"CAN WE TALK?":

CULTIVATING RACIAL LITERACY

THROUGH INQUIRY WITH TEACHER CANDIDATES

by

Chanelle E. Wilson-Poe

An education leadership portfolio submitted to the Faculty of the University of Delaware in partial fulfillment of the requirements for the degree of Doctor of Education in Educational Leadership

Spring 2018

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ABSTRACT

Educators who teach in schools that predominantly serve students of color, from low socio-economic backgrounds, and from inner cities neighborhoods require learning experiences that allow them to understand their own ethnic and racial identity, potential prejudices, and implicit biases in order to more clearly view their students, their classroom interactions, and even students' families from different perspectives. This Education Leadership Portfolio (ELP) explores the journey of teacher candidates through participation in race-inquiry focused pre-professional development (PPD).

Acknowledging the importance of understanding race, and its implications in classrooms, is a foundational building block for teacher candidates who serve in majority-minority, urban public schools. Teacher candidates, who engaged in race inquiry and critical reflection developed increased racial literacy skills to: inquire about race, recognize race, and reflect on race. Guided experience in using the inquiry method helped teacher candidates to distinguish issues, explore various methods of examination and investigation, and this was paired with collaborative construction of meaning, in inquiry group meetings through critical reflection.

This qualitative study supported participants through a semester-long inquiry process, where they investigated self-discovered areas of inquiry from a racial lens. Through inquiry-based approaches, teacher candidates participated in a series of inquiry group sessions to acknowledge race, make sense of their own racial identity, and examine the racial dynamics of their student teaching experience.

Upon experiencing the race inquiry group sessions, teacher candidates discussed powerful new understandings on their thoughts, actions, and beliefs about racial identity, racial consciousness, the role of race in schools, and race in broader society. The careful development of this PPD created the opportunity to set teacher candidates on a trajectory to become racially and equity literate. The focus on the improvement of racial literacy skills helped teacher candidates pay attention to race-based inequities and more equitable practice in education. Teacher candidates came away from this experience reporting: an understanding that race matters, an increased race and bias awareness, and a recognition that race intersects with social context, curriculum and school systems, and students' home lives.

This study examined the usefulness of race inquiry intervention to develop recommendations for the Elementary Teacher Education clinical experience program, at the University of Delaware. The recommendations are to formally incorporate race inquiry groups into the structure of student teaching, guided by a trained facilitator, and organized to support teacher candidates during the first and second semester of clinical experience. Race inquiry work will be beneficial to all teacher candidates, but it is especially necessary for those serving in majority-minority, urban public schools. Critical race inquiry created the possibility for teacher candidates to talk about race and make sense of an issue that is often overlooked in ways that will shape their teaching practice beyond student teaching.

Chapter 1

INTRODUCTION

The College of Education and Human Development at the University of Delaware is committed to preparing highly qualified professional educators to become leaders in the education field, capable of meeting the needs of all students, and prepared with the appropriate knowledge and strategies to effectively instruct students in today's schools. The undergraduate programs offered are diverse, ranging from early childhood education up to secondary education, with specializations in math, English, social studies, foreign language, and science; all preservice teachers are expected to "embody three qualities" needed to advance themselves professionally and advance the field of education: "knowledge and skills, leadership, and a commitment to equity" (University of Delaware, 2015, p.3). As a graduate student, in the Doctor of Education in Educational Leadership program, I am charged with the responsibility to "gather and utilize information effectively in decision-making and problem-solving related to organizational improvement" ("Ed.D. in Educational Leadership," 2013). I have taken on the role of an external inquiry facilitator in order to help improve University of Delaware pre-service teachers' mental preparedness for working in urban schools, endeavoring to inform their understanding of the role of race in these educational settings. At the University of Delaware, though teacher candidates participate in numerous hours of field experience as a requirement for teacher certification – some in urban school settings – their education coursework does not provide a solid foundation in understanding the historical, social, economic, and

psychological forces at play that work to create the complexities present in urban classrooms (Darling-Hammond, 2006a; Grant, 1995). In the particular context that served as the locale for this study, teacher candidates' ill-preparedness became evident in clinical field instructors' observations, administrator anecdotes, and in students' reflections on their practice (E. Soslau, personal communication, June 8, 2016). Teacher educators, who draw on critical race theory, have discussed, that preservice teachers can benefit from pre-professional experiences that teach them how to address implicit assumptions and biases, promote positive racial identity, and create classroom spaces that respect and value differences (Cochran-Smith, 1997; Michael, 2014). Teacher candidates require strategic support in working in urban school contexts that serve students of color from low socioeconomic (SE) backgrounds, and these educational environments are often unfamiliar to teacher candidates. However, novices can be guided to teach some of the most unique and resilient students in ways that transcend racial and SE differences (Banks et al., 2005).

