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Opening Eyes to What They Don't Know: Talking about Race with White Pre-Service Teachers

Stacy Payne Martin

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OPENING EYES TO WHAT THEY DON'T KNOW: TALKING ABOUT RACE WITH WHITE PRE-SERVICE TEACHERS

by

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Dedication

To my loving husband and best friend, who has been by my side since the day I made the decision to pursue this degree. You believe in me and you challenge me to be a better person. You have been my partner, helper, cheerleader, editor, encourager, sounding board, and comforter throughout this difficult journey. Thank you, Brent, for helping me achieve this dream.

To my mom and dad who have always supported me and continue to show me unconditional love. Thank you, Dad, for passing on your stubbornness and strong will—it is such a part of me that I would not have reached this goal without it. Thank you, Mom, for reminding me to enjoy the everyday moments of life and to embrace opportunities to make special memories with those around me.

To my children who have been patient and understanding when I was tired from long nights of writing. As I reach this goal, I hope you will see that anything is possible when you set your mind to it.

To my grandmother Payne who taught me some of life's most valuable lessons through her gift of storytelling. She inspired me to create an avenue for personal connections through the sharing of my own stories—including my experiences that guided this study.

Most of all, to my heavenly Father, who has blessed me beyond measure. May everything I say and do honor you.

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To my colleagues at Winthrop University, I wish to say thank you for the continued encouragement to pursue this degree. I appreciate the comradery and generous friendship of an amazing group of professors.

I want to thank my first principal and mentor, Dr. Lloyd Hunter. You taught me the difficult process of true self-reflection and walked me down the path of learning about those who are different from me. My education career began with you and it was your leadership guiding me to where I am today.

Abstract

This study seeks to determine if a critical element of pre-service teachers' racial socialization lies within an analysis of racial isolation experiences, a lack of understanding White privilege, and how much accurate, historical instruction about racism in America they received from their middle school and high school teachers. The mixed methods action research sought answers to the following two research questions: How do life experiences shape White pre-service teachers' understanding of race? When White pre-service teachers engage in race-based self-examination activities, do they experience a shift in their perceptions and beliefs about race? This critical case study examines White pre-service teachers' "lived experiences" with race and ethnicity and the impact of an approach to influence their beliefs and perceptions. Action steps moving forward center around changes to social studies curricula, application of critical race theory (CRT) to education, and creating a safe environment to discuss sensitive racial and multicultural issues in the classroom. Given the positioning of racial socialization, racism, and Whiteness within this study, a theoretical framework grounded in race theories supports the explanation of pre-service teachers' comprehension of how life experiences influence their understanding of race and their willingness to discuss race.

Keywords: Race, Critical Race Theory, Racial Socialization, White Privilege, Preservice Teachers, Middle Level Teacher Education.

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List of Abbreviations

CRT.....	Critical Race Theory
FHA.....	Federal Housing Authority
WRS.....	White Racial Socialization

Chapter 1

Introduction

I grew up in Shaw (pseudonym), South Carolina, a small town just east of Columbia. Our house was located on my grandparents' farm property, where my grandfather taught me how to work hard and drive a tractor. At the same time, I listened to his constant racist remarks and use of the N-word. My grandmother taught me how to cook, uphold proper lady-like Southern manners, and, most importantly, to not repeat or believe my grandfather's words. We attended a small Southern Baptist church every Sunday morning, and I was active in the youth group. Essentially, I was a "good girl" who made the honor roll, chose to do the right thing, and treated everyone nicely. Naively, I thought, "Shouldn't these experiences be enough to prevent someone from having racist views?"

From kindergarten to 11th grade, I attended an all-White private school, where my mother taught fourth grade in order to pay our tuition. In the 12 years I attended this school, we had less than 10 minority students and no minority teachers. While my all-White teachers did not openly make derogatory racial remarks or teach White supremacy, it was what they did *not* teach or talk about that supported an environment of White privilege. I would later come to realize that this private school environment was engrossed in White privilege rhetoric and perpetuated a sense of White supremacy. Picca and Feagan (2007) compiled hundreds of journal entries by White students in which they

described racist conversations and events tolerated and accepted by White students when talking among themselves. This research revealed that many White students are willing to make derogatory comments in the “backstage” (a private White-friends-only setting); however, they would not do the same in the “frontstage” (a public mixed race setting). As I read this book, I was ashamed to admit that many of the journal entries sounded very similar to events I had witnessed, and even been a part of, throughout the years at my private school.

My senior year at Shaw High (pseudonym) was only the beginning of the process of developing my own opinions and ideas about race. I attended college at a large university in South Carolina and later returned to Shaw, South Carolina to teach at a Title 1 middle school. My new career brought another series of experiences with diversity, including my introduction to a man who, over the next several years, would become one of the most influential people in my life. My principal, Dr. L. Howard (pseudonym), was a middle-aged Black man with an admirable amount of knowledge and wisdom. He quickly realized how ill prepared I was to teach and identify with the students in his school. Rather than criticize me, he took me under his wing and taught me valuable lessons about Black culture. He shared many personal stories about growing up on a tobacco farm, his own experiences with racial injustice, and the practical wisdom he learned from his father. He helped me understand how to make genuine connections with my students and their families. Dr. Howard inspired me to pursue a career in administration and later gave me my first opportunity as an assistant principal.

It was through multiple years of interactions with Black students, teachers, and colleagues that a complete paradigm shift occurred. I began to not only see people of

different races in a new way but also develop close friendships and bonds based on mutual trust and respect. Throughout the past 28 years in P–12 and higher education, my life experiences continue to open my eyes to see the world through new lenses, especially ones different from my own.

In the fall of 2015, I embarked on a career change to higher education and began teaching at Warner University (pseudonym). As I launched into teaching one of my first courses, EDCO 200 (Developmental Sciences and the Context of Poverty), I soon realized that I was looking in the eyes of 18 students who appeared to be just like me 25 years ago: White females with a White-privileged background who have no real concept of the racially diverse students they would soon be teaching. I found myself wanting to share with them the numerous experiences, mistakes, and lessons that radically informed, changed, or expanded my view about race. Given this discursive background, I wondered how could I equip these future teachers with all the tools and knowledge my own education had not provided me?

Problem of Practice

What happens in today's university classrooms when we openly talk about race and cultural differences? Most students, regardless of their class or ethnic background, find racism a difficult topic to discuss. Johnson (2014) referred to this awkwardness as the “elephant in the room” (the issue that people know exists but do not talk about). Many times these conversations appear to implode, and students of all races leave the class feeling hurt, frustrated, fearful, or even angry. Having understood and witnessed this predicament, I have questioned my own ability to create an environment in which

pre-service teachers can openly and freely talk about race among themselves, thereby learning how to address and tackle issues of race in their future classrooms.

Research indicates there is a gap between what teacher education programs say they are doing and the continued rise of majority White teachers who, in large numbers, are not prepared to offer the diverse population of students a strong and culturally responsive education (Ladson-Billings, 2006; Milner, 2010; Sleeter, 2016). The most recent U.S. Department of Education Schools and Staffing Survey (SASS), a nationally representative survey of teachers and principals, showed that 82% of public school teachers are identified as White. At the same time, this survey stated Students of Color are expected to make up 56% of the population by 2024. As a result, it is even more important to train our White pre-service teachers not only how to teach a multicultural curriculum but also how to navigate through difficult multicultural conversations. Today's public schools must open their doors and embrace all students, while also addressing the individual cultural characteristics and needs of each student. As per the idea of multicultural education, students, "regardless of their gender; sexual orientation; social class; and ethnic, racial, or cultural characteristics—should have an equal opportunity to learn in school" (Banks & Banks, 2016, p. 3). Educating pre-service teachers about diversity issues changes attitudes in ways that go beyond the boundaries of the classroom.

This study seeks to determine if a critical element of pre-service teachers' racial socialization lies within an analysis of racial isolation experiences, a lack of understanding White privilege, and how much accurate, historical instruction about racism in America they received from their middle school and high school teachers. The

present qualitative action research indicates an inherent problem of practice. White pre-service teachers struggle to comprehend how their life experiences impact their understanding of race, thereby influencing their ability to have constructive discussions about race in a university classroom and their future classrooms.

Research Questions

In order to examine White pre-service teachers' comprehension of how their life experiences influence their understanding of race, I used the following research questions to frame the present study:

1. How do life experiences shape White pre-service teachers' understanding of race?
2. When White pre-service teachers engage in race-based self-examination activities, do they experience a shift in their attitudes, perceptions, and beliefs about race?

Theoretical Framework

This critical case study examines White pre-service teachers' "lived experiences" with race and ethnicity and the impact of an approach to influence their beliefs and perceptions. Action steps moving forward centered around changes to social studies curricula, application of critical race theory (CRT) to education, and creating a safe environment to discuss sensitive racial and multicultural issues in the classroom. Given the positioning of racial socialization, racism, and Whiteness within this study, a theoretical framework grounded in race theories supports the explanation of pre-service teachers' comprehension of how life experiences influence their understanding of race

and their willingness to discuss race. Building on CRT, Whiteness studies encompass “identifying and troubling the structure of White identity and its implications; including unpacking the notions of colorblindness and other demonstrations of privilege such as silence and resistance among Whites” (Buchanan, 2016, p. 141). Whiteness studies is an outcome of the foundational work of CRT, and it involves thinking about how White privilege operates and affects others while being perpetuated by social systems (Buchanan, 2016; Leonardo & Zembylas, 2013).

It has been more than 20 years since Ladson-Billings and Tate (1995) introduced CRT, and since that time, several studies have examined the rationale for applying it to teacher programs (Johnson, 2014). The foundations of CRT stress equity through application and transformation of practices; therefore, when considering the curriculum of teacher education as a practice, there is a potential for it to serve as a catalyst for social justice (Milner & Laughter, 2015). As noted by Milner and Laughter (2015), “CRT is not necessarily interested in addressing only the individual beliefs of one person but the larger system through which racialized beliefs, stereotypes, and ideologies are developed, maintained and passed on” (p. 347). Without implementing accurate, comprehensive teaching about the Civil Rights era in American history, we will never truly change the racial divisions in America.

Methodology

White pre-service teachers will be open to the impact culture can have on the learning and experiences of their future students when they reflect on the cultural underpinnings of their own beliefs, attitudes, and practices (Ladson-Billings, 2006). As outlined by Efron and Ravid (2013), action research involves the enhancement of the

practitioner in becoming more self-evaluative, taking responsibility for her own practice. I believe most White pre-service teachers have good intentions and are unaware of the ways in which they perpetuate racism through a colorblind approach or, even worse, an avoidance of the race subject approach.

Kurt Lewin, the founder of action research, believed action research should be conducted with members of the social group who, in the future, would be part of the situation to be modified or changed (Lake & Rittschof, 2012). During the reflection phase of the action research study by Lake and Rittschof (2012), both believed student attitudes were changed as a result of three actions: (a) the deliberate effort to create a non-threatening environment; (b) teaching that addresses misinformation; and (c) using personal narratives toward the goal of creating empathy. The current study addressed each of these actions through self-evaluation activities, exposure to historical race-related text, personal stories connected to race and racism, and anonymous submissions of self-reflections.

The mixed-methods approach examined questions that result in both qualitative and quantitative data. At the beginning of a middle-level teacher preparation course, students completed a Likert scale pre-intervention survey to determine their level of comfort while discussing race, cultural, and social differences. The survey also asked questions regarding racial interactions with family, friends, and the degree to which they believe their high school history curriculum explained the racial history of our country. Throughout the course, participants engaged in four activities requiring them to self-examine and self-reflect about their life experiences and potential biases with members of their own race and those of a different race. Participants reflected on their exposure to

race in their high school history classes, as many students find that they did not have adequate or accurate Black history information. Having anonymously submitted the qualitative self-reflections online through Blackboard, students were free to tell their life stories and honestly share their opinions about activities conducted in class. At the end of the semester, an additional Likert scale post-intervention survey was administered with expectations that class activities and reflections had changed the pre-service teachers' understanding of race and discussions of race.

Researchers must also periodically step back and think about the biases they bring to the study beyond their epistemological or theoretical framework (Merriam & Tisdell, 2016). It is important to ask what life experiences and personal beliefs may be projected into the data findings. My own individual feelings and judgments had to be recognized and acknowledged as I began to analyze my students' reflection writings. Reflexivity is a self-awareness in which the researcher "takes into account the potential impact of one's values, worldview, and life experience and their influence on the decisions made and actions taken during the research process" (Efron & Ravid, 2013, p. 57).

It can be difficult for the researcher to separate their self and practice from the study unless the aim is to implement the action research back into professional development (Herr & Anderson, 2005). I took the following steps in order to maintain the validity and trustworthiness of this study: I gained a variety of perspectives through triangulation, practiced reflexivity as I collected, analyzed, and interpreted the data, and had several of my colleagues peer review the interpretation of my findings. My action research study was born out of a need to examine and improve my own instructional methods and I continued to grow throughout this process.

Positionality

Warner University is a public university with over 6,000 students, and only 38% are from various ethnic and cultural backgrounds. The education courses I teach at Warner have a typical enrollment of 25–30 students, and less than 20% of these students are minorities. That being said, I identify with the other 85% as being White, female, middle class, and from the South. In times where I try to discuss issues of race or gender, most students show signs of being uncomfortable and distance themselves from class discussions and participation. As stated by Bourke (2014), when a researcher belongs to the dominant culture, it is extremely important to establish trust with all participants. In order for participants to view me as an ally and advocate, my work must reflect the voices of all participants. According to Herr and Anderson (2005), researchers should acknowledge whether there is a dynamics of power with participants; otherwise, the trustworthiness of the study may be in question. In order for the students to feel like their responses did not have a positive or negative impact or correlation on their grade, data collection of personal reflections occurred through an anonymous submission process.

Participants

I am a full-time instructor to students majoring in education at Warner University, and I conducted my research using a purposeful sample of students registered in my middle-level education course covering adolescent development. This course typically has an enrollment of about 25 students, of which 15–20% are minority; according to statistics, this aligns with the representation of today's current teacher candidates (U.S. Department of Education, 2016).

Purpose of the Study

Through meaningful engagement with students, professors are challenged to examine their pedagogy and identities. We are constantly reminded that we are unfinished in our personal and our professional development, and we recognize the need for spaces and ways to continue the discourse initiated within and among ourselves (Dunn, Dotson, Ford, & Roberts, 2014). While it took me over 30 years of life experience to develop my racial views, my hope is to provide pre-service teachers with self-examination questions, cultural awareness reflection activities, and exposure to historical text in order to accentuate their growth in racial knowledge more rapidly than my own.

Significance of the Study

Diversity coursework and research have influenced my own professional practice as a teacher educator by instilling a desire to equip my pre-service teachers with the tools to discuss sensitive multicultural topics—especially race. Sanford (2002) examined how teachers develop their beliefs about teaching by drawing upon their own experiences as students: “It is important to find ways to disrupt their implicitly held gendered assumptions about teaching and students” (Sanford, 2002, p. 12). Many times, these assumptions and practices are unconscious or unintentional; however, when teachers do not see the individual student but instead see a stereotype into which the child belongs, the true potential of the child may not be reached (Kerr, Vuyk, & Rea, 2012). If our pre-service teachers are not equipped to see and teach beyond the stereotypes, we have set them up to fail themselves and their students.

As the leader in a classroom, a teacher's perception and expectation of students have tremendous influence on the development of a students' identity and their view of other cultures. According to Banks and Banks (2016), teachers can bring deep-seated negative predispositions towards various students—especially students from cultures other than their own. However, if a teacher can adopt Victor Turner's view of *communitas*¹, they will see that collective, shared involvement within the school community is important to students experiencing unity and finding fulfillment (Parker, 2016). Teachers can support *communitas* by engaging in interpersonal relationship building with all of their students, regardless of race, gender, or sexual identity; therefore, they are modeling what it means to embrace a multicultural society.

Students experiencing multicultural unity resonate equality; however, what is the roadblock to *communitas*? We are asking educators to do something in their jobs that many Americans have not been able to do successfully in their own lives (Griffin, 2015). Like so many of Americans living in this highly segregated country, teachers are being asked to “connect with students from racially and economically different backgrounds and understand their families, their experiences, and their needs” (Griffin, 2015, pp. 230–231). In order to make this valuable connection possible, teacher education programs must “actively engage pre-service teachers in discourses about how race plays out in schools, how students make meaning of race, and to what degree race and race-related issues influence students' prospects for learning” (Howard, 2010, p. 125).

In order to prepare pre-service teachers to teach in today's multicultural classroom, many universities are requiring at least one or more undergraduate courses

¹ *Communitas* is a Latin noun commonly referring either to an unstructured community in which people are equal, or to the very spirit of community.

specifically dealing with diversity issues (Amos, 2010). Teacher education programs examine whether or not students have learned course content; however, many of these programs fail to determine if a teacher candidate's attitudes have changed to meet expectations. Lake and Rittschof (2012) described an action-research approach to assessing pre-service teacher attitudes after the completion of a university course dealing with multiculturalism. The major question of the study asked: “whether students who successfully completed an undergraduate diversity course changed their attitudes about diversity issues addressed in the course” (Lake & Rittschof, 2012, p. 144). The issues they examined included homosexuality, women’s equality, race, and social class specifically. In this study, I looked deeper than the gradebook in order to gain an understanding of my students’ attitudes towards race. In turn, this required more self-reflective responses and personal engagement, which have had a significant impact on my own instructional methods.

Keywords

Colorblindness: the mode of thinking about race organized around an effort to not “see” or at any rate not acknowledge, race differences; allows Whites to “both ignore the benefits of Whiteness and dismiss the experiences of people of color” (McIntyre, 1997, p. 127)

Critical race theory (CRT): an analytical framework that stems from the field of critical legal studies that addresses the racial inequities in society

Multicultural education: the idea that all students—regardless of their gender, sexual orientation, social class, and ethnic, racial, or cultural characteristics should have an equal opportunity to learn in school

Paradigm shift: to change one's perspective or viewpoint (S. R. Covey, 1990)

Pre-service teacher: also known as “teacher candidates”; student teachers who are enrolled in a teacher preparation program and working toward teacher certification. They complete supervised field-based teaching experiences with the support and mentorship of university faculty and K–12 cooperating teachers.

Racial socialization: the transmission from adults to children of information regarding race

Racial isolation: a state or process in which persons, groups, or cultures lose or do not have communication or cooperation with one another, often resulting in open conflict.

White privilege: an invisible set of privileges conferred upon Whites (McIntosh, 1990).

This study uses the term “White privilege” to analyze how racism and racialized societies affect the lives of White or White-skinned people.

Whiteness: a process or a domination system of people who are perceived to be White having privileges over people of color (Ladson-Billings & Tate, 1995; Yoon, 2012)

Chapter 2

Literature Review

Introduction

Teacher education has the potential to act as a catalyst for social justice; therefore, understanding that today's White pre-service teachers are not equipped to teach in culturally relevant ways (Boutte & Jackson, 2014; Bryan, 2017; Ladson-Billings, 2006), we must make sustainable, structural changes to the teacher preparation programs. If we want our schools to no longer perpetuate social inequalities, we must examine the conscious and unconscious role teachers play in sustaining institutionalized racism (Bryan, 2017; Milner, 2010). The purpose of this study was two-fold. First, given the tensions and awkwardness that exist when topics of race are discussed (Amos, 2010; Johnson, 2014; Ladson-Billings, 2006), this study sought to examine a sampling of White pre-service teachers' racial and generational identities and the ways in which they conceptualize race. Second, understanding such discussions can cause hurt feelings, frustration, and fear, this study sought to identify how self-examination activities affected White pre-service teachers' attitudes and assumptions about race and their ability to talk about race.

My initial thoughts on learning about race were from a historical context; therefore, my research began with examining primary and secondary sources that outlined the history of racism in America—from the writing of the U.S. Constitution to

the Civil Rights Era. America's history of systemic racism revealed that the conceptualization of race can be seen from dramatically different perspectives based on the racial identity of the person taking the viewpoint. Therefore, I then turned my research toward those things that shape our identity, racial perspectives, and how we learn about race through the lens of racial socialization. Readings about the transference of race information from parents, community, and schools to children revealed CRT and an inadequate social studies curriculum to have significant influence. The CRT works of Richard Milner, Gloria Ladson-Billings, and James Banks underscored the fact that many White students do not understand Whiteness and its benefits of White privilege; thus, I also studied the works of education leaders such as Peggy McIntosh, Kindel Turner Nash, and Tim Wise. After unpacking the various ways people conceptualize race, I still questioned the best practices to engage my pre-service teachers in self-examination and critical reflection. My research discovered the first-hand experiences of several professors including Yukari Amos, Tyrone Howard, Christine Sleeter, Nancy Gallavan, and Beverly Tatum. Many of these classroom case studies included not only their findings and implications but also samples of self-examination and reflection activities implemented in teacher education programs. The data and literature reviewed for this study was collected through PASCAL catalog, EBSCOhost, ERIC, JSTOR, Education Source, and by examining the works cited by reviewed authors.

The theoretical foundations of action research are grounded in the importance of human experience and active learning—critical constructs of the works by John Dewey (Herr & Anderson, 2005). This action research study has a practical knowledge interest, and the purpose of this literature review is to gather current data along with previously

unacknowledged or unrecognized data, all of which has the potential to expose how seemingly neutral practices privilege some and disenfranchise others (Herr & Anderson, 2005).

The first section of this literature review will present a theoretical framework and historical perspective to the first research question by analyzing three influential factors: (a) racial socialization, the transmission of information regarding race from adults to children; (b) America's history of systemic racism, including CRT and racially biased policies; (c) a lack of understanding Whiteness and White privilege. The second section of the literature review will examine how a number of teacher education programs have acknowledged White teacher candidates' reluctance to discuss race and attempted to implement culturally relevant pedagogy through self-examination and reflective practices.

Racial Socialization

Transmission of Information

Racial socialization, as well as ethnic socialization, is "used broadly to refer to the transmission from adults to children of information regarding race" (Hughes et al., 2006, p. 748). The research by Hughes et al. (2006) examined the four themes that have emerged most often in empirical research. First, *cultural socialization*, or the ways in which parents promote cultural history, customs, and pride; second, *preparation for bias*, or discussing the existence of racial discrimination and preparing their children for it; third, *promotion of mistrust*, or warnings to children about other racial groups or in their cautions about barriers to success; and finally, *egalitarianism*, or encouraging children to

develop skills and characteristics needed to thrive in settings that are part of the mainstream, or dominant, culture.

The transmission of information regarding race not only occurs between parents and children but also teachers and students. What do elementary students already know about race and how did they learn it? Many adults believe elementary students are “colorblind” and do not notice or consider race. They believe they are so innocent that racial and ethnic differences have very little meaning in their lives (Jackson, Bryan, & Larkin, 2016). However, research shows there is a domino effect from racial and economic segregation on the experiences of elementary school children of Color, specifically in their relationships with teachers (Bryan, 2017; Jackson et al., 2016). In an analysis of reflective journals kept by White pre-service teachers interning at a majority African American, Title 1 school, Jackson et al. (2016) speculated about how two young girls of Color engage in the process of racialized meaning-making and their perspectives about who is to be liked or not liked. One journal reflection detailed a pre-service teacher’ thoughts and uncertainty about how to react when a student in her class said, “Mrs. [teacher], I’m not supposed to like White people, but I like you” (p. 64). No matter the source of racial socialization (family members, community influences, teachers, or others), evidence shows that even early elementary students can and do produce racial knowledge (Jackson et al., 2016).

For White students, racial socialization is the process by which they learn what it means to be White in a society that currently values Whiteness; however, this is considerably different from the racial socialization of students of Color based on the manner in which Whites tend to benefit from systems of racism (Michael & Bartoli,

2014). White racial socialization (WRS) has a focus on easing racial tension yet also promoting positive self-regard. Research suggests that White parents have the intention to convey to their children the belief that race *shouldn't* matter, people are all the same, and they should not see race; however, the message their children receive is that race, in fact, *doesn't* matter (Bentley-Edwards et al., 2015, p. 250). The intent may be noble, but if we are to bridge the gap of racial injustice, we must acknowledge that race matters a great deal. Race matters because of the historical realities and lived experiences that have placed racial identity as the focus of how people have been treated relative to socially constructed racial hierarchies in which the pinnacle has always belonged to the White race (Yancy & Davidson, 2014).

