure voices are heard and serves as the teacher advisor for both the Student Council and Gender and Sexuality Alliance (GSA).

First Line of Flight: The White Bubble—All Black Dining Hall: Intentional Community or Segregation?

Growing up, Jennifer did not experience a lot of racial difference and was surrounded by whiteness. She possessed only two salient memories of times when she noticed her whiteness before developing a critical consciousness of race. Growing up in the suburbs of Chicago with mostly White people and a mostly White friend group, she went to a nearby Wendy's with her mom and friend. At the Wendy's, there were some people of Asian descent speaking an Asian language, and her friend began to mock them. Her mom immediately stated, "don't mock someone else's language"; she gave credit to her mother's awareness in that situation. However, "There have been plenty of other times where there wasn't a ton of awareness and definitely a lot less generosity given to black and brown people."

197

The second memory was being surrounded by her white bubble when she was on her college campus. She and her friends had decided to eat at another dining hall because they were having a special dinner. When they got there, she realized it was an all-Black dining hall and residential area, but she was confused as it was not designated as a living learning community for Black students or suites for Black students. She reflects now about how problematic that potentially was for the university. When she got to the dining hall with a majority of her White friends, it was the first time she was in the racial minority. "My whiteness felt pretty salient then, and I also think it's very interesting that it is the furthest dorm from Main Campus." She felt "pretty like, I guess, just like, out of place, and afraid I was gonna do something wrong."

As she began teaching predominantly Black students, she felt frustrated by her white bubble and found herself robbed of American culture when her students were telling her about movies that they watched that she had never experienced. "These were movies in theaters when I was young…I just remember feeling super robbed of so much of American culture." Helms (1995) noted that white racial identity work is a fluid process. In this instance, Jennifer showed a lot of disdain for the impact her White identity had on her growing up and what she missed out on because of it. I shared with Jennifer that I felt similarly when I was first becoming aware of my racial identity. I had felt as though I had been asleep for 22 years of my life and was just then becoming aware of what the world was actually like (E. Opara, personal journal, November 9, 2022).

Second Line of Flight: Lack of Calling—
Unprepared for What the Ferguson Uprising Meant for the Classroom

Jennifer was also recruited by Teach for America and shared that she did not have a strong calling to teaching. She was recruited to the program only because she was teaching a freshman course in college when she was a Junior. When she was recruited, she thought, "Well, school was important to me, I would like to be part of schools."

The summer before she went into teaching was the summer of the Ferguson uprising. She was set to teach in another Missouri city. She remembered that her boss asked her, "You're going to be teaching in Missouri. Are you ready for that?" She recalled, "It was probably pretty obvious to her that like, I probably haven't done the work to like work with students in a way that students [of color] deserve."

When she entered the classroom as a music teacher, she was not provided any sort of curriculum. She had to build the whole music program from the ground up, even though she had received practically no professional development to do so:

> I'm not going to lie, like I did not know what I was doing. And so, you know, I think back to like some classes with my middle schoolers that first semester and I'm like, we got nothing done. We didn't even rehearse. I don't even remember what we were working on, but it was not singing, and so I think, that's just like wow, I was really mediocre and just subjected students to that. A White body in the room, and I didn't ask a whole lot of my kids. I wasn't fully qualified, I was just someone who was willing to have that job and enjoyed my students enough to stay for five years, but like, I was not terribly qualified.

What Jennifer modeled in her first-year teaching was a lack of preparation; because of that, she had low expectations for what students could do. This is a common phenomenon in urban schools serving predominantly students of color (Martinez et al., 2019) that contributes to the facade of opportunity gaps (Hung, 2020; Irvine, 2010; Ladson-Billings,

2006; Milner IV, 2012). Irvine (2010) includes the teacher preparation gap in the discussion of opportunity gaps.

I noted that I have worked with many new teachers like Jennifer that come into the profession with a lack of preparation. When they get into the classroom, I often see a watering down of curricular materials, or preparing materials that are far below grade level for students (E. Opara, personal journal, November 2, 2022).

Third Line of Flight: I Am Part of the Problem and I Have a Choice to do Better— Dinner Time Conversations with Family

When Jennifer became aware that she was part of the problem, she recognized multiple instances that were deeply ingrained in her as turning points in her development of a critical consciousness of race. One of those memories was a time working at an art gallery in college:

> My junior year of college I was working at a small art gallery…it was mostly grad students working there and I just kind of rolled in as a junior and I was like, I want to help, and the curator was like, alright, we'll make you put things on walls. And it was wonderful…she was a Black woman and then the other main grad student was a Latina woman, and they were very lovely and very patient with me. But like, probably had to deal with a lot from me that I wasn't aware of. The most salient thing that really sticks with me is like I went to Lollapalooza over the summer…In August I came back and started working with them [the art gallery] again. They were asking me like, who did you see in Chicago? And I was like blah, blah, blah, this band, this band, Outkast, and to be fair, I am not a huge Outkast listener. At one point, [The Latina woman] goes, "I love Outkast…" and she asked, "Did they play ghetto music?," which I did not realize was the title of a song, and I was just like uhm, yeah, they did. I don't fully remember their response. I may have blocked it [out of my memory].

What Jennifer was communicating in this scenario is that she replied that, yes, their music was ghetto, rather than her being aware that that was the name of the song. This

further perpetuated stereotypes that she possessed of people of color and their music at the time.

Through her experiences of working in schools and doing intentional work with diversity, equity, and inclusion, Jennifer has begun to realize the ways she upholds white supremacy. One of those ways was when she first started teaching, she stated that she had perfectionist qualities that were rooted in white supremacy. She had to evaluate these tendencies in addition to her worldview of performance standards while she was a music teacher. Now, she realizes the choice she has to make every time she goes back to her white bubble community:

> There's been plenty of times where I probably should have like, pushed back on something someone was saying, but for like a white person, but for whatever reasons, whether that'd be like, you know my fiancé's mom or you know, some kind of like relationship thing I felt like I couldn't and therefore didn't. And so, I think right there that kind of like politeness, respectability politics of whiteness, like, got in the way of me combating white supremacy, and so that still happens. I'm trying to let that get in the way less, but yeah, that definitely happens.

I noted that five out of the six participants talked about having race conversations with families. All participants talked about the complexity of knowing how to maintain their relationships while pushing the conversations forward. They understood the importance of having these conversations where they could have the most impact, which was at home (E. Opara, personal journal, November 2, 2022).

201

Jennifer is committed to ensuring that she is taking steps to combat white

supremacy in her personal and professional life. She journaled that recognizing whiteness

and combating white supremacy happens this way:

> I think what it looks like to recognize whiteness is to understand that in every
> interaction, race plays a role in how we perceive others, and in the United States,
> being white carries with it specific reactions to and from us, even if they're
> subconscious or inconsequential. That doesn't necessarily mean we change our
> actions, but the acknowledgment is there. In combating white supremacy, I think
> that IS the changing of our actions in response to recognizing whiteness to buck
> oppressive social norms in which we are complicit. Combating white supremacy
> could include small steps that accumulate over time, like reading or watching
> content that informs how whiteness affects ourselves and others, or choosing not
> to participate in conversations or activities where whiteness is expected or prized.
> It could also look more like big activism, like participating in marches or speaking
> out in public. I think focusing on small steps is more important in combating
> white supremacy on a large scale, because I think that's where the most nefarious
> foundation of white supremacy lies.

In schools, she currently serves as a teacher representative for the Student Council and

the Gender and Sexuality Alliance (GSA) club. In her work, she centers students' voices

and advocates to administration about students' wants and needs. The document she

submitted spoke to her time as a music teacher. During that time, she began to implement

culturally responsive lessons that centered on Black excellence in music, in which her

students learned various histories about the songs and artists before they began to practice

and perform them.

Now, as an English Language Learning (ELL) teacher she criticizes the model of

support she delivers, thinking holistically about how systems are not serving all students:

> It is interesting to me when I do push in for on specific student, and like, let's say
> they're like the only Latino kid in the room, they're my focus, and it's just kind of

interesting to be focused on one kid when there's a room full of other kids, and it's very conflicting because the support I'm giving him is helpful and somewhat language based, but there are a lot of kids in this room who would benefit from one-on-one support that they aren't getting. That's very conflicting in this ELL role. So, I've been trying to work on floating [to all the kids] more, but the teacher doesn't want that, so that's been interesting. It just makes me think, if every kid had a me, wow.

It is often remarked that English Language Learners are labeled with having word gaps and are therefore provided the extra support in classrooms through a deficit-based lens (Wang et al., 2021). I noted that is not to say they should not receive extra support, but what Jennifer notices is a struggle by all learners, regardless of language learning labels, which makes me wonder about the centering of Eurocentric curriculum and an absence of asset-based pedagogical approaches in the classroom (E. Opara, personal journal, November 2, 2022).

Participant 6: Ashley

Ashley is a White female. Like most of the other participants, she does not remember being conscious of her own race until college. In her survey, she wrote that her racial upbringing greatly affects her students in the classroom:

As a white woman I have to be so conscious of the ways in which I am asking my students to behave—am I asking them to be "white"? Am I allowing room for students to have agency? Do I treat them as people with the full rights of a person, or as an object/subperson with only the rights I give them?

She journaled that white supremacy is "the systematic erasure of other cultures in favor of the dominant white decided acceptable culture—a built-in system that advantages White people at every turn over BIPOC [Black, Indigenous, People of Color]." In order for her to better understand White supremacy she is "consistently checking in with

myself, trusted people around me, and pushing people to more and more BIPOC educators/researchers about how to treat students."

I left the conversation with Ashley feeling reflective. Ashley not only has a deep understanding of racism and white supremacy and the way she has been complicit, but she is trying to create a clear vision with students at the center to disrupt those practices. She was the only participant to talk about student agency (E. Opara, personal journal, November 7, 2022).

Ashley is currently a Kindergarten teacher, and she is the only person in the study who is working in our local public schools. She works to teach the parents how to "advocate for their children in a system that doesn't always provide what it should." Ashley is very reflective and well-studied on being the best educator she can for her students of color; however, she did not always hold this positionality.

First Line of Flight: The White Bubble—
Overcoming Adult Racist Mindsets

Ashley "lived in a more diverse neighborhood, and I had friends who were of color, but when we moved…it was only White people." This shift resulted in her being surrounded by a homogenous group of people. Within this community, there were very problematic and racist mindsets.

> When we moved to Missouri, it was only White people and there were KKK memberships and rallies that like you heard about, you know.

> There are definitely things that I said and participated in when I was a child, but like as an adult I regret, you know? I grew up in an unstable environment so safety was agreeing with whatever adult was around me.

Some of those problematic mindsets were also around her dinner table. She stated, "The person I call my dad, he's actually my stepdad, my mom married him in high school, but like, he just stopped saying the "n" word."

This greatly affected Ashley, and now she is able to recall problematic actions while she was growing up. One of those situations was when she had a Black boyfriend in high school whom she met at summer camp in the city. She began to take notice of the way people reacted towards her and her relationship status. However, just because Ashley developed closer proximity to a Black person, this did not change her internal bias acquired in earlier socialization and development:

> I feel like I made a joke about how dark he was because he wasn't like a dark-skinned Black person, but he wasn't light skinned, and I feel like I made jokes like that, and I may have, like, repeated like a joke my parents had made, I think, and I remember being like, oh he's not laughing…because that's not funny.

Ashley seemingly projected implicit biases instilled around skin tone. Skin tone bias can be traced back to slavery and reveals the biases between lighter and darker skinned individuals (E. L. Bell, 1992; Brown Givens & Monahan, 2005; Collins, 2000; White, 1985). In addition, Ashley highlights the normality of racial jokes like Daniel did in his story. Yet again, this confirms that proximity to people of color does not exempt one from racism and white supremacy (E. Opara, personal journal, November 7, 2022).

Second Line of Flight: Lack of Calling—I Chose Teaching Because I Needed an Income

As Ashley came to the end of her college experience, her mom told her to get a job, and somebody said apply to be a teacher. She said, "I applied to 120 jobs my senior year of college and that's the job I got." Like other participants, she entered into the teaching profession through an alternative route with no prior teaching prerequisites.

205

When she was offered the opportunity to become a teacher, she responded, "Yeah, I have to, I have essentially no fallback."

Ashley did not have professional development in college geared towards teaching, and she received minimal development toward understanding her racial identity. Prior to becoming a teacher, she said the only identity work she had done was taking a class in college. "I did take a lot of classes like Middle Eastern Studies and like global racism and stuff like that, so I was kind of primed for it when I went into teaching, I guess." Many of my participants' responses included talking about the one class in college they took that helped them grapple with their identity. I, too, had one class in college called Social Problems that was the first time exposing inequitable systems to me, but that work was siloed and did not adequately prepare me for working with young lives (E. Opara, personal journal, November 7, 2022).

Third Line of Flight: I am a Part of the Problem and I have a Choice to do Better—Growing up Poo Does Not Mean I Do Not Have White Privilege

Ashley was the only participant who notably talked about growing up poor. I found this information to be most fascinating, anecdotally, because I find that when White people struggle financially, they often question a positionality of white privilege. Ashley described growing up in poverty.

> I mean to be 100% frank, like, I grew up pretty poor, like we grew up in a house only because my grandparents paid my mom's mortgage. I mean my first job teaching in Oklahoma, I made more money than my mom did, and Oklahoma doesn't pay very much. But that you know, in perspective, like I was only making like $31,000 my first-year teaching.

This is a really important part of Ashley's journey because she had to overcome this reality in order for her to see she still had racial privilege and make the choice to do

206

better. However, growing up poor and surrounded by whiteness skewed her

understanding of racial privilege. It took her into her adulthood to understand the

intersectionality between race and class:

> I think early on in my teaching career, having discussions around race was uncomfortable. Like I definitely wasn't at the point I am now. You know, and it was hard at the beginning. I would say like my first I don't know, like the end of college, the beginning of my teaching career, it was really uncomfortable to reconcile that like the different axes of oppression that exist…and that was really uncomfortable and hard to really grapple with because like my life was not easy. Like my life was very hard growing up, and I had to do a lot of things to ensure that my life would no longer be like so traumatic and so hard and so it's hard to say that and also say like I was given a lot of privilege because I'm White…I existed in a lot of accesses of privilege in high school and in college in ways that like, even other White people didn't have, like I am a normal sized body, I've either been thin or I've been mid-sized… so many things can be true at once. I think that younger me negated my white privilege, but that's just not how systemic oppression works.

Many of the participants talked about the importance of recognizing their

intersectionality as a means to recognize what it means to be White. I argue that

intersectionality, tokenized by Crenshaw (1989), works as an invaluable professional

development tool that needs to be deeply examined in pre-service preparation (E. Opara,

personal journal, November 7, 2022).

One of the most impactful moments that helped Ashley grapple with racism and

white supremacy was reading the article that describes racism like a moving walkway in

an airport:

> The article was talking about racism like one of those moving floors in an airport, and if you aren't actively walking the other direction, then you are actively being moved with the system. Like that's the thing I remembered. I remember it like [to] this day, and I think about a lot to this day is the idea that like if I am not intentional, then I am implicitly supporting the system…[I] very much live my life in alignment with the idea of like walking against and doing anti-racist work.

The person who helped her develop the most in her racial identity was a colleague of

color who identified as Indigenous. She stated:

> She would talk a lot about Native issues and like what was going on reservations.
> She was born on one…I think a lot of conversations talk about Latino people or
> Black people, and Native people get left out a lot. I think she prompted me to try
> to be better and think through things more intentionally.

Ashley brought up a critical point in the conversation about racial oppression. Up until

recently, Critical Race Theory has centered on the oppression of people of color as a

whole, and it has received criticism over its often Black/White emphasis. However,

remaining grounded in the various Crit discourses helps to depart from this dyadic and

names the oppression that each individual group experiences (Dumas & ross, 2016)—in

this case, TribalCrit of the Indigenous community.

> Ashley also has a White art teacher friend who has made a significant impact on

her development:

> I think she has done a lot of work and she is also somebody who makes space for
> vulnerability with the people that she loves. And so, she has made a lot of space
> for me to be vulnerable about hard conversations and like, being able to call each
> other out on things.