Educators who teach in schools that predominantly serve students of color, from low socio-economic background and inner cities, require pre-professional learning experiences that allow them to develop racial literacy skills, including understanding their own ethnic and racial identity, potential prejudices, and implicit biases. These skills help educators more clearly view their students, their classroom interactions, and even students' families from different perspectives (Darling-Hammond, 2006b; Ladson-Billings, 2001; Tatum, 2003). Teacher candidates who engage in critical inquiry (Cochran-Smith, 1997; Michael, 2015) and reflection (Howard, 2003) in their urban classrooms may develop racial literacy skills (Stevenson, 2014; Twine, 2004) as a result of their involvement in work that supports

the building of racial literacy. Acknowledging the importance of understanding race and its implications in classrooms (Howard, 2006; Michael, 2014) is seen as a foundational building block for teacher candidates (Buchanan, 2015) who serve in urban schools. When educators do not have racial literacy skills, it can be detrimental to teachers and students, in that avoidance of racial conflict can lead psychological stress and lowered academic achievement among students (Stevenson, 2014). Racial literacy skills are especially necessary in majority-minority public urban schools because race is an ever-present force that must be acknowledged.

General Approach to Addressing the Problem

Pre-professional development will be used to teach pre-service teachers how to address implicit assumptions and biases, promote positive racial identity, and create classroom spaces that respect and value racial differences between the predominantly White teacher and candidates and their students of color. Guided experience in using the inquiry method can help teacher candidates to distinguish issues regarding racial dynamics and explore various methods of examination and investigation. Pairing this racial exploration with inquiry group meetings and critical reflection can support collaborative construction of meaning (Garrison, Cleveland-Innes, & Shing Fung, 2010). Through inquiry-based approaches, teacher candidates will participate in inquiry groups to acknowledge race, make sense of their own racial identity, and examine the racial dynamics of their student teaching experience. This project is necessary, as the findings will examine the usefulness of critical inquiry intervention to develop recommendations for the Elementary Teacher Education clinical experience structure, at the University of Delaware. The particular candidates who participate in this study may feel an increased proficiency in the racial literacy skills of

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inquiring about race, recognizing the impact of race, and reflecting on race dynamics, in an education setting.

Organization of ELP

       This portfolio is organized into six chapters and appendices. Chapter 1 briefly introduces the reader to the problem area, and the general approach taken to address the problem. Chapter 2 provides specific background information on: 1) the national landscape regarding race in education; 2) the teacher preparation program and teacher candidates, at the University of Delaware; and 3) the study site context. Further, the problem addressed at Jackson Elementary School is described, in detail, along with a review of the information presented in the ELP proposal. Chapter 3 describes the improvement strategies utilized, including rationale, local data, and literature-informed steps taken to address the problem. Chapter 4 presents the results of the improvement initiative and takes the reader on a journey of the participants' experiences. Chapter 5 discusses my reflections on improvement strategy results, and Chapter 6 offers a reflection on my personal and professional leadership development. Finally, the appendices include my original proposal and 10 artifacts that address my inquiry focus and data collected to examine the impact of the improvement initiative.

Chapter 2

PROBLEM ADDRESSED

This chapter provides background information on what motivated the investigation of the problem explored in this study. It begins by framing the problem on a national scale, and then explores the local organizational context, followed by situating the local organization within the broader social context. Then, detailed information is provided on the study's placement site, which is further impacted by the local organization. Finally, the problem, introduced in Chapter 1 is succinctly restated, followed by the explicit proposed solution, improvement goal, and my role within the organization.

Framing the Problem

Placement data from the University of Delaware's Office of Clinical Studies shows elementary teacher education (ETE) students are placed in school districts with majority African American and Hispanic/LatinX student population, for field experiences, methods, and some for clinical practice. With this in mind, pre-service teachers cannot continue to be subjected to a White-focused "monocultural curriculum" (Nieto & Rolon, 2007) – this does not prepare them to interact with-, teach-, or teach about- students from cultural backgrounds (Emdin, 2016), other than their own. For White teachers who teach in urban contexts, it is important for the focus of their learning to explicitly include learning experiences that foster the building of cultural and racial consciousness, cultural proficiency, and sociopolitical sensitivity

(Banks et al., 2005; Cochran-Smith, 1997; Cruz et al., 2014; Futrell & Witty, 1997; Ladson-Billings, 2001; Tatum, 2003).

In teacher preparation, a set of racial literacy skills is essential because if teachers do not have this knowledge, the quality of education provided to minoritized students is compromised, as their racial identity, and racialized experiences, come into the classroom with them. Additionally, the ways that a teacher interacts with race, verbally, mentally, and subconsciously are manifested in their interactions with students, choice of instructional materials, educational decision-making, and expectations of students. If teachers are not taught to be aware of the biases that are rooted in understandings of race they may hold, they will not be able to act against them. The only way to engage in anti-racist classroom practices, is to first recognize that race and racism are problems present in modern-day schools (Pollock, 2008a).