Racial Identity

As students transition and move through the educational process, they are not only learning about science, math, and reading but also about themselves—who they are, what they think or believe, and what career they may want to pursue. Mendick and Moreau (2013) called this part of education “identity work,” and it is a continuous process in which we are making decisions about ourselves: “It is suggested that personal identity consists of three component components: (a) individual self, (b) cultural self, and (c) the social roles stored in memory structures known as ‘schemata’” (Whaley & Noël, 2012, p. 29). It would be disrespectful for educators to ignore the race and ethnicity of students because “Respecting students means affirming who they are—including their race and ethnicity” (Branch, 2004, p. 523).

According to Richard Milner (2017), race is constructed physically, socially, legally, and historically. Race is about who we are, what we do, how we interact. It shapes where we live, who we interact with, how we understand ourselves and others

(Bonilla-Silva, 2018). In teaching students about racial diversity, the cultural norms of society and policies in our education system have considerable influence. One of the critical ways in which people construct the meanings, messages, and consequences of race is through historical realities related to how people have been treated or fared in a society (Milner, 2017). “A history of Jim Crow laws, slavery, and racial discrimination prime us in U.S. society to currently construct and think about race in particular ways” (Milner, 2017, p. 295); therefore, it is important to remember, one’s racial identity and racial socialization experiences can lead to varied perspectives of these historical realities.

Effective teachers reflect on their own points of view, searching out examples of thought and concealed presumptions that may hamper or support their role as the instructional leader of their classroom (Banks & Banks, 2016). They likewise examine their own particular identity attributes, looking for ways in which those attributes influence their everyday interactions with colleagues and students. This is especially true for teachers who share identity characteristics with the dominant culture (Ladson-Billings, 2006). A vital and revealing process is setting aside the opportunity to consider what unmerited privileges one enjoys as a result of those identities (McIntosh, 2015b; Sleeter, 2016). It is equally important for teachers to be open and honest with their students about their cultural identities in order to establish a sense of safety and trust within the classroom. This type of environment will allow students to not only understand their own cultural identities but those of their classmates as well.

Community and School Influence

During those impressionable years of development, who and what influence a child’s decisions about religion, racial identity, career paths and gender issues? How

much is based on the influences of the culture they live in or what society has deemed to be the norm? At what age do we stop lying to ourselves and others, cease being so impressionable, and begin to make choices on our own? Beverly Tatum (1992) raised questions such as these and noted that as children, prejudice and racism are inherent in our environments; therefore, we cannot be blamed for what we learned from being taught (intentionally or unintentionally). However as adults, “we have a responsibility to try and identify and interrupt the cycle of oppression. When we recognize that we have been misinformed, we have a responsibility to seek out more accurate information and adjust our behavior accordingly” (Tatum, 1992, p.4).

It is important to consider that many Americans still live segregated lives across racial, economic, and cultural backgrounds, and it is most visible in schools (Jackson et al., 2016). The statistical data shows that on average, the schools attended by White students are only 21% minority, while Black students attend schools that are 45% and 41% minority; thus confirming that 55 years after *Brown v Board of Education*, many schools in the United States are still racially segregated (Goldsmith, 2011). Studies have shown that when students attend segregated schools, the lack of opportunities to interact with other races and cultures only perpetuates racial inequality and intolerance (Jackson et al., 2016).

In *Those Kids, Our Schools*, Shayla Griffin made a vital contribution to our understanding of the enduring categorization of humanity based simply on skin pigment. Griffin (2015) examined patterns of racial interaction among students, teachers, and administrators in Jefferson High School, a large integrated public high school. Many students claimed that “everyone got along” at Jefferson and said their school was a model

of a new, post-racial America. Students used their humorous cross-racial banter and budding interracial friendships as evidence that racial discrimination was a thing of the past. Truthfully, “White students asserted their right to tell race jokes in interracial settings, and Black students acquiesced, ultimately laughing along, in part because of the social pressure to be able to ‘take a joke’ and in part because their laughter was evidence that ‘everyone got along’” (p. 27). Students at Jefferson reported that they thought racial jokes were the normative mode of cross-racial communication not only at their high school but in society more broadly. Sadly, “There were no spaces in the school or in these students’ lives where they had the opportunity to consider things like how the education system, the criminal justice system, the health-care system, and others give White people advantage while denying it to Black people and Latinos” (Griffin, 2015, p. 40). Internally, the students were asking, “should we be laughing?” Many Black and White students admitted feeling conflicted about the racial jokes and slurs exchanged among Jefferson students. Although many students were bothered by racial humor, they almost never interrupted or challenged what was happening.

When Jefferson students said that “everyone got along” or that they were “beyond race,” they meant they were part of a generation in which White people had permission to say biased, bigoted, prejudiced, discriminatory, and oppressive things with smiles on their faces and people of color did not have permission to be offended by it. (Griffin, 2015, p. 49)

Griffin’s careful ethnography of social spaces highlights the unstinting influence of race in our present schools and classrooms.

Picca and Feagin (2007) compiled hundreds of journal entries by White students, in which they describe the difference between the behaviors in the “backstage” and the “frontstage.” This research revealed that many White students are willing to make derogatory comments in the “backstage” (a private White friends only setting); however, they would not do the same in the “frontstage” (a public mixed race setting). The White students’ journals document racist conversations and events tolerated and accepted by White students when talking among themselves. The first time I was assigned to read this book, I recall being ashamed to admit that many of the journal entries sounded very similar to events I had witnessed throughout the years at my all-White private school.

The journals from the study by Picca and Feagin (2007) and the racial interactions of the students at Jefferson High are examples of the “disservice being done to everyone—young people and adults, Black and White—when we fail to critically interrogate issues of race in schools” (Griffin, 2015, p. 20). As educators, what can we do to change this injustice? As noted by Banks and Banks (2016), we need to engage in open dialogue and increase the awareness of how racial interactions affect everyone. The simple act of making both children and adults pay attention to their interactions and then holding one another accountable to negative or racial comments is a start.

In the midst of the post-Obama, Trump era, it is important to recognize that many Americans have a limited understanding of racism (Hawkman, 2018). These citizens have “developed powerful explanations—which have ultimately become justifications—for contemporary racial inequality that exculpate them from any responsibility for the status of people of color” (Bonilla-Silva, 2018, p. 2). Beverly Tatum (1992) has taught a course on the psychology of racism and an application of racial identity development

theory 18 times at three different universities and has conducted extensive research as to the sources of student resistance to talking about race and learning about racism, as well as strategies for overcoming this resistance. Tatum noted that when White students realize the gaps in their own education, they sometimes express a sense of betrayal by the educational system. For example, after showing the first episode of the documentary series *Eyes on the Prize*, one White male student wrote in his journal:

I never knew it was really that bad just 35 years ago. Why didn't I learn this in elementary school or high school? Could it be that the White people of America want to forget this injustice? I will never forget that movie for as long as I live. It was like a big slap in the face. (Tatum, 1992, p. 7).

If schools want to empower their students to be future leaders, they must recognize the need to help students, especially White students, understand the history of race and racism and the influential role they play in society (Michael & Bartoli, 2014). James A. Banks, a leader in multicultural education research, has written several books on strategies for reducing prejudice in schools. His works highlight the need to change textbooks and curriculum materials to include a more balanced representation of race and gender: "Consequently, an important aim of schools should be to provide students with experiences and materials that will help them to develop positive attitudes and behaviors toward individuals from different racial, ethnic, language, and social-class groups" (Banks, 2006, p. 608).

National curriculum standards created by The National Council for the Social Studies (NCSS) have been reviewed and found to be deficient in teaching about race and racism (Ladson-Billings, 2003). Even at the request of many race scholars, social

studies education has failed to meaningfully incorporate identity development of race and ethnicity into the curriculum (Branch, 2004; Chandler & McKnight, 2011; Howard, 2010; Ladson-Billings, 2006; Martell, 2017). Additionally, social studies has historically tended to ignore or gloss over the issue of race as it relates to the national narrative and it has silenced or relegated to victim status the members of society not part of the Anglo-European, middle class, protestant temperament (K. Brown & Brown, 2010; Chandler & McKnight, 2011; King, 2014).

Recognizing that teachers are the “curriculum gatekeepers” to improving the deficiencies of traditional school history resources, King (2014) acknowledged the fact that many history teachers lack the substantial knowledge to integrate critical historical perspectives. The literature in teacher education documents concerns over pre-service teachers lacking this knowledge and their difficulty in comprehending notions of diversity and diverse perspectives (Banks & Banks, 2016; Ladson-Billings, 1991). King’s case study examines the development of three social studies pre-service teachers’ African American history knowledge and cultural memory through critical interpretation of African American history. He concludes that it is counterproductive to assign this responsibility to only courses dedicated to educating teachers, but instead, the responsibility lies with the entire university.

If we are going to change the attitude of students today, it is imperative that social studies curricula in both schools and in teacher preparation must continue to educate students about issues pertaining to gender, race, and social justice (Banks & Banks, 2016). As teachers, our goal is to have our students be able to separate fact from opinion and be information literate (Yearta, Kelly, Kissel, & Schonhar, 2018); however, teaching

the facts requires teaching the “hard history”—the ugly truth about racism in America. When we choose not to address certain issues, leave out facts, or place our own perspectives into the education of our students, it taints the goal of learning and is a disservice to our students.

America’s History of Systemic Racism in Education

History of American Education

The foundations of today’s public school developed after the Revolutionary War—a time in which the United States was struggling to survive as a society filled with a diverse population of European Americans, Native Americans, and African Americans. “Most post-Revolutionary leaders rejected the idea of a multicultural society and advocated the creation of a unified American culture” (Spring & Spring, 2001, p. 45). The new American culture would be based upon Protestant Anglo-Saxon traditions. Leading the efforts for this dominant culture was Noah Webster, many times referred to as the “Schoolmaster of America,” and he believed moral and political values should be taught and imposed on the children in American schools (Spring & Spring, 2001). As America continued to grow and establish its government, the issues of freedom and order presented a great challenge, and people viewed education as the solution.

Throughout his political career, Thomas Jefferson authored bills, wrote letters, and spoke about education on many topics, including the need to educate the poor (Boutin & Rodgers, 2011). While Jefferson’s view on education opened the door for individuals to think for themselves and have their own opinions, it closed the door for certain genders and even certain races. Jefferson introduced a bill to the Virginia Legislature in 1779 titled, “A Bill for the More General Diffusion of Knowledge.” This

bill proposed three years of tuition-free education for all male and female children; however, it also said schools were to choose “the boy of best genius in the school, of those whose parents are too poor to give him further education, and ... send him forward to one of the grammar schools” (Spring & Spring, 2001, p. 53). The best of this group of boys would then be offered free tuition to the college of William and Mary. While it is not stated, it was clearly understood that these boys would only be of the White race. Jefferson’s plan combined the ideas of educating the citizens and preparing the political leaders—White male leaders. Thomas Jefferson was certainly not in favor of truly embracing a multicultural society, and his policies were only the beginning of racial inequality in our education and political systems. As noted by Feagin (2004), “The White founders espoused, rhetorically and hypocritically, an “all men are created equal” perspective that excluded Black Americans, indigenous peoples, and women” (p. 58).

In 1849, Benjamin Roberts was the first African American parent to file a lawsuit to fight segregation. He filed his lawsuit in Boston on behalf of his daughter, who was denied access to a nearby school because she was “colored.” The Boston officials argued that separating children was in the alleged “interest” of both races and the White judge deciding the case agreed. The White judge “not only ignored the Black perspective, but also took it upon himself to determine what was in the *interest* of Black parents and children” (Feagin, 2004, p. 63). This *Roberts* decision almost 170 years ago set a precedent allowing legal segregation of children by school officials for the next several decades, and it would be the first of many other factors leading to a separate and unequal education for African American students. The ruling was not overturned until 105 years later in 1954 when the United States

Supreme Court handed down a unanimous decision in the case of *Linda Brown v. the Board of Education of Topeka, Kansas*.

Critical Race Theory

Based on research by Delgado (1995), critical race theory (CRT) was first introduced in the 1970s with the work of Derrick Bell and Alan Freeman, two men who were deeply frustrated with the slow pace of racial reform in the United States. CRT started with the idea that racism is “normal, not aberrant, in American society” (Delgado, 1995, p. xiv), and since it is so entangled within our social order, people in this culture view it as both normal and natural (Ladson-Billings, 1998). If we are going to teach our children to no longer tolerate or perpetuate racism, then our education policies must break the cycle of racism being “normal and natural.” As noted by Milner and Laughter (2015), “CRT is not necessarily interested in addressing only the individual beliefs of one person but the larger system through which racialized beliefs, stereotypes, and ideologies are developed, maintained, and passed on” (p. 347). Therefore, CRT became vital to the importance of our understanding of the American citizen in a democracy and its relationship to education. Based on the current configuration of public education, “it is possible to see the ways that CRT can be a powerful explanatory tool for the sustained inequity that people of color experience” (Ladson-Billings, 1998, p. 18). CRT asks a “penetrating question: How has racism contributed to educational disparities and how can it be dismantled?” (Howard, 2010, p. 99).

It has been 20 years since CRT and its impact on education was introduced by Ladson-Billings and Tate (1995), and since this time, several studies have examined the rationale for applying it to teacher programs (Johnson, 2014). The foundations of CRT stress equity through application and transformation of practices; therefore, when

considering the curriculum of teacher education as a practice, there is a potential for it to serve as a catalyst for social justice (Milner & Laughter, 2015). However, major ramifications arise when the majority of faculty in teacher education programs are White, including what is taught and how curriculum is designed; the selection and recruitment of students; support and recruitment of new faculty; and the urgency of a program to address race and ethnicity (Sleeter, 2017). Proponents of CRT are continuously examining ways to improve teacher education programs. As an example, Milner and Laughter (2015) recognized that rather than blaming and criticizing teachers for not being able to empathize or interact with racially diverse students, we need to “interrogate teacher education programs carefully and consider just what teachers know and are expected to know about race” (p. 350).

Understanding that today’s White pre-service teachers are not equipped to teach in culturally relevant ways (Boutte & Jackson, 2014; Bryan, 2017; Ladson-Billings, 2006), we must make sustainable, structural changes to the teacher preparation programs. If we want our schools to no longer perpetuate social inequalities, we must examine the conscious and unconscious role teachers play in sustaining institutionalized racism. In other words, we need “teacher education programs to get serious about teaching teachers about race” (Milner & Laughter, 2015, p. 350).

Lack of Understanding Whiteness and White Privilege

The assessment of the literature I conducted on racial socialization and America’s history of systemic racism revealed that many White students do not understand Whiteness and its benefits of White Privilege; therefore, I sought to define both

Whiteness and White privilege along with the role they play in a pre-service teacher's examination of lived experiences.

Whiteness

Whiteness is most often defined as a process or a domination system of people who are perceived to be White having privileges over people of color (Ladson-Billings & Tate, 1995; Yoon, 2012). If having White or light-colored skin is the quality of Whiteness, then we must examine the fact that “White skin can play an active role in the world, affecting how resources are distributed, the relationships one has with others, and the degree to which one supports or engages in practices that target other races” (Eckstrand, 2017, p. 29). Historically, anyone considered White was rarely challenged to think about his own race. In fact, many of our White students in the United States “think that racism doesn’t affect them because they are not people of color, they do not see ‘Whiteness’ as a racial identity” (McIntosh, 2015a, p. 244); however, recent events such as the riots in Charlottesville, Virginia, have challenged Whites to think critically about Whiteness and White privilege.

What do you see when you look in the mirror? Does race make a difference as to what you see? White people define Whiteness as “normal” and often think of themselves as “just human” or raceless (Halley, Eshleman, & Vijaya, 2010; McIntyre, 1997; Wise, 2011b). At a seminar in the early 1980s, Michael Kimmel (2017) described his own recognition of this thought pattern:

At the seminar, a Black woman asked a White woman, “When you wake up in the morning and look in the mirror, what do you see?” The White woman responded, “I see a woman.” “That’s precisely the problem,” the Black woman responded. “I see a *Black* woman. To me, race is visible every day, because race is how I am not

privileged in our culture. Race is invisible to you, because it's how you are privileged. It's why there will always be differences in our experience.” (p. 7)

At this point, Kimmel explained about himself prior to this seminar: “When I look in the mirror, I see a human being. I’m universally generalizable. As a middle-class White man, I have no class, no race, no gender. I’m the generic person!” (Kimmel, 2017, p. 7)

Recognizing the meaning and value attributed to Whiteness, CRT becomes an important intellectual, social tool for “deconstruction of oppressive structures and discourses, reconstruction of human agency, and construction of equitable and socially just relations of power” (Ladson-Billings, 1998, p. 9). Building on CRT, Whiteness studies involves “identifying and troubling the structure of White identity and its implications; including unpacking the notions of colorblindness and other demonstrations of privilege such as silence and resistance among Whites” (Buchanan, 2016, p. 141). Whiteness studies is an outcome of the foundational work of CRT, and it requires thinking about how White privilege operates and affects others while being perpetuated by social systems (Buchanan, 2016; Leonardo & Zembylas, 2013).

What happens when White pre-service teachers do not want to acknowledge Whiteness or their own personal bias? In an effort to make practical suggestions for teacher educators’ efforts to counter pre-service teachers with problems accepting the idea that they could be personally biased and that the use of CRT is inapplicable to them, Nash (2013) conducted a case study of 27 pre-service teachers. Employing CRT through a literacy course, one of the questions Nash explored was how a pre-service teachers’ privilege and bias affected their teaching, curriculum, and assessment practices. Twenty-six of the participants were White, one was an African American, and all but one came

from small to mid-sized towns in the southeastern United States. At the midpoint of the study, Nash reflected on the “deeply felt tensions—the palpable crackle of dissonance felt—while exploring early literacy curriculum aligned with CRT” (p.158). One participant was upset with the class time spent talking about race and wrote in her journal, “We’re not learning anything about how to teach reading.” Another participant denied any biases by expressing her colorblindness, stating, “I never focus on their skin color. The color of their skin is not a big deal.” Participants with internships at predominantly White schools wondered about the applicability of CRT, and this was apparent through their comments such as, “I don’t know if this really applies to me because most of the students at Brighton Elementary are White.” Not all participants responded negatively and a few expressed reflections of growth in their approach to accepting CRT. Nash concluded, “Despite the tension and disequilibrium, using CRT as a conceptual framework for early literacy served as a beginning place for reframing thinking about the education of minoritized children” (Nash, 2013, p. 165).

We cannot disregard or quiet the issues of race in classrooms, in the same manner we cannot disregard the existence of the evoked racialized emotions when learning about Whiteness (Matias, Henry, & Darland, 2017). Challenging my pre-service teachers to understand Whiteness also required them to consider the privileges they experience because of their Whiteness.

White Privilege

When you turn on the television or open the front page of a newspaper, do you see people of your race widely represented in a positive manner? If you need to move to another location, would you be able to rent or purchase housing in any area you choose to live without having neighbors harass you? Can you accept a job offer, with an affirmative

action employer, without having co-workers on the job suspect that you were hired because of your race? If you purchase Band-Aids labeled “flesh color,” do they match your skin color? In a reflective activity written by Peggy McIntosh (1990), people who belong to the White race have the *privilege* of answering “yes” to all of these questions. The research by McIntosh described White privilege as “an invisible weightless knapsack of special provisions, maps, passports, codebooks, visas, clothes, tools and blank checks” (McIntosh, 2015a, p. 241). One of the primary privileges noted by McIntosh is the privilege to assume Whiteness is the norm against which all others should be compared. If we are going to effectively address race and bigotry in the United States, Whites must look at it through the lens of Whiteness and White privilege (McIntosh, 2015).

Wise (2014) began the film *White like me: Race, racism & White privilege in America* by asking “What does it mean to be White?” and acknowledged that when you are part of a dominant group, you do not think about what it is like to be part of the dominant culture. He then presented race-based White entitlement programs that built the American middle class. The first law of our country was “only White men can become citizens and own land.” The research by Wise (2014) indicates from that point forward, our government enacted policies that benefited White Americans such as the Department of the Federal Housing Assistance and the GI Bill.

The Federal Housing Authority (FHA), established in 1934, played a significant role in generating an advantage to average working-class White families by making home ownership more accessible to average citizens. This was possible through government backing or insurance for private lending to homebuyers; however, in order to qualify for

the insurance, the FHA established loan assessment codes that appraised the condition of the property and the neighborhood. The criterion for what qualified as a suitable or “stable” neighborhood was explicitly racial, as noted in the following statement found in the FHA underwriting manual of 1938:

If a neighborhood is to retain stability, it is necessary that properties shall continue to be occupied by the same social and racial classes. A change in social or racial occupancy generally constitutes to instability and a decline in value.

(Federal Housing Administration, 1938)

This explicit language encouraged racial segregation. Poor neighborhoods and those with mixed race populations were considered unsuitable for lending since they did not meet the FHA stability criterion of social and racial homogeneity. The FHA-backed loans were extended to White people in exclusively White neighborhoods; therefore the value of homes in neighborhoods not purely occupied by Whites decreased significantly.

Sociologist George Lipsitz (2006) noted that 98% of FHA-backed loans went to White people until 1962. Lipsitz also concluded that this bias in lending provided Whites with trillions of dollars of wealth accumulated through the appreciation of housing assets.

The purpose of the G.I. Bill, or the Servicemen’s Readjustment Act of 1944, was to provide returning World War II service members with many benefits (Jolly, 2013). These benefits included low-cost mortgages, high school or vocational education, payments for tuition and living expenses for those electing to attend college, and low-interest loans for entrepreneurial veterans wanting to start a business. The law was considered a political and economic success; however, the one segment of veterans denied many of the bill’s benefits was African Americans. For example, the low-cost

mortgage loan benefit allowed all veterans to purchase homes in the rapidly growing suburbs, homes in which the value would increase over the next few decades thus generating new wealth for vets in the post-war era. However, Black veterans did not have the opportunity to take advantage of this benefit because banks would not approve loans for mortgages in Black neighborhoods (Jolly, 2013).

Empathy is a key element for Whites to make the connection of Whiteness to White privilege. Experiencing empathy as an affective engagement often requires a connection to emotional responses to past events. Using historical documentary film about the Civil Rights Movement, Buchanan (2016) documented how 17 White elementary pre-service teachers examined counter-narratives of racism and Whiteness. Participants in this study discussed how the actual viewing of history exposed counter-narratives of the U.S. Civil Rights Movement they had previously identified as “truth.” As an example, one pre-service teacher shared, “It’s easy to read about something and not get a true sense of what actually happened, but when you see what occurred, it makes it real” (p. 146). Later on in the study, this same participant stated, “My mind can’t really process the fact that in those days, it was normal to see such violence and disgusting realities.” The reaction to viewing examples of Jim Crow violence indicates an emotional response; however, the pre-service teacher failed to connect the illustrations of historical violence to current acts of violence. This privileged omission may be a result of racism as the norm (Chandler, 2009) or the participant’s ability to ignore the systems of racism around her granted by White privilege.

When completing an application or form that asks you to identify your race, what box do you check? Defining racial categories with the intention of collecting data on race

has historically been a controversial issue; therefore, it raises the question, should the U.S. Census abandon the collection of racial data and simply count human beings? The authors of *Seeing White: An Introduction to White Privilege* make a compelling argument by acknowledging the structure of social privilege and discrimination will not be undone by not counting race (Halley et al., 2010). Racial differences will not just go away; “in fact, if we don’t count the differences, we have no way knowing or understanding the extent of the discrimination that exists. Without that understanding, we would lose the ability to address the discrimination” (Halley et al., 2010, p. 77).

Teacher Education Programs Addressing Race

When White teachers are confronted with and understand White privilege, they often experience feelings of guilt, awkwardness, resentment, and shame (Buchanan, 2016; Tatum, 1992); therefore, I examined the latest studies on culturally relevant pedagogy and how it can be implemented in a way that students feel safe unpacking these feelings. I also researched methods in which I can help pre-service teachers come to grips with their own notions of privilege and, at the same time, realize the value in critical reflection and its correlation to teaching in culturally diverse schools.

Pedagogical Influence

The social reconstruction ideology views the world through the needs of society and believes that society is doomed; therefore, educating children is seen as a means to fix this unhealthy society (Schiro, 2013). Responding to student activism in the women’s rights movement, the civil rights movement, and the American Indian movement, the field of critical pedagogy emerged through the work of Paulo Freire’s *Pedagogy of the Oppressed* (Tanglen, 2018). The goals of these movements were analogous to Friere’s

critical pedagogy: “to question structures of domination in order to lead to greater awareness and social change” (Tanglen, 2018, p. 53). As part of the social reconstruction ideology, teaching from a culturally relevant framework adopts the position that teaching is a political activity (Schiro, 2013).