By engaging with another White friend who is engaging in attempts at anti-racist work,

Ashley is doing what Leonardo (2002) suggests as one of the avenues of cultivating anti-

racist White identity, which includes building anti-racist community. In my post-

reflexion, I noted that participants spoke to the importance of keeping cross-racial

relationships, but also finding other White anti-racists to hold them accountable and

progress in doing race work (E. Opara, personal journal, November 7, 2022). Ashley now

realizes that the impact of her actions exists regardless of her intention:

To childhood Ashley, did she intend to be racist? I mean, maybe not in a way that she believed the things she was saying, you know, in a way that, like, she was just mimicking the things and the people around her. But, like the impact exists, and the impact existed for like, you know, the five Latino students at my school growing up and the impact existed for like families of color who were trying to move in, like that impact existed regardless of whether or not my intent was to make their lives harder. So, like, I want to make sure my impact now is like helping to foster like a community…you know, doing the reparations work for all the fucked-up things I did when I was a kid.

Fourth Line of Flight: Moving Towards Action and Continual Learning—White People Need to Step Up

Now that Ashley has moved into a state of critical consciousness of race, she takes steps to attempt to combat white supremacy in her personal and professional life:

I feel like you know, it is my ancestors who are the people who like were slaveholders and so like my job and making reparations is like being willing to have the hard conversations around race, to make space for us to have those conversations because the burden should be on White people to have the conversations not on people of color because it's not a people of color problem. It's a White person problem, and like White people don't listen to people of color. So, I've worked, I've worked, to come to a point where I'm more comfortable talking about it because somebody has to…at the end of the day somebody has to.

I try to call my family out on stuff, and it was all very uncomfortable, especially when I was beginning because I was just so worried, I was gonna lose people in relationships, and you can't build understanding if you lose relationships, right? Like, you have to call people in, not call people out, and compassion and understanding are what people listen to. Again, as a White person, it is my job to do those things for other White people and be compassionate and allow the space for people of color to be angry.

This level of critical self-reflection now serves as a means for Ashley to attempt to dismantle racism and white supremacy (Black, 2021; Helms, 1995; Utt & Tochluk, 2020). At school, she talks about combating white supremacy by viewing her job as an advocate and building advocates within her students and their parents, stating, "I'm here to advocate for the lives of children." In her document this was reflected through intentional building of student agency within her classroom:

I have personally been on a journey of student agency. You know, and treating them like full people. So, the way I do small groups this year is like kids are organized in groups and then they have a variety of independent activities, but they can choose from any box [activity] they want, and then they can also have the choice of going to the iPad center or the magnet center, and then I pull different groups for small group. I preview or review the lesson so we stay caught up. I think that lesson plan really reflects my attempt at student agency in the classroom, and student's choice as independence.

Ashley's approach to student agency is important work towards centering students' voices in curriculum and decision making. These actions are aligned with democratic schooling philosophies (Apple & Beane, 2007; Collins et al., 2019; Dobozy, 2007; Friend & Caruthers, 2012; Jean-Marie et al., 2009). She additionally understands that her journey is never complete:

I am also looking for things like studies or research or what that like, I could be better. I know I'm at the beginning of my journey. I'm only 30, I have so many years left, so many fucked up things I could still do. I constantly have to be like, looking at like, what should I be doing?

Intersections of Experiences

Post-intentional phenomenology was beneficial in analyzing how participants' stories take off in flight. As I analyzed the data, I charted when lines of flight were most prevalent across participant stories. These lines of flight that were the most prevalent in participant stories became the four overarching lines of flight previously highlighted in their stories. I used the theoretical framework as discussed in Chapter 2 in addition to the literature review in Chapter 3 to think through lines of flight and where participants stories began to take off. The four overarching lines of flight prevalent within each participant's data were the White bubble; lack of calling; I am a part of the problem, and I have a choice to do better; moving towards action and continual learning. Next, I discuss each line of flight related to participants' experiences and connections.

210

Table 2

First Line of Flight: The White Bubble

	Daniel Wall	June	Mx. McGowan	Jessica Morris	Jennifer	Ashley
Racist stereotypes	Yes				Yes	Yes
Racist jokes	Yes		Yes		Yes	Yes
Racist family & friends	Yes	Yes	Yes		Yes	Yes
Cultural incompetence	Yes	Yes	Yes	Yes	Yes	Yes

In Table 2, the line of flight was the "White bubble." The White bubble represents the experiences that participants had while growing up in homogenously White surroundings. Two connections occurred most frequently in participants' stories. Those two were racist family and friends and cultural incompetence. Five out of the six participants talked about racist family and friends they had growing up and still experience. This racism was in the form of racist stereotypes, making racist jokes, and having family members who still use the "n" word. Additionally, all of the participants spoke about their cultural incompetence and how lack of racial diversity in their communities led to incompetence in understanding their White racial identities and understanding the racial identities of others. As Miller (2015) states, "The role of educators, parents, commercial entities, religious and political institutions, and policymakers in maintaining a racially stratified society is not something that suddenly manifests in adulthood." The White bubble was a significant line of flight, because all of these experiences led participants to lead culturally incompetent lives well into adulthood, as "Childhood norms can become internalized adult ideologies" (Miller).

211

Table 3

Second Line of Flight: Lack of Calling

	Daniel Wall	June	Mx. McGowan	Jessica Morris	Jennifer	Ashley
White saviorism	Yes	Yes	Yes			Yes
White privilege	Yes	Yes	Yes	Yes	Yes	Yes
Unprepared	Yes	Yes	Yes	Yes	Yes	Yes

In Table 3, the line of flight was "lack of calling." This line of flight represents the lack of calling into education; rather, education was the next step. It also represents the lack of development that was present before entering into a PK-12 setting serving predominantly students of color. Three connections were made most frequently including white privilege, unprepared, and white saviorism. All six of the participants talked about being recruited into teaching or being placed into a school because of the abundance of white privilege that they held (Delgado & Stefancic, 2013; Harris, 1993: Kivel, 1996; Leonardo, 2004; Lynch, 2018; McIntyre, 1997; Picower, 2009, 2021).

Additionally, all participants noted that they were unprepared for teaching in a general sense and unprepared in understanding race and their white identity, thereby upholding and contributing to the persistence of racial inequities (Crenshaw, 1988; Delgado, 1989; Delgado & Stefancic, 2013; Harris, 1993) and reinforcing racial inequities in schools (Ladson-Billings & Tate, 1995). This came through in participant narratives as only having "one college class" that spoke about racism, or not receiving development on their White identity until they were in the classroom.

An important element to address is the white saviorism that participants may not have mentioned, but indirectly spoke about. White saviorism is a weaponizing attitude in which persons think that children of color need to be saved (Hyland, 2005; Leonardo, 2005; Leonardo & Boas, 2013; Maurantonio, 2017; McIntyre,1997). This showed up in one participant's response—that she was brought into teaching through "trauma porn." Another participant talked about getting into teaching through the idea of pity. Mx. McGowan was told by a mentor that he "couldn't work with those kids" and so he decided to do it. Daniel talked about being recruited to the Peace Corps and Teach for America, but with no compelling reason why. Participants responses to me were equivalent to missionary attitudes and being recruited into a "movement" to save rather than being in a position to highlight brilliance and liberation.

Table 4

Third Line of Flight: I am a Part of the Problem and I Have a Choice to Do Better

	Daniel Wall	June	Mx. McGowan	Jessica Morris	Jennifer	Ashley
Listening to and learning from people of color	Yes	Yes	Yes	Yes	Yes	Yes
Critical self-reflection	Yes	Yes	Yes	Yes	Yes	Yes
Quiet stories	Yes	Yes	Yes	Yes	Yes	Yes
Intersectionality	Yes	Yes	Yes		Yes	Yes

In Table 4, the line of flight, "I am a part of the problem and I have a choice to do better," captures the essence of moments when participants realized that they were contributing to racism and upholding white supremacy. They made a choice to advance

their development towards a critical consciousness of race. Four connections were made most frequently across participants' stories, including listening to and learning from people of color, critical self-reflection, quiet stories, and intersectionality.

All of the participants noted that a major part of understanding their White racial identity was listening to and learning from people of color. This is an important part of one of the tenets of Critical Race Theory, counter-storytelling, which centers the stories of marginalized groups affected by the cross-section of race, racism and power (Crenshaw et al., 1995; Delgado, 1989). Additionally, they possessed the ability to critically self-reflect and could all pinpoint actions they have taken to combat racism or inactions that upheld white supremacy. Critical self-reflection is also an essential component of Culturally Relevant Teaching (Ladson-Billings, 1994).

To this end, all of the participants had moments where they talked about quiet stories, or stories that they would not readily tell someone due to the harm they caused, but they knew they were an important part of their growth. These stories were turning points in participants' experiences and revealed their ability to critically self-reflect and take accountability in addition to growing from those moments and moving towards developing a critical consciousness of race.

Lastly, five participants spoke about their intersectionality (Crenshaw, 1989) being a vital component of deepening their understanding of self and being able to grapple with what it means to be White. Daniel had to grapple with his Jewish identity; June with her identity as a woman, in addition to her father being an immigrant from France; Jessica Morris with her identity as a woman; and Ashley with her socioeconomic identity during her childhood.

Table 5

Fourth Line of Flight: Moving towards Action and Continual Learning

	Daniel Wall	June	Mx. McGowan	Jessica Morris	Jennifer	Ashley
Reparations			Yes			Yes
Democratic election	Yes	Yes	Yes	Yes	Yes	Yes
Culturally sustaining pedagogy		Yes	Yes		Yes	Yes
Work is never complete	Yes	Yes	Yes	Yes	Yes	Yes
Calling out/calling in	Yes	Yes	Yes	Yes	Yes	Yes

In Table 5, the line of flight was "Moving towards action and continual learning," which showed up in the ways these White educators were critically conscious in attempting to combat white supremacy. They viewed themselves as on a journey of continual learning. Taking accountability and action (Thomas & Nash, 2022) is essential to striving towards anti-racist efforts. It is not enough to be aware of one's white privilege and be self-reflective (Jupp et al., 2016; McIntosh, 2013; Thomas & Nash, 2022). Gorski and Dalton (2020) suggested that to become a social justice champion, there are five areas for reflection: "a) amorphous "cultural" reflection, (b) personal identity reflection, (c) cultural competence reflection, (d) equitable and just school reflection, and (e) social transformation reflection" (p. 363).

Four connections occurred the most in this line of flight: democratic education, culturally sustaining pedagogy, work is never complete, and calling in/calling out. All six participants spoke indirectly about democratic education. Every participant referred to democratic educational practices that involved talking about issues such as the incorporation of student choice, student voice, student agency, or family involvement

215

(Apple & Beane, 2007; Collins et al., 2019; Dobozy, 2007; Friend & Caruthers, 2012; Jean-Marie et al., 2009). Four of the participants made reference to culturally relevant, responsive, and sustaining practices and talked about the importance of learning not only about the students' cultures, but the cultures of others, in addition to teaching that pushes towards sociopolitical consciousness (Gay, 2000, 2002; Ladson-Billings, 1995, Paris, 2012; Paris & Alim, 2014).

Lastly, every participant talked about the importance of working to combat white supremacy, their work is never complete, and it is their job to call out other White people who engage in racist practices in addition to calling them in so that they feel safe to develop their own journey of critical consciousness. For example, participants altered approaches they took with family members so that family members were able to receive the feedback as opposed to getting defensive. Every participant acknowledged that their journey towards learning and unlearning racism and white supremacy is a lifelong commitment, and they all directly spoke about their continual journeys of understanding. This aligns with striving towards an anti-racist White identity, and White persons would "do well to recognize the point that as they work against whiteness, they are undoing the self they know and coming to terms with a reconstructed identity" (Leonardo, 2002, p. 46).

Answering the Research Questions

When answering the research questions, I used the participants' stories that were created using the pre-vetting survey, interviews, and documents that the participants submitted. These methods, along with the theories of Critical Race Theory, Critical Whiteness Studies, and Asset-Based Pedagogies guided my analysis in addition to the

literature review topics of challenges and barriers to asset-based pedagogies, enactments of whiteness, and school leadership. Working with the six participants of this study was an eye-opening experience to understanding their journeys towards developing a critical consciousness of race. It also shed light on the current state of our educational system and the preparation or lack thereof that many educators experience for working in schools.

Central Question #1: What Stories Do White Educators
Voice about the Development of a Critical Consciousness of Race?

When listening to the stories of White educators, it was evident that developing a critical consciousness of race resulted in a similar trajectory across participants' stories. First, all participants grew up in homogenously White environments and had to learn to recognize the impact this had on understanding racism and white supremacy. Then, they attended college and received maybe one class that helped them begin to understand race and racism. None of the participants had a "calling to work in schools," nor received adequate professional development on understanding what it meant to be White working in schools serving predominantly students of color. If anything, participants' white privilege and attitudes of white saviorism is what drew them to the field. Many participants noted that a lot of their development and understanding of racism and white supremacy came during their time in the classroom. This development came in the form of learning from and listening to people of color, committing racist acts and then being called out for them, learning about intersectionality, and receiving direct development on racism and white supremacy. Once they were in schools, however, they all had experiences, either from their past or their present, that led them to recognize their whiteness and that they are a part of the problem, regardless of their proximity to people

217

of color. After participants were able to recognize they are a part of the problem, whether passive or active, they had a choice about how to make reparations. All participants then made conscious choices to attempt to combat white supremacy and strive to be anti-racist in their personal and professional lives.

Sub-question #1: How do White Educators Define
Critical Consciousness of Race?

While the participants' narratives did not directly define critical consciousness of race in their narrative accounts, their definitions were revealed through their thoughts and actions. All of the participants possessed an ability to be critically self-reflective, meaning they were able to talk about their past and critically analyze their actions without getting defensive. Additionally, every participant was able to pinpoint actions they are taking in their classrooms and personal lives to work against racist systems and combat white supremacy. Therefore, it can be deduced that participants defined having a critical consciousness of race as having critical self-reflection and awareness + action.

Sub-question #2: What Perception Do White
Educators Have about their Pre-service Preparation
towards Developing a Critical Consciousness of Race?

Every participant had virtually no direct pre-service preparation that adequately prepared them to teach predominantly students of color as a White person. Many participants talked about a one-off college course that they said helped them, but it was not enough. Most participants received on-the-job training, learned from their racist moments/being called out, had a colleague of color who helped them, or learned through self-study. None of the participants felt a "calling" to teach, but rather found their way to education through not knowing the next step after college.

218

Many of the participants entered into teaching through Teach for America, an alternative teacher preparation program. Every participant voiced the complex relationship they have with Teach for America. While the program offered development that advanced people's critical consciousness of race, they also think it is a problematic program since it takes people with virtually no experience in teaching, recruits through a pitying approach of—as one participant put it—"trauma porn" of students of color, and then requires service of individuals for only two years. Participants who entered into the field through traditional preparation had similar experiences to the alternative route and voiced they were not developed in understanding their White identity and how that impacts their classroom practices. One participant noted that he left college knowing the language to talk about Culturally Relevant Practice in theory, but he had no idea how to implement that practice.

Intersectionality (Crenshaw, 1989) was an important piece that participants noted helped them understand their White identity and develop a critical consciousness of race. However, no participant talked about this being an intentional learning they gleamed from pre-service professional development.

Central Question #2: What Secret, Sacred, and Cover Stories do White Educators Convey about Personal and Professional Experiences for Understanding Critical Consciousness of Race?

Sacred stories are stories that are "theory-driven view of practice shared by practitioners, policy makers, and theoreticians as having the quality of a sacred story" (Clandinin & Connelly, 1996, p. 25). Mx. McGowan spoke about being able to speak about Culturally Relevant Practices upon completion of his education degree, but in

practice he did not know how to properly implement them. That statement speaks to a phenomenon we saw through participants' stories: They were required to get a training or had one class on race and racism, but in practice, they were unable to make a change in their behaviors. These are theory-driven initiatives that are being pushed on educators, but that are actually falling short on implementation. Secret stories are classroom stories that are secret ones that are shared with other teachers in secret places (Clandinin & Connelly, 1996). Participants shared their secret stories with me in the form of their quiet stories, which I address in sub-question #1. Lastly, cover stories are stories that participants embody as they "portray themselves as experts, certain characters whose teacher stories fit within an acceptable range of the story of school being lived in the school" (Clandinin & Connelly, 1996, p. 25). Participants live every day with a cover story that they are striving to cultivate a newfound White identity, one where they attempt to embody the tenets of an anti-racist White identity.

Sub-question #1: What Types of Stories Do They Disclose about their Personal and Professional Experiences related to the Critical Consciousness of Race?

Every participant has deeply personal stories in which they have acted racist or been called out for their racist acts. These stories, which I have named quiet stories, are stories that the participants were not hiding per se, but they are not stories that they would readily admit. Rather, these stories have served as learning tools and launching points for participants to learn from and serve as fuel for how they want to attempt to make reparations. The stories that educators disclosed involved being called out for racial microaggressions; stereotyping people of color; telling students to not say the "n" word in class, but actually saying the word and at first not understanding that impact; using

derogatory terminology such as "ghetto" to describe music by people of color; and not having a curriculum and therefore holding kids of color to low expectations.