Majority-minority urban classroom settings are distinctive, but they are often characterized by a set of challenges that are perpetuated by media, stereotypes, common knowledge, and even education informational texts (Marx, 2006). There are unique characteristics that describe urban areas, and urban schools, in contrast to suburban environments; Bartell (2005) reports these as:

- Unsatisfactory academic achievement

- Political conflict

- Inexperienced teaching staff

- Turnover of administrators

- Low expectations and lack of demanding curriculum

- Lack of instructional coherence

- High student mobility

- Poor facilities in unsafe neighborhoods

- Racial, ethnic, and cultural mismatch of teachers and students (p. 94)

For the purposes of this paper, the term urban is used to refer to densely populated inner-cities, often populated by people from African, Latin, Asian, Caribbean descent, and other ethnic backgrounds that do not identify as White, with residents from socioeconomically disadvantaged backgrounds. The fundamental difference between under-resourced public urban schools and their suburban and/or well-resourced urban school counterparts is that there are systematic structures (Kuykendall, 2004) in place that could impede student progress and success, affecting their opportunities and outcomes (Pollock, 2008b). It is important to widen the perspective of pre-service teachers so that they enter these settings with concrete information and tools (Pollock, 2008b), rather than falling back on implicit biases and assumptions (Grant, 1997).

Classic views of urban schools come from a deficit perspective (Emdin, 2016; Hilliard III, 1997), which can contribute to passive racist practices (Marx, 2006) in classrooms, exhibited as micro-aggressions (Michael, 2015), which can contribute to student and teacher racial stress (Stevenson, 2014). Reinforced through common discourse around urban education, the narrative is propagated that urban students are low-performing and low-achieving; anecdotes paint student academic motivation as an issue and behavior problems as an expectation. Family structures are believed to be broken: parents uncaring, and students' family lives a distraction from their academic work. Throughout history, people of color have been portrayed as lacking, in more ways than one (Hilliard III, 1997), which contributes to a perception that they are inferior. Though some of these experiences are valid, and a reality for some students,

the deficit way of thinking consistently places the victim at fault, rather than recognizing the influences of a larger system that contributes to this way of life (Kuykendall, 2004). Less well-resourced urban classrooms are places that face more challenges than suburban schools, and this has a foundation in economic and political forces that shape the environment (Wilson, 2011).

Issues prevalent today in urban public schools have historical roots in policies enacted from the early 1900's to the mid-20th century (Neckerman, 2007). In the years immediately following the Great Depression, there was an influx of African Americans from the South to the North in hopes of escaping Jim Crow segregation laws and finding freedom and opportunity (Anyon, 1997). The reality of the situation in many cities across America was that "the decline in both taxable urban property and property values" influenced the affluent to move out of industrial cities and to suburbia (Anyon, 1997, p. 58), as well as the in-migration of the Black southerners. Tax breaks and federal regulations imposed on businesses forced them to expand the space they would need to operate machinery, which encouraged businesses and factories to also move outside of the city to rural areas. Redlining and FHA loans acted as a catalyst for "white flight" out of urban neighborhoods and contributed to the ghettoization of urban cities. Federal "policy fostered the creation of black ghettos in America's cities, and hastened the deterioration of city homes" (Anyon, 1997, p. 63). Finally, the deindustrialization of most cities transformed economies from manufacturing to those "fueled by finance, services, and technology;" this changed the climate of potential employment for urban residents, excluding a great portion of them (Wilson, 2011).

When urban cities were transformed into ghettos primarily for African American people (Wilson, 2011), the quality of schooling for these children decreased drastically. The most important facet of ghettoization that affected schools was that the residential and industrial tax base had eroded and the quality of education offered to students became subpar. Ironically, they would need excellent schooling to access the evolving employment market in urban areas. This legacy has continued through the years to present day school issues where public policies continue to discriminate against urban districts that serve socio-economically disadvantaged students. Further impacting an almost dire situation is the focus on accountability in education which has served to increase the use of standardized tests, ushering in a basic skills curriculum that further alienates and underprepares students of color for higher education and lucrative career paths (Darling-Hammond, 2010).