Even though today’s teacher education programs claim an orientation toward social justice and preparation for culturally responsive teaching, the vast majority graduate nearly 80% White teacher candidates, while at the same time, less than half of the K–12 students are White (U.S. Department of Education, 2016). These same teacher education programs typically require a course or two on multicultural education, culturally responsive pedagogy, teaching English language learners, or social justice teaching as an attempt to prepare their predominantly White graduates to teach in racially and ethnically diverse students (Amos, 2010; Sleeter, 2017). However, do teachers truly understand the concept of culturally responsive pedagogy? Christine Sleeter (2017), a well-known researcher in the theories of CRT and Whiteness, surveyed over 1,200 teachers in two large urban school districts in the Southwest United States as part of an unpublished study. About 60% of the teachers were White and about 80% of the students were of color. When Sleeter’s survey asked the teachers if they considered themselves familiar with the concept of culturally responsive pedagogy, 95% indicated they were. In an optional comments box, several teachers noted they had learned about culturally responsive pedagogy at the university in either their credential or MA program. However, the findings of Sleeter’s study noted that when teachers were asked how they interpreted low achievement of some (or many) of their students, factors related to the students or their homes such as, attendance, poverty, motivation, and family situations were selected

most often. Irrespective of teachers believing they understood culturally relevant pedagogy, these results indicate most did not see the significance of pedagogical factors controlled by educators but instead attributed the difficulties to factors within the student or family (Sleeter, 2017).

Ladson-Billings (1991) has argued that an authentic belief that students from culturally diverse and low-income backgrounds are capable learners is one of the fundamental principles of culturally relevant pedagogy. This article poses the question as to why a gap continues to exist between what teacher education programs claim they are doing and the continued large number of White teachers that are not equipped to offer a culturally responsive education to their racially/ethnically diverse students.

Teacher Education attempts to Discuss Race

Regardless of class or ethnic background, most students find racism a difficult topic to discuss and this awkwardness is often referred to as the “elephant in the room” (the issue that people know exists, but do not talk about) (Johnson, 2014). Teacher education programs are engaged in rich discussions as to the significance of meaningful engagement about issues of race in teacher preparation (Buchanan, 2016; Segall & Garrett, 2013; Sleeter, 2016, 2017). These programs have integrated race/difference issues throughout the teacher preparation program and/or in specifically designated courses; however, much of the literature still indicates that teachers, especially White teachers, tend to avoid discussing race or minimize its importance and relevance in education (Amos, 2010; Chandler, 2009; McIntyre, 1997; Sleeter, 2016; Tatum, 1992)

The disposition of White teachers to not understand race as an important topic of discussion has been attributed to a number of factors: fear of controversy and attempting to avoid public criticism (Ladson-Billings, 2006); fear of being considered a racist

(Howard, 2010); and fear of being racially insensitive. Even though teachers may recognize race, they dismiss its relevance by adhering to other possible explanations—ones that accommodate, not challenge their existing beliefs about race relations in America (Segall & Garrett, 2013).

Yukari Amos (2010), an African American teacher educator, noticed that the minority students in her predominantly White diversity class appeared to be silent and unwilling to contribute to discussions. Other case studies have examined this silencing process and note the common themes of frustration, despair, and fear (Bryant, Moss, & Zijdemans Boudreau, 2015; Matias et al., 2017; Segall & Garrett, 2013). In the presence of majority White students, these classes often have been found to create a discourse of White dominance. According to Amos (2010), the participants in the study were frustrated with the jokes or joking attitudes of the White students and sat in despair when they realized their classmates could not truly identify with others of a different race. Ultimately, the study found that students were in fear of ostracism or retaliation if they were to speak up. In her conclusion, Amos questioned how she handled class discussions and whether she was able to create a safe environment within her multicultural education class. If universities are struggling with discussions of race on their campus, they must strongly consider how they are going to equip pre-service teachers with the skills to address racial issues in their future classrooms.

Reflective Practices

A great start to becoming culturally aware includes self-reflection of lived experiences and self-examination of one's ideas, beliefs, and biases (Gallavan, 2005). This type of reflection teaches us about ourselves, and throughout this process, I have been led to reflect on my own experiences that taught me about race and influenced my

opinions. Consequently, today's White middle-class teaching force is often unaware of their privilege and do not know how to meet the needs of children of color (Nash, 2013). These teachers inherit stereotypical beliefs from society, K–12 schools, media, and popular press and then take these deficit perspectives into their pre-service teacher education programs (Bryan, 2017). The question then becomes, how can White teachers unlearn their own racial assumptions and begin to engage in anti-racist dialogue with students and colleagues (Yoon, 2012)? John Dewey (1933), one of the early theorist to talk about the value of reflection in education, referred to the notion of “reflective action” as the active component of behavioral intervention.

Preparing pre-service teachers to address complex multicultural issues through the lens of critical pedagogy requires engaging teachers in critical self-reflection. Glenda Moss, a veteran teacher educator, defined critical self-reflection as:

The examination of personal and professional growth towards becoming a scholarly teacher committed to democratic ideals of equality and social justice for all students. Evidence includes awareness of voice and participation in one's development, ownership of one's portfolio, and examination of self for cultural biases and participation in inequitable practices with the intent of changing toward practices that promote a greater participation of all students, and the development of critical citizenship for democracy. (Moss, 2008, p. 217)

Critical reflection allows teacher educators to inspire movement along the multicultural continuum by listening to pre-service teachers and challenging them to reveal personal meanings from their life experiences (Zygmunt-Fillwalk & Leitze, 2006). The examination of one's worldview continuously expands through critical exploration.

Genao (2016) made a compelling point about reflection:

Consequently, learning about the communities' cultures to become more competent, is not enough if there is a lack of self-awareness. The process of reflection reveals that the more one is exposed to cultures different from one's own, the greater the realization of how much one does not know about the other. (p. 433)

Howard (2010) indicated that critical reflection should consist of an analysis of how race, culture, and social class influence student's thinking, learning, and various understandings of the world. Educators are constantly reminded that our personal and professional development is never complete, and we recognize reflective discussions within and among ourselves is essential to our growth (Dunn, Dotson, Ford, & Roberts, 2014).

Self-Examination Activities

Critical reflection through self-examination activities can be an eye opening and even painful process; however, the goal is not to make a pre-service teacher feel guilty or ashamed but instead to identify the underlying forces that shape their beliefs and perspectives in order to be aware of them within the classroom (Howard, 2010). As a teacher educator, I want my students to see this painful process as a means to becoming a better teacher; therefore, my research examined various practices implemented in teacher education programs, including: reflective journaling, shared journaling, diversity study circles, and postcards.

In order for pre-service teachers to accept culturally relevant pedagogy as an important part of their educational beliefs, teacher educators must provide them an avenue in which they can express their uncertainties, frustrations, and regrets over

prejudice notions (Howard, 2010). As an advocate for “race reflective journaling,” Milner (2003) described this method of writing as one that affords teachers a more private manner to process issues of racial differences, as opposed a more public forum that might become uncomfortable for some. At the University of California Los Angeles, Howard (2010) and a team of faculty members created a new course titled “Identity and Teaching.” This mandatory course is an opportunity for pre-service teachers to use journaling as a safe means to “wrestle with questions such as, Who am I? What do I believe? Does who I am and what I believe have ramifications for the student I teach?” (p. 199). Instructors for the course are required to attend a three-day workshop to learn how to successfully engage students in readings and activities that pertain to their own racial, ethnic, social class, and gender identities. Success of the course is noted in the reflections and revelations experienced by students.

Shared journaling is another form of critical reflection that also allows students to express themselves in a safe sounding board format. At the start of the semester, Pewewardy (2005) implemented shared journaling in her multicultural teacher education course by pairing students with a classmate of a different cultural or linguistic background. Various challenging cultural issues are assigned as topics to discuss throughout the semester. Writing partners agree to confidentiality and are allowed to determine their scheduled times to write and exchange entries. The collaborative nature of the shared journaling assignments results in “revelations about the partners’ similarities and differences and demonstrates that the concepts of diversity and social justice are more complex than students realized when they started the course” (Pewewardy, 2005, p. 42). For many of these pre-service teachers, it is difficult to come

to grips with their own notions of privilege; however, they realize the value in critical reflection and its correlation to teaching in culturally diverse schools.

In a 2008 publication, teacher educator Glenda Moss advocated critical self-reflection as a core element of critical pedagogy. Seeking to bring a critical perspective to her methods English and social studies courses, she introduced a multicultural community program of diversity study circles (DSC). The community's United Way created this program as a service-learning project, and it was designed to take place within schools, offices, and churches. In the program introduced by Moss, three groups, each made up of eight White students from her class and 5–7 volunteer students of color enrolled in university classes and from the broader community, attended five sessions. The goal of DSC is to allow diverse groups of community members to work together and discuss community issues in a constructive and safe environment. The following is an example of one student's reflection after a DSC meeting:

I recall one of the guest talking about the hardships they have faced because they had a different skin color. He said how a police cited him for a noise complaint because of an alarm radio. This was after the [police] had asked and searched his apartment for drugs. I learned that I did not know as much as I thought I did about other ethnicities and their hardships. I understand now that I have to learn and understand different ethnic groups in the community to better understand how to plan and teach these students. (Moss, 2008, p. 220)

The journal entries by her students indicate DSC provided a setting for White pre-service teachers to glean from the knowledge and experience of people of color in a way to develop their multicultural teaching perspectives (Moss, 2008).

As part of a different multicultural classroom assignment, Yuha Jung (2015) allowed students to visually represent their personal stereotypes about others through the creation of a postcard that would be anonymously and publicly displayed. This assignment brought about a multifaceted and uncomfortable revelation of personal beliefs. Students discussed the display of images in class and wrote reflection papers as to how this assignment transformed their perception of stereotypes. Seeing the stereotypical images on display and critically discussing the formation of those ideas “helped students recognize how silly it is to think that all women cannot drive or are not intelligent, that all Asians are good at math and schoolwork, that all Blacks are good at sports, or that all Whites are arrogant” (Jung, 2015, p. 224). The assignment concluded with students creating follow-up postcards focusing on ways to deconstruct institutionalized perceptions of others. Jung found that confrontational dialogue involves risk and may cause discomfort; however, pretending our assumptions do not exist and not knowing their origination is even more perilous.

Summary

Starting with the historical examination of racism in America, the research conducted for this study established that race can be viewed from dramatically different perspectives. Many White Americans are still living in segregated communities and interact in settings where race is not discussed constructively and White privilege is not acknowledged. The literature review also confirmed that race matters and improvements can be made to the educational experiences of racial socialization through changes to the curriculum, addressing racial identity development, accountability to negative racial comments, and the application of CRT. In order for teacher education to act as a catalyst for social justice, race can no longer be the “elephant in the room”; therefore, sustainable,

structural changes to undergraduate programs are required. If constructive discussions about race are an expectation in the classroom, then the case studies examined in the literature review indicate pre-service teachers need instruction on how to examine their lived experiences and “unpack” the assumptions and biases they may bring to their classrooms.

Chapter 3

Methodology

Overview of Study

This mixed methods action research indicates an inherent problem of practice. White pre-service teachers struggle to comprehend how life experiences impact their understanding of race, thereby influencing their ability to have constructive discussions about race in a university classroom and future classrooms. In this study, I set out to determine if a critical element of pre-service teachers' racial socialization lies within an analysis of racial isolation experiences, a lack of understanding White privilege, and the amount and degree of accuracy of historical instruction about racism in America they received from their middle school and high school teachers. In order to examine White pre-service teachers' comprehension of how their life experiences influence their understanding of race, the following research questions framed the present study:

1. How do life experiences shape White pre-service teachers' understanding of race?
2. When White pre-service teachers engage in race-based self-examination activities, do they experience a shift in their perceptions and beliefs about race?

Research Design and Intervention

Critical educational research has a focus on contexts such as the larger systems of society, the culture that shapes educational practice, and the organizational circumstances framing practice (Merriam & Tisdell, 2016). The purpose of critical research is to expose inequitable power dynamics and bring about social change (Efron & Ravid, 2013). The case for making this study critical is the theoretical framework that informs the study of critical race theory (CRT) and Whiteness studies. Action research becomes a critical inquiry study when data is analyzed in light of the theoretical framework informing the study; meanwhile, the goal of the study, in its results, is to challenge and examine power relations (Merriam & Tisdell, 2016). The power dynamic of race is at the heart of this critical research study and the research questions ask what social structures and life experiences reinforce the distribution of power and thus maintain an awkwardness when discussing race in a classroom environment.

By definition, action research is an “inquiry conducted by educators in their own settings in order to advance their practice and improve their students’ learning” (Efron & Ravid, 2013, p. 2). As an instructor of teacher education, I sought to use the data gathered in this study to improve my own instructional practices. My desire was to understand best practices for creating an environment in which pre-service teachers can openly talk about race amongst themselves, thereby learning how to address and tackle issues of race in their future classrooms. Most critical studies have a goal that people will take action as an outcome of the study (Merriam & Tisdell, 2016). The study and its findings impacted my middle-level education course directly, and I am excited to share my findings with colleagues in order to facilitate changes to our middle-level teacher education program.

The overall purpose of qualitative research is to understand how a small number of research participants make sense of their lives and their experiences (Lichtman, 2013; Merriam & Tisdell, 2016). Using a mixed methods design, as shown in Figure 3.1, this action research study embedded qualitative reflection activities in the middle of the quantitative pre-intervention and post-intervention surveys (Efron & Ravid, 2013). Participants completed a pre-intervention single group pretest-posttest (Appendix A) design surveying attitudes towards diversity with a focus on race. In the intervening eight weeks, participants took part in four cultural activities requiring them to interact and discuss race in class along with submitting qualitative reflections outside of class.

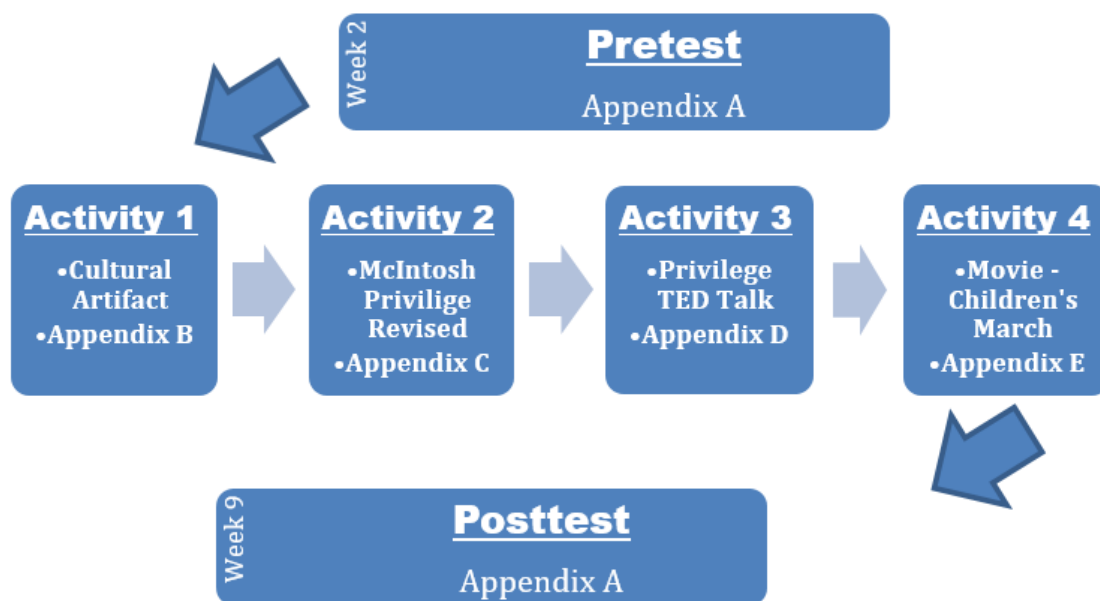


Figure 3.1 Research study design.

This was a critical case study as it is personal, situational, and seeking the solution to a problem (Stake, 2010). To be considered a case study, the phenomenon being studied must be intrinsically bounded (Merriam & Tisdell, 2016). This study was bounded by one particular classroom of White pre-service teachers enrolled in a middle-level education

course. I elected to use a case study approach in an effort to examine the contexts and socialization experiences that have formed the participants' views about race.

Reflective action is the active component of behavioral intervention (Dewey, 1933). Each of the four intervention activities in this study required students to reflect and examine an aspect of racial socialization through the lens of their lived experiences. The first two intervention activities were also part of a pilot study conducted in the spring of 2018 and were selected based on their successful responses and feedback. I selected questions for the pre-intervention and post-intervention surveys along with the other two intervention activities based on 18 months of research and conversations with colleagues conducting similar research. In trying to see the phenomenon from several different angles or perspectives, this critical case study was analyzed through an experience Merriam and Tisdale (2016) called imaginative variation. In class, students had the opportunity to collaborate, hear various perspectives, and seek understanding through the utilization of imagination. Outside of class, participants reflected on class discussions and responded to prompts about lived experiences.

Pilot Study to Identify Reflective Activities

In the spring of 2018, I taught my first section of Middle-Level Education 310, Adolescent Development in the Middle School. I was in the early stages of my research for this dissertation study, and having worked with pre-service teachers for two years, I had already experienced the reluctance and avoidance to discuss race in the classroom. Therefore, when planning the syllabus, I saw an opportunity to pilot the cultural artifact activity (Appendix B) and the revised McIntosh privilege activity (Appendix C). These two activities had a social justice focus and a design to be transformative. The artifact activity turned out to be a powerful classroom experience as students shared their cultural

items and told personal stories about growing up, family dynamics, living in poverty, and discovering sexual preferences. This experience also confirmed the value of establishing a classroom atmosphere of trust early in the semester, and I vowed to make it a priority with the study. The privilege activity attempted to help my pre-service teachers see various aspects of life through different cultural lenses, including their own.

Table 3.1

Sample Reflection: Pilot Study

16 February 2018

MCINTOSH REVISED PRIVILEGE REFLECTION

One of the major paradigm shifts I experienced was on the day I did a questionnaire and talked about race. One of the girls in the class shared her experience with going into a store to shop and being followed around the store the entire time she was there. Several other girls admitted to having experienced very similar things. All of these girls are African Americans, which showed that they were likely being treated differently, simply because of their skin color. Although I know well that racism is still alive in our world, this was still shocking to me. I cannot imagine that these girls, who I know to be good, well behaved, friendly people, were treated differently, and wrongly, on multiple occasions. This conversation shifted my perspective and reminded me that I live in a very different world as a white female.

Simultaneously, it improved cultural awareness and classroom community building by checking assumptions students may have had. For some students, this activity was a real experience in understanding the concept of White privilege and attempting to see a different viewpoint. The reflection response shown in Table 3.1 is from a student in the pilot study. It is an example of how participating in difficult conversations can lead to an experience of cultural awareness or a paradigm shift. Pilot study responses such as the one in Table 3.1 directed the research questions for this critical action research case study as it pursues an understanding to the experiences White pre-service teachers attribute to their reluctance to talk about race.

Setting

Warner University is a public liberal arts university located in the southeastern part of the United States with over 6,000 students, and approximately 38% are from ethnic and cultural backgrounds identified as non-White. I am a full-time instructor at Warner. The education courses I teach have a typical enrollment of 25–30 students, and less than 20% of these students are minorities. Participants for this study consisted of a purposeful sample of students who registered for my middle-level education course on adolescent development.

Throughout the semester, the course addressed developmental and societal issues in regards to race, gender, sexuality, and class. In my attempt to teach these constructs as interlocking categories of life experiences (Platt, 2002), the majority of my students displayed a hesitancy to talk about diversity issues. Therefore, I spent a lot of time talking about seeing life from different perspectives with the goal of creating a paradigm shift in the way my pre-service teachers view members of their opposite race, gender, or social class. As part of the course curriculum, I addressed “How to have difficult conversations in the classroom” using culturally responsive materials from various sources such as the Association for Supervision and Curriculum Development (ASCD), Teachingtolerance.org, and the Association of Middle Level Educators (AMLE). When designing class discussions, I modeled best practices for student engagement by using Socratic seminars, fishbowl inner and outer circles, jigsaw groups, and silent graffiti boards.

Positionality

I have come to realize that before I can ask my students to examine their biases, I must be willing to examine my own. The skills and habits of self-reflexivity are critical

for any action researcher (Herr & Anderson, 2005). Growing up as a middle class, heterosexual, Southern Baptist, White female, my life experiences before the '90s did not offer much instruction of how to understand or be accepting of those who were different from me. The past 28 years in education have taken me through experiences with diverse students, teachers, and colleagues. While I knew my perceptions were changing, it was not until I began my research on racial socialization at the University of South Carolina that I fully understood what it meant to challenge and react differently to the beliefs I was taught in my early years. Reading the study by Zimmerman, McQueen, and Guy (2007), I immediately identified with the three professors trying to understand their roles as defined by others, while at the same time attempting to be grounded in an understanding of themselves. I am constantly examining my positionality as an instructor through the connections with my students and how these connections reflect the relationship to my students and myself. I agree with the belief of Zimmerman et al.'s (2007) study that knowledge has joint ownership and is to be shared in order to foster one another's growth.

Researchers should acknowledge whether there is a dynamic of power with participants; otherwise, the trustworthiness of the study may be in question (Bourke, 2014; Herr & Anderson, 2005). It is not unusual for critical researchers to identify and attempt to contend with power relations within the study (Merriam & Tisdell, 2016). In this study, my identity as a White female and the course instructor both contributed to the dynamics of power; therefore, I specifically designed class activities in the first two weeks to build respect and rapport with and among my students. On the first day of class, I informed students about the study and their option to participate. In order for students to

feel like their responses would not have an impact or correlation to their grade, I explained how the submission of all data would be anonymous and students would only receive participation points. As an insider, I understood the importance of being explicit about my role as a researcher and my relationship to my participants (Merriam & Tisdell, 2016).

Participants

The participants for this study were a purposeful sample of mostly junior-level students enrolled in an education course on adolescent development as part of the institution's program for middle-level teacher certification. The 16-week course met twice a week for 75 minutes. All students enrolled in the course were given the option to have their responses included in the study; however, this study focused only on the White participants' responses. An aggregate of the gender and ethnicity of the 26 student participants can found below in Table 3.2.

Table 3.2

Aggregate of Participants

Race	# Students	Gender	# students
White	18	Male	4
Black	6	Female	22
Latino	1		
Native American	1		
Total Participants	26		

The class size of 26 students and 69% White enrollment was typical for this course and demonstrated a close representation of the current teacher population since the

most recent U.S. Department of Education Schools and Staffing Survey (SASS), a nationally representative survey of teachers and principals, showed that 82% of public school teachers self-identify as White (2016). When conducting surveys, it is beneficial to collect demographic information about the survey respondents and report this information along with the presentation of the study's results (Efron & Ravid, 2013); thus, the pre-intervention survey included questions about where participants grew up and family income levels. Based on the survey data, Figures 3.2 and 3.3 illustrate the majority of the White participants grew up in suburban areas with populations of 10,000–40,000 people and came from middle class families with an income level between \$40,000–\$100,000.

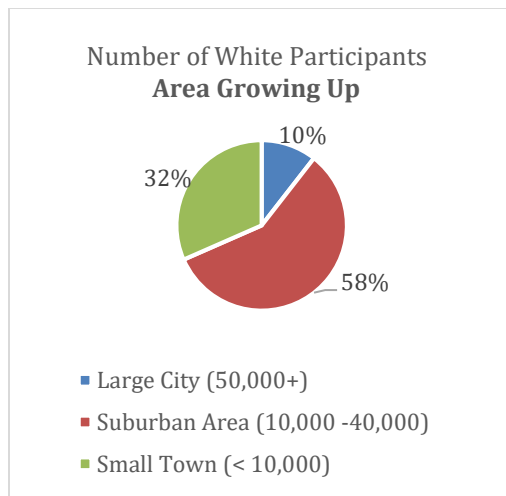


Figure 3.2 Participant area growing up.

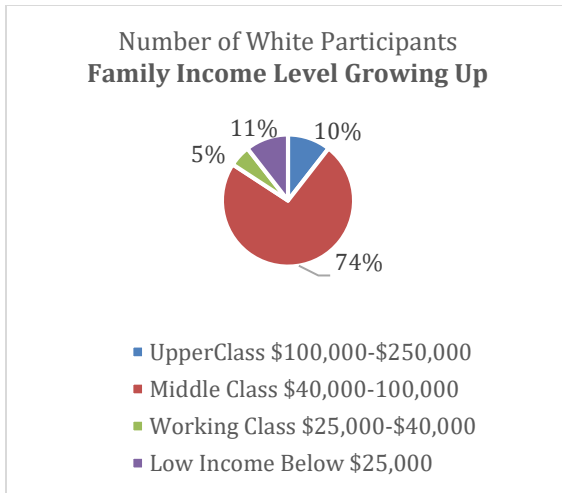


Figure 3.3 Family income level growing up.