**Sub-question #2: What Actions do They Take
in Schools to Eradicate Inequities for Students of Color?**

The White educators in this study now are at a point with their critical consciousness of race that they realize they cannot simply have self-reflection, but must commit to action. These actions include centering students' voices in the classroom, cultivating students' agency, empowering students' families, holding other White people accountable for their development in schools, creating culturally relevant and sustaining curriculum, addressing intersectionality, calling out/calling in racist family members and friends, attending protests, and making fiscal reparations.

Conclusion

The findings revealed White educators' narrative accounts of their development of a critical consciousness of race. This chapter presented character profiles and analysis including the four lines of flight and how they presented in each participant's narrative. The analysis was consistent with the theories of Critical Race Theory, Critical Whiteness Studies and Asset-Based Pedagogies as well as being informed by the literature about challenges and barriers to asset-based pedagogies, enactments of whiteness, and school leadership.

While conducting the data collection process, although it should not have been, it was shocking to me how easy it was for the participants to trace their blatant moments of racist acts. Many of these racist acts were in tandem with familial environments that promoted such rhetoric. It was evident that some participants had a higher level of critical

consciousness of race than others, and I found this especially evident through the individual levels of critical self-reflection. Many participants were able to go to the depths of vulnerability in the ways by which they have upheld racism and contributed to white supremacy, while others seemed to have more surface level, prescribed answers as if that's what they were supposed to say as a White person. While participants revealed their secret and sacred stories to me (Clandinin & Connelly, 1996), I am left questioning if some participants shared their most intimate experiences held in the depths of their psyche. While all participants were forthcoming, these participants are still humans, still uphold whiteness, and still possess egos that probably make it impossible to verbalize their most naked truths. Nonetheless, these narratives offer a starting point for future research and understanding.

Professionally speaking, the participants of this study, including me, had to overcome the world they once knew in order to be the educators they are today. No higher education institution or preparation program solely helped cultivate these newfound White identities. It was rather through participants' uncanny ability to be critically self-reflective and learn from people of color, anti-racist White persons, and especially their students of color. All of the participants during at least one point were left with a choice to recognize the ways they were upholding racism and white supremacy and do differently, or remain complicit. This is the most notable data point of the study. In Chapter 6, I present the implications of the findings, recommendations from the current research, and ideas for future research.

CHAPTER 6

IMPLICATIONS OF FINDINGS

This research study sought to understand the phenomenon of White educators who have developed a critical consciousness of race in order to gain insights into how better to prepare White educators who work in schools serving predominantly students of color. The study focused on the stories of six participants with a variety of experiences. While a maximum variation technique was used with the participants, I found their experiences possessed an ample amount of similarity.

I used a post-intentionality framework with the integration of narrative and heuristics to gain better insights into participants' lived experiences (Vagle, 2018). Through the use of a pre-vetting survey, semi-structured interviews, a document analysis, and a post-reflexion plan, I was able to decipher lines of flight that flowed (Vagle, 2018) from their stories. All of these data pieces were used to create participants' profiles. After I created participants' profiles, I analyzed how the lines of flight emerged across participants' stories. These stories revealed four lines of flight, including (a) the White bubble; (b) a lack of calling; (c) I am a part of the problem and I have a choice to do better; and (d) moving towards action and continual learning.

These findings revealed White educators entering the field through traditional or non-traditional routes are inadequately prepared to be culturally sustaining educators able to meet the needs of their students of color. Despite these barriers, White educators in this study were able to develop a critical consciousness of race through similar trajectories of development, as discussed in interpretations of lines of flight and answering the research questions. For the purpose of this research, Miller (2018) defines critical consciousness of

race as the ability of teachers to recognize and resist oppressive forces related to race, racism, and white supremacy. These findings have implications for quality of pre-service preparation that all educators deserve before entering into PK-12 education, followed by the leadership in schools through professional development for maintaining and supporting their efforts as advocates for social justice and equality.

Implications of Findings and Recommendations

The current makeup of the PK-12 workforce is 80% White teachers in public and charter schools (Picower, 2021; Taie & Goldring, 2020), and White administration make up 77.7% (National Teacher and Principal Survey, 2017, 2018). People of color make up just 18% of educators (National Center for Education Statistics, 2017). Meanwhile, students of color are projected to be the majority population in the United States by 2043 (Noguera, 2017). Given the current disproportional makeup between educators and students, this research sought to add to a body of research to understand the phenomenon of how White educators have developed a critical consciousness of race in order to better prepare White educators in the service of students of color. That is not to say that major efforts and initiatives should not be pushed towards the recruitment and retention of educators of color. However, these suggestions are based on the presumption of the current makeup of PK-12 education.

Through the use of post-intentional phenomenology, the lived experiences (Vagle, 2018) of the participants were gleaned. I remained mindful of how the subjective side of culture negotiates and shapes behaviors of all individuals (Esteban-Guitart & Moll, 2014), which was important throughout my analysis. Participants in the study are currently at a point in their development of a critical consciousness of race in which they

attempt to take actions to combat white supremacy in their personal and professional lives, but none of the participants were ready to enter into the PK-12 setting and teach students of color with an adequate understanding of how they were committing racist acts and upholding white supremacy. The tenets of Critical Race Theory (D. A. Bell, 1980, 1992; Crenshaw, 1988, 1989; De La Garza & Ono, 2016; Delgado, 1989; Delgado & Stefancic, 2013; Harris, 1993; Wing, 1997) and theories and concepts from Critical Whiteness Studies (Aouragh, 2019; Black, 2021; DiAngelo, 2016; Hossain, 2015; Lensmire et al., 2013; Leonardo, 2004; Malott et al., 2015; Maxwell & Chesler, 2021; Tatum, 1992; Utt & Tochluk, 2020) were significant elements of analysis. The participants clearly communicated they were not prepared to teach in urban schools, and even in homogenous situations, little regard was given to the backgrounds, cultures and interests of the students they encountered early in their careers.

Teachers form their identities years before they decide to teach, influenced by various experiences which mold the self and its possibilities as a result of socialization within the family unit, the cultural community, and schooling experiences (Ewing, 2021; Flores et al., 2008). The cultural influence of family was a major contributor to the self-awareness and identities of most participants. As they spoke about how they were raised, influences of family perspectives and beliefs as well as social complexities of surrounding communities regarding race and ethnicity informed their identities as teachers. Implications of findings are related to changes in teacher preparation and leadership from districts and schools to promote transformations for developing and maintaining a critical consciousness of race at the center of our schools.

Teacher Preparation

Investing time in the preparation of teachers is significant to the academic success of students (Donaldson, 2013; Raymond-West & Snodgrass-Rangel, 2019; Zhang & Zeller, 2016). The preparation starts with their experiences at the pre-service level and extends to the start of their careers and beyond, more specifically through professional development. DiPaola and Hoy (2014) describe professional development as "all of the formal and informal learning experiences teachers have throughout their careers, from pre-service training to retirement" (p. 161). Napoles and MacLeod (2013) note effective teacher preparation programs must consider subject or content areas, pedagogy, and preparation for the 21st century. What is not often considered in traditional preparation of teachers are opportunities to not only examine content and pedagogy but reflecting on how these areas, viewed through a Eurocentric traditional lens, can result in opportunity gaps among groups of students.

Elsewhere, I have addressed the danger of achievement gap narratives that leave little room for pre-service teachers to interrogate racism, anti-racist racism, and everyday racism (Ladson-Billings, 2006, Milner IV, 2012)—areas that remain an enigma once they enter PK-12 urban schools because the topics about race are silenced. The six teachers in this study eventually understood their experiences; however, those of their colleagues were absent a critical consciousness of race and that racism, as Kohli et al. (2017) contend, is coded in language of equity, justice, and anti-racism rhetoric.

The challenge for most teachers is understanding their own racial identities, biases, and experiences that influence their practices and interactions with students. Caruthers et al. (2021) stress the significance of "racial noticing" (p. 6) as a recent

226

emphasis of preparation programs to help teacher candidates become advocates for social justice and equity for addressing the daily racism that is normalized in most schools. Howard and Milner (2021) outline several areas for teacher preparation for a critical education of novice teachers in urban schools: subject matter knowledge, pedagogical content knowledge, and racial and cultural knowledge. Subject matter knowledge requires teachers to have a deep understanding of the content that they teach (English, Math, Social Studies, etc.) (Howard & Milner, 2021). Pedagogical content knowledge refers to "teachers' ability to teach that subject matter to students" (Howard & Milner, 2021, para. 21). Lastly, racial and cultural knowledge is the need for "teachers to build knowledge about and be aware of the racial and cultural backgrounds of students in order to address the range of needs students bring to schools" (Howard & Milner, 2021, para. 30). All three of these competencies need to be developed before and during educators' times in schools. In order to sustain these efforts, certain leadership qualities need to be sustained at the university, school, and district level.

Leadership for Transformation at the University, School and District Level

In current undergraduate preparation, there has been focus on creating reflective practitioners within students (Gorski & Dalton, 2020; Howard, 2003; Ladson-Billings, 1994; McDonough, 2009; McIntyre, 1997; Paris, 2012; Paris & Alim, 2014; Puzio et al., 2017). While this practice is an important pursuit in developing understanding of one's own biases and privilege, there needs to be a curricular shift towards creating critically reflective educators. Gorski and Dalton (2020) contend, "teacher educators cannot focus solely on changing students' hearts; they must help students understand the relationship between their ideologies and the sociopolitical conditions that underlie them to help

227

change these conditions" (p. 357). Gorski and Dalton (2020) claim that reflection in and of itself is not enough, and outline that it is about "preparing people with the depth of understanding necessary to enact anti-oppressive change in their varying spheres of influence" (p. 359).

Critical self-reflection is the obligatory ingredient for creating and sustaining critical consciousness in practice. However, even with the ability to critically reflect, White undergraduate teacher candidates "have significant gaps in the critical knowledge they need to connect pedagogically personally with children from backgrounds different from their own" (Brown & Rodriguez, 2017, p. 76). It is therefore suggested that there is a need for the teacher preparation process to "connect pre-service teachers with the everyday lived experiences of low-income youth of color" (Brown & Rodriguez, 2017, p. 88). To aid in critical self-reflection in addition to connecting with the lives of students, Cavendish et. al. (2021) propose the art of mentorship to sustain this practice and prepare teacher candidates to work in "high needs urban schools" (p. 54). Cavendish et al. (2021) report:

> Teacher preparation programs that include culturally relevant pedagogy, coursework specifically related to school-community interaction, and most importantly, internships with mentorship in urban schools, have demonstrated that teachers specifically trained to teach in urban schools are better prepared and stay in teaching longer (p. 54).

Three leadership approaches that are necessary in schools to undergo this work are Social Justice Leadership, Transformative Leadership, and Culturally Responsive School Leadership. The competencies of all three leadership styles are crucial; however I am of the opinion that Culturally Responsive School Leadership should be particularly emphasized for its metamorphic qualities. The basis of Culturally Responsive School

228

Leadership as outlined by Khalifa et al. (2016) incorporates the emphasis of critical self-awareness, culturally responsive curricula and teacher preparation, culturally responsive and inclusive school environments, and, engagement of students and parents in community contexts.

To implement the tenets of Culturally Responsive School Leadership, further emphasis should be placed on the role of coaching. Coaching educators should be modeled through the role of the principal. It is imperative that the principal operate as the lead learner (Fullan, 2016). The effectiveness of coaching and professional development will only go as far as the leader's ability to facilitate courageous conversations about race (Caruthers, 2004, 2006; Fowler, 2016; Singleton & Hays, 2008; Tatum, 1992) and break the silence around taboo topics (Caruthers, 2004, 2006; Fowler, 2016). Courageous Conversations is a strategy for breaking down racial tensions and raising racism as a topic of discussion that allows those who possess knowledge on topics to have the opportunity to share it, and those who do not have the knowledge to learn and grow from the experience (Singleton & Hays, 2008).

Teachers and leaders who are operating in the above-mentioned avenues must have district-backed support for facilitation and development about understanding race, racism, and white supremacy. Galloway and Ishimaru (2015) critique the standards that educational leaders are required to maintain due to their limited mention of competencies related to marginalized identities, which suggests that educational leaders are not prepared for their seats of leadership to facilitate conversations on critical topics such as race. Therefore, district leadership must possess the vision of recruiting, retaining, and professionally developing equity driven leaders. However, there are challenges with

current political reform measures that need to be analyzed in today's PK-12 landscape. Some states are choosing to ban contemporary thought and orientation by saying that Critical Race Theory and Culturally Responsive Instruction cannot be taught within the K-12 setting (Lopez & Matos, 2018; Staff, 2021; Starr, 2022; Zaino & Bell, 2021). District level leadership is needed to spearhead the direction of schools to combat these inequities, otherwise a hidden curriculum of whiteness will be upheld (Picower, 2021; Thomas, 2019b; Thomas & Dyches, 2019). Additionally, the hyper-fixation of standardized testing and score improvement has prioritized a null curriculum in schools, where often holistic classes like the arts are excluded. Leadership at all levels must take democratic schooling approaches that deviate from big national reform measures and rather prioritize the most marginalized in decision making endeavors and maintain district-wide conversations about race, racism and white supremacy.

Recommendations for Developing Prospective Teachers

Based on these findings, the following recommendations may result in preparing prospective teachers to begin this development long before they enter schools and other institutions. Guided by participant stories, I suggest the following recommendations:

- The work of developing a critical consciousness of race needs to start through the reading of literature and having race conversations from an early age (Thomas, 2019a). All of the White educators had a racially homogenous experience growing up and did not directly talk about or acknowledge race and racism until college. Participants noted that they had stereotypical portrayals of people of color through media. Early children's literature that is

230

liberating and empowering of people of color needs to be emphasized in curricular materials starting in early adolescence for all children.

- Policies in all PK-12 schools needs to decenter from solely Eurocentric curriculum and practices, and address racism and white supremacy. Currently, there is a large political push to censor reading materials from PK-12 that are centered on racism in America (Lopez & Matos, 2018; Starr, 2022; Zaino & Bell, 2021). This reinforces a color-evasive ideology, which will reinforce white supremacy within schools (Annamma et al., 2017; Crenshaw, 1988; Decuir & Dixson, 2004; Gotanda, 1991).

- Pre-service professional development for educators should center on the tenets of Critical Race Theory and Critical Whiteness Studies. Both of these theoretical fields are of importance if education is to take seriously the progress of White educators developing a critical consciousness of race that is central to an anti-racist White identity (Helms, 1984, 1990, 1995, 2017; Kendi, 2019; Leonardo, 2002; Malott et al., 2015; Ponterrotto, 1988; Rowe et al., 1994; Sue, 2015; Sue & Sue, 1990). As Leonardo (2002) states, White persons would "do well to recognize the point that as they work against whiteness, they are undoing the self they know and coming to terms with a reconstructed identity" (p. 46). Leonardo (2009) further emphasizes that White persons developed a third space to strive towards a positive anti-racist White identity through "analyzing privilege and micro aggressive behavior, exploring ethnic and cultural identities, engaging with history of White anti-racists and multiracial struggles for justice, developing intersectional identity,

231

building White anti-racist community, and demonstrating accountability across race" (pp. 132–144). Understanding race and racism in America is needed professional development. However, all participants had some understanding of this and still committed racist acts. There needs to be an explicit understanding on what whiteness and white supremacy culture are and how one can be complicit.

- There needs to be specific development on Black mattering and antiblackness. I noted that many participants recognized blackness before their own whiteness, and I would argue this is due to antiblackness and the lack of Black mattering in schools (Caruthers et al., 2022; Love, 2016; Warren & Coles, 2020).

- Pedagogical classroom and school-based approaches need to center on the teachings of Asset-Based Pedagogies, Social Justice Leadership, Transformative Leadership, and Culturally Responsive School Leadership. Participants experienced little professional development on pedagogy before entering into the PK-12 setting. However, they eventually got to a point where they are enacting approaches associated with Culturally Relevant, Responsive, and Sustaining Pedagogies, Democratic Schooling approaches, and Social Justice, Transformative, and Culturally Responsive School Leadership. However, no participant directly named these as pedagogical approaches. More intentionality needs to be placed so that participants follow theory-backed pedagogies that are aimed at liberating the school setting (Apple &

Beane, 2007; Collins et al., 2019; Friend & Caruthers, 2012; Gay, 2000, 2002; Ladson-Billings & Tate, 1995; Paris, 2012; Paris & Alim, 2014).