The diversity gap between the average teacher and students of color is wide – the National Center for Educational Statistics reports that over 40% of students are non-White (U.S. Department of Education, 2015), but only 17% of teachers are of color (U.S. Department of Education, 2015)– this disparity potentially has an impact on education (Banks et al., 2005; Bartell, 2005). This racial, ethnic, and cultural mismatch of teachers and students (Bartell, 2005) is likely to hold implications for urban classrooms (Banks et al., 2005; Cochran-Smith, 1997). Negative stereotypes are at risk for being perpetuated due to the racial background of some White teachers, which is often synonymous with inexperience with minoritized groups – for some teachers, difference is seen as a deficit, rather than an asset, and this mindset can be changed (Cochran-Smith, 1997). White teachers have generally enjoyed a privilege (McIntosh, 1988) that protects them from actively confronting the need to engage in

personal racial work (Howard, 2006), contributing to their lack of racial literacy (Stevenson, 2014). Where this is a privilege, in one respect, in another, the U.S. system of White supremacy creates a disservice in that White teachers are not afforded the opportunity to develop their own positive racial identity (Tatum, 1997). Thus, this lack of experience with recognizing, acknowledging, and grappling with racial inequities, present in the education system, puts White teachers at risk of (un)knowingly perpetuating the racial status quo, in education, mirrored in societal racial injustices.

The deficit view, popularized in media and even in teacher preparation programs (Ladson-Billings, 2001), can contribute to passive racist classroom practices (Pollock, 2008b) in that teachers of urban students come to educational settings with preconceived notions of their students, and their lives (Emdin, 2016). Marx (2006) writes that "the beliefs teachers and preservice teachers have about their students make their way into the classroom even when teachers themselves are unconscious … of their thoughts" (p.22). This is evidenced through microaggressions that are subconsciously shown in teacher actions, and subconsciously transmitted to students' psyche (Solorzano, Ceja, & Yosso, 2000). "Racial microaggressions refer to the racial indignities, slights, mistreatment, or offenses that people of color may face on a recurrent or consistent basis." (Torres-Harding, Andrade, & Romero Diaz, 2012, p. 153). Microaggressions can contribute to student and teacher stress, which can impact student academic success (Stevenson, 2014). Operating in the understanding that the American teaching force is dominated by a predominantly White racial group, the opportunity for future educators to be guided through a racial awakening process is

essential (Cruz et. al, 2014) to better prepare teachers for service in urban classrooms (Cochran-Smith, 1997; Edmin, 2016; Futrell & Witty, 1997; Nieto & Rolon, 1997).

As mentioned above, the teaching force in America consists predominantly of White females, from a middle class income background, a glaring contrast to the demographics of urban student populations. One cannot assume that all people of color have similar experiences (Emdin, 2016), but the reality exists that minoritized students of color who come from disadvantaged backgrounds are more likely to be taught by a middle class, White female (Tatum, 2003). This depicts a serious difference in background and perspective on life, which could potentially impact the cultural and racial climate in a classroom (Banks et al., 2005). Teachers from the dominant racial background are not often afforded the critical moments where they must grapple with another person's experiences and then use the knowledge gained to effect change (Ladson-Billings, 2001). Similarly, teachers from the dominant racial background are also less likely to be skilled in navigating racial contexts and conversations (Cruz et al., 2014; Ladson-Billings, 2001; Pollock, 2008b) or in the "development of racial negotiation skills" (Stevenson, 2014, pp. 26).

Organizational Context

School of Education Context

Founded in 1743, the University of Delaware has progressed from a small private academy for White males to one that offers an education to diverse groups of students, from various ethnic, gender, religious, socioeconomic, national, and international backgrounds. However, the main campus enrollment is still predominantly White, with over 70% of undergraduate students identifying as such

(OEI, 2016). Within the College of Education and Human Development, which houses the Elementary Teacher Education program, White students makeup 82.3% of the undergraduate population (OEI, 2016). The mission of the Elementary teacher preparation programs, offered by the University of Delaware, is to prepare pre-service teachers "to meet the challenges of educating today's diverse student population" ("Elementary Teacher Education", 2013).

One component of the conceptual framework applied to all teacher preparation in the Elementary Teacher Education program states that "candidates will have an understanding of the diverse students' learning needs and backgrounds, a recognition and understanding that equity and equality are not the same, and the compassion to modify teaching and leadership practices to respond to the needs of diverse learners and their families, teachers, and administrators" (University of Delaware, School of Education Undergraduate Advisement Handbook, 2015, p.4). The university expresses an interest in developing teacher candidates who are conscious of inequalities in the education system that will impact their students' lives and learning, no matter where they decide to teach. However, this skill set needed to enact an anti-racist learning environment (Pollock, 2008b) will be especially necessary for teacher candidates entering the urban education field (Banks et al., 2005), as they will have to navigate a schooling environment that, oftentimes, may present more learning opportunities and challenges because it is completely unfamiliar to teacher candidates that have attended mostly White homogenous, suburban and private schools.

Seniors in the School of Education's Elementary Teacher Education Program

The pre-service teacher population demographic, at the University of Delaware, creates a unique complexity when considering its commitment to preparing

teachers to be racially literate. The College of Education and Human Development's, School of Education's, Elementary Teacher Education program students, are predominantly White and female, as evidenced in the following Table 1.