Research Procedure

In order to explain the research procedure in detail, the ensuing discussion opens with a description of the measures taken during data collection to ensure anonymity and confidentiality. This description is followed by an explanation of designing and cross checking the pre-intervention and post-intervention survey and selecting the intervention tools.

My middle-level education course on adolescent development is a 16-week, semester-long course; however, the study began in Week 1 and concluded at the end of Week 9 when discussions of identity development transitioned from race to gender and sexuality. The first two weeks of class centered on building relationships, establishing respect, and creating a sense of rapport between and amongst the researcher and participants. As a requirement of the course, all students completed the pre-intervention survey, post-intervention survey, and four cultural reflection activities. Participation in the study was optional; however, 100% of the students gave consent to have their results included. When completing the pre-intervention survey, participants created an

anonymous identification number using the first letter of the last name of their favorite teacher and the last three digits of their driver's license. In Weeks 3 through 7, students participated in a variety of activities requiring an examination of lived experiences, discussions of various cultural viewpoints, and submitting self-reflections. Participants submitted their anonymous identification number with their reflections and post-intervention survey; thus, all responses could be linked together and cross-tabulated.

Data Collection Measures

As an action researcher, it was important to respect the needs, goals, and priorities of Warner University and its students along with ensuring participants' confidentiality (Herr & Anderson, 2005). Therefore, students were informed of the study and given the option of having their results included in the study. I also notified participants of the opportunity to withdraw at any time from the study without any penalty. All participants elected to be included in the study and none of the participants withdrew from the study; however, one student was absent on the day of an activity and did not submit a reflection for this activity. Students enrolled in the adolescent development course participated in the pre-intervention survey, post-intervention survey, and activities as requirements of the course. However, none of the students received grades for these items, only participation credit.

When conducting surveys, respondents may or may not be honest, may select response choices they believe are expected, and may not be willing to express their honest attitudes or beliefs (Efron & Ravid, 2013). Considering my position as researcher and instructor, I realized the importance of anonymity. Due to the small number of males enrolled in the course, the pretest asked participants to identify their race and not their gender. While it was important to maintain confidentiality, I also wanted to have the

ability to link each participant's responses to the pre-intervention survey, reflections, and post-intervention survey as shown in Figure 3.4. Therefore, when completing the pre-intervention survey, participants created an anonymous identification number using the first letter of the last name for their favorite teacher and the last three digits of their driver's license. The driver's license is a form of identification not available in the university's database and a number to which I did not have access. I informed participants this identification number was to be used when submitting journal reflections and the post-intervention survey; however, only they would know the number.

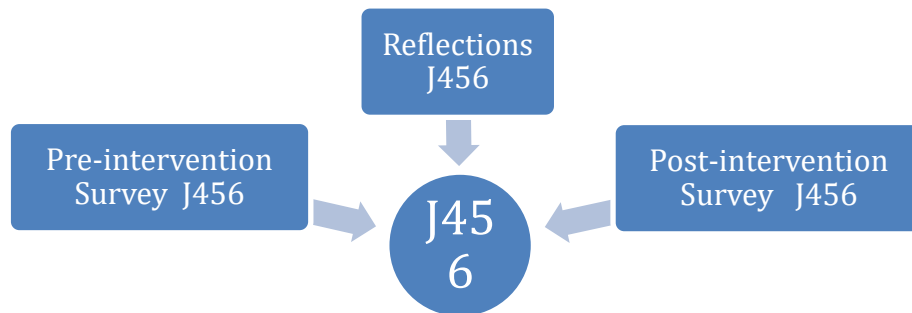


Figure 3.4 Participant identification.

Blackboard, the university's grading software, allows instructors to post anonymous surveys for student feedback. At the start of the semester, I demonstrated how the Blackboard survey feature worked and explained that all reflections would be submitted as anonymous survey responses. Upon completion of a survey, the student receives a "check mark" next to their name in the Blackboard gradebook; however, the instructor can only view the survey responses as a group, and cannot trace responses back to an individual. Participants submitted their reflections as open-ended surveys stating

only their anonymous identification number and received participation points if a check mark appeared next to their name indicating successful completion.

Pre-Intervention Survey and Post-Intervention Survey

On the third day of class, participants completed a pre-intervention survey querying students' attitudes towards diversity, specifically race. On the 17th day of class, participants completed the same survey as a post-test. I developed the pre-intervention survey and post-intervention survey (Appendix A) and assessed its psychometric quality in consultation with members of Warner University's College of Education Diversity Committee. The committee members who volunteered to peer review the surveys are faculty members in the College of Education and are currently working on research projects related to the topic of race. One member serves as Warner University's senior research associate in the Office of Accreditation and Accountability. Warner University has a university license for the Qualtrics Research Suite, which allows Warner faculty to create and administer Qualtrics surveys, and for the IBM SPSS Statistics Software, which allows faculty to download Qualtrics data for more in-depth statistical analysis. Before administering the pre-intervention survey, I obtained a Warner Cooperative Research Letter of Review from its IRB.

Reflective Activities Design

Kurt Lewin, the founder of action research, believed action research should be conducted with members of the social group who would be part of the situation to be modified or changed (Lake & Rittschof, 2012). Both Lake and Rittschof (2012) believed that during the reflection phase of the action research study, student attitudes were changed as a result of three actions: the deliberate effort to create a non-threatening environment; using personal narratives toward the goal of creating empathy; and teaching

that addresses misinformation. This study addressed each of these actions through self-evaluation activities, exposure to historical race-related text, personal stories connected to race and racism, and anonymous submissions of self-reflections.

The effort to create a non-threatening environment. The goal of critical reflection through self-examination is not to make a pre-service teacher feel guilty or ashamed but instead to identify the underlying forces that shape her beliefs and perspectives in order to be aware of them within the classroom (Howard, 2010). The reflection exercises required vulnerability from every participant and that means students needed the courage to be open-minded. Having studied Brene Brown's (2017) research on vulnerability, I was able to encourage students to get to know another person's perspective by using the expression "tell me more" in uncomfortable conversations. In turn, I realized that in order to create a more accepting and non-threatening climate in the classroom, I had to make the same effort expected of my students. I had to demonstrate vulnerability and be willing to model this form of open dialogue by sharing my own perspective and experiences. After talking about my White privilege background and attending an almost all-White private school, I explained how my senior year at Shaw High was only the beginning of the process of developing my own opinions and ideas about race. I shared what my first years of teaching in a Title I middle school were like when my principal, a middle-aged Black man, realized how ill-prepared I was to teach and identify with the students in his school; however, rather than criticize me, he chose to mentor and teach me valuable lessons about Black culture. This relationship would not have been possible without both of us having a willingness to participate in difficult conversations.

Using personal narratives toward the goal of creating empathy. The use of storytelling narratives enables me to connect with my students in a personal and engaging manner. Research indicates narratives yield a deeper insight and understanding of our moral world, values, and beliefs (Efron & Ravid, 2013). The TED Talk by Susan E. Borrego uses powerful first-person accounts of White privilege to emphasize the responsibility everyone has to bring about change. Stories are how we give meaning to life experiences and how make sense of our world (Merriam & Tisdell, 2016). Narratives allow us to make a personal connect with others and in turn, they can lead us to a place of empathy.

Teaching that addresses misinformation. During the impressionable years of adolescent development, who and what influence a child's decisions about race? As children, prejudice and racism are inherent in our environments; therefore, according to Beverly Tatum (1992), we cannot be blamed for what we learned from being taught (intentionally or unintentionally). However as adults, we have a responsibility to search for accurate information and correct our behavior accordingly when we recognize that we have been misinformed (Tatum, 1992). Even at the request of many race scholars, social studies education has failed to meaningfully incorporate identity development of race and ethnicity into the curriculum (Branch, 2004; Chandler & McKnight, 2011; Howard, 2010; Ladson-Billings, 2006; Martell, 2017). As part of the adolescent development course, we discussed issues of inaccurate and inadequate textbooks, and the level of influence teachers have in curriculum design.

Reflective Activities

Each of the reflective activities were designed to address one of the three goals (see Table 3.3).

Table 3.3

Goals of Each Intervention

Intervention	Goal of Reflective Activity
Cultural Artifact (Appendix B)	The effort to create a non-threatening environment.
Perceived Privileges (Appendix C)	Using personal narratives toward the goal of creating empathy.
White Privilege TED Talk (Appendix D)	
Children’s March Film (Appendix E)	Teaching that addresses misinformation.

Cultural artifact activity. The first activity, a cultural artifact activity (Appendix B), was developed by Nancy Gallavan (2005) and asked students to “bring a cultural artifact that describes you and your culture to share in class. Your artifact could be a family heirloom, a treasured photograph, or a contemporary item” (p. 38). Students prepared a two- to three-minute presentation of how the item represents their culture. This two-part exercise established the first steps in making a personal connection and identifying what it means to unpack one’s invisible backpacks in order to understand privilege and power.

Perceived privileges activity. Gallavan (2005) also developed the second activity, identifying perceived privileges (Appendix C), as a follow-up activity to understanding Peggy McIntosh’s (1990) work on White Privilege. In this activity, diverse groups of five or six students examined a revised copy of McIntosh’s list of privileges. Individually, students considered the list and to what degree of privilege they had experienced items from the list. Upon completion, students shared their initial thoughts with the group. The second part of the activity required participants to assume a new

identity, one different from the dominant culture, and then immerse themselves into their new existence and complete the same privilege chart. Students once again shared their thoughts with the group and discussed any paradigm shifts.

White privilege TEDtalk activity. The TEDtalk selected for Activity 3 was one I viewed during EDCS 820, Advanced Study of Diversity and Curriculum as part of my doctoral program of study. In this TEDtalk, Susan E. Borrego, shares her personal narrative and dissects the emotionally charged conversation surrounding race relations in the United States. This storyteller uses her powerful first-person account of “White privilege” and “Black Lives Matter” to emphasize the responsibility everyone has to bring about change. Students viewed the “*Understanding My Privilege*” TEDtalk (Appendix D) prior to class and then responded to reflection questions. In class, we discussed the reflection responses, defined White privilege and marginalization, and explored other marginalized groups.

Children’s March film activity. The final activity (Appendix E) began with students reading *Why Schools Fail to Teach Slavery’s Hard History* prior to class and responding to a set of guided reading questions. These questions initiated the class discussion on the day we viewed the film *Mighty Times: The Children’s March*. This documentary film articulates the story of how the children of Birmingham, Alabama, endured fire hoses and police dogs in 1963 and brought segregation to its knees. Their bravery is a spark to conversations about the ability of today’s youth to be catalysts for positive social change (Teaching Tolerance, 2017). At the conclusion of the film, students submitted a reflection in which they contemplated the adequacy and accuracy of

historical information they received about the treatment of people of color over the past 100 years in America.

Treatment, Processing and Analysis of Data

The following discussion offers a description of how the data was stored, organized, coded, and analyzed. I also address each of the research questions as to the analysis of data overview plan.

Table 3.4 illustrates the study's research questions, data sources, and method of analysis for major themes.

Table 3.4

Data Analysis Plan

Research Questions	Data Sources	Method of Analysis
How do life experiences shape White pre-service teachers' understanding of race?	<ul style="list-style-type: none"> • Pre-intervention/Post-intervention Survey Questions • Student Reflections 	<ul style="list-style-type: none"> • Cross Tabulation of quantitative data • Mix of Initial, Process and In Vivo coding of student reflections
When White pre-service teachers engage in race-based self-examination activities, do they experience a shift in their attitudes, perceptions, and beliefs about race?	<ul style="list-style-type: none"> • Pre-intervention/Post-intervention Survey Questions • Student Reflections 	<ul style="list-style-type: none"> • Cross Tabulation of quantitative data • Mix of Initial, Process and In Vivo coding of student reflections

Collection and Organization of Data

The quantitative pre-intervention and post-intervention survey data was collected using Qualtrics Research Suite. Participants submitted the qualitative reflection data to Blackboard through the survey feature. This feature notifies the instructor which students have completed the survey (the participation grade); however, the response cannot be

identified or linked to the student. Using the survey feature guaranteed student responses remained anonymous and safeguarded confidentiality. I was the only person with the password to the Qualtrics and Blackboard accounts. All data downloaded from Qualtrics and Blackboard was stored in the researcher's subscription Dropbox file. The data was collected according to the timeline provided in Table 3.5.

Table 3.5

Data Collection Timeline

Data Collection Tool	Software Used	Timeline
Pretest	Qualtrics Research Suite	January 14, 2019
Cultural Artifact Activity	Blackboard	January 23, 2019
McIntosh Privilege Activity	Blackboard	January 30, 2019
TED Talk	Blackboard	February 4, 2019
Children's March	Blackboard	February 20, 2019
Posttest	Qualtrics Research Suite	March 6, 2019

After all data was collected, it was moved into excel spreadsheets based on linking the participants' anonymous code for pretest, reflections, and posttest data. In order to triangulate, responses needed to be arranged as it is shown in Table 3.6.

Table 3.6

Participant Responses Linked Pretest/Posttest with Reflections

Student ID Number	Pre-intervention Responses	Reflection Artifact Activity	Reflection McIntosh Privileges	Reflection TED Talk White Privilege	Reflection Children's March	Post-intervention Responses
J435						
K135						

Coding the Data

Qualitative reflection statements were coded using an approach consisting of “categories, properties, and hypothesis that are the conceptual links between and among the categories and properties” (Merriam & Tisdell, 2016, p. 228). Coding, which essentially means disaggregating the data into manageable pieces, was only the first step in data analysis. Process Coding has also been referred to as “action coding;” however, according to Saldana (2016), when implying broader concepts, it is best to use the term Process Coding. Using micro-level (i.e., line-by-line coding), I identified 83 initial codes using a mixture of Process, and In Vivo Codes and then through an iterative process of reviewing these codes, I collapsed those codes into Focused Codes. I identified 13 Focused Codes and from those Focused Codes, I identified four major themes that cut across all of the reflections to best represent or embody the process of how these interventions impacted students. The coding chart displayed in Figure 3.5 is an illustration of the process.

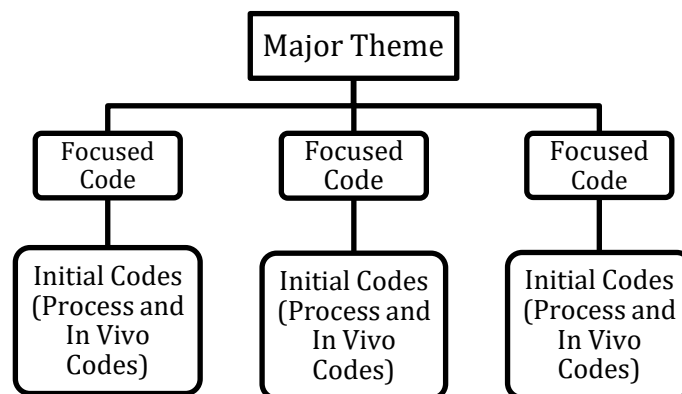


Figure 3.5 Coding data.

Analyzing the Data

Pre-intervention and post-intervention quantitative results were analyzed and presented in charts. Linear measures were used to conduct valid comparisons of the two survey administrations. Using paired samples t-test, an analysis was conducted to examine the differences between the means of Time 1 versus Time 2. I looked for associations between race and responses using nonparametric statistics. As noted by Ayiro (2012), “patterns can be described by frequency counts and these patterns can be compared” (p. 419).

Table 3.7

Research Question 1 Analysis

Data Source	Life Experiences Examined
Pre/Post Intervention Questions 2 & 3	Setting & Socio Economic status of family
Pre/Post Intervention Questions 4 & 5	Race demographics in schools attended
Pre/Post Intervention Question 6	Time spent with friends of different races
Pre/Post Intervention Questions 7-9	History curriculum, teachers, and exposure to slavery and Civil Rights
Pre/Post Intervention Questions 11,15, 16	Interactions with family members and people of a different race
Pre/Post Intervention Question 24	How influential people in participant’s life talked about race
Pre/Post Intervention Questions 25 & 26	White privilege & benefits of Whites in US
Intervention Reflections	Variety of life experiences

Themes for this study were developed using data from a variety of sources. Quantitative and qualitative data was triangulated to look for patterns in thoughts and behaviors. In order to maintain the validity and trustworthiness of this study, the following steps were taken: a variety of perspectives were gained through triangulation, I practiced reflexivity as I collected, analyzed, and interpreted the data. I asked Dr. Adrienne Edwards, an expert qualitative methodologist with a background in identity

development and racial socialization, to verify the coding scheme and peer review the interpretation of my findings.

Analysis of Question 1

The first research question asks, “How do life experiences shape White pre-service teachers’ understanding of race?” The pre-intervention and post-intervention survey questions identified in Table 3.7 in conjunction with the intervention reflections were analyzed to provide data responsive to this question. In order to identify patterns or connections to life experiences, this quantitative and qualitative data was triangulated.

Analysis of Question 2

When White pre-service teachers engage in race-based self-examination activities, do they experience a shift in their attitudes, perceptions, and beliefs about race? The questions in Table 3.8 appeared on both the pre-intervention and post-intervention. Data from these questions were compared to measure change.

Table 3.8

Research Question 2 Analysis

Data Source	Attitudes & Perceptions Examined
Pre/Post Intervention Question 20	Conversation comfort level with people of own race in public setting
Pre/Post Intervention Question 21	Conversation comfort level with people of different race in public setting
Pre/Post Intervention Questions 22	Comfort level talking about race in future classroom
Pre/Post Intervention Questions 23	Reactions to talking about race in classes at this university
Pre/Post Intervention Question 33	Perception of Black and White race relations in the US
Post Intervention Question 34	Have you experienced a shift in attitudes, perceptions, and beliefs?
Intervention Reflections	Variety of attitudes and perceptions examined

Summary

Chapter 3 provided the methodology for this mixed methods critical research study as it examined the perspectives of a case study group of White pre-service teachers enrolled in a middle level education course at a public southeastern university. As a goal of this action research, the interventions describe activities participants engaged in to reflect on their lived experiences regarding race. The research procedure explained how the quantitative pre-intervention and post-intervention survey data was collected using Qualtrics Research Suite and the quantitative reflection data was submitted through Blackboard. The password protected software tools, secure data storage, and anonymous identification system were among several steps taken to ensure participant anonymity and confidentiality. Triangulation of the quantitative and qualitative data was performed in order to gain a variety of perspectives for each of the participants. The results of this data will be summarized in Chapter 4.

Chapter 4

Presentation and Analysis of Data

Overview of Study

The purpose of this mixed methods action research was to examine a group of White pre-service teachers' awareness of how lived experiences shaped their understanding of race and the effect various interventions had on their perceptions of race. Cultural relevant pedagogy and research have played significant roles in my own professional practice as a teacher educator by instilling a desire to engage my pre-service teachers in self-reflective culturally responsive activities. This study conducted pre- and post-intervention surveys in Qualtrics along with four reflective intervention activities submitted anonymously through Blackboard. In this chapter, I present findings to the two research questions that guided this study:

1. How do life experiences shape White pre-service teachers' understanding of race?
2. When White pre-service teachers engage in race-based self-examination activities, do they experience a shift in their perceptions about race?

As an instructor of teacher education, I wanted to understand best practices for implementing cultural relevant pedagogy and creating an environment in which pre-service teachers can openly talk about race amongst themselves and in their future classrooms. Using a mixed methods design, the 18 participants enrolled in my adolescent development course engaged in qualitative reflection activities embedded between a

quantitative pre-intervention and post-intervention survey. With the exception of one question, the two identical surveys asked various questions about participants' life experiences with a specific focus on racial interactions. In the intervening eight weeks, participants took part in four culturally responsive activities requiring them to have class discussions on life experiences and perceptions about race along with submitting qualitative reflections.

Intervention and Data Collection

Quantitative pre-intervention and post-intervention survey data was collected using Qualtrics Research Suite and analyzed using IBM SPSS software. Intervention activities included an examination of culture, lived experiences, White privilege, and historical knowledge of the Civil Rights Movement. Upon completion of each intervention, participants submitted the qualitative reflection data anonymously through Blackboard, and I triangulated all quantitative and qualitative data through an anonymous code known only to the participants.

Coding Process of Qualitative Data

I used the first cycle of initial coding to examine and reflect on the data, looking for any developing categories. The primary goal of initial coding is to “remain open to all possible theoretical directions suggested by your interpretations of the data” (Charmaz, 2014, p. 104). The sample of reflection data in Table 4.1 demonstrates how I used meticulous line-by-line coding to determine the process or in vivo codes. As noted by Saldaña (2016), in vivo codes “derive from the actual language of the participant” (p. 77) and process coding uses gerunds (“-ing” words) to “label actual or conceptual actions

relayed by participants”(p. 78), and when used together, “they potentially stimulate more evocative analytic memo writing about the phenomenon, and suggest a brief narrative trajectory of action for analysis” (p. 78).

Table 4.1

Example of Initial Coding from a Reflection Excerpt

Reflection Raw Data	Process or In Vivo Codes
D680. ¹ Today I learned that I am privileged due to my cultural identity and ² how it impacts the little things in my life. ³ After the lesson, hearing everyone’s perspectives on ⁴ how difficult it is to have a minority cultural identity ⁵ made me realize that people are judged based on things out of their control. Also, ⁶ this lesson reinforced the importance of knowing my future students.	¹ “I am privileged due to my cultural identity” ² Realizing the impact of identity ³ Hearing someone else’s perspective ⁴ Realizing the impact of identity ⁵ Making assumptions about others ⁶ Getting to know students

The participants’ process or in vivo codes were then grouped together and through an iterative process of reviewing these codes, I collapsed them into a focused code, as shown in Table 4.2. I also tallied the data in tables, as shown in Table 4.2, to determine frequency percentages of the 13 focused codes. After careful examination and reflection, the final four themes emerged: (a) Understanding Culture Builds a Classroom Community, (b) Becoming a Better Teacher, (c) Understanding White Privilege, and (d) Recognizing the Role of Historical Information in Understanding Race.

Table 4.2

Examples of Data for Focused Code “Learning New Perspective”

Raw Data—Participants Identified with Same Initial Codes (A sample of codes grouped together)	Initial Codes (Tallied for Frequency %)	Focused Code
<p>B553: “I learned about the perspective of being someone of the opposite identity as me.”</p> <p>E062: “Today I learned that there are a lot of different perspectives that exist in the world and in our classroom environment.”</p> <p>L518: “I genuinely did not know what these people go through because I have never had the chance to see the world through their perspective.”</p> <p>S652: “This activity gave me a better understanding of what it is like for someone who is a minority and trying to live in our society.”</p> <p>W272: “I learned how some of my classmates see the world because of their race.”</p> <p>D680: “After the lesson, hearing everyone’s perspectives on how difficult it is to have a minority cultural identity made me realize that people are judged based on things out of their control.</p>	<ul style="list-style-type: none"> - Taking someone else’s perspective - Recognizing the influence of background and perspectives - Did not see through their perspective - Realizing the impact of identity - Realizing the impact of identity - Hearing someone else’s perspective - Realizing the impact of identity 	Learning New Perspective

Findings and Analysis of Data Based on Research Questions

The first research question sought to examine lived experiences of White participants and how their interactions with family, friends, and school shaped their understanding of race. What do researchers consider lived experiences? In the early 20th century, philosophers Edmund Husserl and Alfred Schutz presented phenomenology research as a significant orientation to social science and defined this type of study as one

that examines “how people describe things and experience them through their senses” (Merriam & Tisdell, 2016, p. 9). This study examined a group of pre-service teachers’ early life experiences with family, friends, and K–12 schools in regards to race. The pre-intervention and post-intervention surveys asked specific questions about where the student grew up, family income, relationships with friends of different races, interactions at school, and other life experiences. Reflection responses to the interventions also revealed life experience data and the thoughts of participants as they processed how these experiences shaped their understanding of race.

The second research question examined how or if the participants’ understanding or perceptions changed after participating in reflective activities. In order for a paradigm shift to occur, students must have that “ah ha” moment in which they are able to not only see but understand and appreciate a different perspective. Self-examination through a critical reflection lens can be an eye-opening and even painful process; however, the goal was not to make participants feel guilty or ashamed but instead to identify the underlying forces that shape their beliefs and perspectives in order to be aware of them within the classroom (Howard, 2010).