- Educators should receive development on deepening their emotional capacities to receive feedback, be held accountable, be able to critically self-reflect, and have courageous conversations about race. None of the participants were absent of emotion (DiAngelo, 2018; Hossain, 2015; Picower, 2009, 2021; Steele, 2011; Tatum, 1992), but it was what they did with their emotions that allowed them to make reparations. More development needs to be done to create critically self-reflective practices of educators (Howard, 2003; Ladson-Billings, 1994; McDonough, 2009; Paris, 2012; Paris & Alim, 2014) that are able to hold space for courageous conversations (Caruthers, 2004, 2006; Fowler, 2016; Singleton & Hays, 2008; Tatum, 1992).

- All educators, including teachers and leaders, should receive mentorship and ongoing coaching that centers on challenging racist beliefs and white supremacist ideologies. Understanding and combating racism and white supremacy in addition to how one is contributing oftentimes requires a third party to examine one's beliefs and approaches to classroom practice. Coaching in schools has often been in the form of data, curriculum, and classroom skillset (Fabiano et al., 2018; Joyce & Showers, 2002; Knight, 2011; Knight et al., 2018), but I would argue that coaching also needs to exist to build emotionally resilient educators and challenge racist and white supremacist beliefs (Aguilar, 2013, 2020).

Future Research

Over the past several decades, there has been a multitude of literature on race in education and students of color (D. A. Bell, 1992; Bloom et al., 2013; Caruthers et al., 2021; Fowler, 2016; Giordano et al., 2021: Ladson & Billings, 1994), but few studies that address the White teaching force that is educating students of color (Heller, 2020; Hollins, 2011; Howard, 2016; Ladson & Billings, 2000, 2001; Love, 2016, 2019; Nieto, 2019; Picower, 2009, 2021). The current research speaks not to White educators who are upholding White supremacist norms, but rather focuses on the phenomenon of White educators who have developed a critical consciousness of race and are striving to combat racism and white supremacy in schools. Better understanding needs to be developed about the White psyche and why some White educators develop a critical consciousness of race and why some do not. Future studies can expand this body of work by:

- Incorporating literature on why some White educators are able to develop an emotional intelligence to sit with their emotions versus other White educators who weaponize them when having conversations on race and white supremacy.

- Analyzing White educators who makes conscious choices to combat white supremacy and what motivates them not to stay complicit.

- Evaluating pre-service preparation programs curriculums on interrogating race, racism and white supremacy. If there is evidence of this in curriculum, evaluate why some White educators still fall short in practice, even after literary exposure.

- Investigating how White educators develop the skillset of critical self-reflection.

- Expanding the research on coaching as professional development.

Final Reflections

When I started out this journey to understand White educators who develop a critical consciousness of race, I knew it would be an arduous task. It is a topic that needs to be studied due to the makeup of the PK-12 workforce, and it is a necessary starting point to working to combat inadequacies that students of color experience versus their White counterparts. This study centered on White educators in settings serving predominantly students of color, but I often think, how are schools that are serving predominantly White students, or predominantly White students with a few students of color developing educators to be critically conscious of race? The topic of this study is but a miniscule sample of the work that needs to be explored on how we are adequately preparing educators to liberate and empower all learners.

In 2020, during the COVID-19 pandemic, I was residing in Minneapolis, Minnesota, and I joined the program to get my Ed.D. the same month that George Floyd was murdered. I watched as self-proclaimed White liberals marched and yelled and protested, and put-up black boxes on their Instagram pages that were to show solidarity. These were also some of the same people that I knew personally who turned around and yelled at students of color all day in schools. It was a paradox to me that I did not quite understand: White educators who would have claimed they were aware of racism, yet were perpetuating racism and white supremacy in their everyday lives. I believed that there was missing literature to be explored in analyzing White educators who were not

just conscious, but critically conscious to the point they took accountability for self and action and attempt to eradicate their white supremacist ways.

I spoke to Dr. Caruthers on the phone about my topic, and she told me, "Erin, you can do it, but you have to be willing to work." I knew from the beginning this process would be difficult, but I did not realize how much it would change me. It was a somber experience working through this dissertation and daunting to immerse myself in the learning. I had served students of color in schools for almost ten years at that point and knew virtually none of the learnings I should have to be a liberatory educator: Critical Race Theory, Critical Whiteness Studies, and understanding asset-based pedagogical approaches. I essentially had to look in the mirror and recognize, I have really failed students, I am a part of the problem. I owe so much to Dr. Caruthers for getting me to this point. She was my first Black educator at the age of 27 when I started, which is a sad reality of the demographic makeup of education. I have never had someone push me so hard, offer so much support, and lastly, do it all through love.

Since completing my dissertation, so much has happened, including becoming a mother. This dissertation was started out of my work with students of color, but I would be remiss not to mention that it was also due to the intersections of my identity. I am a White woman, married to a Black man who now has a mixed-race child. Like any mother, I want to protect my family at all costs, and for me that starts with recognizing and combating my whiteness and my complicity in white supremacy. My proximity to people of color does not excuse my actions, and I am constantly seeking deeper levels of my own critical consciousness of race. I do this work in hopes that we can better prepare White educators who will teach students of color. I grapple with the lane that I have in

this work and ask myself questions: "Am I contributing to white supremacy by doing race work as a White woman?" These thoughts I do not take lightly, and as I continue on this journey, I am sure that a new understanding will be continually revealed. I, like my participants, operate in a state of gray and continual learning.

In the meantime, I am left with these guiding tenets: center the voices of the most marginalized in learning and listening, take accountability and feedback, understand the intersections of one's identity, process emotions, commit to a continual journey of learning, always be looking to disrupt white supremacy or ask oneself how you could be upholding it, and lastly, make reparations to communities of color.

APPENDIX A

PRE-VETTING SURVEY

1. What is your race?

2. When was the first time you remember becoming conscious of your own race?

3. What does white supremacy mean to you?

4. How does your racial upbringing impact students in your classroom or school?

5. How are your racial experiences different from that of your students?

6. How do you negotiate those differences?

7. What are systemic barriers that shape experiences for your students?

8. How have you attempted to combat barriers for students?

APPENDIX B

INTERVIEW GUIDE

1. What were your experiences with racial differences growing up?

2. How do you name your own racial identity? Has that changed over time?

3. Suppose you could walk me back through the first time you realized your racial identity, how were you feeling? Do you still feel the same way?

4. Tell me a story about a time when you have been uncomfortable about your White identity?

5. Have you ever been called racist? How did that make you feel? Have you ever done something racist you did not want anyone to know about?

6. How do you think pre-service preparation prepared you for understanding race and your White identity? Who has supported you the most in understanding your White identity?

7. What action have you taken to combat White supremacy in your life and schools? How have you fallen short?

8. What are struggles you still face in combating White supremacy inside and outside your classroom? What do you think an ideal school should look like? How do we get there? Do they exist?

APPENDIX C

DOCUMENT INTERVIEW GUIDE

1. How did you come up with this lesson plan/what informed your instruction?

2. Who or what helped inform this document?

3. How do you think this document disrupts White supremacy?

4. Looking back, what was the impact this document had on staff, students, or any other stakeholders? What evidence do you have?

5. Was this the impact you intended? Was there anything you would change about your approach, process, or outcome?

REFERENCES

Abaied, J. L., & Perry, S. P. (2021). Socialization of racial ideology by white parents. *Cultural Diversity and Ethnic Minority Psychology*, *27*(3), 431–440. https://doi-org. 10.1037/cdp0000454.supp

Accapadi, M. M. (2007). When White women cry: How White women's tears oppress women of color. *College Student Affairs Journal*, *26*(2), 208–215.

Adams, E. A., Kurtz-Costes, B. E., & Hoffman, A. J. (2016). Skin tone bias among African Americans: Antecedents and consequences across the life span. *Developmental Review, 40,* 93–116. https://doi.org/10.1016/j.dr.2016.03.002

Advice from police chiefs and community leaders on building trust: "Ask for help, work together, and show respect." (2016). Police Executive Research Forum. Critical Issues in Policing Series. https://www.policeforum.org/assets/policecommunitytrust.pdf

Agee, J. (2004). Negotiating a teaching identity: An African American teacher's struggle to teach in test-driven contexts. *Teachers College Record, 106*(4), 747–774.

Aghasafari, S., Bivins, K., & Nordgren, B. (2021). Arts integration and culturally sustaining pedagogy: Supporting bi/multilingual high school learners in biology. *Journal of Interdisciplinary Studies in Education*, *10*(1), 59–81.

Aguilar, E. (2013). *The art of coaching: Effective strategies for school transformation*. Jossey Bass.

Aguilar, E. (2020). *Coaching for equity: Conversations that change practice*. Jossey-Bass.

Ahmed, S. (2007). A phenomenology of whiteness. *Feminist Theory, 8*(2), 149–168. https://doi.org/10.1177/1464700107078139

Alim, S. H., & Paris, D. (2017). What is culturally sustaining pedagogy and why does it matter? In D. Paris & S. H. Alim (Eds.), *Culturally sustaining pedagogies: Teaching and learning for justice in a changing world* (pp. 1–21). Teachers College Press.

Allen, A., Scott, L. M., & Lewis, C. W. (2013). Racial microaggressions and African American and Hispanic students in urban schools: A call for culturally affirming education. *Interdisciplinary Journal of Teaching and Learning*, *3*(2), 117–129.

Alsubaie, M. A. (2015). Hidden curriculum as one of current issue of curriculum. *Journal of Education and Practice*, *6*(33), 125–128.

241

An, S. (2016). Asian Americans in American history: An AsianCrit perspective on Asian American inclusion in state U.S. history curriculum standards. *Theory & Research in Social Education, 44(*2), 244–276.

Andarvazh, M., Afshar, L., & Yazdani, S. (2018). Hidden curriculum: Analytical definition. *Journal of Medical Education*, 16. https://doi.org/10.22037/jme.v16i4.18061

Annamma, S. A., Anyon, Y., Joseph, N. M., Farrar, J., Greer, E., Downing, B., & Simmons, J. (2019). Black girls and school discipline: The complexities of being overrepresented and understudied. *Urban Education*, *54*(2), 211–242. https://doi.org/10.1177/0042085916646610

Annamma, S. A., Jackson, D. D., & Morrison, D. (2017). Conceptualizing color-evasiveness: Using dis/ability critical race theory to expand a color-blind racial ideology in education and society. *Race Ethnicity and Education*, *20*(2), 147–162.

Aouragh, M. (2019). "White privilege" and shortcuts to anti-racism. *Race & Class*, *61*(2), 3–26. https://doi.org/10.1177/0306396819874629

Apple, M. W., & Beane, J. A. (2007). *Democratic schools: Lessons in powerful education*. Heinemann.

Applebaum, B. (2016). Critical whiteness studies. *Oxford research encyclopedia of education*. https://doi.org/10.1093/acrefore/9780190264093.013.5

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

Aycicek, B. (2021). Metaphorical perceptions of high school teachers regarding the hidden curriculum. *Shanlax International Journal of Education*, *9*(4), 280–293.

Bannan, N. L. O. (2016). Building on 80 years of radical lawyering in the age of Trump. *National Lawyers Guild Review, 73*(3), 189–192.

Baron, R. M., Tom, D. Y. H., & Cooper, H. M. (1985). Social class, race, and teacher expectations. In J. B. Dusek (Ed.), *Teacher expectancies* (pp. 251–270). Erlbaum.

Bazemore-Bertrand, S., & Handsfield, L. J. (2019). Elementary teacher candidates' perceptions of teaching in high-poverty schools. *Multicultural Education*, *26*(3/4), 27–37.

Bean, J. (2005). *A reason to teach: Creating classrooms of dignity and hope.* Heinemann.

Bell, D. A. (1980). *Brown v. Board of Education* and the interest-convergence dilemma. *Harvard Law Review*, *93*(3), 518. https://doi.org/10.2307/1340546

Bell, D. A. (1991). Racial realism. *Connecticut Law Review, 24,* 363–379.

Bell, D. A. (1992). *Faces at the bottom of the well: The permanence of racism.* Basic Books.

Bell, D. A. (1995). Racial realism. In K. Crenshaw, N. Gotanda, G. Peller, & K. Thomas (Eds.), *Critical race theory: The key writings that formed the movement* (pp. 302–312). The New Press.

Bell, E. L. (1992). Myths, stereotypes, and realities of Black women: A personal reflection. *Journal of Applied Behavioral Science, 28*(3), 363–376.

Bell, J. S. (2002). Narrative inquiry: More than just telling stories. *TESOL Quarterly*, 36(2), 207–213. https://doi.org/10.2307/3588331

Bell, L. A. (2009). The story of the storytelling project: An arts-based race and social justice curriculum. *Storytelling, Self, Society*, *5*(2), 107–118. http://www.jstor.org/stable/41949023

Benner, A. D., & Graham, S. (2011). Latino adolescents' experiences of discrimination across the first 2 years of high school: Correlates and influences on educational outcomes. *Child Development*, *82*(2), 508–519.

Bennett, J. S., Driver, M. K., & Trent, S. C. (2019). Real or ideal? A narrative literature review addressing White privilege in teacher education. *Urban Education*, *54*(7), 891–918. https://doi-org.10.1177/0042085917690205

Bennett, T. (2015). Cultural studies and the culture concept. *Cultural Studies*, *29*(4), 546–568.

Berry, A., & Forgasz, R. (2018). Disseminating secret-story-knowledge through the self-study of teacher education practices. *Studying Teacher Education*, *14*(3), 235–245.

Bhabha, H. K. (1998). The white stuff. *Artforum International*, *36*(9), 21–24.

Bikson, T. K. (1974). Minority speech as objectively measured and subjectively evaluated. *Proceedings of the Division of Personality and Society Psychology*, *1*(1), 336–338.

Black, A. D. (2021). Starting with the teacher in the mirror: Critical reflections on whiteness from past classroom experiences. *Clearing House*, *94*(3), 116–127. https://doi-org.10.1080/00098655.2021.1907142

Blackmore, J. (2009). Leadership for social justice: A transnational dialogue. *Journal of Research on Leadership Education, 4*(1), 1–10.

Bloom, D. S., Peters, T., Margolin, M., & Fragnoli, K. (2013). Are my students like me? The path to color-blindness and white racial identity development. *Education and Urban Society, 47*(5), 555–575. https://doi.org/10.1177/0013124513499929

Boatright-Horowitz, S. L., Marraccini, M., & Harps-Logan, Y. (2012). Teaching antiracism: College students' emotional and cognitive reactions to learning about White privilege. *Journal of Black Studies*, *43*(8), 893–911. https://doi.org/10.1177/0021934712463235

Bogdan, R., & Biklen, S. K. (2007). *Qualitative research for education: An introduction to theories and methods* (5th ed.). Allyn and Bacon.

Bonilla-Silva, E. (2002). The linguistics of color blind racism: How to talk nasty about Blacks without sounding "racist." *Critical Sociology, 28*(1–2), 41–64.

Bonilla-Silva, E. (2014). *Racism without racists: Color-blind racism and the persistence of racial inequality in the United States* (3rd ed.). Rowman & Littlefield.

Bonilla-Silva, E. (2017). *Racism without racists: Color-blind racism and the persistence of racial inequality in America.* Rowman & Littlefield.

Branch, B. L. N. (2020). *African American female millennials' sense of self in higher education support roles* [Unpublished doctoral dissertation]. University of Missouri-Kansas City.

Brown, T. M., & Rodriguez, L. F. (2017). Collaborating with urban youth to address gaps inteacher education. *Teacher Education Quarterly*, *44*(3), 75–92.

Brown Givens, S. M., & Monahan, J. L. (2005). Priming Mammies, Jezebels, and other controlling images: An examination of the influence of mediated stereotypes on perceptions of an African American woman. *Media Psychology*, *7*(1), 87–106.

Bui, Y., & Fagan, Y. (2013). The effects of an integrated reading comprehension strategy: A culturally responsive teaching approach for fifth-grade students' reading comprehension. *Preventing School Failure*, *57*(2), 59–69. https://doi.org.10.1080/1045988X.2012.664581

Buras, K. L. (2015). "Thank God for Mississippi!" How disparagement of the south has destroyed public schooling in New Orleans—and beyond. *Peabody Journal of Education, 90,* 355–379.

Burch, R. (1990). Phenomenology, lived experience: Taking a measure of the topic. *Phenomenology+ Pedagogy*, *8,* 130–160. https://doi.org/10.29173/pandp15137

Burns, J. M. (1978). *Leadership*. Harper & Row.