Table 1   UD Student Demographics – Seniors

University of Delaware
College of Education and Human Development
School of Education

Student Demographics - Seniors

		White	Black	Hispanic	Asian	American Indian	Other	Total
Elementary Teacher Education	Female	246	2	13	2	1	7	271
	Male	15	1	0	0	0	0	16
	Total	261	3	13	2	1	7	287

(OEI, 2016)

These numbers show a striking contrast between the number of White female and male students enrolled, opposed to the other ethnic groups represented. Seniors who do not identify as White make up about 10% of the Elementary Teacher Education program student population, in contrast to the remaining 90% of students who identify as White. Gender representation is also a factor to note when considering whom the university is preparing to go out in the community and serve. Women represent almost 100% of the population, against a mere .06% male population. These statistics are more dire than national averages, and they do not reflect the populations of the growing diversity in classrooms where teachers will instruct. Ultimately, this creates a mismatch between the between the racial backgrounds of teacher candidates and the racial backgrounds of students (Banks et al, 2005).

Elementary Teacher Education Student Teaching, at University of Delaware

The organization of student teaching is an important element to understand for the structure of this study. Student teaching is completed after early field experiences, during freshman year, and an observational placement and methods field experience, during junior year. In senior year, student teachers complete two full semesters of clinical practice, Student Teaching I (STI) and Student Teaching II (STII); together, these serve as a capstone field experience, where teacher candidates participate in intensive in-school experiences, as a requirement of teacher certification for the state of Delaware. Teacher candidates are expected to participate in all school related activities, during the school day, at least four days a week, for 12 weeks.

During student teaching, teacher candidates may also be enrolled in up to 12 additional credit hours, to satisfy degree requirements. Each teacher candidate must be enrolled in EDUC 400, which is the Student Teaching fieldwork. The participants for this study were enrolled in a special section of EDUC 400, offered online, which was an equity focused pilot for the Elementary Teacher Education program. Within this special section, teacher candidates completed coursework focused on equity in education, and Race Inquiry Group discussions were an additional benefit to support the knowledge teacher candidates were exposed to in their online EDUC 400 section. The online section of EDUC 400 guided teacher candidates through modules that would support their thinking about core equitable concepts. The topics covered were:

1. What is Equity Literacy?

2. Teaching Diverse Students and Knowing Ourselves

3. Racist Terms of Endearment

4. Inclusion and Equity

5. White Privilege and Microaggressions

6. Core and Flex: Identity Development

Through these modules, teacher candidates participated in a series of activities that introduced them to equity literate practices, self-introspection regarding their own biases, case study analysis, a face-to-face equity literacy panel, with parents, teachers, school administrators, researchers, and community leaders, and a selection of readings, along with mandatory online discussions posts reflecting on their learning.

Organizational Context Situated in the Broader Social Context

Reflecting on the university's commitment to equity and instilling an understanding of culture and diversity, the University of Delaware's teacher preparation program students' demographic category memberships show a true need to sufficiently prepare teacher candidates to enter urban classrooms (Banks et al., 2005; Darling-Hammond, 2006b). The homogeneity of the preservice teacher candidate base can impact student learning, (Banks et al., 2005) in that the ethnic representation may not be diverse enough to allow for various perspectives to be present in classroom and clinical practice settings. Although coursework may expose students to diverse points of view, without the proper training, students may fall into unproductive conversation where stereotypical assumptions are reinforced (Marx, 2006; Michael, 2015), superficial understandings prevail (Banks et al., 2005), and shallow analyses are made to seem deep (Pollock, 2008a). Students who are Education majors are presented with a variety of field experiences, in classrooms with students from diverse cultural, linguistic, and socioeconomic backgrounds; however, for those who find themselves pursuing urban schools as their professional specialization, or even just as a stopping point during their assigned clinical placement, they need

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additional support (Darling-Hammond, 2006a; Tatum, 2003) because it is the responsibility of the teacher to be prepared to teach the children in their classroom, including the students of color.

In classrooms where White teachers educate students of color, without any racial education for themselves, they may adopt a colorblind perspective, which is detrimental to their students of color (Bonilla-Silva, 2006; Michael, 2015; Wise, 2010). A teacher cannot fully educate a child without recognizing the negative racial experiences that students face as a result of racial group membership (Emdin, 2016). A positive racial identity for student and teacher is essential (Michael, 2015). Some teachers believe that the school provided curriculum and schooling practices present a neutral ground for all students to succeed through meritocracy, and this is grossly inaccurate.