Participant responses to the reflections revealed their thoughts about life experiences along with their thoughts, perspectives, and beliefs about race; therefore, the quantitative and qualitative data concurrently respond to the research questions. In order to show the connection between the two sets of data as shown in Figure 4.1, results are presented within the following four themes that emerged from the qualitative data: (a) Understanding Culture Builds Classroom Community, (b) Becoming a Better Teacher, (c) Understanding White Privilege, and (d) Recognizing the Role of Historical

Information in Understanding Race. In the following sections, I have highlighted and explained each of the four major themes as well as the focused codes.

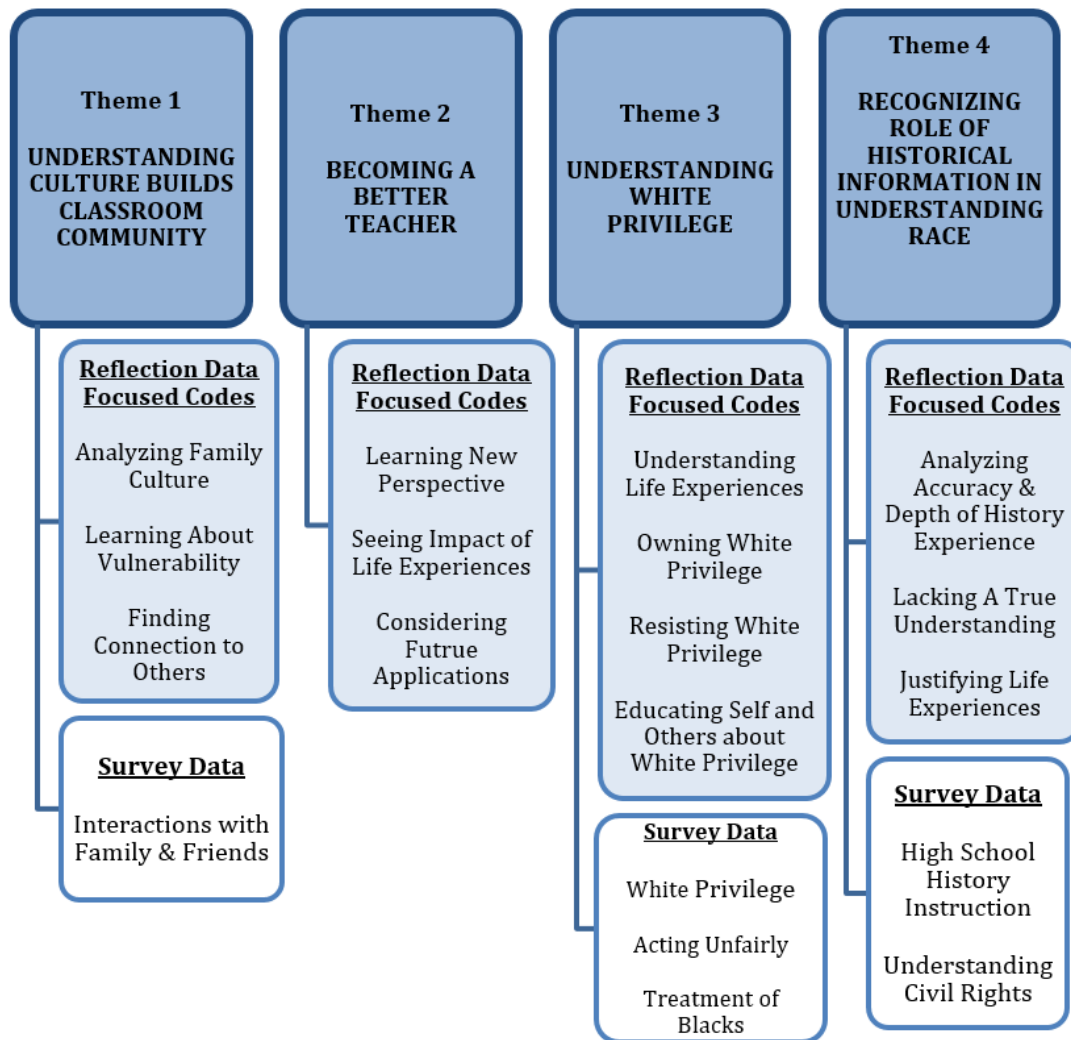


Figure 4.1 Organization and connection of quantitative and qualitative data.

Theme 1: Understanding Culture Builds Classroom Community

The cultural artifact activity (Appendix B) was developed by Nancy Gallavan (2005) and asked students to find a personal cultural artifact and make a presentation describing their culture. By design, when I introduced the assignment in Week 1, I

provided only a few details. I simply stated, “In two weeks, bring a cultural artifact that describes you and your culture to share in class. Your artifact could be a family heirloom, a treasured photograph, or a contemporary item. If possible, please bring your artifact in a backpack or bookbag and be prepared to talk for approximately three minutes.” On this introduction day, I offered no opportunities for questions as students immediately began looking around the room at each other with puzzled looks; however, I did ask them to record their thoughts about the project and the item they were considering. The next time the class met, I allowed for a few questions but intentionally kept my responses brief. Later in the reflection, participant M616 shared, “I was very stressed out when my attempts at clarification were push away. Looking back, I can understand why the assignment was too vague. It helped to serve its overall purpose in defining our culture.”

In order to move towards a classroom that celebrates rather than tolerates differences, teachers must establish an atmosphere of trust and compassion by creating a classroom environment that communicates it is ok to be real about thoughts and feelings. As this was the first intervention, I realized the importance of how this activity would set the tone for the manner in which participants would interact with each other throughout the study; therefore, I spent the first three weeks of class building an environment of respect and rapport. Each day participants played a game or cooperation activity to help them learn classmates’ names and about each other’s personalities. During this time, I also continued to mention the artifact activity but still did not give any detailed instructions beyond what I had previously stated.

Students submitted their reflections one week after the presentations, and emerging from the reflections, I found the following three focused codes: Analyzing

Family and Culture, Learning about Vulnerability, and Finding Connection to Others.

Figure 4.2 shows the summarized frequencies of each Focused Code that revealed the theme of Understanding Culture Builds Classroom.

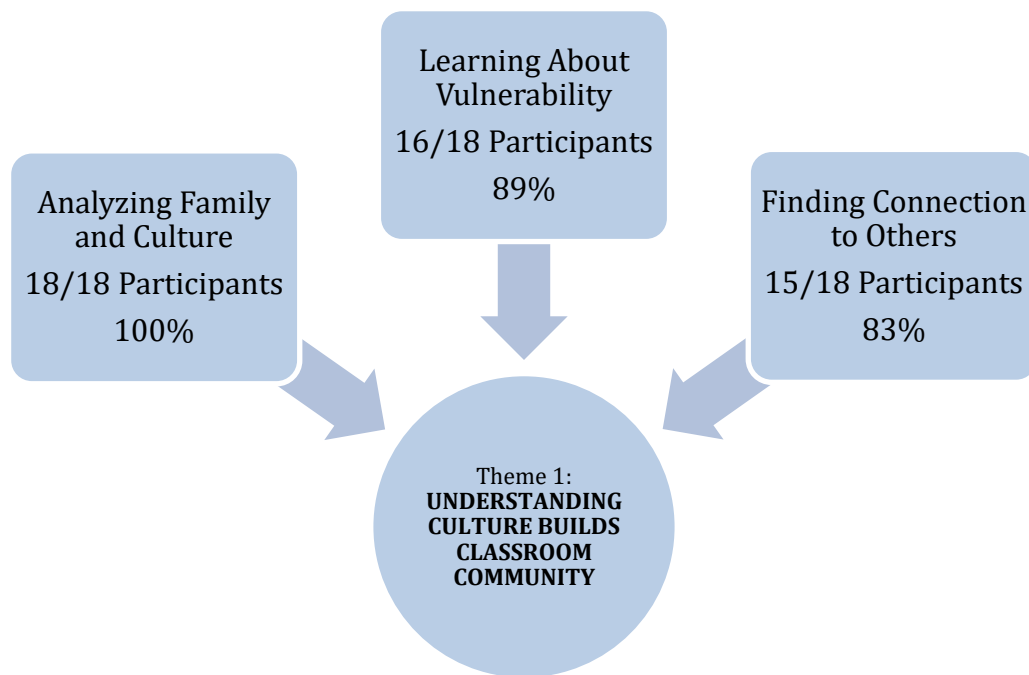


Figure 4.2. Focused code frequencies for Theme 1.

In the initial coding of the artifact activity reflection data, I found 18 process and in vivo codes. Through an iterative review process, I collapsed these initial codes into three focused codes: Analyzing Family and Culture, Learning about Vulnerability, and Finding Connection to Others. These conceptual actions revealed the major theme of Understanding Culture Builds Classroom Community (see Table 4.3), and they are explained in the following narratives.

Table 4.3

Artifact Activity Codes and Theme

Artifact Activity		
Initial (Process Codes and In Vivo Codes)	Focused Code	Major Theme
<ul style="list-style-type: none"> • Thinking about family • Finding the meaning of culture • Realizing different backgrounds • Finding similarities and differences in cultures • Seeing the role of family in life • Asking “what was meant by ‘culture’” • “Didn’t consider myself to have a culture” 	<i>Analyzing Family and Culture</i>	Understanding Culture Builds Classroom Community
<ul style="list-style-type: none"> • Worrying what classmates would think • Sharing personal memories • Fearing to be honest • Desire to be accepted by classmates • Assuming first impressions of classmates • “Worried my artifact was wrong” • “Found out all of my first impressions were wrong” 	<i>Learning About Vulnerability</i>	
<ul style="list-style-type: none"> • Discovering connections to classmates • Creating a sense of empathy • Impacting relationships with classmates • “Allowed me to step in someone else’s shoes” • “learned although we are different, we are also similar in many ways” 	<i>Finding Connection to Others</i>	

Analyzing family and culture. Throughout the first three weeks, participants continued to struggle with the assignment and many asked, “What is culture?” The reflection by participant T942 stated, “I didn’t really ever consider myself to have a culture.” While I continued to repeat only the minimal instructions about the cultural artifact, several participants reflected on how they questioned each other, talked to other professors, and even called home to ask their parents, “What represents my culture?” The reflection data revealed the participants struggled and searched for a definition of culture. The definition expressed by participant M986 is a reflective summary of what others also wrote:

Culture can be the environment you grew up in, the people you were around, siblings, area of the world, and much more. Culture cannot simply be defined by one thing but of multiple complex things that all fit together. It means the way of life you have come about and the thoughts and beliefs of your current mindset.

Creating an avenue for preservice teachers to wrestle with their own ideas about culture was one of the critical goals for this assignment. Pre-intervention and post-intervention survey data showed 67% of participants have spent most of their life with people of their own race, and only 33% had currently chosen to be close friends with someone of a different race. When asked about the schools they attended, 61% of participants attended a majority² White elementary school, and 44% attended a majority White high school. While the second and third interventions examined the concept of Whiteness and White privilege in depth, some participants revealed their struggle with the concept of White people not having culture, as shown in the reflection by participant R218:

I for some reason thought that my family did not really have a culture because when I thought of culture in terms of families I always would think about family heritage and the stereotypes that were instilled in our minds as early as kindergarten. I thought we were just White and we did not have any culture due to the fact that we are just a “basic” White family.

Understanding culture is critical as it shapes all aspects of our daily lives; unfortunately, “the manner in which culture manifests itself for students is frequently not understood in schools and is not used effectively to enhance teaching and learning for all

² Majority is defined in the pre- and post-intervention survey as more than 80% of students.

students” (Howard, 2010, p. 51). Another goal of the assignment was to have preservice teachers take what they learned about culture and transfer it to their future classroom. Participant G412 realized the exploration of culture did not end with the assignment and noted, “I would like to continue looking into my cultural history and identify things that I think may affect the way I look at a student or teach a student of a different culture or belief.” Participant D680 reflected on understanding culture as a way to relate to future students:

Although my influences have been positive in my life, the influence I may have based off my culture can be perceived differently and I learned that I cannot always change students to have the same culture as me but that I can try to find ways to relate to my students and to use my culture as a positive influence on my future students in the classroom.

On the day of presentations, participants not only shared personal items such as family heirlooms, jewelry, and pictures; they also shared the emotional stories and connections to these items. These preservice teachers stood in front of their classmates and shared about wonderful families, broken families, growing up wealthy, living in poverty, parents who were supportive, and parents who were deceased. It was not a typical day in class, and participant D680 noted, “I thought it was really something special to be able to sit and listen to my classmates share such intimate details about themselves and their families.” Everyone shared something personal, and the reflection by participant L518 captured the day by stating,

At the end of this class time, I typed a note on my phone about my outlook and thoughts from this experience. I typed, “It was like a thriller movie, you were on

the edge of your seat because you had no idea what would come out of each classmate's mouth. I felt like what each person said or shared surprised me or I found it interesting." I was surprised what each classmate shared because the classmates that I was not familiar with I had made incorrect judgments based on my first impressions of that person.

Throughout the assignment, participants spent time analyzing their families and the connection or disconnection to their family. The reflection by participant S077 stated:

As other students began to speak, I started to pick up on an obvious theme.

Family. Everyone spoke of their family in one way or another. Either they were close to them—or they were very much so not. But it was always mentioned.






While the majority of the presentations about family were positive, a few were not, and participant B553 even wrote, "I guess I just wonder if everyone's families are as perfect as they seem." Statements such as this led into a close examination of the second focused code concerning vulnerability.

Pre- and post-intervention surveys asked students to respond to the statements "Which of the following best describes the manner in which influential people in your life (parents, grandparents, mentors) talked about others who were of a different race than you." and "I recognize that members of my family or my social groups have demonstrated racism." Response data located in Table 4.4 indicates a no significant change in participants' perspectives after the four interventions; however, it is important to note that roughly 75% of participants have influential people in their life who talk negatively about others of a different race and have demonstrated racism. Participants

express how these interactions have influenced their understanding of race and their thoughts are noted throughout the reflections of the following three interventions.

Table 4.4

Survey Data: Family Member Demonstrated Racism

Which of the following best describes the manner in which influential people in your life (parents, grandparents, mentors) talked about others who were of a different race than you?			
Answer	Pre-Interv. %	Post-Interv. %	Change
Talked Positively (typically)	22.22%	33.33%	11.11% 
Talked Negatively (typically)	27.78%	33.33%	5.55% 
Talked Negatively and Positively	50.00%	33.33%	16.67% 
I recognize that members of my family or my social groups have demonstrated racism?			
Answer	Pre-Interv. %	Post-Interv. %	Change
Strongly Agree	44.44%	55.56%	11.12% 
Agree	33.33%	27.78%	5.55% 
Somewhat Agree	5.56%	5.56%	0%
Neither Agree or Disagree	5.56%	0.0	0
Somewhat Disagree	5.56%	5.56%	0
Disagree	5.56%	5.56%	0
Strongly Disagree	0.0	0.0	0

Learning about vulnerability. In the midst of presentations, participant G412 contemplated, “I’m wondering if what holds me back is the same or similar to what holds others back from being open and sharing.” Mainstream society tells us being vulnerable is a sign of weakness; however, Brené Brown (2012) stated, “Our willingness to own and engage with our vulnerability determines the depth of our courage and the clarity of our purpose; the level to which we protect ourselves from being vulnerable is a measure of our fear and disconnection” (p. 2). Standing in front of a classroom full of peers and

sharing about your family and culture requires courage, and this assignment tested the depth of this group of preservice teachers' courage. Described as anxiousness, nervousness, and even fear, 89% of the participants stated they felt this sense of vulnerability. As participant G412 indicated, "I started to worry that my artifact was somehow 'wrong' and even that my family history was somehow 'wrong.'"

The participants not only struggled with culture and the item they presented, but they worried about how their classmates would react to the item and how they, in turn, would be perceived. Participant G412 shared, "I didn't want my classmates to laugh or judge me about my sentimentality or that I so highly value a dumb, fragile box. I wanted to fit in while also still being myself."

Even though students felt so much anxiety and fear about the presentations, I was amazed to see how attentive and respectful they were to each other. Participant T942 also noticed the classroom atmosphere:

Another thing to consider is how great of an audience everyone was. I don't think it was necessarily out of proper etiquette either. I believe that everyone in the class was attentive because they were genuinely interested in learning about their other classmates. Altogether, it just helps the class know each other more personally and be more comfortable with each other. I don't think this class had a problem with it to start, but since the presentations, I think everyone is very comfortable in the class. Most are willing to share and be open. Even when we break into small groups, conversation doesn't feel forced.

The respectful classroom environment created an atmosphere of trust and nonjudgment, as learned by participant L518: "I feel as though this experience helped me realize I

cannot judge or make assumptions about someone based on first impressions or by the way a person looks physically.” Each time we show up and try it changes us, and it makes us a little braver each time (B. Brown, 2012). Participant R218 indicated the value of showing up for this assignment as, “Now I really see that there is a wonderful reason to do this assignment with any class of any age just in order for everyone to be vulnerable and to get to know each other on a deeper and more meaningful level.”

Finding connection to others. Why is connection so important? According to researcher Brené Brown, “Connection is why we are here. We are hardwired to connect with others, it’s what gives purpose and meaning to our lives, and without it there is suffering” (2012, p. 8). The cultural artifact assignment created a sense of connection through the power of empathy, as shown by participant S605:

Altogether, it was neat to hear pieces of everyone’s stories and how a simple item can impact them so much. It allowed me to step into another person’s shoes for a minute and it was cool to see what impacts them in a positive way.

As participants listened to their classmates’ presentations, they were also able to find connection through both similarities and differences in life experiences. There was a recognition of the shared similarities with family and core values. At the same time, there was an appreciation of how some classmates grew up in poverty, were first generation students, or had experienced the death of a parent. Participant M986 expressed the connection by stating:

Something that I learned from this assignment was that, although we were different, we were also similar in many ways. Many people shared similar parts of their culture. Although families, hometowns, and traditions were different

between individuals, the sentiment behind them was the same. For that reason, I thought that many of my classmates could relate to one another.

Participants also drew a conclusion that this connection needed to carry over into their future classroom, as participant S077 expressed, “I want to take the time to get to know students and love them well and include all cultures within the classroom.” The cultural artifact assignment became a springboard into discussions of culturally responsive pedagogy. According to Ladson-Billings (2006), self-examination is critical to recognizing the value of racial and ethnic identity for students. Participants engaged in self-examination and conveyed their desire to be culturally responsive and connect with their future students, as shown by the reflection of participant M616:

We may only know each other in passing now, much like we experience the lives of our future students in passing; but we can make connections with each other through the similarities in our cultures, and in that similarity, but unified.

Culture was seen as part of a person’s life story, and as participant L518 described it, “After this experience, I look at life differently in a sense of every person has a back story, every person has a why, and threaded through these two involves that person’s culture in some way.”

Theme 2: Becoming a Better Teacher

As a follow-up to understanding Peggy McIntosh’s (1990) work on White privilege, Gallavan (2005) developed an additional activity of identifying perceived privileges (Appendix C). After arranging the classroom in diverse groups of five or six students, participants were assigned the task of examining a revised copy of McIntosh’s list of privileges. In Part A of the activity, participants considered their own identity and the degree of privilege they had experienced items from the list. Upon completion,

students shared their initial thoughts and perspectives with the group and several participants referenced these discussions with statements such as this one by participant L784:

Hearing from an African American person's perspective and someone from the LGBTQ community and the hardships they struggle with, I realized how fortunate I am. I hate that I have never realized this before and that it took me 20 years to sit down and talk about it to realize it.

In a similar statement, participant M986 shared, "Today I learned from my classmates about what life is like for them since we are not all of the same race, gender, sexuality, etc."

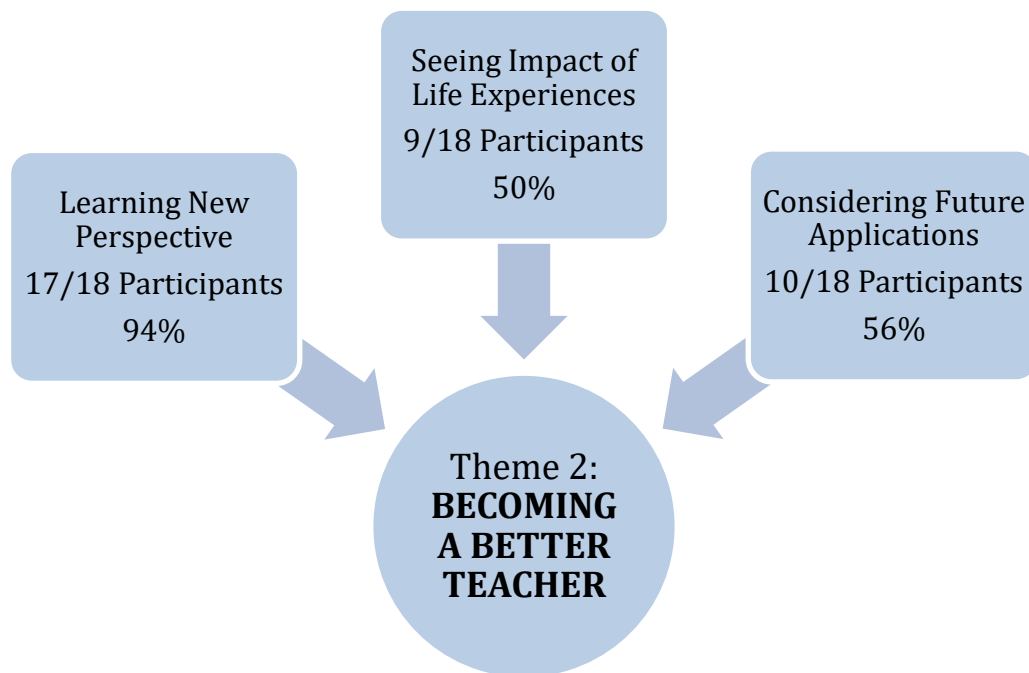


Figure 4.3 Focused code frequencies for Theme 2.

A goal of this intervention was to have participants transfer this new awareness to their future role as a teacher, as shown by the following reflection from participant G412:

As an individual that belongs to the dominant culture, I realize that I need to do a thorough exploration of different cultures. I would like to make it a weekly goal to read books that include different cultures, take part in cultural fairs, and travel to different areas within my town. It is my hope that if I do those things I will have an idea of what my students are going through. I know that the success of a teacher relies on their ability to teach AND form a relationship with their students.

Almost 100% of participants made some reference to “learning a new perspective” and 50% of them also experienced a realization of the impact life experiences have on perspective (see Figure 4.3).

Table 4.5

McIntosh Privilege Activity Codes and Theme

McIntosh Privilege Activity		
Initial Codes (Process and In Vivo Codes)	Focused Code	Major Theme
<ul style="list-style-type: none"> • Taking someone else’s perspective • Relating to someone different • Recognizing influence of background and perspectives • “Hearing from an African American’s perspective” • “to hear other classmates perspectives” 	Learning New Perspective	Becoming A Better Teacher
<ul style="list-style-type: none"> • Acknowledging privileged background • Recognizing influence of background • Realizing impact of identity • Making assumptions about others • “I am privileged due to my cultural identity” • “raised in the South, with a Christian background” 	Seeing Impact of Life Experiences	
<ul style="list-style-type: none"> • Improving myself • Planning inclusive lessons • Getting to know students • Getting to know families of students • “Make connections and learn about my students” 	Considering Future Applications	

The focused codes. Using micro-level (i.e., line-by-line coding), I identified 15 process and in vivo codes. I collapsed these initial codes into three focused codes that revealed the major theme of Becoming a Better Teacher (Table 4.5). The following narratives explain the three focused codes.

Learning new perspectives. Using personal narratives toward the goal of creating empathy is the primary objective of the second intervention. Part B of the activity required participants to assume a new identity, one different from the dominant culture, and then immerse themselves in their new existence and complete the same privilege chart. Students once again shared their thoughts with the group and discussed any paradigm shifts. In their reflection, participant M616 stated, “I thought the activity today was extremely enlightening and really challenged me to put myself in other shoes.” Table 4.6 shows examples of participant’s thoughts as to how they were able to learn a new perspective.

Table 4.6

Examples of Raw Data of Focused Code: Learning New Perspective

Participant Code	Raw Data
D733	Today I learned that I need to look at things from another outside perspective.
M986	This activity was eye opening in the sense that I take for granted all the things that I’m able to do every day that some people can’t.
S652	It may be challenging for us to put ourselves in others’ shoes but it is essential when one may be working with people from different backgrounds to help each person in the way that they deserve.
W272	Today I learned that just changing your perspective based on race or even sexual orientation has a big effect on how you see the world.