Burns, M. (2017). "Compromises that we make": Whiteness in the dual language context. *Bilingual Research Journal, 40*(4), 339–352. https://doi.org/10.1080/15235882.2017.1388303

Butcher, J. (2022) *Splintered: Critical Race Theory and the progressive war on truth.* Bombardier Books.

Byrd, D., Ceacal, Y. R., Felton, J., Nicholson, C., Rhaney, D. M. L., McCray, N., & Young, J. (2017). A modern doll study: Self concept. *Race, Gender & Class*, *24*(1–2), 186–202. https://www.jstor.org/stable/26529244

Byrne, M. M. (2001). Understanding life experiences through a phenomenological approach to research. *AORN Journal*, *73*(4), 830.

Canli, S., & Demirtaş, H. (2021). The correlation between social justice leadership and student alienation. *Educational Administration Quarterly*, 1. https://doi-org. 10.1177/0013161x211047213

Carbado, D. W., Crenshaw, K. W., Mays, V. M., & Tomlinson, B. (2013). Intersectionality: Mapping the movements of a theory. *DuBois Review: Social Science Research on Race, 10*(2), 303–312.

Carlson, J. A. (2010). Avoiding traps in member checking. *Qualitative Report*, *15*(5), 1102–1113.

Cartagena, E., & Slater, C. L. (2022). A district's journey of transformative leadership: Moving beyond open access to the improvement, inclusion, and success of students of color in advanced placement. *Journal of School Leadership*, *32*(2), 126–147. https://doi.org. 10.1177/1052684621994474

Carter Andrews, D. J. (2021). Preparing teachers to be culturally multidimensional: Designing and implementing teacher preparation programs for pedagogical relevance, responsiveness, and sustenance. *Educational Forum*, *85*(4), 416–428.

Caruthers, L. (2006). Using storytelling to break the silence that binds us to sameness in our schools. *The Journal of Negro Education, 75*(4), 661–675.

Caruthers, L., & Friend, J. (2016). *Great expectations: What kids want from our urban public schools.* Foreword by Dr. Gloria Ladson-Billings. Information Age Publishing.

Caruthers, L., Friend, J., & Schlein, C. (2022). School desegregation as multi-generational narratives of Afropessimism. *Educational Studies*, *58*(1), 33–49.

Caruthers, L., Thompson, S., & Eubanks, E. (2004). Using storytelling to discuss the "Undiscussables" in urban schools. *Multicultural Perspectives*, *6*(3), 36–41.

Caruthers, L. E., Waddell, J., Poos, B., & Smith, A. N. (2021). Voices of teacher graduates: Preparation for Black mattering in schools. *Northwest Journal of Teacher Education*, *6*(2), Article 9, 1–22. https://doi.org/10.15760/nwjte.2021.16.2.9

Case, K. A. (2007). Raising White privilege awareness and reducing racial prejudice: Assessing diversity course effectiveness. *Teaching of Psychology*, *34*(4), 231–235. https://doi.org/10.1080/00986280701700250

Caswell, M. (2017). Teaching to dismantle white supremacy in archives. *The Library Quarterly*, *87*(3), 222–235.

Cavendish, W., Perez, X., & Mahotiere, M. (2021). Pre-service teacher supports in urban schools. *Action in Teacher Education*, *43*(1), 54–66.

Cervantes-Soon, C. G. (2014). A critical look at dual language immersion in the new Latin@ diaspora. *Bilingual Research Journal, 37*(1), 64–82. https://doi.org/10.1080/15235882.2014.893267

Cervantes-Soon, C. G., & Carrillo, J. F. (2016). Toward a pedagogy of border thinking: Building on Latin@ students' subaltern knowledge. *The High School Journal*, *99*(4), 282–301.

Chang-Bacon, C. K. (2022). "We sort of dance around the race thing": Race-evasiveness in teacher education. *Journal of Teacher Education*, *73*(1), 8–22. https://doi.org.10.1177/00224871211023042

Characteristics of public school teachers. (2020, May). National Center for Education Statistics. https://nces.ed.gov/programs/coe/indicator_clr.asp

Cherng, H. Y. S., & Halpin, P. F. (2016). The importance of minority teachers' student perceptions of minority versus White teachers. *Educational Researcher, 45*(7), 407–420.

Chesebro, J. W., & Borisoff, D. J. (2007). What makes qualitative research qualitative? *Qualitative Research Reports in Communication*, *8*(1), 3–14. https://doi.org/10.1080/17459430701617846

Cho, J., & Trent, A. (2006). Validity in qualitative research revisited. *Qualitative Research*, *6*(3), 319–340.

Clandinin, D. J. (2006). *Handbook of narrative inquiry: Mapping a methodology*. Sage.

Clandinin, D. J., & Caine, V. (2012). Narrative inquiry. In A. A. Trainor & E. Graue (Eds.), *Reviewing Qualitative Research in the Social Sciences*. Routledge.

Clandinin, D. J., & Connelly, F. M. (1996). Teachers' professional knowledge landscapes: Teacher stories. Stories of teachers. School stories. Stories of schools. *American Educational Research Association*, *25*(3), 24–30.

Clandinin, D. J., & Connelly, F. M. (2000). *Narrative inquiry: Experience and story in qualitative research.* Jossey-Bass.

Clark, K. B., & Clark, M. P. (1947). Racial identification and preference in Negro children. In T. M. Newcomb & E. L. Hartley (Eds.), *Readings in social psychology* (pp. 169–178). Henry Holt.

Clevenger, S. M. (2019). Culturalism, E.P. Thompson and the polemic in British cultural studies. *Continuum*, *33*(4), 489–500.

Coles-Ritchie, M., & Smith, R. R. (2017). Taking the risk to engage in race talk: Professional development in elementary schools. *International Journal of Inclusive Education*, *21*(2), 172–186. https://doi.org/10.1080/13603116.2016.1193562

Collins, J., Hess, M. E., & Lowery, C. L. (2019). Democratic spaces: How teachers establish and sustain democracy and education in their classrooms. *Democracy and Education*, *27*(1), 3.

Collins, P. H. (2000). Gender, black feminism, and black political economy. *Annals of the American Academy of Political and Social Science*, *568*(1), 41–53.

Collins, P. H., & Bilge, S. (2016). *Intersectionality*. Polity Press.

Connelly, F. M., & Clandinin, D. J. (1990). Stories of experience and narrative inquiry. *Educational Researcher*, *19*(5), 2–14. https://doi.org/10.2307/1176100

Connelly, F. M., & Clandinin, D. J. (2006). *Narrative inquiry.* In J. Green, G. Camilli, & P. Elmore (Eds.), *Handbook of complementary methods in education research* (pp. 375–385). Lawrence Erlbaum Associates.

Conrad, J. (2018). Tangling with whiteness and multicultural (neo)liberalism: Canada's timely lessons on denial and praxis for global educators. *Multicultural Perspectives*, *20*(4), 253– 256. https://doi-org.10.1080/15210960.2018.1467765

Crenshaw, K. (1988). Race, reform, and retrenchment: Transformation and legitimation in antidiscrimination law. *Harvard Law Review*, *101*(7), 1331–1387. https://doi.org/10.2307/1341398

Crenshaw, K. (1989). Demarginalizing the intersection of race and sex: A black feminist critique of antidiscrimination doctrine, feminist theory and antiracist politics. *University of Chicago Legal Forum, 1989* (1), 139 –167.

247

Crenshaw, K. (1991). Mapping the margins: Identity politics, intersectionality, and violence against women. *Stanford Law Review, 43*(6), 1241–1299.

Crenshaw, K. W., Gotanda, N., Peller, G, & Thomas, K. (1995). *Critical race theory: The key writings that formed the movement.* https://scholarship.law.columbia.edu/books/101

Creswell, J. W., & Miller, D. L. (2000). Determining validity in qualitative inquiry. *Theory Into Practice*, *39*(3), 124.

Creswell, J. W., & Poth, C. N. (2018). *Qualitative inquiry and research design: Choosing among five approaches.* Sage.

Crites, S. (1971). The narrative quality of experience. *Journal of the American Academy of Religion*, *39*(3), 291–311.

Cross, K. J. (2020). Racism is the manifestation of White supremacy and antiracism is the answer. *Journal of Engineering Education*, *109*(4), 625–628.

Crowley, R. M. (2019). "It meant you were in trouble": White teachers, race, and white shame. *Whiteness and Education*, *4*(2), 180–198. https://doi.org/10.1080/23793406.2019.1654908

Cruz, R. A., Manchanda, S., Firestone, A. R., & Rodl, J. E. (2019). An examination of teachers' culturally responsive teaching self-efficacy. *Teacher Education and Special Education: The Journal of the Teacher Education Division of the Council for Exceptional Children, 43*(3), 197–214. https://doi.org/10.1177/0888406419875194

Dall'Alba, G. (2009). Phenomenology and education: An introduction. *Educational Philosophy and Theory*, *41*(1), 7–9. https://doi.org/10.1111/j.1469-5812.2008.00479.x

Darling-Hammond, L., Bae, S., Cook-Harvey, C. M., Lam, L., Mercer, C., Podolsky, A., & Stosich, E. L. (2016). *Pathways to new accountability through the Every Student Succeeds Act.* Learning Policy Institute.

Darling-Hammond, L., Wei, R.C., Andree, A., Richardson, N., & Orphanos, S. (2009). *Professional learning in the learning profession: A status report on teacher development in the United States and abroad.* National Staff Development Council.

Davis, D. M. (2002). Toward democratic education: The importance of culturally responsive leadership in 21st century schools. *Trotter Review*, *14*(1), 3.

Dawson, M. C., & Lawrence, D. B. (2009). One year later and the myth of a post-racial society. *DuBois Review: Social Science Research on Race 6*(2), 247–249.

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

DeCuir-Gunby, J. T., & Bindra, V. G. (2022). How does teacher bias influence students? An introduction to the special issue on teachers' implicit attitudes, instructional practices, and student outcomes. *Learning and Instruction*, *78*. https://doi-org. 10.1016/j.learninstruc.2021.101523

De La Garza, A., & Ono, K. A. (2016). Critical race theory. In *The international encyclopedia of communication theory and philosophy* (pp. 125–131). Wiley Blackwell-ICA. https://doi.org/10.1002/9781118766804.wbiect260

Delgado, R. (1989). Storytelling for oppositionists and others: A plea for narrative. *Michigan Law Review*, *87*(8), 2411–2441. https://doi.org/10.2307/1289308

Delgado, R. (1995). *Critical race theory: The cutting edge*. Temple University Press.

Delgado, R., & Stefancic, J. (2013). *Critical race theory: The cutting edge*. Temple University Press. http://ebookcentral.proquest.com/lib/umkc/detail.action?docID=1210896

Delgado, R., & Stefancic, J. (2017). *Critical race theory* (3rd ed.). New York University Press.

de Lourdes Viloria, M. (2019). Culturally responsive leadership practices: A principal's reflection. *Journal of Latinos and Education, 18*(2), 171–177. https://doi.org/10.1080/15348431.2017.1371604

Delpit, L. (1988). The silenced dialogue: Power and pedagogy in educating other people's children. *Harvard Educational Review, 58*, 280–296.

deMarrais, K. B. (2004). Qualitative interview studies: Learning through experience. In K. B. deMarrais & S. D. Lapan (Eds.), *Foundations for research: Methods of inquiry in education and the social sciences* (pp. 51–68). Routledge.

Denzin, N. K. (1989). *Interpretive interactionism*. Sage.

Department of Elementary and Secondary Education (2021). https://dese.mo.gov/school-data.

Dewey, J. (1916). *Democracy and education.* Macmillan.

DiAngelo, R. J. (2016). *What does it mean to be White? Developing white racial literacy*. Peter Lang.

DiAngelo, R. J. (2018). *White fragility: Why it's so hard for white people to talk about racism*. Beacon Press.

DiAngelo, R. J. (2021). *Nice racism*. Beacon Press.

Dinham, S. (2007). *Leadership for exceptional educational outcomes.* Post Pressed.

DiPaola, M. F., & Hoy, W. K. (2014). *Improving instruction through supervision, evaluation, and professional development.* Information Age Publishing.

Dobozy, E. (2007). Effective learning of civic skills: Democratic schools succeed in nurturing the critical capacities of students. *Educational Studies*, *33*(2), 115–128.

Donaldson, M. L. (2013). Principals' approach to cultivating teacher effectiveness: Constraints and opportunities in hiring, assigning, evaluating, and developing teachers. *Educational Administration Quarterly*, *49*(5), 3.

Donnella, L. (2018). *When the "White tears" just keep coming, code switch.* NPR. https://www.npr.org/sections/codeswitch/2018/11/28/649537891/when-the-white-tears-just-keep-coming.

Douglass, B. G., & Moustakas, C. (1985). Heuristic inquiry: The internal search to know. *Journal of Humanistic Psychology*, *25*(3), 39–55.

Dozono, T. (2020). The passive voice of White supremacy: Tracing epistemic and discursive violence in world history curriculum. *Review of Education, Pedagogy, and Cultural Studies*, *42*(1), 1–26.

DuBois, W. E. B. (1904). *The souls of Black folk*. Blue Heron Press.

Dumas, M. J. (2014). "Losing an arm": Schooling as a site of black suffering. *Race Ethnicity and Education*, *17*(1), 29. https://doi.org/10.1080/13613324.2013.850412

Dumas, M. J., & ross, K. M. (2016). "Be real black for me": Imagining BlackCrit in education. *Urban Education*, *51*(4), 415–442. https://doi.org/10.1177/0042085916628611

Eberhardt, J. L., Davies, P. G., Purdie-Vaughns, V. J., & Johnson, S. L. (2006). Looking deathworthy: Perceived stereotypicality of Black defendants predicts capital-sentencing outcomes. *Psychological Science, 17,* 383–386. https://doi.org/10.1111/j.1467-9280.2006.01716.x

Eck, C. E. (2018). Three books, three stereotypes: Mothers and the ghosts of Mammy, Jezebel, and Sapphire in contemporary African American literature. *Criterion: A Journal of Literary Criticism, 11*(1), 5.

Eisner, E. W. (1979). *The educational imagination: On the design and evaluation of school programs*. Macmillan.

Ellingson, L. L. (2009). *Engaging crystallization in qualitative research: An introduction*. Sage.

Emdin, C. (2012). Yes, black males are different, but different is not deficient. *Kappan*, *93*(5), 13–16.

Esteban-Guitart, M., & Moll, L. C. (2014). Funds of identity: A new concept based on the funds of knowledge approach. *Culture & Psychology*, *20*(1), 31–48.

Ewing, L. A. (2021). Affari di familglia: Identity, shared values and tradition in a family of teachers. *Teachers and Teaching, 27*(1-4), 1–16.

Fabiano, G. A., Reddy, L. A., & Dudek, C. M. (2018). Teacher coaching supported by formative assessment for improving classroom practices. *School Psychology Quarterly*, *33*(2), 293–304. https://doi-org.10.1037/spq0000223

Ferguson, R. F. (2003). Teachers' perceptions and expectations and the Black-White test score gap. *Urban Education*, *38*(4), 460–507. https://doi.org/10.1177/0042085903038004006

Fish, R. E. (2017). The racialized construction of exceptionality: Experimental evidence of race/ethnicity effects on teachers' interventions. *Social Science Research*, *62*, 317–334.

Flores, B. B., Clark, E. R., Guerra, N. S., & Sánchez, S. V. (2008). Acculturation among Latino bilingual education teacher candidates: Implications for teacher preparation institutions. *Journal of Latinos and Education*, *7*(4), 288–304.

Ford, D. Y., Wright, B. L., Washington, A., & Henfield, M. A. (2016). Access and equity denied: Key theories for school psychologists to consider when assessing Black and Hispanic students for gifted education. *School Psychology Forum, 10*, 265–277.

Fossey, E., Harvey, C., Mcdermott, F., & Davidson, L. (2002). Understanding and evaluating qualitative research. *Australian & New Zealand Journal of Psychiatry*, *36*(6), 717–732. https://doi.org/10.1046/j.1440-1614.2002.01100.x

Fowler, S. (2016). *Breaking the silence: A qualitative critical autoethnography of a principal's lived experience with having courageous conversations about race* [Doctoral dissertation, University of Missouri-Kansas City]. https://mospace.umsystem.edu/xmlui/bitstream/handle/10355/59258/dissertation_2016_fowler.pdf?sequence=1

Frankenberg, R. (1993). *White women, race matters: The social construction of whiteness*. University of Minnesota Press.