Another perspective that teachers may subconsciously inherit is viewing their students from a deficit lens, because their general previous experiences have taught them that students of color, are generally poor, come from broken families, struggle in school, and exhibit behavior problems. The students served by teacher candidates of University of Delaware, are diverse, and though there are surrounding urban communities and schools, this does not guarantee that teacher candidates experience meaningful educational field placements to expand their understandings. White teacher candidates, from the University of Delaware, have largely been educated in de facto segregated, mostly White schools, so a racially diverse urban field placement will present learning opportunities for them regarding race and racial dynamics. Without explicit attention to the teachable moments that racially diverse education

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settings afford, teacher candidates may struggle throughout and complete the placement unprepared to address racial equity issues.

<center>Study Placement Site Context</center>

The placement site for this ELP, is Jackson Elementary School, in Delaware. The ethnic group demographics of the staff present a unique difference from national averages, where the teacher of color, to White teacher, ratio is almost 50/50 percent. This presents the opportunity for teacher candidates to possibly learn from, and intimately engage with, teachers of color, while simultaneously teaching students of color. Being that this staff demographic does not mirror national teacher demographic averages, the larger ratio of teachers of color will afford teacher candidates an additional factor of exploring race and race dynamics; they may also encounter a different perspective of teaching in an urban placement, under the tutelage of educators of color.

Table 2   JES Staff Demographics

Jackson Elementary School *Staff Demographics*	
African American	44.6%
American Indian	0.0%
Asian	0.0%
Hispanic/Latino	3.6%
White	51.8%

The student ethnic breakdown is characteristic of majority-minority inner-city public schools, that serve low-income students, where students of color makeup

almost 100 percent of the student population, and White students, less than three percent. The students in this school are bussed in to this location from other neighborhoods in Delaware, and very few of the students live within walking distance.

Table 3   JES Student Demographics

Jackson Elementary School *Student Demographics*	
African American	78.5%
American Indian	0.7%
Asian	0.2%
Hispanic/Latino	13.5%
White	2.9%
Multi-Racial	4.1%

Jackson Elementary School has a majority percentage of students who fall below the poverty line and qualify for free/reduced lunch. The English Language learner population is low, less than 10 percent, and the students who require Special Education services total less than 20 percent, at the time of this writing.

Table 4   JES Other Student Demographics

Jackson Elementary School *Other Student Demographics*	
English Language Learner	5.1%
Low Income	81.2%
Special Education	19.6%

Study Site Stakeholder Influence

In December, prior to the start of the intervention, I held a meeting at the study site to develop a better understanding of the research site and to gain insights from school-based stakeholders (teachers, teacher aides, and administrators), into possible focus area for inquiry. The meeting attendees had the opportunity to share their institutional knowledge regarding previous UD teacher candidates' strengths, areas of struggle, and possible biases or stereotypes that require disruption. This meeting conversation was organized using a semi-structured protocol (*see Appendix B-a*). This informational group meeting helped to provide necessary context to the study and experiential background information from key school-based stakeholders, at Jackson Elementary School. Many elements of the conversation provided contextual examples of the empirical research, presented above on majority-minority, public urban education, and provided a basis from which to begin exposing teacher candidates. The meeting attendees highlighted the following themes as important areas for teacher candidates to explore as they learned at this urban clinical practice site.

Overarching Themes from a Lens of Racial Literacy

- Classroom Management through De-Escalation Tactics and Trauma-Informed Care

- Building a Learning Community and Getting to Know Students Authentically

- Positive Identity Development - Individual Reflection on Implicit Bias, Assumptions, and Fears about Urban Areas

The perspective and insight that Jackson personnel were able to provide strengthened the foundation of this study by allowing the voices of school

administration and professionals to be included in the planning stage. The information gathered helped to direct teacher candidate inquiry in areas that the school-based stakeholders believed to be opportunities for growth, based on previous experiences with other teacher candidates. The teacher candidates were introduced to these three areas during the first inquiry meeting and were encouraged to choose a focus for inquiry that would support their knowledge construction.

Problem Statement

Racial literacy is characterized as a set of skills, knowledge, and beliefs that can be learned, practiced, and developed through structured learning opportunities (Gorski & Swalell, 2015; Marx, 2006; Michael, 2014; Stevenson, 2014; Twine, 2004). Review of the University of Delaware's Elementary Teacher Education program course sequence and curriculum shows that it does not systematically provide coursework for all teacher candidates that address these skills; therefore, it is likely that teacher candidates may have limited racial literacy skills and dispositions (Buchanan, 2015; Cochran-Smith, 1997; Ladson-Billings, 2001; Pollock, 2008a). Teacher candidates are required to take only one course that explicitly uses the word "diversity" in its title; however, from personal experience teaching this survey course, the range of topics that must be covered, limits deep exploration of conversations on race. This is a problem as review of field placement data from the Office of Clinical Studies shows that the Elementary Teacher Education program is increasingly placing predominantly White teacher candidates in urban contexts, which generally serve communities of color.