Seeing impact of life experiences. We all have life experiences such that “when we weave the scattered facts and moments of our lives into narratives, we give the events

of our life form, meaning, and longevity” (Aguilar, 2018, p. 70). The privilege activity required this group of preservice teachers to examine various aspects of their life experiences through the lens of their cultural identity. For example, participant D680 stated, “Today I learned that I am privileged due to my cultural identity and how it impacts the little things in my life.” This participant went on to describe listening to members of his table group describe life experiences from a minority cultural identity and what it feels like to be judged for “things out of their control.” Other participants made connections to the first intervention activity, such as participant L518:

Today’s class was really eye opening for me as a White female. I had an easy time answering the privileged statements. I started thinking of myself not only as a White female, but also as someone raised in the South, with a Christian background, and influenced by the other parts of me that make me who I am besides my race.

Table 4.7

Examples of Raw Data of Focused Code: Seeing Impact of Life Experiences

Participant Code	Raw Data
L518	I did not know how they felt when they were trying to pick out a card for their wife or daughter. I do not recall ever seeing greeting cards in Walmart or Target written in Spanish.
W971	I never thought about a group of people not being able to live where they want to live or being unable to buy their preferred hair products.
K327	I realized that rap music in particular portrays Latinos as drug dealers.
S652	This activity gave me a better understanding of what it is like for someone who is a minority and trying to live in our society. It’s not always easy for them to find things that relate to their culture or race.

The second portion of the intervention asked participants to take on a new identity based by the color of starburst candy selected when entering class. Assuming this new identity, they responded to questions such as buying a home in any neighborhood, picking out a greeting card, and considering how members of their identity are portrayed in media. Taking this step towards empathy elicited various responses such as those listed in Table 4.7.

Table 4.8

Examples of Raw Data of Focused Code: Considering Future Applications

Participant Code	Raw Data
B553	I realized how I can improve myself in order to become a better teacher in the classroom with students who are different than I am and relate to them in a better way.
G412	I now see that the success of a teacher relies on their ability to teach AND form a relationship with their students.
L518	I hope that as a teacher, I am able to put my own perspective and privilege aside to better relate to my students and provide them an education that is inclusive because of their own identifiers.
T942	It made me think about the added stress that students may feel who are not part of the dominant culture.
M986	This was a great reminder that as teachers, we need to lead and teach with an open mind because our students are looking up to us as an example and we need to be able to place ourselves in other people's shoes.
S077	I think it's important to keep in mind that the way we structure questions on assignments in the classroom can also lend to a negative view of other students.

Considering future applications. One of the goals of awareness is to serve as an impetus of change. The first and second interventions both had a goal of seeing this group of preservice teachers transfer the new knowledge and cultural awareness into their future classrooms. When teachers share identity characteristics with the dominant culture, it is

imperative for them to examine their own identity attributes and the influence of these attributes in everyday interactions with colleagues and students (Ladson-Billings, 2006). A vital and revealing process is setting aside the opportunity to consider what unmerited privileges one enjoys as a result of those identities (McIntosh, 2015b; Sleeter, 2016). Reflection data in Table 4.8 exposes several participants' thoughts about becoming a culturally responsive teacher.

Theme 3: Understanding White Privilege

In the third intervention, a TEDtalk by Susan E. Borrego, the White speaker uses her powerful first-person accounts of White privilege and Black Lives Matter to emphasize the responsibility everyone has to bring about change. Throughout our daily lives, we read or view the stories of other people's lives on the Internet, social media, text, or television. As explained by Daiute, "The power of narrative is not so much that it is *about* life but that it interacts *in* life. Narrative is an ancient practice of human culture, enhanced today with technologies, personal mobilities, and intercultural connections" (2014, p. xviii). Stories, also called "narratives," are how we communicate with others and make sense of our experiences—trying to understand the world around us (Merriam & Tisdell, 2016). Students viewed the "Understanding My Privilege" TEDtalk (Appendix D) prior to class and then responded to reflection questions. When analyzing the reflections, 10 out of 18 participants referenced the stories told by Borrego and their powerful impact. The references included statements such as this one by participant K327:

The part where she said her African American granddaughter said she felt like a princess because her hair was straitened [sic] at 3 years old definitely struck me. I

began to see that even at such a young age children are aware of their differences and what is normal in the eyes of the media.

A summary of focused code frequencies in Figure 4.4 indicates not all participants experienced similar reactions to the White privilege intervention. While 72% of participants reflected on a positive learning experience that led to an *Ownership of White Privilege*, 17% expressed statements of *Resistance to White Privilege*. Meanwhile, as also shown in Figure 4.3, 83% of the participants reached an *Understanding of Life Experiences* and realized a desire to *Educate Self and Others about White Privilege*. The data and analysis from all four of these focused codes can be found in the following narratives.

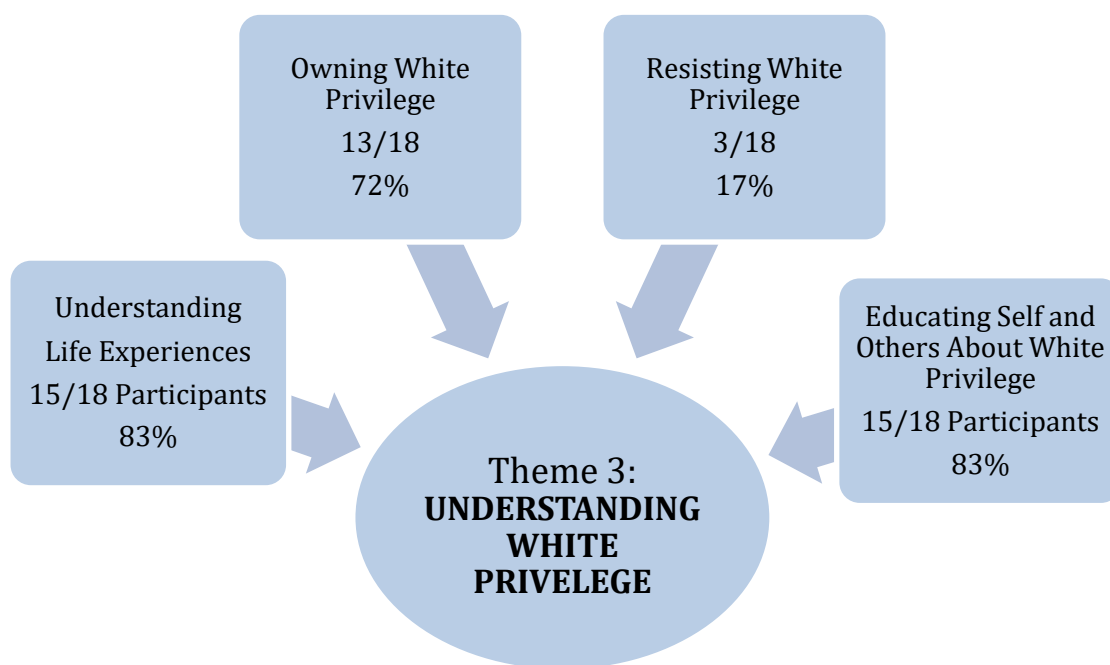


Figure 4.4. Focused code frequencies for Theme 3.

The focused codes. The 26 process and in vivo codes were collapsed through an iterative review process into the four focused codes. Table 4.9 is a representation of how these conceptual actions revealed the major theme of Understanding White Privilege.

Table 4.9

Raw Data of Focused Code: Understanding White Privilege

TED Talk—White Privilege Activity		
Initial (Process and In Vivo Codes)	Focused Code	Major Theme
<ul style="list-style-type: none">• Taking a new perspective on privilege• Understanding familial privilege• Recognizing life experiences of privilege• “I am very privileged in this way”• “That’s a benefit of my White skin”• “This was rally eye-opening for me”	<i>Owning White Privilege</i> (13 out of 18 Participants)	Understanding White Privilege
<ul style="list-style-type: none">• Empathizing through storytelling• Experiencing privilege• Understanding Black Lives Matter movement• Recognizing others’ life experiences• “coming from a small town that is predominantly White”• “Black people get targeted for simply living their lives”• “the speaker’s story about the police officer and ...”	<i>Understanding Life Experiences</i> (15 out of 18 Participants)	
<ul style="list-style-type: none">• Educating future students• Challenging societal and media influences• Understanding student differences• “What social media led me to believe”• “how privilege is seen in my classroom”• “we shine spot lights on Caucasian features”• “understanding privilege is very important”	<i>Educating Self and Others About White Privilege</i> (15 out of 18 Participants)	
Opposition to Activity (3 out of 18 students)		
<ul style="list-style-type: none">• Denying White privilege• Silencing conversations about race• Disassociating from the past• Responding defensive• “maybe being more aware would help”• “I hate conversations around White privilege because ...”	<i>Resisting White Privilege</i> (2 out of 18 participants)	

Owning White privilege. If we want to successfully address racial bias and intolerance in the United States, Whites must view the injustices through the lens of Whiteness and White privilege (McIntosh, 2015). Agreeing with McIntosh, participant

T942 stated, “I think we have a long way to go to make race relations better in this country and it starts with White people recognizing their privilege.” Sue Borrego’s TED talk elicits empathy as a key element for Whites to make the connection between Whiteness and White privilege. Seeing a new perspective and feeling empathy as an affective engagement often requires a connection of emotional responses to past events. After listening to stories told by Borrego, 83% of the White participants began to examine their own past and reflected on how many life experiences afforded them certain privileges. Table 4.10 shows raw data example statements of participant’s perspectives in owning White privilege.

Table 4.10

Examples of Raw Data of Focused Code: Owning White Privilege

Participant Code	Raw Data
B533	When watching this video it gave me a new perspective on privilege and what makes White people more privileged than the minority groups.
D680	As I was watching this video, I began to reflect on my own life and times that I have experienced privilege because of the fact that I am White.
D733	This video really made me think about the privilege that I hold.
K327	The video was very insightful for me being a Caucasian male. I think some of the reason why White people are not thinking they have privilege has to do with way we are so used to the privileges.
L518	I began to realize how ignorant I was about other people’s perspective once I came to college. While I had been around people of other races at school, I had never been around them at other locations to see how they were treated.
L784	I want to start by saying this video really hit me hard and made me realize how fortunate I am I this world just because of the color of my skin.
T942	The TED talk was really eye opening for me because even though I know there was inequity with regard to race in America, I had never considered the extent and specific examples like she used.

When asked about White privilege in the pre-intervention survey, only one participant responded that they had not heard of the term “White privilege.” This question was followed by “Do you believe White people in the United States benefit financially and/or socially from being White?” Table 4.11 shows a comparison of response data from both the pre-intervention survey and the post-intervention survey. Table 4.12 indicates a paired difference test with a p value of 0.020. This indicates participants had a statistically significant change in their recognition of White people in the United States benefitting financially and/or socially from being White.

Table 4.11

Survey Data: Belief of Whites Benefitting in the United States



Do you believe White people in the US benefit financially and/or socially from being White?			
Answer	Pre- Interv. %	Post – Interv. %	Change
Yes	66.67%	94.44%	27.77% 
No	33.33%	5.56%	 27.77%

Table 4.12

Paired Differences: Paired Samples Test

Question	Mean	Std. Dev.	Std. Error Mean	95% Confidence Interval of Diff.		t	df	Sig.(2- tailed)
				Lower	Upper			
Pair - Believe Whites benefit	-0.27778	0.46089	0.10863	-0.50697	- 0.04858	- 2.557	17	0.020

Resisting White privilege. “The history of White people I’ve never known precedes me and, somehow, it defines my reality”—This statement by participant E062 is an example of how reflection data indicated three of the participants experienced a

negative or defensive reaction to the TED talk. Race researcher Beverly Daniel Tatum describes these reactions as White guilt, and in the book *Seeing White: An Introduction to White Privilege and Race*, the authors note:

No one is responsible for the actions that occurred within one's group before a person had power to affect those actions. In other words, no one should feel guilt regarding the injustices committed by one's group in the past. But everyone is responsible for addressing the injustice that currently exists in our world. We should feel responsibility to understand the injustice and to act within our spheres of influence to combat it. (Halley et al., 2010, p. 66)

Participant E062 struggled with not only understanding how they were held responsible for the actions of others but also how their own struggle with financial hardship did not make them feel privileged. E062 also stated:

I hate conversations around White privilege because I feel like conversations about discrimination devolve into arguments about racism. It is so hard to act like an adult in these sorts of conversations. You're going to tell me that I am privileged even though I am struggling to get by? Part of me doesn't understand the argument.

Participant E062 did not feel a sense of *personal* power, and according to Halley et al. (2010), White people may not feel personally powerful, which leads to difficulty understanding power in the theory of social construction.

When examining one's positionality, research of White preservice teachers has consistently found resistance and defensiveness (Buchanan, 2016). Two participants, K641 and G412, both admitted to feelings of defensiveness; however, each one expressed

some type of shift in their direction of understanding. Participant K641 considered awareness as a solution and stated, “Even a White person like myself can be defensive when they hear terms like White privilege. I don’t think people often consider their privilege, but maybe being more aware would help.” Meanwhile, participant G412 found one of Borrego’s stories to be powerful and experienced a complete shift:

I began to think about my family and getting defensive when we heard the words “White privilege.” Before watching the video, I admit that I did get defensive. Hearing people say that I had White privilege was insulting because I felt they were telling me that I thought I was better than them and I would get defensive, trying to explain how my family also fought from poverty to middle class. However, when she talked about her grandmother telling her she was more fortunate but not better than the guy sleeping in the window, I finally understood what everyone was saying.

The story Borrego told of her grandmother’s words was also impactful to E062, and they stated, “This quite stood out to me the most from her entire discourse because while I don’t understand why people say that I am privileged, I can understand why they think and believe that I am.”

Understanding life experiences. Borrego has a daughter who married a Black man, and talks about witnessing her son-in-law mistreated by the police, bi-racial experiences of her granddaughter, and her definition of the Black Lives Matter movement. When an audience feels the personal connection to a story, it leads to a place of empathy. Stories such as Borrego’s allowed the audience to make a personal

connection. The impact of Borrego's stories was noted by 83% of the participants, and Table 4.13 shows samples of these connections.

Table 4.13

Raw Data of Focused Code: Seeing Impact of Life Experiences

Participant Code	Raw Data
B553	I then realized even if both of us have the same amount of money, only I and my family would receive the benefits and privileges because of our race and we would not face nearly as many hardships.
D680	This video did confirm that there are societal norms that indulge in the Whiteness of things such as long straight hair and pale, flesh-colored clothes that easily exclude men and women of color every day.
D733	I think about race all the time and how in our political climate, it really just sucks to be anything other than White in our country right now.
L518	I have never been followed in a store because the clerks are scared I may steal something or believe that I am up to no good.
W971	I have never been followed around the store because of my appearance.
L784	I also began to really think about the whole Black Lives Matter protest and realized that maybe this whole time I thought and judged the group the wrong way.
M616	Susan summed it up for me and said, "it is not that White people's lives don't matter, it's that Black lives don't matter enough." I never had to think of the movement like that because I am White.

The second and third interventions elicited small group and whole class discussions about personal experiences with race and White privilege. In these conversations, students shared personal stories of how White privilege played a role in both positive and negative personal interactions. On the class day in which the TED talk reflection was due, I asked students to share what resonated with them the most. The White participants listened to their Black classmates tell stories similar to the ones told by Sue Borrego, such as how they have been followed in stores, falsely accused of stealing, and endured various microaggressions. In the pre- and post-intervention surveys, participants were asked about their own actions towards others and how they felt about

race relations in the United States. Table 4.14 shows the survey data for the statement, “I recognize that I have acted unfairly towards someone because of their race,” Table 4.15 displays a paired differences test of the pre and post survey data with a p value of 0.000. This indicates participants had a statistically significant change in their recognition of unfair behavior because of race. Table 4.16 shows the survey data for the statement, “How would you characterize relations between Blacks and Whites in the overall United States?” Table 4.17 displays a paired differences test of the pre and post survey data with a p value of 0.430. This indicates there is no statistically significant difference in their satisfaction in the treatment of Blacks in the United States.

Table 4.14

Survey Data: Acting Unfairly because of Race






I recognize that I have acted unfairly towards someone because of their race.			
Answer	Pre-Interv. %	Post-Interv. %	Change
Strongly Agree	5.56%	16.67%	11.11% 
Agree	0.00%	11.11%	11.11% 
Somewhat Agree	22.22%	33.33%	11.11% 
Neither Agree or Disagree	11.11%	5.56%	 5.55%
Somewhat Disagree	11.11%	11.11%	0.00%
Disagree	11.11%	11.11%	0.00%
Strongly Disagree	38.89%	11.11	 27.78%

Table 4.15

Paired Differences—Paired Samples Test of the Pre- and Post-Survey Data

Question	Mean	Std. Dev.	Std. Error Mean	95% Confidence Interval of Diff.		t	df	Sig.(2-tailed)
				Lower	Upper			
Pair – I have acted unfairly	-2.0556	1.89340	.44628.	-2.99712	-1.1139	-4.606	17	0.000

Table 4.16

Survey Data: Treatment of Blacks in America



Are you satisfied with the social treatment that Blacks generally receive in contemporary American society?			
Answer	Pre-Interv. %	Post-Interv. %	Change
Yes, moving toward fair society	38.89%	50.00%	11.11% 
Not really. Discrimination still characterizes life for Blacks	55.56%	44.44%	11.12% 
Not at all. Race relations are worse	5.56%	5.56%	0%

Table 4.17

Paired Differences – Paired Samples Test of the Pre- and Post-Survey Data

Question	Mean	Std. Dev.	Std. Error Mean	95% Confidence Interval of Diff.		t	df	Sig.(2-tailed)
				Lower	Upper			
Pair – treatment of Blacks	-0.11111	0.58298	0.13741	-0.40102	0.17880	-0.809	17	0.430

Educating others about White privilege. What would race relations in the United States look like if all White people understood and acknowledged White privilege? While this was not a question I asked participants, the reflection by participant S605 answers the question: “Understanding privilege can help make a difference because you can stop the stereotyping. If people can see through others’ eyes, it can help people to not judge too quickly or to make thoughtful decisions.” In this group of preservice teachers, 83% of them saw value in learning more about White privilege. Samples of the raw data from their reflections can be found in Table 4.18 and indicate the patterns leading to the focused code Educating Selves and Others about White Privilege.

Table 4.18

Raw Data: Educating Others about White Privilege

Participant Code	Raw Data
B553	As a future educator, I want to educate myself more on this as well so that I can understand the difference of students I have in my future classroom.
G412	As a teacher, I think that it will be important to recognize the students in my classroom and be aware that not all of them will have the same outlook on life or other races.
L518	I look forward to using what I have learned and will learn about privilege to better understand myself and my future students.
L518	If people would begin to recognize their privilege and see that those things do not make them better than others, maybe there would be less division, less stigma around people who are different from you. I will learn more about privilege to better understand myself and my future students.
L784	Understanding privilege is so very important because you do not want to have a classroom where the color of your skin determines where you fit into in the classroom. Being a teacher, I am going to play a huge role in how privilege is seen in my classroom.
M986	We need to be more careful of the messages that we are sending to people, especially children. It is our choice to accept the norm or to be different and break the norm. I think that it's important that we talk about privilege.
R218	It's important that kids are told from this point on because there are too many people struggling to exist for things that they can't even help for people to ignore it.
W971	We need to teach our children that everyone is beautiful in their own way and that they don't need to change themselves to set some standard.

Theme 4: Recognizing Role of Historical Information in Understanding Race

It is vitally important to recognize that in the midst of the post-Obama Trump era, many Americans have a limited understanding of racism (Hawkman, 2018). As teachers, our goal is to have our students be able to separate fact from opinion and be information literate (Yearta et al., 2018); however, teaching the facts requires teaching the “hard history”—the ugly truth about racism in America. The final activity (Appendix E) began with participants reading *Why Schools Fail to Teach Slavery's Hard History* (Teaching Tolerance, 2017) prior to class and responding to a set of guided reading questions. These

questions initiated the class discussion on the day we viewed the documentary film *Mighty Times: The Children's March*. At the conclusion of the film, participants submitted a reflection in which the prompts required contemplating the adequacy and accuracy of historical information they received about the treatment of people of color over the past 100 years in America.

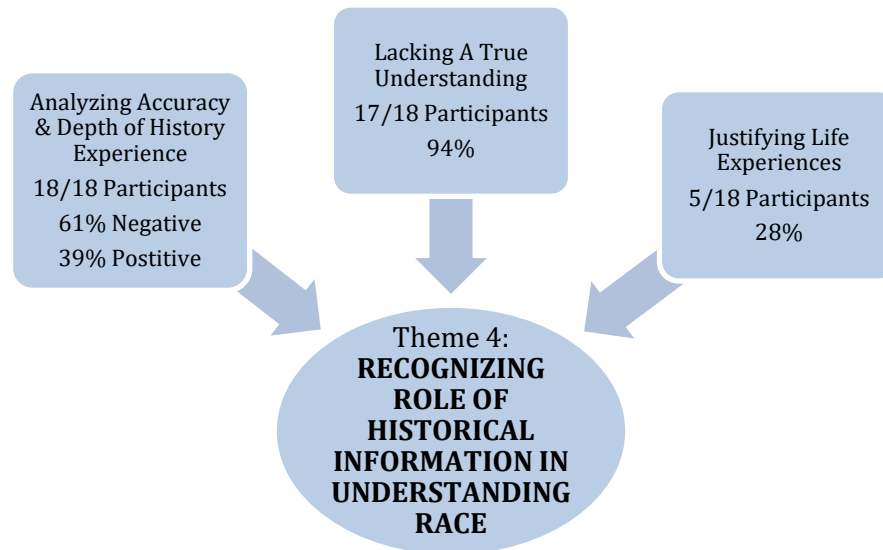


Figure 4.5 Focused code frequencies for Theme 4.

The goals of this final intervention were to engage preservice teachers with empathy through historical thinking and to have them reflect on the accuracy and depth of historical information covered in high school classes. Participants described the film as “powerful” and “eye opening,” as it moved many students to tears. Reflecting on their lived experiences in high school history classes, they compared what they saw in the film to the historical information taught by the high school curriculum. The summarized frequencies of each focused code can be found in Figure 4.5 and indicate 61% of participants described their high school history instruction in negative terms, while only

39% of participants believed their teachers did a good job of explaining slavery and civil rights. The frequencies also indicate 94% of participants believed they are lacking a true understanding of historical information about race.

Table 4.19

Hard History Activity Codes and Theme

Hard History Activity		
Initial (Process Codes and In Vivo Codes)	Focused Code	Major Theme
<ul style="list-style-type: none"> • Considering how hard history was taught • Realizing incorrect information taught • Benefitting from attending a public school that was 50/50 race <p>Negative In Vivo Descriptions: (11 of 18 Participants)</p> <ul style="list-style-type: none"> • “Less than deep” • “Glossed over” • “Would not talk in depth” • “Completely inadequate” • “Was very minimal” <p>Positive In Vivo Descriptions: (7 of 18 Participants)</p> <ul style="list-style-type: none"> • “Very much taught”—used books, films, etc. • “Fairly good job” • “Good education” • “Made sure we knew every side” 	<p><i>Analyzing Accuracy & Depth of History Experience</i></p>	<p>Recognizing role of Historical Information in understanding race</p>
<ul style="list-style-type: none"> • Feeling strong emotions while watching film – subcodes: sadness, disbelief, guilt • Recognizing there is more to learn from history • Admitting lack of understanding • “It was like my eyes were opened for the first time” • “The film was very eye opening” • “I forget what really happened and it embarrasses me” • “I had no idea about what happened” 	<p><i>Lacking A True Understanding</i></p>	
<ul style="list-style-type: none"> • Recognizing role life experience play in understanding history • “My family is quite divided when it comes to this topic” • “That’s just how I was raised and taught.” • “I still don’t want to think about black oppression” • “I did not go to school in the south” 	<p><i>Justifying Life Experiences</i></p>	

The focused codes. The 24 process and in vivo codes were collapsed through an iterative review process into the three focused codes. Table 4.19 is a representation of how these conceptual actions revealed the major theme of Recognizing the Role of Historical Information in Understanding Race. The three focused codes are explained in the following narratives.