Freire, P. (1970/2000). *Pedagogy of the oppressed.* Continuum.

French, K. R. (2019). The paradox of teaching for social justice: Interest convergence in early-career educators. *Urban Education*, *2019*. https://doi.org/10.1177/0042085919850259

Friend, J., & Caruthers, L. (2012). Reconstructing the cultural context of urban schools: Listening to the voices of high school students. *Educational Studies: A Journal of the American Educational Studies Association, 48*(4), 366–388.

Fuchs, C. (2017). Raymond Williams' communicative materialism. *European Journal of Cultural Studies*, *20*(6), 744–762.

Fullan, M. (2016). *The new meaning of educational change*. Teachers College Press.

Furman, G. (2012). Social justice leadership as praxis: Developing capacities through reparation programs. *Educational Administration Quarterly*, *48*(2), 191–229.

Galloway, M. K., Callin, P., James, S., Vimegnon, H., & McCall, L. (2019). Culturally responsive, antiracist, or anti-oppressive? How language matters for school change efforts. *Equity & Excellence in Education*, *52*(4), 485–501. https://doi.org/10.1080/10665684.2019.1691959

Galloway, M. K., & Ishimaru, A. M. (2015). Radical recentering: Equity in educational leadership standards. *Educational Administration Quarterly*, *51*(3), 372–408.

Garrison, Y. L., Rice, A., & Liu, W. M. (2021). The American meritocracy myth stress: Scale development and initial validation. *The Counseling Psychologist*, *49*(1), 80–105. https://doi.org/10.1177/0011000020962072

Gay, G. (2000). *Culturally responsive teaching: Theory, research, and practice.* Teachers College Press.

Gay, G. (2002). Preparing for culturally responsive teaching. *Journal of Teacher Education*, *53*(2), 106–116. https://doi.org/10.1177/0022487102053002003

Gay, G. (2010). *Culturally responsive teaching: Theory, research, and practice*. Teachers College Press.

Gay, G., & Kirkland, K. (2003). Developing cultural critical consciousness and self reflection in preservice teacher education. *Theory Into Practice, 42,* 181–187. https://doi.org/10.1207/s15430421tip4203_3

Geertz, C. (1973). *The interpretation of cultures: Selected essays.* Basic Books.

Gershenson, S., Holt, S. B., & Papageorge, N. W. (2016). Who believes in me? The effect of student-teacher demographic match on teacher expectations. *Economics of Education Review*, *52*, 209–224. https://doi.org/10.1016/j.econedurev.2016.03.002

Giordano, K., Interra, V. L., Stillo, G. C., Mims, A. T., & Block-Lerner, J. (2021). Associations between child and administrator race and suspension and expulsion rates in community childcare programs. *Early Childhood Education Journal, 49*(1), 125–133. https://doi.org/10.1007/s10643-020-01049-1

Goldhaber, D., Theobald, R., & Tien, C. (2019). Why we need a diverse teacher workforce. *Phi Delta Kappan*, *100*(5), 25–30.

Gonzalez, M. T., Matambanadzo, S., & Vélez Martínez, S. I. (2021). Latina and Latino critical legal theory: LatCrit theory, praxis and community. *Revista Direito e Práxis*, *12*, 1316–1341.

Gordon, B. M. (2012). "Give a brotha a break!" The experiences and dilemmas of middle-class African American male students in White suburban schools. *Teachers College Record*, *114*(5), 1–26. https://doi.org/10.1177/016146811211400502

Gorski, P. C., & Dalton, K. (2020). Striving for critical reflection in multicultural and social justice teacher education: Introducing a typology of reflection approaches. *Journal of Teacher Education, 71*(3), 357–368.

Gotanda, N. (1991). A critique of "Our Constitution Is Color-Blind." *Stanford Law Review*, *44*(1), 1–68. https://doi.org/10.2307/1228940

Grant, A. (2018). *Doing EXCELLENT social research with documents: Practical examples and guidance for qualitative researchers*. Routledge.

Grantham, T. C., & Ford, D. Y. (2003). Beyond self-concept and self-esteem: Racial identity and gifted African American students. *The High School Journal*, *87*(1), 18–29.

Grbich, C. (2013). *Qualitative data analysis: An introduction*. Sage.

Green, M. J., Sonn, C. C., & Matsebula, J. (2007). Reviewing whiteness: Theory, research, and possibilities. *South African Journal of Psychology*, *37*, 389–418.

Grossberg, L. (1986). History, politics and postmodernism: Stuart Hall and cultural studies. *Journal of Communication Inquiry*, *10*(2), 61–77.

Guess, T. J. (2006). The social construction of whiteness: Racism by intent, racism by consequence. *Critical Sociology*, *32*(4), 649–673.

Gullo, G., & Beachum, F. (2020). Framing implicit bias impact reduction in social justice leadership. *Journal of Educational Leadership and Policy Studies*, *3*(3).

Gullo, G., Capatosto, K., & Staats, C. (2019). *Implicit bias in schools*. Routledge.

Gutiérrez, K. D., & Rogoff, B. (2003). Cultural ways of learning: Individual traits or repertoires of practice. *Educational Researcher*, *32*(5), 19–25.

Gutierrez, R. (2008). A "gap-gazing" fetish in mathematics education? Problematizing research on the achievement gap. *Journal for Research in Mathematics Education, 39*(4), 357–364.

Hammond, Z. (2014). *Culturally responsive teaching and the brain: Promoting authentic engagement and rigor among culturally and linguistically diverse students*. Corwin Press.

Hammond, Z., & Jackson, Y. (2015). *Culturally responsive teaching and the brain: Promoting authentic engagement and rigor among culturally and linguistically diverse students*. Corwin.

Haney Lopez, I. F. (1995). The social construction of race. In R. Delgado (Ed.), *Critical race theory: The cutting edge* (pp. 191–203). Temple University Press.

Hansen, D. T., Anderson, R. F., Frank, J., & Nieuwejaar, K. (2008). Reenvisioning the progressive tradition in curriculum. *The SAGE handbook of curriculum and instruction* (pp. 440–459). Sage.

Harper, S. R., & Davis, III, C. H. F. (2012). They (don't) care about education: A counternarrative on black male students' responses to inequitable schooling. *Educational Foundations*, *26*(1-2).

Harris, C. I. (1993). Whiteness as property. *Harvard Law Review,* 1701–1791.

Harrison, M. S., & Thomas, K. M. (2009). The hidden prejudice in selection: A research investigation on skin color bias. *Journal of Applied Social Psychology, 39,* 134–168. https://doi.org/10.1111/j.1559-1816.2008.00433.x

Hastings, M. (2019). Neoliberalism and education. In *Oxford research encyclopedia of education*. https://doi.org/10.1093/acrefore/9780190264093.013.404

Haviland, V. S. (2008). "Things get glossed over": Rearticulating the silencing power of whiteness in education. *Journal of Teacher Education*, *59*(1), 40–54.

Heath, S. B. (1980). The functions and uses of literacy. *Journal of Communication*, *30*(1), 123–133.

Heath, S. B. (1983). *Ways with words: Language, life and work in communities and classrooms*. Cambridge University Press.

Heller, R. (2020). Why we teach: A conversation with Sonia Nieto. *Phi Delta Kappan*, *101*(8), 31–36.

Helms, J. E. (1984). Toward a theoretical explanation of the effects of race on counseling: A Black and White model. *The Counseling Psychologist, 12*(3–4), 153–165. https://doi.org/10.1177/0011000084124013

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

Helms, J. E. (1995). An update of Helm's White and people of color racial identity models. In J. G. Ponterotto, J. M. Casas, L. A. Suzuki, & C. M. Alexander (Eds.), *Handbook of multicultural counseling* (pp. 181–198). Sage.

Helms, J. E. (2017). The challenge of making whiteness visible: Reactions to four whiteness articles. *The Counseling Psychologist, 45*(5), 717–726. https://doi.org/10.1177/0011000017718943

Hohle, R. (2015). *Race and the origins of American neoliberalism*. Routledge.

Hollins, E. R. (2011). Teacher preparation for quality teaching. *Journal of Teacher Education*, *62*(4), 395–407.

Holzman, M. (2006). *Public education and black male students: The 2006 state report card.* Schott Educational Inequity Index. The Schott Foundation for Public Education. https://schottfoundation.org/resource/public-education-and-black-male-students-the-2006-state-report-card/

hooks, b. (1992). Representation of whiteness in the black imagination. In D. R. Roediger (Ed.), *Black on white: Black writers on what it means to be white* (pp. 38–53). Schocken.

Hope, E. C., Skoog, A. B., & Jagers, R. J. (2015). "It'll never be the white kids, it'll always be us": Black high school students' evolving critical analysis of racial discrimination and inequity in schools. *Journal of Adolescent Research*, *30*(1), 83–112.

Hossain, K. I. (2015). White privilege: Perceptions of pre-service teachers. *Multicultural Education*, *23*(1), 52–55.

Howard, G. R. (2016). *We can't teach what we don't know: White teachers, multiracial schools*. Teachers College Press.

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

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

Howard, T. C., & Milner, H. R. (2021). Teacher preparation for urban schools. In H. R. Milner IV & K. Lomotey (Eds.), *Handbook of urban education* (pp. 195–211). Routledge.

Hung, M., Smith, W. A., Voss, M. W., Franklin, J. D., Gu, Y., & Bounsanga, J. (2020). Exploring student achievement gaps in school districts across the United States. *Education and Urban Society*, *52*(2), 175–193.

Hurston, N. Z. (1935). Blacks, whites, and work. In D. R. Roediger (Ed.), *Black on white: Black writers on what it means to be white* (pp. 102–103). Schocken.

Husserl, E. (1970). *The crisis of European sciences and transcendental phenomenology: An introduction to phenomenological philosophy*. Northwestern University Press.

Hyland, N. E. (2005). Being a good teacher of Black students? White teachers and unintentional racism. *Curriculum Inquiry*, *35*(4), 429–459. http://www.jstor.org/stable/3698537

Irvine, J. J. (2010). Foreword. In H. R. Milner (Ed.), *Culture, curriculum, and identity in education* (pp. xi-xv). Palgrave Macmillan.

Jaeger, M. M. (2011, August 18). Does cultural capital really affect academic achievement? New evidence from combined sibling and panel data. *Sociology of Education*, *84*(4). 281–298. https://doi.org/10.1177/0038040711417010

Jamshed, S. (2014). Qualitative research method-interviewing and observation. *Journal of Basic and Clinical Pharmacy*, *5*(4), 87–88. https://doi.org/10.4103/0976-0105.141942

Jay, M. (2003). Critical race theory, multicultural education, and the hidden curriculum of hegemony. *Multicultural Perspectives*, *5*(4), 3–9. https://doi.org/10.1207/S15327892MCP0504_2

Jayakumar, U. M., & Adamian, A. S. (2017). The fifth frame of colorblind ideology: Maintaining the comforts of colorblindness in the context of white fragility. *Sociological Perspectives*, *60*(5), 912–936.

Jean-Marie, G., Normore, A. H., & Brooks, J. S. (2009). Leadership for social justice: Preparing 21st century leaders for a new social order. *Journal on Research Education, 4*(1), 1–31.

Jefferies, D., & Jefferies, R. H. (2019). Crowning queens and shaming sluts: Intersectionality identification in the mistress stereotype. In D. Smith, L. Caruthers, & S. Fowler (Eds.), *Womanish Black girls: Women resisting the contradictions of silence and voice* (pp. 73–88). Myers Education Press.

Jones, A. [angeljonesphd]. (2022, March 5). *People will follow a White activist but not the Black person they learned their activism from* [Highlight]. Instagram. https://www.instagram.com/p/CauimbeOms2/

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

Joyce, B., & Showers, B. (1980). Improving inservice training: The messages of research. *Educational Leadership, 37*(5), 379–385.

Joyce, B. R., & Showers, B. (2002). *Student achievement through staff development* (3rd ed.). ASCD.

Jupp, J. C., Berry, T. R., & Lensmire, T. J. (2016). Second-wave White teacher identity studies. *Review of Educational Research, 86*(4), 1151–1191. https://doi.org/10.3102/0034654316629798

Käufer, S., & Chemero, A. (2021). *Phenomenology: An introduction*. John Wiley & Sons.

Kendi, I. X. (2019). *How to be an antiracist*. One World.

Kenny, G. (2012). An introduction to Moustakas's heuristic method. *Nurse Researcher*, *19*(3).

Khalifa, M. (2015). Can Blacks be racists? Black-on-Black principal abuse in an urban school setting. *International Journal of Qualitative Studies in Education*, *28*(2), 259–282.

Khalifa, M. A., Gooden, M. A., & Davis, J. E. (2016). Culturally responsive school leadership. *Review of Educational Research, 86*(4), 1272–1311. https://doi.org/10.3102/0034654316630383

Kharem, H. (2000). *The hidden curriculum: The pedagogy of white supremacy and maintenance in America*. The Pennsylvania State University.

Kivel, P. (2017). *Uprooting racism: How white people can work for racial justice*. New Society Publishers.

Knapik, M. (2006). The qualitative research interview: Participants' responsive participation in knowledge making. *International Journal of Qualitative Methods*, 77–93. https://doi.org/10.1177/160940690600500308

Knight, D., Hock, M., Skrtic, T. M., Bradley, B. A., & Knight, J. (2018). Evaluation of video-based instructional coaching for middle school teachers: Evidence from a multiple baseline study. *The Educational Forum, 82*(4), 425–442.

Knight, J. (2011). *Unmistakable impact: A partnership approach for dramatically improving instruction*. Corwin Press.

Kohli, R., Pizarro, M., & Nevárez, A. (2017). The "new racism" of K–12 schools: Centering critical research on racism. *Review of Research in Education*, *41*(1), 182–202.

Kozlowski, K. P. (2015). Culture or teacher bias? Racial and ethnic variation in student-teacher effort assessment match/mismatch. *Race and Social Problems*, *7*(1), 43–59.

Kumar, R., Gray, D. L., & Kaplan Toren, N. (2022). Pre-service teachers' desire to control bias: Implications for the endorsement of culturally affirming classroom practices. *Learning and Instruction*, *78*. https://doi.org.10.1016/j.learninstruc.2021.101512

Ladson-Billings, G. (1994). *The dreamkeepers: Successful teaching for African-American students*. Jossey-Bass.

Ladson-Billings, G. (1995). But that's just good teaching! The case for culturally relevant pedagogy. *Theory Into Practice*, *34*(3), 159–165. https://doi.org/10.1080/00405849509543675

Ladson-Billings, G. (2000). Fighting for our lives: Preparing teachers to teach African-American students. *Journal of Teacher Education, 51*(3), 206–214.

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

Ladson-Billings, G. (2006). From the achievement gap to the education debt: Understanding achievement in U.S. schools. *Educational Researcher*, *35*(7), 3–12.

Ladson-Billings, G. (2009). *The dreamkeepers: Successful teachers of African American children* (2nd ed.). John Wiley & Sons.

Ladson-Billings, G. (2014). Culturally relevant pedagogy 2.0: Aka the remix. *Harvard Educational Review*, *84*(1), 74–84.

Ladson-Billings, G., & Tate, W. (1995). Toward a critical race theory of education. *Teachers College Record*, *97*, 47–68.

La Salle, T. P., Wang, C., Wu, C., & Rocha Neves, J. (2020). Racial mismatch among minoritized students and white teachers: Implications and recommendations for moving forward. *Journal of Educational and Psychological Consultation*, *30*(3), 314–343.

Lee, A. Y. (2017). Deepening sociopolitical consciousness in culturally relevant pedagogy. *Talking Points*, *29*(1), 20–26.

Lee, J. S., & Oxelson, E. (2006). "It's not my job": K–12 teacher attitudes toward students' heritage language maintenance. *Bilingual Research Journal*, *30*(2), 453–477.

Lensmire, T. J., McManimon, S. K., Tierney, J. D., Lee-Nichols, M. E., Casey, Z. A., Lensmire, A., & Davis, B. M. (2013). McIntosh as synecdoche: How teacher education's focus on white privilege undermines antiracism. *Harvard Educational Review*, *83*(3), 410–431. https://doi-org.10.17763/haer.83.3.35054h14l8230574

Leonardo, Z. (2002). The souls of White folk: Critical pedagogy, whiteness studies, and globalization discourse. *Race Ethnicity and Education*, *5*(1), 29–50. https://doi.org/10.1080/13613320120117180

Leonardo, Z. (2004). The color of supremacy: Beyond the discourse of "white privilege." *Educational Philosophy & Theory*, *36*(2), 137–152. https://doi-org.10.1111/j.1469-5812.2004.00057.x

Leonardo, Z. (2009). *Race, whiteness, and education.* Routledge.