The problem explored in this ELP is the limited racial literacy skills of teacher candidates, as a result of limited programmatic opportunities to develop racial literacy

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skills. Novice teachers, entering urban placements, can benefit from professional development that affords them purposeful occasions to examine their racial identity and take a critical inventory of their biases, assumptions, and notions of who their students are and what it means to be a White educator who serves communities of color (Emdin, 2016). Teachers' backgrounds have an impact on their classroom decision-making and expectations (Gilliam et. al, 2016), substantiating the need for this work, and it is the responsibility of effective teacher preparation programs to guide students through critical reflection of their understandings, attitudes, and beliefs about race (Buchanan, 2015; Howard, 2003).

Proposed Solution

The proposed solution to this problem was a pre-professional development series that helped candidates acknowledge race, make sense of their own racial identity, and examine the racial dynamics of their student teaching experience, through inquiry based approaches. The pre-professional development was delivered through teacher candidate inquiry group sessions that ran concurrently with their placement in an urban elementary school. These meetings were interspersed throughout the semester, convening at least five times, and facilitated by myself, as the inquiry group facilitator.

Allowing teacher candidates the space to collaboratively construct the meaning and implications of race in urban schools draws on constructivist-based instructional approaches that seek to allow learners an active role in developing their understandings (Kumar, 2006). Inquiry groups were chosen as a form of professional development because "inquiry has successfully been used to support teachers in shifting their practice using theory and reflection" (Michael, 2014, p. 8). Inquiry also

allows participants the freedom to choose how they reflect on their practice –
additionally, inquiry is specifically named as a skill for teacher candidates to practice
in the School of Education's Conceptual Framework for Professional Education.
Further, this space will also be used to explore skills that may contribute to teacher
candidates' increased preparedness to navigate the unique work that takes place in
urban classrooms and to consider intersecting forces of race, class, societal structures,
and education policies that impact teaching and learning. The racial literacy skills that
will be encouraged are teacher candidates' ability to inquire about race through asking
questions, recognize the role of race through observations, and reflect on race to
influence and build understanding.

Improvement Goal

The goal of the pre-professional development series is to engage pre-service
teachers in inquiry groups that help them better understand, question, and explore the
racial dynamics of the urban classrooms they are in and that help them use this racial
literacy process as a tool for navigating racial encounters throughout their career. In
this way, the pre-service teachers can grow in their racial literacy skills and develop
racially literate practices that can be useful in perpetuity. The University of Delaware
currently operates under practices that expose teacher candidates to urban areas and
classrooms, but does not adequately or systematically engage them in meaningful
learning experiences that strategically prepare them for successful urban teaching
contexts, where the consideration of racial dynamics is necessary. Considering the
complexities that exist in urban school environments, preservice teachers require
deliberate learning experiences that take research based suggestions and translate them
into practical classroom application (Buchanan, 2015). Teacher candidates need

assistance in teaching in unfamiliar territory – some have enough initiative to seek it on their own, while others are not even aware that they require specific support (Cruz & Ellerbrock, 2014). In order to effect organizational change, my goal is to utilize literature and context-based needs assessment data to develop pre-professional development experiences, through inquiry group sessions, to engage teacher candidates in critical inquiry of their racial identity and the role of race in urban schooling.

Research Questions

Two research questions guided this study:

1. How did the race inquiry group function as a space for teacher candidates to talk about and learn from racial encounters and race dynamics as they completed an urban student teaching placement, serving students of color?

2. What did teacher candidates learn as a result of participating in a race inquiry group within an urban student teaching placement serving students of color?

Organizational Role

My specific role in this project

I have taken on the role of an external inquiry facilitator in order to help improve pre-service teachers' orientation for working in urban schools, endeavoring to advance their preparedness for working with the unique populations that exist in urban classrooms, leading them through various learning experiences that can impact their cultural awakening process. As a full-time graduate student, at the University of Delaware, I sought to gain the necessary information to positively impact the educational experiences of under-served, misrepresented, and minoritized students in

urban schools. I also served as an adjunct instructor, for the School of Education. Shortly after the start of this study, I also accepted the responsibility to serve as the Clinical Field Instructor for half of the participants. In this capacity, I worked closely to support candidates to satisfactorily meet the requirements for teacher certification, through individual classroom observations, conferences about their developing practice, review of formal teacher practice performance assessments, and general support. This afforded me the opportunity to become more intimately knowledgeable with the development of some of the participants' semester-long teaching practice.

In the past, as a doctoral student and a former urban classroom practitioner, I have made it my priority to engage in study of pedagogies (Ladson-Billings, 1995), theories (Yosso, 2002), and ideologies (Bell, 2009; Loyens & Gijbels, 2008) that have been found to impact the academic achievement of urban student populations, notably socio-economically disadvantaged students, in geographically urban spaces.