Analyzing accuracy and depth of history instruction. A critical element of how schools empower students to be future leaders lies in helping students, especially White students, understand the history of race and racism and the influential role they play in society (Michael & Bartoli, 2014). The reflection by participant T942 indicates that students not only recognize the importance of knowing the truth but also have a desire to learn more about it:

My education on the Civil Rights Movement and black history has been completely inadequate and I realize how much I should have and wanted to have been taught about these issues. In high school, I took AP U.S. History but we covered these issues in such a short and brief amount of time that I do not even remember what I learned about this in high school. I did not know about the event from the film we watched.

According to the College Board (“AP United States History,” 2016), AP U.S. History is an introductory college-level U.S. history course from c. 1491 to the present. American and national identity, politics and power, and social structures are a few of the topics listed by the website as ones covered in the course. Students taking AP U.S. History can receive college credit; therefore, it is viewed as a rigorous and challenging high school course for its historical content. Participant T942 was not the only participant to reference

feeling let down by the lack of historical race content covered in their AP U.S. History class. According to participant L518,

Even in AP U.S. History we covered the main dates and details that could be addressed on the exam but were not given real world examples. This movie has definitely opened my eyes to areas in education that need a revamp to better serve our students and provide the most accurate and relatable information.

Looking beyond the depth of historical content and examining the accuracy of historical data taught in classrooms, several participants pointed out the cause of the Civil War as one topic on which they received conflicting information. Table 4.20 displays how some participants were told the Civil War was about states' rights or economic issues and then later told it was about slavery. One participant believed they received information about two different causes of the war based on location of the schools they attended—first in the northern part of the United States and later in the South.

Pre- and post-intervention Surveys asked students to respond to statements about their level of instruction on slavery and civil rights in their high school social studies classes. Response data located in Table 4.21 indicates a change in participants' perspectives after viewing the film. In the pre-intervention survey, 56% of participants indicated their level of instruction covered slavery in "great detail" and 33% in "broad and general terms"; however, after viewing the film and holding class discussions, post-intervention results showed a 22% change in how participants perceived the quality of their instruction. The film and new historical information created a shift in perspective and on the post-intervention survey; the percentages reversed to 33% covered slavery in "great detail" and 56% in "general terms." When asked about the level of civil rights

instruction on the pre-intervention survey, 50% of the participants indicated their teachers covered the topic in “broad and general terms”; however, post-intervention results showed a 27% change in their perception of the instruction and now indicated 44% believed the topic was only “briefly discussed.”

Table 4.20

Raw Data: Analyzing Accuracy and Depth of History Instruction

Participant Code	Raw Data
<i>Negative Experiences</i>	
D680	There were a few history teachers that I had who argued that the cause of the Civil War was states rights rather than slavery. Toward the end of high school, I had teachers who persistently taught the hard history of America and made a point that we understood the cause of the Civil War was slavery.
D733	My middle and high school history class experience did not teach me a lot of hard history. I knew that the Civil War was fought over slavery but I did not learn that until my junior year of high school and I am still learning more about all of the hard history to this day.
G412	I feel that my experience in learning “hard history” was very minimal.
R218	I feel like teachers don’t have the resources or enough training in teaching about slavery and civil rights.
S077	My teachers did not provide an adequate basis for slavery and such. I learned the Civil Rights Movement from both a northern school and later from a southern school. I began with learning the Civil War was about slavery and then later was told it was only about states’ rights and economy.
S605	They did talk about it but we almost never got far enough into history to talk about the Civil Rights Movement. It would be the end of the year and they needed to finish quickly. They would gloss over it.
<i>Positive Experiences</i>	
L784	My teachers made sure we know every side and what was going on during the time. I do feel like I have a true understanding of the events that took place during this time because of the documentaries we watched and the stories we read.
M986	I have a good understanding of what people of color experience in America over the past 100 years, but I am still learning about it as I go.
W272	My teachers adequately covered slavery and Jim Crow laws. We had discussions and talked about what people of color went through to get their rights.

Table 4.21

Pre- and Post-Intervention Data: Instruction on Slavery and Civil Rights

Describe the level of instruction on slavery in your high school Social Studies classes?			
Answer	Pre-Interv. %	Post-Interv. %	Change
Great Detail	55.56%	33.33%	22.23% ↓
Broad and General terms	33.33%	55.56%	22.23%
Briefly Discussed	5.56%	11.11%	5.55%
Did not Discuss At All	0.0%	0.0%	0
Describe the level of instruction on civil rights in your high school Social Studies classes?			
Answer	Pre-Interv. %	Post-Interv. %	Change
Great Detail	33.33%	33.33%	0.00%
Broad and General terms	50.0%	22.22%	27.28% ↓
Briefly Discussed	11.11%	44.44%	33.33%
Did not Discuss At All	0.00%	0.00%	0.00%

Lacking a true understanding. The fourth intervention implemented a reflective approach designed to nurture a new perspective while examining historical content knowledge of the U.S. Civil Rights Movement. Reactions of participants were similar to those of comparable studies and my own experience. The first time I watched *Eyes on the Prize* in a college history course, I experienced an overwhelming feeling of shock and sense of resentment towards my high school education. I wondered why my history classes did not teach me the ugly truth of racism in America. Participant S605 stated, “After watching the film I realized there was way more behind this movement that I never learned about. I remember hearing about the water and seeing pictures but I never knew it was children or what it was all about.”

Table 4.22

Raw Data: Lacking a True Understanding

Participant Code	Raw Data
B553	I felt sad watching the video knowing that people were treated this way. I still think there is much more I could learn.
D733	After viewing the film today, it gave me a deeper understanding of all the awful treatment people got just because their skin wasn't White. It pained me to see that they were treated worse than livestock.
E062	We watched movies every day in my U.S. history class that gave very stark images of how things really were. It was like my eyes were opened for the first time. In my mind, I recognize the prejudice I carry and I wanted to continue to gloss over the facts. I still don't want to think about Black oppression.
G412	I do not feel like I have a true understanding of what people of color experienced in America over the past 100 years. The film today was very hard for me to watch as I could not imagine myself treating anyone like that and it really just made me down right angry.
K327	The film was very eye opening. It showed how much effort was put into change.
L518	I learned from my grandparents what the White students and people of the south felt about integration, but I was never given an example from the African American community.
R218	I have never seen this film or been given this information. I had no idea about what happened and that the children did this amazing thing.
T942	I feel like the school district I was raised in did not do a good job of educating me on this.

On the day we watch the film, only one participant was absent (S652), and those in attendance were engaged and attentive. Throughout the viewing, I looked around the room to observe reactions and it was clear that many students were quite emotional. When coding the reflections, the feelings expressed by participants while watching the film led to subcodes of sadness, disbelief, and guilt. For example, participant D680 stated, "I couldn't believe that I had never heard of this story before and was saddened to know that the oppression was so cruel." Participant M616 described the experience of watching the film:

During the film, I was getting emotional, but I stopped myself because I did not want people to see. But, because we do not talk about slavery and what really happened during that time, I forget what really happened and it embarrasses me. Especially being a White woman, I feel a part of responsibility of what happened, even though I was not a part of it.

The summarized frequencies indicated 94% of participants expressed some form of *Lacking a True Understanding*, and Table 4.22 displays a few other examples of the raw data.

Pre- and post-intervention surveys asked students to respond to the statement “When considering experiences outside of your high school history instruction (films, books, family/mentors), how would you describe your level of understanding about the Civil Rights Movement.” Response data located in Table 4.23 indicates a change in 61% of the participants’ perspectives after viewing the film. In the pre-intervention survey, 61% of participants described their level of understanding as “general”; however, after viewing the film and holding class discussions, post-intervention results showed a 33% change in how participants perceived their level of understanding. The film and new historical information created a shift in perspective and on the post-intervention survey, the percentages dropped to 28% describing their level of understanding as “general” and 33% as “vague.” The other 38.89% participants indicated they had a “well-informed” understanding and their perspective did not change after viewing the film.

Table 4.23

Pre and Post Intervention Data: Understanding of the Civil Rights Movement

When also considering experiences outside of your high school history instruction (films, books, family/mentors), how would you describe your level of understanding about the Civil Rights Movement?			
Answer	Pre-Interv. %	Post-Interv. %	Change
I have a <i>well-informed</i> understanding	38.89%	38.89%	0.00%
I have a <i>general</i> understanding	61.11%	27.78%	33.33% ↓
I have a <i>vague</i> understanding	0.00%	33.33%	33.33% ↓
I have <i>no</i> understanding	0.00%	0.00%	0.00%

Justifying life experiences. When our level of understanding or knowledge is questioned, our human nature is to defend any deficiencies. Since 94% of participants admitted to some form of *Lacking a True Understanding*, I was not surprised to see 28% of the participants express statements of *Justifying Life Experiences*. These justifications came from family, school, and other life experiences.

The *Children's March* film was the final intervention, and the reflection prompt asked students to "Describe your thoughts after viewing the film today." However, it became clear in the reflections that participants were processing the past seven weeks as well as the film. One participant in particular, D680, described their history experience as conflicting facts as to the cause of the Civil War and not in depth until senior year; however, they also described their family as "quite divided when it comes to this topic because my brothers, dad, and grandparents are far more conservative than my mom and I. She taught me the importance of understanding Black history in this country." In another example, participant E062 defended their school, hometown, and family experiences by stating,

To be brief: I went to K–9 with one African American and she was an actual immigrant from South Africa. I wasn’t raised in an area with a high population of blacks. My grandparents were very racist, my parents partially, and even I’ll admit to being racist on occasion myself. That’s just how I was raised and taught. I hate it so much.

Some participants referenced the geographic location of where they grew up or the racial demographics of their school when justifying their level of understanding. For participant K641, the fact that they “did not go to school in the south and it was clear to me that slavery was the cause of the Civil War” meant that if you had a teacher in the North, you were taught accurate information. Participant S077 also made a similar statement: “I learned the Civil Rights Movement from a northern school and later from a southern school. I began with learning that the war was about slavery and later was told that it was only about states’ rights and economy.” Participant G412 justified their history experience based on the racial demographics of their school and stated, “I think I benefited from attending a public school that was 50/50 Black and White because our schools did teach us. I was always with different races so I think that it made it easier for our schools to cover it.” This statement implies that it is more difficult for teachers of a majority single race to teach the elements of hard history.

The Paradigm Shift

In order to address my second research question directly, I added one additional question to the post-intervention survey. The question asked students “In the past several weeks, have you experienced a shift in your attitudes, perceptions, and beliefs about race and your ability to talk constructively about race?” Steven Covey, the author of *7 Habits of Highly Effective People*, defines a paradigm as a model, a perception or understanding,

the lens in which we view things (S. R. Covey, 1990). Therefore, a paradigm shift is a change in the way you perceive something. This shift in perspective can occur much easier when there is a relationship of trust. In order to create an environment where students felt safe, respected, and could openly express their thoughts, I made intentional efforts to promote a sense of community. The emerging theme of Understanding Culture Builds Classroom Community from the first intervention reflections are evidence of success in having created a positive learning environment.

Throughout all of the intervention reflections, participants repeatedly referenced a shift in their perspective. Summarized frequency percentages from Theme 2 indicated 94% of participants referenced the focused code *Learning a New Perspective*. Post-intervention survey response data located in Figure 4.6 indicates a shift in participants' perspectives after the four interventions. The results showed a 78% positive shift in participants' attitudes, perceptions, and beliefs about race; meanwhile, 5% experienced a negative shift and 17% experienced no shift.

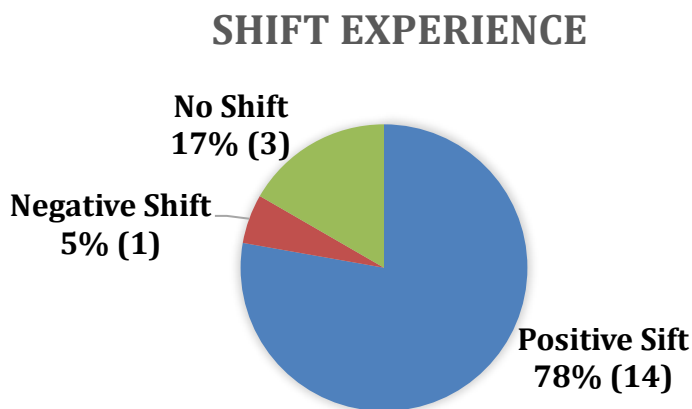


Figure 4.6. Shift in attitudes, perceptions, and beliefs about race.

Summary

Chapter 4 presented the findings from this mixed methods study designed to examine a group of White pre-service teachers' awareness of how lived experiences shaped their understanding of race and the effect various interventions had on their perceptions of race. I collected quantitative data from pre- and post-intervention surveys along with qualitative reflections after each intervention. The triangulation of this data uncovered several factors that shaped the participants' understanding of race and influenced their attitudes and perceptions of race. These factors include culture, interactions with family and friends, vulnerability, White privilege, and knowledge of racial history.

Through the analysis process, the following four themes emerged: (a) Understanding Culture Builds Classroom Community, (b) Becoming a Better Teacher, (c) Understanding White Privilege, and (d) Recognizing Role of Historical Information in Understanding Race. These themes indicate the participants have a strong desire to continue learning more about race and transfer their new perspectives and knowledge into their future classrooms. With a consideration of the Chapter 4 data, Chapter 5 includes key findings, limitations of the study, implications for future research and practice, and an implementation plan for next steps.

Chapter 5

Reflections and Implications

Overview of Study

How do we prepare today's pre-service teachers to have eyes wide open to classrooms full of cultural diversity? This mixed methods action research sought answers to the following two research questions: How do life experiences shape White pre-service teachers' understanding of race? When White pre-service teachers engage in race-based self-examination activities, do they experience a shift in their perceptions and beliefs about race? In this study, I examined why White pre-service teachers struggle to comprehend the way life experiences impact their understanding of race, thereby influencing their ability to have constructive discussions about race in a university classroom and in their future classrooms. Based on my 28 years of teaching experience, I wondered if a critical element of pre-service teachers' racial socialization lies within an analysis of cultural life experiences, an understanding of White privilege, and the accuracy of in-depth historical instruction about racism in America they received from their middle school and high school teachers.

The significance of this study lies in the belief that teacher education has the potential to act as a catalyst for social justice. Participants such as M616 came to realize this responsibility: "I understand that racism is very much still a thing and it is my job to be a part of the movement currently to stop it." Recognizing that today's White pre-

service teachers are not equipped to teach in culturally relevant ways (Boutte & Jackson, 2014; Bryan, 2017; Ladson-Billings, 2006), we must make sustainable, structural changes to teacher education programs. The purpose of this study was to examine a sampling of White pre-service teachers' conceptualizations of race and to measure the effect of self-examination activities on their attitudes and assumptions about race. The results show a 78% positive shift in participants' attitudes, perceptions, and beliefs about race.

Using a mixed methods design, the 18 participants enrolled in my adolescent development course completed a quantitative pre-intervention survey responding to questions about racial interactions in various life experiences. Over a seven-week period following the survey, participants engaged in four culturally responsive interventions and submitted qualitative reflections after each activity. An identical post-intervention survey concluded the study with one additional question that asked, "In the past several weeks, have you experienced a shift in your attitudes, perceptions, and beliefs about race and your ability to talk constructively about race?"

Participants created their own personal identification code and submitted all quantitative and qualitative responses anonymously through Qualtrics and Blackboard. The identification code allowed the participants to maintain confidentiality and gave me the ability to triangulate each participant's response to the pre-intervention survey, reflections, and post-intervention survey. Using SPSS software, I worked with linear measures to conduct valid comparisons of the two quantitative survey administrations. Looking for associations between race and responses, I used nonparametric statistics to conduct a paired samples t-test and examined the differences between the means of Time 1 versus Time 2. Based on a grounded theory approach, I coded qualitative reflection

statements with process or in vivo codes. Through an iterative process of review, I collapsed these codes into 13 focused codes, which ultimately revealed the final four themes: Understanding Culture Builds a Classroom Community, Becoming a Better Teacher, Understanding White Privilege, and Recognizing the Role of Historical Information in Understanding Race.

Results Related to Existing Literature

Given the positioning of racial socialization, racism, and Whiteness, this critical action research case study examined White pre-service teachers' lived experiences with race and ethnicity and the impact of a multi-intervention approach on their beliefs and perceptions. I used a theoretical framework grounded in critical race theory (CRT) and Whiteness studies to support the explanation of pre-service teachers' comprehension of how life experiences influence their understanding of race and their willingness to discuss race. In this chapter, I present how the findings respond to the research questions and relate to three influential factors found in the literature review: (a) racial socialization, or the transmission of information regarding race from adults to children, (b) America's history of systemic racism, including CRT and racially biased policies, and (c) a lack of understanding White privilege.

Racial Socialization

Racial socialization involves the transmission of information regarding race from adults to children (Hughes et al., 2006). Additional research examining young adult perceptions and understandings of race and racial difference indicate the value of exploring speech and interactions with peers, as well as adults (Jackson et al., 2016). My experience trying to understand my own racial socialization was the driving force behind

this study. Growing up in a small southern town, attending an all-White private school, and not spending any time with people of other races all played a role in my own racial socialization. Not until my senior year when I transferred to Shaw High School, with its student body of over 3,000 students, did I began to realize I had been living in a small world—one closed off to diversity and the experiences it offered. As an athlete at this new school, I became part of a social group immersed in different races and economic backgrounds. My new circle of friends embraced me; however, there were times when I could not identify with their conversations and I was shocked by their descriptions of life experiences, so different from my own.

Racial isolation prevents White people from understanding the racialized experiences of people of color and fosters a distorted worldview (Michael & Bartoli, 2014). I remember wondering how I could grow up in the same town and not realize the different lives we experienced. Throughout that year, I vividly remember feelings of embarrassment when recognizing my life of White privilege. The recognition of our own race is an essential part of identity, and in order to develop a positive White racial identity, it requires an understanding of systemic racism (Michael & Bartoli, 2014).

To better understand the current undergraduate perspective, I recorded one participant's question in my field journal after announcing the cultural artifact activity: "What do you mean by culture, what do we do if we don't have a unique culture because we are White?" This question is an example of how many participants experienced a similar struggle to mine when trying to understand their racial socialization. When we come into contact with life experiences different from our own, "we also must examine our own cultural frameworks and recognize that our own ways of being are not

necessarily shared and embraced by others” (Howard, 2010, p. 65). Listening and watching my students over the seven-week period, I could relate to the feelings of disbelief when they heard the stories of racial profiling experienced by their Black classmates and anger at realizing the inadequacy of their own and others’ high school history curriculum.

Two-thirds of the class in this study were students majoring in middle level education who had been in previous classes together for at least two years; however, the remaining third were secondary education majors seeking an add-on middle level certification. The two groups did not have any prior classes with each other, and the socially divided interactions were noticeable the first two days of class. In spite of several informal interaction opportunities, the first intervention reflections indicated the decision about what item to bring for the cultural artifact activity was stressful and created a lot of anxiety. Nonetheless, the day of presentations provided a powerful experience that set the tone for the remaining activities. On the class day after presentations, students shared their thoughts and reactions to the cultural artifact activity, and I recorded one participant’s statement in my field journal: “Before this assignment I felt like an outlier in this class. I really did not know many of you. When you started sharing your artifacts, I realized I connected with so many of you.” From this day forward, I saw a difference in the way participants interacted more positively with each other.

The understanding of **Culture Builds a Classroom Community** (Theme 1) and racial socialization did not end with the first intervention on cultural artifacts. Participants reflected on their interactions with family, friends, teachers, and mentors throughout the study. In table discussions and reflection statements, participants made connections to

various life experiences, such as whether they grew up in the South or North, attended a racially diverse or private school, heard positive or negative racial comments from influential adults, and if they had adequate knowledge of the Civil Rights Movement. There were times in which the connection made them feel guilty and the reaction was to be defensive; however, other times the connection allowed them to experience empathy and it led to a deeper understanding.

White Privilege

Historically, Whites are not challenged to think about race, and most White people define Whiteness as “normal” and often consider themselves to not have a race or culture (Halley et al., 2010; McIntyre, 1997; Wise, 2011a). Examples of this thought pattern became evident in the first intervention about a cultural artifact activity. Many White students in the United States do not see Whiteness as a racial identity and believe that because they are not people of color, they are not affected by racism (McIntosh, 2015b). Whiteness studies is an outcome of the foundational work of CRT (Buchanan, 2016), and in challenging my pre-service teachers to understand Whiteness, I also required them to consider the privileges they experience because of their Whiteness. It is important to note that according to the work of Ladson-Billings (1998), when we recognize the meaning and value attributed to Whiteness, CRT becomes a valuable intellectual tool for constructing equitable and socially just relations of power.

In the pre-intervention survey, only one participant indicated they had not heard of the term “White privilege.” Following this question, only 67% of participants stated they believe White people in the United States benefit financially and/or socially from being White; however, in the post-intervention, 94% indicated they believe this statement

to be true. The second intervention, a modified version of McIntosh's White privilege activity helped 94% of participants learn a new perspective. Some participants realized their privilege when responding to questions from the activity and others saw their new perspective through placing themselves in the shoes of their classmates when sharing stories at their table groups.

The third intervention, a TED Talk on White privilege, had an observable positive impact in helping the group of White preservice teachers understand the concept of White privilege. While almost all of the participants understood the concept, only 13 participants (72%) were willing to own their White privilege. Three participants made defensive statements of denial and wanted to silence the conversation on the topic of White privilege. Participant E062 remained defensive and resistant to understanding White privilege; however, it is important to note this participant believed discussion of the topic was essential to changing race relations: "I think that the world is changing a little bit every day because of discussions like these, and even when people don't understand them, they should continue to be had." Consequently, reflection data indicated 83% of participants believe discussions of **Understanding White Privilege** (Theme 3) are essential to improving race relations and **Becoming a Better Teacher** (Theme 2).

Critical Race Theory

CRT is a "dynamic framework for thinking about and theorizing the ways in which race and racism functions in society" (Jackson et al., 2016, p. 72). In the reflections from the four interventions, participants referred to stories from their classmates, friends, the TED talk, and *The Children's March* film as being powerful and as catalysts for experiencing empathy and a new perspective. According to Lynn and

Jennings (2009), the conceptual framework of CRT is grounded in the unique contextual experiences of people of color through the use of storytelling and literary narrative. Personal connection to a story can lead an audience to a place of empathy, and data results indicate 94% of participants learned a new perspective from the second intervention's table conversations, 83% connected with life experiences from the TED talk stories, and 94% realized they were lacking a true understanding of the Civil Rights Movement after seeing *The Children's March* stories.

Considering the existential elements of the deep-rooted history of racism in the United States, CRT includes the manner in which historical representations of racism are omitted or glossed over in the national social studies curriculum, teacher resources, and most classroom teaching (Howard, 2010; Ladson-Billings & Tate, 1995). The tears falling, the facial expressions of disbelief, and the conversations held on the day we viewed *The Children's March* were clear signs of inadequate knowledge about the history of the Civil Rights Movement. The reflections of participants indicate an inherent problem with our high school curriculum materials and the information, or lack of information, taught by their high school teachers. After viewing the film and analyzing the accuracy and depth of their high school history experience, 61% of participants reflected with negative descriptions such as "less than deep," "glossed over," and "completely inadequate."

Using a CRT framework, research by Brown and Brown (2010) examined the treatment of race and racial violence in social studies textbooks. The findings of their work concluded "the history of race and racism in the U.S. is overwhelmingly absent or glossed over in many textbooks in favor of narratives of racial progress" (p. 138); thus, it

is up to social studies teachers to determine if and how to supplement the narratives of race and racism found in textbooks. The interventions of this study effectively helped participants in **Recognizing the Role of Historical Information in Understanding Race** (Theme 4), as shown by participant T942's reflection statement, "Teachers but also districts and textbook writers need to do a better job of making sure that this sad but significant part of our history is not erased from the curriculum."

Practice Recommendations

In his book *Why Race and Culture Matter in Schools: Closing the Achievement Gap in America's Classrooms*, Tyrone Howard (2010) demonstrates how "teachers use the students' cultural knowledge (through family, community, personal and home experiences) as starting points to engage them in academic content" (p. 73). My goal was to have the four interventions motivate participants to dive into an examination of their cultural backgrounds, interactions with friends and family members, and education experiences with race. In searching for ways that students feel safe unpacking these feelings, I examined the latest studies and implementation of culturally relevant pedagogy. I also researched methods to assist pre-service teachers in coming to grips with their own notions of privilege and, at the same time, realize the value in critical reflection and its correlation to teaching in culturally diverse schools. As a teacher educator, I wanted my students to see this eye opening and even painful process of self-reflection not as an activity to make them feel guilty or ashamed but instead to identify the underlying forces that shape beliefs and perspectives and as a means to becoming a better teacher.