Leonardo, Z., & Boas, E. (2013). Other kids' teachers: What children of color learn from white women and what this says about race, whiteness, and gender. In M. Lynn & A. D. Dixon (Eds.), *Handbook of critical race theory in education* (pp. 333–344). Routledge.

Levinson, J. D., & Young, D. (2010). Different shades of bias: Skin tone, implicit racial bias, and judgments of ambiguous evidence. *West Virginia Law Review, 112,* 307–350. http://wvlawreview.wvu.edu/r/download/55727

Lewis, A. E. (2004). What group? Studying whites and whiteness in the era of color-blindness. *Sociological Theory*, *22*(4), 623–646.

Lincoln, Y. S., & Guba, E.G. (1985). *Naturalistic inquiry*. Sage.

Lopez, A. E., & Jean-Marie, G. (2021). Challenging anti-black racism in everyday teaching, learning, and leading: From theory to practice. *Journal of School Leadership*, *31*(1–2), 50–65. https://doi.org/10.1177/1052684621993115

López, R. M., & Matos, Y. (2018). Latinx education under attack: The implications of immigration policy for education. *Association of Mexican American Educators Journal*, *12*(3), 148–168.

López, V., & Chesney-Lind, M. (2014). Latina girls speak out: Stereotypes, gender and relationship dynamics. *Latino Studies*, *12*(4), 527–549.

Losen, D. J., & Martinez, P. (2020). *Lost opportunities: How disparate school discipline continues to drive differences in the opportunity to learn.* https://escholarship.org/content/qt7hm2456z/qt7hm2456z.pdf

Love, B. L. (2016). Anti-Black state violence, classroom edition: The spirit murdering of Black children. *Journal of Curriculum and Pedagogy*, *13*(1), 22–25. https://doi.org/10.1080/15505170.2016.1138258

Love, B. (2019). Dear white teachers: You can't love your black students if you don't know them. *Education Week*, *38*(26), 512–523.

Lozada, V., Ríos-Jiménez, E., Hansen-Thomas, H., Richins, L. G., & South, S. (2022). Una noche de música: Sustaining our students' culture. *Journal of General Music Education*, *35*(2), 13–19.

Lynch, M. E. (2018). The hidden nature of whiteness in education: Creating active allies in white teachers. *Journal of Educational Supervision, 1*(1). https://doi.org/10.31045/jes.1.1.2

Lynd, R. S., & Lynd, H. M. (1929). *Middletown: A study in contemporary American culture.* Harcourt, Brace.

Maddox, K. B., & Chase, S. G. (2004). Manipulating subcategory salience: Exploring the link between skin tone and social perception of Blacks. *European Journal of Social Psychology, 34,* 533–546. https://doi.org/10.1002/ejsp.214

Maddox, K. B., & Gray, S. (2002). Cognitive representations of Black Americans: Re-exploring the role of skin tone. *Personality and Social Psychological Bulletin, 28,* 250–259. https://doi.org/10.1177/0146167202282010

Madhlangobe, L., & Gordon, S. P. (2012). Culturally responsive leadership in a diverse school: A case study of a high school leader. *NASSP Bulletin*, *96*(3), 177–202.

Malott, K. M., Paone, T. R., Schaefle, S., Cates, J., & Haizlip, B. (2015). Expanding White racial identity theory: A qualitative investigation of Whites engaged in antiracist action. *Journal of Counseling & Development, 93*(3), 333–343. https://doi.org/10.1002/jcad.12031

Mansfield, K. C., & Jean-Marie, G. (2015). Courageous conversations about race, class, and gender: Voices and lessons from the field. *International Journal of Qualitative Studies in Education, 28*(7), 819–841.

Mapp, T. (2008). Understanding phenomenology: The lived experience. *British Journal of Midwifery*, *16*(5), 308–311.

Margonis, F. (2009). John Dewey's racialized visions of the student and classroom community. *Educational Theory*, *59*(1), 17–39.

Marshall, S. L., & Khalifa, M. A. (2018). Humanizing school communities: Culturally responsive leadership in the shaping of curriculum and instruction. *Journal of Educational Administration, 56*(5), 533–545.

Martinez, M. A., Vega, D., & Marquez, J. (2019). Latinx students' experiences with college access and preparation at college preparatory charter schools. *Journal of Latinos and Education*, *18*(1), 28–41.

Martinot, S., & Sexton, J. (2003). The avant-garde of White supremacy. *Social Identities, 9*(2), 169–181. https://doi-org.10.1080/1350463032000101542

Martins, N., & Harrison, K. (2012). Racial and gender differences in the relationship between children's television use and self-esteem: A longitudinal panel study. *Communication Research*, *39*(3), 338–357.

Maryfield, B. (2018). *Implicit racial bias.* Justice Research and Statistics Association. https://www.jrsa.org/pubs/factsheets/jrsa-factsheet-implicit-racial-bias.pdf

Matias, C. E. (2013). Check yo'self before you wreck yo'self and our kids: Counterstories from culturally responsive White teachers?...To culturally responsive White teachers! *Interdisciplinary Journal of Teaching and Learning*, *3*(2), 68–81.

Matias, C. E., & Boucher, C. (2021). From critical whiteness studies to a critical study of whiteness: Restoring criticality in critical whiteness studies. *Whiteness and Education*, 1(18). https://doi.org/10.1080/23793406.2021.1993751

Matias, C. E., & Mackey, J. (2016). Breakin' down whiteness in antiracist teaching: Introducing critical whiteness pedagogy. *The Urban Review*, *48*(1), 32–50. https://doi.org/10.1007/s11256-015-0344-7

Maurantonio, N. (2017). "Reason to hope?": The White savior myth and progress in "post racial" America. *Journalism & Mass Communication Quarterly*, *94*(4), 1130–1145. https://doi.org/10.1177/1077699017691248

Maxwell, J. A. (2005). *Qualitative research design: An interactive approach.* Sage.

Maxwell, J. A. (2013). *Qualitative research design: An interactive approach.* Sage.

Maxwell, K. E., & Chesler, M. (2021). Learning separately, learning together: White students' experiences in two different racial dialogues. *Journal of Diversity in Higher Education*. https://doi.org/10.1037/dhe0000303

McDonough, K. (2009). Pathways to critical consciousness: A first-year teacher's engagement with issues of race and equity. *Journal of Teacher Education*, *60*(5), 528–537. https://doi.org/10.1177/0022487109348594

McIntosh, P. (1989). White privilege: Unpacking the invisible knapsack. In P. McIntosh (Ed.), *On privilege, fraudulence, and teaching as learning* (pp. 29–34). Routledge. https://doi.org/10.4324/9781351133791-4

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

Mensah, F. M., & Jackson, I. (2018). Whiteness as property in science teacher education. *Teachers College Record*, *120*(1), 1–38.

Michael, A. (2015). *Raising race questions: Whiteness and inquiry in education.* Teachers College Press.

Miller, E. T. (2015). Discourses of whiteness and blackness: An ethnographic study of three young children learning to be white. *Ethnography and Education, 10*(2), 137–153, https://doi.org/10.1080/17457823.2014.960437

Miller, H. K. (2018). Developing a critical consciousness of race in place-based environmental education: Franco's story. *Environmental Education Research, 24*(6), 845–858.

Miller, L. A., & Harris, V. W. (2018). I can't be racist—I teach in an urban school, and I'm a nice white lady! *World Journal of Education*, *8*(3), 1–11.

Milner IV, H. R. (2008). Critical race theory and interest convergence as analytic tools in teacher education policies and practices. *Journal of Teacher Education*, *59*(4), 332–346.

Milner IV, H. R. (2012). Beyond a test score. *Journal of Black Studies, 43*(6), 693–718. https://doi.org/10.1177/0021934712442539

Milner IV, H. R. (2017). Opening commentary: The permanence of racism, Critical Race Theory, and expanding analytic sites. *Peabody Journal of Education, 92*(3), 294–301. https://doi.org/10.1080/0161956X.2017.1324656

Mohatt, G. V., & Erickson, F. (1981). Cultural differences in teaching styles in an Odawa School: A sociolinguistic approach. In H. T. Trueba, G. P. Guthrie, K. H.-P. Au,

& W. S. Hall (Eds.), *Culture and the bilingual classroom: Studies in classroom ethnography* (pp. 105–119). Newbury House.

Moll, L. C. (1988). Some key issues in teaching Latino students. *Language Arts*, *65*(5), 465–472.

Moll, L. C., Amanti, C., Neff, D., & González, N. (1992). Funds of knowledge for teaching: Using a qualitative approach to connect homes and classrooms. *Theory Into Practice, 31*(2), 132–141.

Moral, C., García-Garníca, M., & Martínez-Valdivia, E. (2018). Leading for social justice in challenging school contexts. *International Journal of leadership in Education*, *21*(5), 560–579.

Morris, E. W. (2005). "Tuck in that shirt!" Race, class, gender, and discipline in an urban school. *Sociological Perspectives*, *48*(1), 25–48.

Morrison, T. (1992). From playing in the dark. In D. R. Roediger (Ed.), *Black on white: Black writers on what it means to be white* (pp. 155–159). Schocken.

Moustakas, C. E. (1990). *Heuristic research: Design, methodology, and applications.* Sage.

Moustakas, C. E. (1994). *Phenomenological research methods*. Sage.

Napoles, J., & MacLeod, R. B. (2013). The influences of teacher delivery and student progress on preservice teachers' perceptions of teaching effectiveness. *Journal of Research in Music Education*, *61*(3), 249–261.

Nash, K., Howard, J., Miller, E., Boutte, G., Johnson, G., & Reid, L. (2018). Critical racial literacy in homes, schools, and communities: Propositions for early childhood contexts. *Contemporary Issues in Early Childhood*, *19*(3), 256–273. https://doi.org/10.1177/1463949117717293

National Center for Education Statistics. (2017). *Race and ethnicity of public school teachers and their students.* https://nces.ed.gov/pubs2020/2020103/index.asp

National Teacher and Principal Survey (NTPS). (2017, 2018). National Center for Education Statistics. https://nces.ed.gov/surveys/ntps/tables/ntps1718_19110501_a1s.asp

Nayak, A. (2007). Critical whiteness studies. *Sociology Compass*, *1*(2), 737–755.

Nguyễn, A. T., & Pendleton, M. (2020). *Recognizing race in language: Why we capitalize "Black" and "White."* Center for the Study of Social Policy. https://cssp.org/2020/03/recognizing-race-in-language-why-we-capitalize-black-and

Nieto, S. (2019). Reimagining teacher education to promote relationships of caring and advocacy: Finding a way back to hope. In C. A. Torres (Ed.), *The Wiley handbook of Paulo Freire* (pp. 489–503). Wiley.

Noble, H., & Smith, J. (2015). Issues of validity and reliability in qualitative research. *Evidence Based Nursing, 18*(2), 34–35.

Noguera, P. A. (2017, April). Introduction to "Racial inequality and education: Patterns and prospects for the future." *The Educational Forum, 81*(2), 129–135. https://nyuscholars.nyu.edu/en/publications/introduction-to-racial-inequality-and-education-patterns-and-pros

Oakes, J. (1992). Can tracking research inform practice? Technical, normative, and political considerations. *Educational Researcher*, *21*(4), 12–21.

Odumeru, J. A., & Ogbonna, I. G. (2013). Transformational vs. transactional leadership theories: Evidence in literature. *International Review of Management and Business Research, 2*(2), 355–361.

Office for Human Research Protections (OHRP). (2021). *The Belmont report*. HHS.gov. https://www.hhs.gov/ohrp/regulations-and-policy/belmont-report/index.html

Ogbu, J. U. (2004). Collective identity and the burden of "acting White" in Black history, community, and education. *The Urban Review*, *36*(1), 1–35.

Omi, M., & Winant, H. (1986). *Racial formation in the U.S.* Routledge.

Onnie Rogers, L., Versey, H. S., & Cielto, J. (2021). "They're always gonna notice my natural hair": Identity, intersectionality and resistance among Black girls. *Qualitative Psychology*.

Owens, R. G., & Valesky, T. C. (2015). *Organizational behavior in education: Leadership and school reform*. Pearson.

Palinkas, L. A., Horwitz, S. M., Green, C. A., Wisdom, J. P., Duan, N., & Hoagwood, K. (2015). Purposeful sampling for qualitative data collection and analysis in mixed method implementation research. *Administration and Policy in Mental Health and Mental Health Services Research*, *42*(5), 533–544.

Paris, D. (2012). Culturally sustaining pedagogy: A needed change in stance, terminology, and practice. *Educational Researcher, 41*(3), 93–97. https://doi.org/10.3102/0013189X12441244

Paris, D. (2017). *Equity by design: On educating culturally sustaining teachers.* Midwest & Plains Equity Assistance Center (MAP EAC). https://files.eric.ed.gov/fulltext/ED580793.pdf

Paris, D., & Alim, H. S. (2014). What are we seeking to sustain through culturally sustaining pedagogy? A loving critique forward. *Harvard Educational Review*, *84*(1), 85–100. https://doi.org/10.17763/haer.84.1.982l873k2ht16m77

Paris, D., & Alim, S. (2017, July 6). Author interview: "Culturally Sustaining Pedagogies" (L. Feriazzo, Interviewer.) *EdWeek*. https://www.edweek.org/teaching-learning/opinion-author-interview-culturally-sustaining-pedagogies/2017/07

Pathak, V., Jena, B., & Kalra, S. (2013). Qualitative research. *Perspectives in Clinical Research, 4*(3). https://doi.org/10.4103/2229-3485.115389

Patton, M. Q. (2015). *Qualitative research & evaluation methods: Integrating theory and practice*. Sage.

Pérez Huber, L. (2010). Using Latina/o Critical Race Theory (LatCrit) and racist nativism to explore intersectionality in the educational experiences of undocumented Chicana college students. *Educational Foundations*, *24*, 77–96.

Peterson, E. R., Rubie-Davies, C., Osborne, D., & Sibley, C. (2016). Teachers' explicit expectations and implicit prejudiced attitudes to educational achievement: Relations with student achievement and the ethnic achievement gap. *Learning and Instruction, 42,* 123–140.

Picower, B. (2009). The unexamined Whiteness of teaching: How White teachers maintain and enact dominant racial ideologies. *Race Ethnicity and Education*, *12*(2), 197–215. https://doi.org/10.1080/13613320902995475

Picower, B. (2021). *Reading, writing, and racism: Disrupting whiteness in teacher education and in the classroom*. Beacon Press.

Plager, K. (1994). Hermeneutic phenomenology. In P. Benner (Ed.), *Interpretive phenomenology: Embodiment, caring, and ethics in health and illness* (pp. 65–83). Sage.

Plas, J. M., & Kvale, S. (1996). *Interviews: An introduction to qualitative research interviewing*. Sage.

Ponterotto, J. G. (1988). Racial consciousness development among White counselor trainees: A stage model. *Journal of Multicultural Counseling and Development*, *16*(4), 146–156. https://doi.org/10.1002/j.2161-1912.1988.tb00405.x

Ponterotto, J. G. (2006). Brief note on the origins, evolution, and meaning of the qualitative research concept thick description. *The Qualitative Report*, *11*(3), 538–549.

Poulos, C. N. (2021). *Essentials of autoethnography*. American Psychological Association.

Puzio, K., Newcomer, S., Pratt, K., McNeely, K., Jacobs, M., & Hooker, S. (2017). Creative failures in culturally sustaining pedagogy. *Language Arts*, *94*(4), 223–233.

Quantz, R., Rogers, J., & Dantley, M. (1991). Rethinking transformative leadership: Toward democratic reform of schools. *The Journal of Education, 173*(3), 96–118. http://www.jstor.org/stable/42742231

Qutoshi, S. B. (2018). Phenomenology: A philosophy and method of inquiry. *Journal of Education and Educational Development*, *5*(1).

Ramsay-Jordan, N. (2020). Preparation and the real world of education: How prospective teachers grapple with using culturally responsive teaching practices in the age of standardized testing. *International Journal of Educational Reform*, *29*(1), 3–24. https://doi.org/10.1177/1056787919877142

Raymond-West, T., & Snodgrass-Rangel, V. (2019). Teacher preparation and novice teacher self-efficacy in literature instruction. *Education and Urban Society*, *52*(4), 534–560.

Ricoeur, P. (1967). *Husserl: An analysis of his phenomenology.* Northwestern University Press.

Robinson, Sir K., (2013). *How to escape education's death valley.* [Video]. Ted Conferences. https://www.ted.com/talks/sir_ken_robinson_how_to_escape_education_s_death_valley?language=en

Roediger, D. R. (1991). *The wages of whiteness: Race and the making of the American working class.* Verso.

Ross, L. (2011, February 15). The origin of the phrase "Women of Color" [Video File]. YouTube. https://www.youtube.com/watch?v=82vl34mi4Iw

Rowe, W., Bennett, S. K. , & Atkinson, D. R. (1994). White racial identity models: A critique and alternative proposal. *The Counseling Psychologist, 22,* 129–146.

Rufo, C. F. (2021). Critical race theory: What it is and how to fight it. *USA Today Magazine*, *150*(2914), 10–12.

Saad, L. F. (2020). *Me and white supremacy: Combat racism, change the world, and become a good ancestor*. Sourcebooks.

Salinas, Jr., C. (2015). Understanding and meeting the needs of Latina/o students in higher education. *Today's College Students*, 21–37.

Salinas, Jr., C. (2020). The complexity of the "x" in Latinx: How Latinx/a/o students relate to, identify with, and understand the term Latinx. *Journal of Hispanic Higher Education*, *19*(2), 149–168.

Salinas, Jr., C., & Lozano, A. (2019). Mapping and recontextualizing the evolution of the term Latinx: An environmental scanning in higher education. *Journal of Latinos & Education*, *18*(4), 302–315. https://doi-org.10.1080/15348431.2017.1390464

Savin-Baden, M., & van Niekerk, L. (2007). Narrative inquiry: Theory and practice. *Journal of Geography in Higher Education*, *31*(3), 459–472. https://doi-org. 10.1080/03098260601071324

Schlein, C., & Schwarz, G. (2015). Teacher as curriculum. In M. F. He, B. D. Shultz, & W. H. Schubert (Eds.), *The Sage guide to curriculum in education* (pp. 153–159). Sage.

Sela-Smith, S. (2002). Heuristic research: A review and critique of Moustakas's method. *Journal of Humanistic Psychology*, *42*(3), 53–88.

Shaker, P., & Heilman, E. E. (2008). *Reclaiming education for democracy: Thinking beyond No Child Left Behind.* Routledge.

Shields, C. M. (2010). Transformative leadership: Working for equity in diverse contexts. *Educational Administration Quarterly, 46*(4), 558–589. https://doi.org/10.1177/0013161x10375609

Shields, C. M., & Hesbol, K. A. (2020). Transformative leadership approaches to inclusion, equity, and social justice. *Journal of School Leadership*, *30*(1), 3–22. https://doi.org/10.1177/1052684619873343

Shih, D. (2017, April 19). *A theory to better understand diversity, and who really benefits.* NPR. National Public Radio. Code switch: Race. In your face. https://www.npr.org/sections/codeswitch/2017/04/19/523563345/a-theory-to-better understand-diversity-and-who-really-benefits

Singleton, G. (2018). Beyond random acts of equity. *The Learning Professional*, *39*(5), 28–33.

Singleton, G. E., & Linton, C. (2006). *Courageous conversations about race.* Corwin Press.

Singleton, G., & Hays, C. (2008). Beginning courageous conversations about race. In M. Pollock (Ed.), *Everyday antiracism: Getting real about race in school* (pp. 18–23). The New Press.

Small, D. (2020). The hidden curriculum in public schools and its disadvantage to minority students. *International Forum of Teaching & Studies*, *16*(1), 16–23.

Smith, A. N. (2020)*.* Critical race theory: Disruption in teacher education pedagogy. *Journal of Culture and Values in Education, 3*(1), 52–71.

Smith, D. W. (2008). Phenomenology. In L. Nagel (Ed.), *Stanford encyclopedia of philosophy*. Macmillan.

Snyder, R. (2020). The right to define: Analyzing whiteness as a form of property in Washington State bilingual education law. *Language Policy, 19*(1), 31–60.

Solórzano, D. G., & Bernal, D. D. (2001). Examining resistance through a critical race and LatCrit theory framework: Chicana and Chicano students in an urban context. *Urban Education, 36*(3), 308–342.

Solórzano, D. G., & Ornelas, A. (2004). A critical race analysis of Latina/o and African American advanced placement enrollment in public high schools. *The High School Journal*, *87*(3), 15–26. http://www.jstor.org/stable/40364293

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

Sondel, B., Kretchmar, K., & Hadley Dunn, A. (2019). "Who do these people want teaching their children?" White saviorism, colorblind racism, and anti-Blackness in "no excuses" charter schools. *Urban Education*, 0042085919842618. https://doi.org/10.1177/0042085919842618

Soule, K. E., & Freeman, M. (2019). So you want to do post-intentional phenomenological research? *Qualitative Report*, *24*(4), 857–872.

Spencer, M. B. (1984). Black children's race awareness, racial attitudes, and self-concept: A reinterpretation. *Journal of Child Psychiatry, 25*(3)*,* 433–441. https://doi.org/10.1111/j.1469-7610.1984.tb00162.x

Spencer, M. B., & Markstrom-Adams, C. (1990). Identity processes among racial and ethnic minority children in America. *Child Development*, *61*, 290–310. https://doi.org/10.1111/j.1467- 8624.1990.tb02780.x

Squire, C., Andrews, M., & Tamboukou, M. (2013). Introduction: What is narrative research. In M. Andrews, C. Squire, & M. Tamboukou (Eds.), *Doing narrative research* (pp. 1–26). Sage.

Staff, M. I. (2021). *Critical race theory in Wisconsin K12 education.* MacIver Institute. https://www.maciverinstitute.com/2021/05/critical-race-theory-in-wisconsin-k1-education/

Starck, J. G., Riddle, T., Sinclair, S., & Warikoo, N. (2020). Teachers are people too: Examining the racial bias of teachers compared to other American adults. *Educational Researcher*, *49*(4), 273–284. https://doi.org/10.3102/0013189X20912758

Starr, J. P. (2022). On leadership: Expect resistance. *Phi Delta Kappan*, *103*(5), 60–61. https://doi.org/10.1177/00317217221079982

Steele, C. M. (1997). A threat in the air: How stereotypes shape intellectual identity and performance. *American Psychologist, 52*(6), 613–629.

Steele, C. M. (2011). *Whistling Vivaldi: How stereotypes affect us and what we can do.* W.W. Norton.

Stokes, J. (2019, October 17). The N-word, revisited … again!. *Tit 4 Tat.* https://j-stokes.medium.com/the-n-word-revisited-again-a9b22715575b Oct. 17, 2019

Sue, D. W. (2015). *Race talk and the conspiracy of silence: Understanding and facilitating difficult dialogues on race.* John Wiley & Sons.

Sue, D. W., Capodilupo C. M., Torino, G. C., Bucceri, J. M., Holder, A. M., Nadal, K. L., & Esquilin, M. (2007). Racial microaggressions in everyday life. *American Psychologist*, *62*, 271–286.

Sue, D. W., & Sue, D. (1990). *Counseling the culturally different: Theory and practice* (2nd ed.). John Wiley & Sons.

Sullivan, N. (2003). *A critical introduction to queer theory*. NYU Press.

Taie, S., & Goldring, R. (2020). *Characteristics of public and private elementary and secondary school teachers in the United States: Results from the 2017-18 national teacher and principal survey.* National Center for Education Statistics.

Tatum, B. D. (1992). Talking about race, learning about racism: The application of racial identity development theory in the classroom. *Harvard Educational Review*, *62*(1), 1–24. https://doi-org.10.17763/haer.62.1.146k5v980r703023

Taubman, P. M. (2010). *Teaching by numbers: Deconstructing the discourse of standards and accountability in education.* Routledge.

Tenenbaum, H. R., & Ruck, M. D. (2007). Are teachers' expectations different for racial minority than for European American students? A meta-analysis. *Journal of Educational Psychology, 99*(2), 253.

Thandeka. (1999). *Learning to be White: Money, race and God in America.* Continuum.

Tharp, L. (2014). The case for Black with a capital B. *The New York Times*. https://www.nytimes.com/2014/11/19/opinion/the-case-for-black-with-a-capital-b.html

Tharp, R. G. (1989). Psychocultural variables and constants: Effects on teaching and learning in schools. *American Psychologist*, *44*(2), 349–359. https://doi.org.10.1037/0003-066X.44.2.349

Theoharis, G. (2007). Social justice educational leaders and resistance: Toward a theory of social justice leadership. *Educational Administration Quarterly*, *43*(2), 221–258.

Thomas, D., & Dyches, J. (2019). The hidden curriculum of reading intervention: A critical content analysis of Fountas & Pinnell's leveled literacy intervention. *Journal of Curriculum Studies*, *51*(5), 601–618.

Thomas, R. K. (2019a). Developing a vocabulary to talk about race in the white home: One family's experience, *Journal of Curriculum, Teaching, Learning and Leadership in* Education, *4*(2).

Thomas, R. K. (2019b). Identifying your skin is too dark as a put-down: Enacting whiteness as hidden curriculum through a bullying prevention programme. *Curriculum Inquiry*, *49*(5), 573–592.

Thomas, R. K. (2022). Pedagogy to deconstruct anti-blackness: Three conversations with white children about a racial slur. *Multicultural Perspectives, 24*(1), 44–50, https://doi.org/10.1080/15210960.2022.2028152

Thomas, R. K, & Nash, K. T. (2022). White women and the limits of critical racial literacy. In S. Rodriguez & G. Q. Conchas (Eds.), *Race frames in education: Structuring inequality and opportunity in a changing society* (pp. 154–174). Teachers College Press.

Thomas, R. K., Strekalova-Hughes, E., Nash, K. T., Holley, M., Warner, C. K., Enochs, B., Prendergast, P., & Ricklefs, M. (2022). The learner profile: Piloting a tool to support contextualized understanding of the learner. *Journal of Early Childhood Teacher Education.* Advance online publication.

Thompson, G. (2004). *Through ebony eyes: What teachers need to know but are afraid to ask about African American students*. John Wiley & Sons.

Thuy Nguyen, A., & Pendleton, M. (2020, March 23). Recognizing race in language: Why we capitalize "Black" and "White." Center for the Study of Social Policy. https://cssp.org/2020/03/recognizing-race-in-language-why-we-capitalize-black-and-white/

Turner, B. (2009). Introduction: A new agenda for social theory. In B. Turner (Ed.), *The new Blackwell companion to social theory* (pp. 1–16). Wiley-Blackwell.

Turner, C. S. V., & González, J. C. (2011). Faculty women of color: The critical nexus of race and gender. *Journal of Diversity in Higher Education, 4*(4), 199.

Utt, J., & Tochluk, S. (2020). White teacher, know thyself: Improving anti-racist praxis through racial identity development. *Urban Education, 55*(1), 125–152. https://doi.org/1177/0042085916648741

Vagle, M. D. (2014). *Crafting phenomenological research.* Left Coast Press.

Vagle, M. D. (2018). *Crafting phenomenological research*. Routledge.

Vagle, M. D., & Hofsess, B. A. (2016). Entangling a post-reflexivity through post-intentional phenomenology. *Qualitative Inquiry*, *22*(5), 334–344. https://doi.org/10.1177/1077800415615617

Valdes, F. (2005). Legal reform and social justice: An introduction to LatCrit theory, praxis and community. *Griffith Law Review*, *14*(2), 148–173.

Valencia, R. R. (2010). *Dismantling contemporary deficit thinking: Educational thought and practice*. Routledge.

Valentine, K.D., Kopcha, T. J., & Vagle, M. D. (2018). Phenomenological methodologies in the field of educational communications and technology. *TechTrends,* 62, 462–472. https://doi-org.10.1007/s11528-018-0317-2

Villegas, A. M., & Irvine, J. J. (2010). Diversifying the teaching force: An examination of major arguments. *The Urban Review, 42*(3), 175–192.

Vittrup, B., & Holden, G. W. (2011). Exploring the impact of educational television and parent child discussions on children's racial attitudes. *Analyses of Social Issues and Public Policy (ASAP), 11*(1), 82–104.

Wang, F. (2018). Social justice leadership—theory and practice: A case of Ontario. *Educational Administration Quarterly*, *54*(3), 470–498.

Wang, S. H., Lang, N., Bunch, G. C., Basch, S., McHugh, S. R., Huitzilopochtli, S., & Callanan, M. (2021). Dismantling persistent deficit narratives about the language and literacy of culturally and linguistically minoritized children and youth: Counter-possibilities. *Frontiers in Education*, 260.

Warren, C. A., & Coles, J. A. (2020). Trading spaces: Antiblackness and reflections on Black education futures. *Equity & Excellence in Education*, *53*(3), 382–398.

White, D. G. (1985). *Ar'n't I a woman: Female slaves in the plantation South*. W.W. Norton & Company.

Willey, C., & Magee, P. A. (2018). Whiteness as a barrier to becoming a culturally relevant teacher: Clinical experiences and the role of supervision. *Journal of Educational Supervision, 1*(2), 33. https://doi.org/10.31045/jes.1.2.3

Williams, P. J. (1997). *The rooster's egg*. Harvard University Press.

Willis, P. (1977). *Learning to labour: How working-class kids get working class jobs.* Saxon House.

Wing, A. K. (1997). *Critical race feminism: A reader*. NYU Press.

Wright, H. K., & Maton, K. (2004). Cultural studies and education: From Birmingham origin to global presence. *The Review of Education, Pedagogy, and Cultural Studies*, *26*(2-3), 73–89.

Yoon, I. H. (2018). Silencing racialized humor in elementary school: Consequences of color muting and whiteness for students of color. *Berkley Review of Education, 8*(1), 117–144. https://doi.org/10.5070/B88136900

Yosso, T. J. (2005). Whose culture has capital? A critical race theory discussion of community cultural wealth. *Race Ethnicity Education 8*(1), 69–91. https://doi.org/10.1080/ 1361332052000341006

Young, J. C., Rose, D. C., Mumby, H. S., Benitez-Capistros, F., Derrick, C. J., Finch, T., Garcia, C., Home, C., Marwaha, E., Morgans, C., Parkinson, S., Shar, J., Willson, K., & Mukherjee, N. (2018). A methodological guide to using and reporting on interviews in conservation science research. *Methods in Ecology and Evolution*, *9*(1), 10–19. https://doi.org/10.1111/2041-210x.12828

Zaino, K., & Bell, J. (2021). Beyond brutality: Addressing anti-blackness in everyday scenes of teaching and learning. *Northwest Journal of Teacher Education*, *16*(2), 3.

Zhang, G., & Zeller, N. (2016). A longitudinal investigation of the relationship between teacher preparation and teacher retention. *Teacher Education Quarterly*, *43*(2), 73–92.

Zijlema, A., van den Hoven, E., & Eggen, B. (2019). A qualitative exploration of memory cuing by personal items in the home. *Memory Studies*, *12*(4), 377–397. https://doi.org/10.1177/1750698017709872

VITA

Erin Elizabeth Opara was born September 16, 1992 as Erin Elizabeth Kautz in Gering, Nebraska, to Chris and Becky Kautz and sister Megan Kautz. She was educated at Gering High School in Gering, Nebraska, where she graduated in 2011. She then pursued her undergraduate degree and was awarded a B.S. in Business Administration in 2015 from Nebraska Wesleyan University in Lincoln, Nebraska. After graduation, Erin moved to Kansas City, Missouri, and began her career in education as an eighth-grade English language arts and guided reading teacher. While teaching, Erin enrolled in the Master's in Education program at the University of Missouri-St. Louis (UMSL), where she graduated in August 2017. That summer, she worked as a policy researcher for the mayor of Kansas City, where she researched diversity by design schooling models. In 2018, Erin taught third grade English, and in 2019, she was accepted into the Kansas City Pathway to Leadership in Urban Schools (KCPLUS) development program. While in KCPLUS, Erin was employed as an instructional coach for the Kansas City Teacher Residency (KCTR) and was enrolled in the Education Specialist program at the University of Missouri-Kansas City (UMKC), where she graduated in December 2019. Erin moved to Minneapolis, Minnesota in May 2019, where she married Ikenna (Ike) Opara and served as a vice-principal of an elementary school. With a passion for combating racial inequities in schools, in May 2020, Erin enrolled in the University of Missouri-Kansas City's Doctor of Education degree program. In 2021, Erin and Ike relocated back Kansas City, and Erin began working as a middle school instructional coach for Kansas City International Academy (KCIA). Erin and Ike welcomed the arrival of their child, Revan Ikenna Opara, on December 24, 2022, while Erin continued the

pursuit of her degree. Erin plans to continue working in schools and using her work to inform the development of current and future educators.