Sharing the results of this study will allow other teacher education programs to gain insight into the use of reflective cultural activities such as the ones used for the four interventions. It is natural for pre-service teachers to hesitate in stepping outside of their

comfort zones and view someone else's perspective; however, in order to fully embrace a culture of diversity, one must be willing to experience levels of discomfort. Howard (2010) was quick to point out,

A teacher's ability to know and understand students is not restricted by her or his race; it is tied to a willingness of educators to know and understand the complexities of race and culture, develop a healthy sense of their own racial identity and privilege, develop a skill set of instructional practices that tap into cultural knowledge, reject deficit views of students of color, and have an authentic sense of students' ability to be academically successful. (p.74)

The purpose of this mixed methods study was to gain insight and understanding into the racial socialization of White pre-service teachers and use this knowledge to bring about needed change to the middle level teacher education program at Warner University. This fall, I will present findings of this study to Warner University's College of Education Diversity Committee and the Middle Level Teacher Education Program. Through collaboration of these two groups, results of this study will be used to make significant curriculum changes. This study has also been accepted for a Fall 2019 CREATE Conference poster presentation.

Limitations

The results of the study indicated changes in perceptions and an additional awareness of aspects to consider in their work in the classroom (as teachers); however, there were areas in which improvements would yield stronger results. When reading and coding the reflection responses, I found myself wanting to ask, "tell me more about this" or "what do you mean by this statement?" Therefore, I would suggest selecting a group of focus students with whom to conduct follow-up interviews. As noted by Efron and Ravid

(2013), participants may be reluctant to speak up during individual interviews; however, they may feel more comfortable in a group setting such as a focus group. These interviews would provide additional details and meaning to many of the reflection statements.

On occasion, I found my class period of only 75 minutes to be an inadequate amount of time to complete the activity and have meaningful group discussions. This issue is one that I do not have a simple solution. I believe assigning some of the activities prior to class would take away from the experience and limit field observations by the researcher. For example, watching student reactions to the *Children's March* film and having an immediate class discussion was invaluable; therefore, I would not want to have students watch the film on their own.

This study examined the perspective and reactions of a group of 18 White pre-service teachers; however, 26 students participated in the study's activities and everyone gave permission to be included in the study. The remaining eight students identify as Black, Latino, and Native American and their response data presents an entirely different perspective for consideration in a future study.

Recommendations for Future Research

Results of this study indicate gaps remain in our high school history curriculum, and the participants expressed a desire to learn more about their culture and to learn application skills for this new knowledge. Throughout the study, several participants also asked how to conduct similar culturally responsive activities in their future middle level classrooms. Next semester, I plan to add a resource file of additional cultural reflective exercises along with follow-up lesson plans that adapt or model implementing the

activities at a middle school level. In collaboration with Warner University's social studies methods instructors, I would also like to conduct focus group interviews to explore the accuracy and depth of historical information participants received from their high school social studies teachers.

Conclusion

What do we think when we interact with someone of a different race, gender, or social class from our own? What happens in university classrooms when we try to have a conversation about these differences? As schools become more inclusive and diverse, these thoughts shape the foundation of classroom communities. In order to create an environment where students feel safe, respected, and have a sense of belonging, teachers have made an effort to promote and teach a sense of tolerance or learning to be tolerant of those who are different. Sean Covey, the author of *7 Habits of Highly Effective Teens*, proposes that we often approach our interactions with people who are different in one of three ways: *shun, tolerate, or celebrate* (S. Covey, 1998). In today's society, movements for peace are teaching and embracing the idea of tolerance. Webster's Dictionary defines tolerance as "Sympathy or indulgence for beliefs or practices differing from or conflicting with one's own." This definition causes us to ask if sympathy will improve racial, gender, physical, and sexual intolerance? My experiences in the world of education have led me to believe sympathy is not the solution to social justice. If we are going to make great strides towards unity and understanding each other's point of view, this begins with empathy, not sympathy—help me understand why you are different from me by showing me what it is like to walk in your shoes.

This study examined how teacher education programs can create opportunities for pre-service teachers to examine their personal biases, have open conversations with

classmates, and not only experience the paradigm shift of celebrating differences but also learn how to create opportunities for this shift to occur in their future classrooms. I examined my own teacher education and I have shared how the courses I teach, along with the courses I completed in this doctoral program, have continued to challenge me and make me realize the process of examining personal biases is one that must continue to occur each and every day. A goal of this study was to challenge my pre-service teachers to realize the process and strive to learn more about their own racial socialization.

What is the story we tell ourselves about an experience? The answer to this question affects who we are, future decisions we make, and how we interact with others. The meaning we create from our life experiences shapes who we are, and racial socialization plays a major role in these experiences. While conducting my research, I found the following quote to be inspirational: “He believed, mistakenly, that the goal was racial unity. But there is no real racial unity without racial equity”(Gorski, 2016, p. 13).

What is the story told by this study? For me, this study has shown a need and desire to move beyond *celebrating* diversity and into a battle for *equity*. Honoring myself as an educator requires spending time in self-reflection about everything I do —no matter how painful and difficult this may be. I believe this reflective practice will not only make me a more equitable teacher in my classes at Warner University, but it will also impact the future classrooms of my preservice teachers. As an instructor in teacher education, my desire is to open the eyes of my pre-service teachers to see their classroom through a new lens, especially ones different from their own.

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Appendix A
Pre-Intervention and Post-Intervention Survey

Pre and Post-Intervention Survey

Thank you for participating in MLED 310 and the research study!

I am interested in understanding Diversity and Discussions About Race. You were presented with information relevant to Diversity and Discussions About Race and now you are being asked to answer some questions about it. **Please be assured that your responses will be kept completely confidential.**

This survey is part of the study that has occurred throughout the semester and should take you around 15-20 Minutes to complete. You will receive only MLED 310 participation points for completing the study; however, having your responses included in this research is voluntary, and it will NOT affect your MLED 310 grade. You have the right to withdraw at any point during the study, for any reason, and without any prejudice. If you would like to contact the Principal Investigator in the study to discuss this research, please e-mail martinsp@winthrop.edu.

Please note that this survey will be best displayed on a laptop or desktop computer. Some features may be less compatible for use on a mobile device.

Please record the **ID Code you created at the start of the semester when you completed the pretest survey.**

Q1. Which of the following best represents your **racial** and **ethnic** identity?

- ☐ Non-Hispanic White or Euro-American (1)
- ☐ Black, Afro-Caribbean, or African American (2)
- ☐ Latino or Hispanic American (3)
- ☐ East Asian or Asian American (4)
- ☐ South Asian Or Indian American (5)
- ☐ Middle Eastern or Arab American (6)
- ☐ Native American Or Alaskan Native (7)
- ☐ Other (8) _____

- Q2. In what setting did you spend **most** of your life before attending this college/university?
- ☐ Large city or metropolitan area (*Population of 50,000+*) (1)
 - ☐ Micropolitan or Suburban Area (*Outside of a central city with population of 10,000 - 50,000*) (2)
 - ☐ Small town or Rural (*Population of less than 10,000*) (3)
- Q3. How would you describe your family's socio economic status when you were growing up? (These are subjective terms. Feel free to use the comment box to elaborate.)
- ☐ Wealthy (*Annual family income of \$250,000+*) (1)
 - ☐ Affluent/Upper Middle Class (*Annual family income of \$100,000 - \$250,000*) (2)
 - ☐ Middle Class (*Annual family income of \$40,000 - \$100,000*) (3)
 - ☐ Working class (*Annual family income of \$25,000 - \$40,000*) (4)
 - ☐ Low Income (*Annual family income of below \$25,000*) (5)
 - ☐ Comment (optional): (6)
-
- Q4. Which of the following best describes the **elementary** school you attend?
- ☐ Mostly homogeneous - more than 80% White students (1)
 - ☐ Mostly homogeneous - more than 80% Black students (2)
 - ☐ Diverse with at least 40% both Black and White students (3)
- Q5. Which of the following best describes the **high school** you attended?
- ☐ Mostly homogeneous - more than 80% White students (1)
 - ☐ Mostly homogeneous - more than 80% Black students (2)
 - ☐ Diverse with at least 40% both Black and White students (3)
- Q6. Which of the following best describes your social interactions growing up?
- ☐ I spent most of my time with people of my own race (1)
 - ☐ I spent most of my time with people of a different race other than my own (2)
 - ☐ I spent time with a variety of people of different races (3)
- Q7. How would you describe the level of instruction on **slavery** in your high school Social Studies classes? (Feel free to comment in the space provided.)
- ☐ My high school social studies teacher discussed slavery in great detail and presented the information clearly (I have a well-informed understanding about slavery in the U.S.) (1)
 - ☐ My high school social studies teachers discussed slavery in broad and general terms. (I have a general understanding of slavery in the U.S.) (2)

- ☐ My high school social studies teachers briefly discussed slavery. (I have a vague understanding of slavery in the U.S.) (3)
 - ☐ My high school social studies teachers did not discuss slavery at all. (I have not understanding of slavery in the U.S.) (4)
 - ☐ Comment (optional): (5)
-

Q8. How would you describe the level of instruction about **The Civil Rights Movement** in your high school social studies classes? (Feel free to comment in the space provided.)

- ☐ My high school social studies teacher discussed the Civil Rights Movement in great detail and presented the information clearly. (1)
 - ☐ My high school social studies teachers discussed the Civil Rights Movement in broad and general terms (2)
 - ☐ My high school social studies teachers briefly discussed the Civil Rights Movement. (3)
 - ☐ My high school social studies teachers did not discuss the Civil Rights Movement at all. (4)
 - ☐ Comment (optional): (5)
-

Q9. When also considering experiences outside of your high school history instruction (films, books, family/mentors), how would you describe your level of understanding about The Civil Rights Movement?

- ☐ I have a well-informed understanding about the Civil Rights Movement in the U.S. (1)
- ☐ I have a general understanding of the Civil Rights Movement in the U.S. (2)
- ☐ I have a vague understanding of the Civil Rights Movement in the U.S. (3)
- ☐ I have no understanding of the Civil Rights Movement in the U.S. (4)

Q10. Based on your response to question #9, who or what made the greatest impact on your understanding of The Civil Rights movement?

- ☐ High School classes and teachers (1)
 - ☐ University classes and teachers (2)
 - ☐ Influential people in my life - parents, grandparents, mentors (3)
 - ☐ Personal experiences - watching movies, reading books, etc. (4)
 - ☐ Other, please explain: (5)
-

Instructions:

Below you will find a set of statements about experiences with diversity. Please indicate your level of agreement with the following statements about diversity.

	Strongly Agree (1)	Agree (2)	Somewhat agree (3)	Neither agree nor disagree (4)	Somewhat disagree (5)	Disagree (6)	Strongly disagree (7)
Q11. The friends I currently have are of different races. (1)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Q12. I feel awkward around people whose race differs from mine. (2)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Q13. I have an open mind when learning about people of a different race than me. (3)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Q14. The manner in which I speak and the vocabulary I use varies when I am in the presence of different races. (4)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Q15. I recognized that members of my family or my social groups have demonstrated racism. (5)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Q16. I recognize that I have acted unfairly towards someone because of his or her race. (6)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Instructions:

For the questions in this section, you will be asked to rate a particular statement about diversity according to your experience, beliefs, or attitudes. Answer as honestly as possible. Read each item carefully and use the rating scales specified for each item.

	Very Comfortable, I enjoy it (1)	Comfortable; It doesn't bother me (2)	Neutral, I'm indifferent (3)	Not very comfortable; I'd rather avoid it (4)	Not at all; it makes me anxious and uncomfortable (5)
Q17. How comfortable are you in being close friends with a person of a different race? (1)					
<input type="radio"/> <input type="radio"/> <input type="radio"/> <input type="radio"/> <input type="radio"/>					
Q18. How comfortable are you when having a conversation about race <u>with people of your own race?</u> (in a private setting) (2)					
<input type="radio"/> <input type="radio"/> <input type="radio"/> <input type="radio"/> <input type="radio"/>					
Q19. How comfortable are you when having a conversation about race <u>with people of a race different from your own?</u> (in a private setting) (3)					
<input type="radio"/> <input type="radio"/> <input type="radio"/> <input type="radio"/> <input type="radio"/>					
Q20. How comfortable are you when having conversation about race <u>with people of your own race?</u> (in a public setting) (4)					
<input type="radio"/> <input type="radio"/> <input type="radio"/> <input type="radio"/> <input type="radio"/>					
Q21. How comfortable are you when having conversation about race <u>with people of a race different from your own?</u> (in a public setting) (5)					
<input type="radio"/> <input type="radio"/> <input type="radio"/> <input type="radio"/> <input type="radio"/>					
Q22. How comfortable are you with teaching and talking about race in your future classroom? (6)					
<input type="radio"/> <input type="radio"/> <input type="radio"/> <input type="radio"/> <input type="radio"/>					

Q23. What are your initial thoughts/reactions when issues of race are discussed in your classes at this university?

- ☐ I am OK with discussions about race, I want to hear other perspectives. (1)
- ☐ I am uncomfortable with discussions about race and I will typically sit quiet and just listen. (2)
- ☐ I am uncomfortable with discussions about race, but I am willing to express my thoughts. (3)
- ☐ I am comfortable with discussions about race and I am willing to express my thoughts. (4)

- Q24. Which of the following best describes the manner in which influential people in your life (parents, grandparents, mentors) talked about others who were of a different race you?
- ☐ The influential people in my life typically talked positively about others who were of a different race. (1)
 - ☐ The influential people in my life typically talked negatively about others who were of a different race. (2)
 - ☐ The influential people in my life talked sometimes negatively and sometimes positively about others who were of a different race than me. (3)
- Q25. Have you heard of the term "White privilege"?
- ☐ Yes (1)
 - ☐ No (2)
- Q26. Do you believe White people in the United States benefit financially and/or socially from being White?
- ☐ Yes (1)
 - ☐ No (2)
- Q27. Have you experienced a time when you needed to hide or not express some of your views about members of a different race than you?
- ☐ Yes (1)
 - ☐ No (2)
- Q28. Have you ever experienced a situation where your "race" or background seemed to contribute to a problem or uncomfortable situation? If yes, briefly describe one (optional).
- ☐ If Yes, briefly describe one situation (optional) (1)
 - ☐ No (2)
- Q29. Does race or ethnicity affect the way in which you make important or daily decisions? If yes, please give one example (*optional*)
- ☐ If Yes, please give one example (optional) (1) _
 - ☐ No (2)
- Q30. Have you ever felt "different" in a group setting because of your race/ethnicity?
- ☐ Yes (1)
 - ☐ No (2)
- Q31. How would you characterize relations between Blacks and Whites in the overall United States?
- ☐ Mostly positive (1)
 - ☐ Moderately positive (2)
 - ☐ Moderately negative (3)
 - ☐ Negative (4)

Q32. How would you characterize relations between Blacks and Whites in the area surrounding this university (within 50 miles)?

- ☐ Mostly positive (1)
- ☐ Moderately positive (2)
- ☐ Moderately negative (3)
- ☐ Negative (4)

Q33. Are you satisfied with the social treatment that Blacks generally receive in contemporary American society?

- ☐ Yes. Although serious discrimination does still exist, I feel that we are slowly moving toward a more equal and fair society. (1)
- ☐ Not really. Racial resentment, prejudice, and institutional discrimination still characterize life in America for Blacks. (2)
- ☐ Not at all. Race relations are beginning to worsen. (3)

The following question appeared ONLY on the Post-Intervention Survey.

Q34. In the past several weeks, have you experienced a shift in your attitudes, perceptions, and beliefs about race and your ability to talk constructively about race? If so, please explain this shift and what you believe contributed to this shift.

- ☐ Yes, I have experienced a POSITIVE shift. Please explain (4)
- ☐ Yes, I have experienced a NEGATIVE shift. Please explain (5) _____
- ☐ No, I have not experienced a shift (6)

Appendix B

Activity #1: Lesson Plan 1

Sharing Cultural Artifacts Activity

By Nancy P. Gallavan

Week 1:

The first assignment given on week one is rather difficult for the students to understand immediately; by design, the instructor provides only a few details. The assignment reads, “In two weeks, bring a cultural artifact that describes you and your culture to share in class. Your artifact could be a family heirloom, a treasured photograph, or a contemporary item. If possible, please bring your artifact in a backpack or bookbag.” The student should be prepared to talk for approximately three minutes. Directly following the introduction and short discussion related to this assignment, students are asked to record a few reactions to the instructions before leaving class. This second part of the exercise begins examination of the teaching/learning process through a multicultural lens. Encourage the students to think about the assignment, and reassure them that it will discuss it in further detail during the second week of class.

Week 2:

During the last 20 minutes of class during week two, remind the students about their upcoming assignment; then ask if there are any questions. If students ask for specific examples, tell them that their cultural artifact could be a piece of art or jewelry, a photograph, a book, a toy, etc.; however, it should be something old or contemporary that represents them and their family. Again, instruct the students to record a few notes about the assignment before leaving class.

Week 3:

Arrange the chairs in a large circle so everyone can see everyone else without obstruction. The first student sets the tone for the entire class session, so it is important to guide the students in listening, asking a few key questions, and staying within the time limitation. It is essential to monitor the time closely so all students have an opportunity to share during this one class session. After sharing the cultural artifacts, ask the students to stand and hold their artifacts in front of them. Take their individual photographs and inform students the photos will be developed and brought to class the next week. Then explain the second part of this opening exercise in which students will write a 2-3 page paper recounting their reactions to this assignment starting with the first two weeks of instructions continuing through the third week of bringing artifacts based on their weekly recorded notes. Highlights from the papers will be shared aloud in class the following week.

Week 4:

Arrange the students' chairs in a large circle. Give the students their individual photographs and a 3x5-inch note card. Ask the students to write their names, the cultural artifacts, and a brief description of the artifacts on the note cards. Attach the notecards to the bottoms of the photographs; collect all of the identified photographs and place them inside a backpack. Introduce the students to the overarching concepts of McIntosh's research and how they will be to starting to unpack their invisible knapsacks. Take out one of the photographs from the backpack and ask that student to share personal experiences recapping the cultural artifact exercise. Then take out a new photograph for another student to share and continue until everyone has talked. This two-part exercise constitutes our first steps in making the personal connection and what it means to unpack one's invisible backpacks in order to understand privilege and power.

Appendix C

Activity #2: Lesson Plan 2

Identifying Perceived Privileges Activity By Nancy P. Gallavan

Gallavan, N. P. (2005). Helping teachers unpack their “invisible knapsacks.”
Multicultural Education, 13(1), 36–39.

Prior to beginning the second exercise, arrange the tables for five students to sit in each group, and organize the seating arrangement to promote diversity among the members.

Part I:

Distribute the chart below and ask students to complete three tasks:

- A. Rate each item as Y for Yes-I can do this [almost] whenever I want and wherever I am, or N for No-I cannot [or can rarely] do this whenever I want and wherever I am;
- B. Rank each item from 1 [most convenient] to 10 [least convenient];
- C. Write a brief explanation for each item to provide a sociocultural context to clarify individual ratings and rankings to enrich our small-group conversations and large-group comprehension.

When students have completed the chart, ask them to share their initial thoughts within their group. Allow 10 minutes for discussions.

Part II:

Ask each student to select a note card. On each card is listed a cultural characteristic that is not their own nor reflective of the dominant society of the class. For example, a card might read any of the following: “Black,” “Spanish speaker,” “homeless,” Muslim,” “gay,” “obese,” or “wheelchair bound.” Then students are given a second chart and asked to complete it through the lens of the cultural characteristic identified on their cards. Now students begin to make the invisible visible. Students are encouraged to immerse themselves into their new existence and complete the chart. When students have completed the chart, ask them to share their initial thoughts within their group. Allow 10 minutes for discussions. At the close of this exercise, collect all of the charts and display them on the bulletin board around the drawing of the backpack (Activity #1). Distribute a copy of Peggy McIntosh’s article for the students to understand the research related to unpacking invisible backpacks.

MCINTOSH’S PRIVILEGES (REVISED)

<i>Cultural Characteristics: Yes / No RANK</i>	<i>Yes/No</i>	<i>Rank</i>
1. I can live where I want to live. Explanation:		
2. I can worship where I want to worship & near where I live. Explanation:		
3. I can shop where I will not <u>be followed</u> or harassed & my form of payment is accepted. Explanation:		

4. I can find my preferred kinds of food, clothing, hair salons, hair products, music, etc. Explanation:		
5. I can find people like me portrayed positively on television, in the movies, in songs, etc. Explanation:		
6. I can find posters, toys, dolls, greeting cards, etc., that show people like me. Explanation:		
7. I can find people like me portrayed positively in books, etc., about our nation & history. Explanation:		
8. I can find people like me in most textbooks & teaching materials. Explanation:		
9. I can say what I want about people & be accepted by the people around me. Explanation:		
10. I can be with people like me. Explanation:		

Appendix D
Activity #3: Lesson Plan 3

“TED Talk – Understanding My Privilege”

By Sue Borrego

TED Talk Link: <https://www.youtube.com/watch?v=XlRxqC0Sze4>
University Chancellor, Susan E. Borrego, reflects on her life as an emancipated minor and dissects the emotionally charged conversation surrounding race relations in the United States. This raconteur uses her powerful first-person account of "White Privilege" and "Black Lives Matter" to underscore the responsibility each one of us has to bring about change.

This activity is based on suggestions from:

Teaching Tolerance Link: <https://www.tolerance.org/magazine/fall-2018/what-is-white-privilege-really>

Goal: Helping middle-school pre-service teachers examine racism and Whiteness through the use of a first-person narrative.

Objectives:

- Students will understand White Privilege.
- Students will understand children of all ages have the power to make a difference in the world.

Prior to viewing the film:

- As part of the middle-level education course, students will be given instructions on adolescent development, racial socialization, and White privilege.

Assignment Due the day of Film Viewing:

- Students will be asked to view the film prior to class and submit one paragraph (500 words) explaining...
 - Consider...what did this video prompt you to think about or consider?
 - Any new or different perspectives?
 - How can understanding privilege help to make a difference?

In Class:

- Discussion about TED Talk
 - White Privilege – History Lesson on White America –

- Black Education, FHA Loans, GI Bill, etc.
- Discuss further:
 - Marginalization – What other groups have been marginalized?

Appendix E

Activity #4: Lesson Plan 4

“Mighty Times: The Children’s March”

This activity is based on suggestions from:

Buchanan, L. B., (2016). Elementary pre-service teachers’ navigation of racism and whiteness through inquiry with historical documentary film. *Journal of Social Studies Research*, 40(2), 137–154. <https://doi.org/10.1016/j.jssr.2015.06.006>

Teaching Tolerance. (2017, June 29). Mighty Times | The Children’s March. Retrieved December 16, 2018, from <https://www.tolerance.org/classroom-resources/film-kits/mighty-times-the-childrens-march>

Goal: Helping middle-school pre-service teachers examine racism and Whiteness through the use of a documentary film within a historical inquiry approach.

Objectives:

- Students will understand political movements involve children as well as adults.
- Students will understand children of all ages have the power to make a difference in the world.

Prior to viewing the film:

- As part of the middle-level education course, students will be given instructions on inquiry based learning and perspective recognition.
- Students will read: “*Why Schools Fail to Teach Slavery’s Hard History*” <https://www.npr.org/sections/ed/2018/02/04/582468315/why-schools-fail-to-teach-slaverys-hard-history> **and answer guided reading questions.**

Day 1 In Class:

Students will view the film “Mighty Times: The Children’s March” in class with the researcher present. At the conclusion of the film, students will be asked to submit a one paragraph (250 – 300 words) reflection.

- Describe what your middle/high school history experience was like in regards to learning the "hard history". Did your teachers **adequately cover** the slavery, Civil Rights, Jim Crow laws, etc.?
- Do you feel like you have a **true understanding** of what people of color experienced in America over the past 100 years - fighting for the right to vote, attend schools, etc.?
- Describe your thoughts after viewing the film today...

Day 2 In Class:

Students will participate in a discussion of the following questions:

1. Dr. King told the parents, “Don’t worry about your children. They are going to be all right. Don’t hold them back if they want to go to jail for they are doing a job for all of America and for all mankind.” What job were they doing?
2. The white detective said that in the end there “was no way to hold a lid on this because the fear was gone.” What is significant about people losing fear?
3. On May 10th Dr. King said that “we have come today to the climax of the long struggle for justice and human dignity.” Had they?
4. On June 11th President Kennedy said “This is the end of segregation.” Was it?