<div align="center">Why do I care?</div>

As an adjunct instructor, for the School of Education, and as a Clinical Field Instructor, at Jackson Elementary School, I am responsible for encouraging pre-service teachers to meaningfully embrace diversity and equipping them with the tools and knowledge to create inclusive learning environments for their future students. In the past, I have served as a teaching apprentice for EDUC 459 – Urban Schools in Urban Landscapes; the goals for this course included introducing candidates to the intersecting forces that shape education in the United States, exploring frameworks that prioritize issues that help candidates better understand urban spaces, and engaging candidates in critical reflection of challenges and successes in urban schools to prepare them for potential service in these landscapes.

Going forward, it is my goal to fuse my scholarly study with practical application to address the problem of a mismatched predominantly mono-racial teaching force with a more diverse student population. For the purposes of this Education leadership portfolio, this responsibility is shared among me, as the consultant and field instructor, school based administration, clinical educators, other university-based field instructors, and candidates enrolled at the University of Delaware, who volunteered for this study.

My professional commitment

This will contribute to my professional growth as it marks the first formal step in achieving my personal goals. Though I have a long way to go in this profession, I have dedicated my life to diversity, inclusion, and social justice. Learners of all backgrounds are preparing for careers in an increasingly global society and part of my responsibility in preparing P-12 students for life after graduation is exposing them to different ideas, life experiences, and perspectives – this should begin with the preparation of future teachers entrusted with developing constructive and contributing citizens. I embarked on this journey in education with the goal to be an agent of positive social change through education, and I've concluded that pre-service teacher training is one avenue of effecting wide-scale transformation.

Throughout my teacher practitioner and school leadership experiences, I have been left with the resounding thought that "there has got to be a better way," and I have made it my business to gain all the tools needed to make my passion a reality. Education is a fundamental pillar in the success of our nation, and I will effect positive change in the development of successful, constructive adults. Completing this Education leadership portfolio with the focus of preparing pre-service teachers to enter

urban classrooms from a more racially literate perspective will help me to be an effective leader in this nation's educational community, endeavoring to support pre-service teachers to guide under-served and under-privileged students to realize their potential and actualize their dreams.

My ultimate goal

In present literature, when researchers (Flanagan, & Schoffner, 2013; Jacobs, 2010) discuss 21st century schooling, it is often in terms of improving instruction utilizing technology and building students' college and career readiness skills; however, the cultural proficiency of future teachers must be added to the conversation (Zhu & Zeichner, 2013). In a society of increasing diversity, my ultimate goal of instructing at the university level is to better prepare pre-service teachers to educate all students, through a restructuring of teacher preparation programs. P-12 students must be guided through the process of navigating diverse social settings, constructing knowledge for themselves, and critically interacting with material (Delpit, 2006) – this begins with properly preparing pre-service teachers (Darling-Hammond, 2006b).

Chapter 3

IMPROVEMENT STRATEGIES

Rationale

The University of Delaware's Conceptual Framework for Professional Education Programs asserts that teacher candidates will embody the trait of a "commitment to equity" and encourages candidates to engage in "inquiry, reflection, learning and improvement of their practice" (University of Delaware, 2015, p.3). Especially important for candidates working in an urban school, exploring a commitment to equity also involves understanding the impact of racial dynamics in the effort to create equitable learning environments and the development of knowledge and skills necessary to "recognize, respond to, and redress [inequitable schooling] conditions" (Gorski & Swalwell, 2015, p. 1). Deficit views of urban students and classrooms are often based in racial and socio-economic stereotypes, and this can lead to an unconscious bias toward students, which could "attack [their] intellectual potential and motivation" (Michael, 2014, p. 1). Racially literate practices include the ability to recognize one's own racial identity, the racial identity of their students, and how racial dynamics affect the school setting (Michael, 2014; Stevenson, 2014; Twine, 2004).

The systematic opportunity to engage teacher candidates in meaningful learning experiences about race, that strategically prepare them for urban teaching, can be offered through inquiry group sessions (Michael, 2014). Collaborative construction of meaning through inquiry, draws on constructivist-based instructional approaches

(Garrison et al, 2010), which supports principles of effective professional development (Guskey & Yoon, 2009), and provides teacher candidates the opportunity to impact positive social change (Cochran-Smith & Lytle, 2009). The focus on the improvement of racially literate practices can support the positive impact of teacher candidates in their urban clinical practice environment, in that teacher candidates' racial literacy may better prepare them to navigate the school setting with students who are overwhelmingly impacted by race.

Educators who teach in schools that predominantly serve students of color, from low socio-economic backgrounds, and inner cities, require learning experiences that allow them to understand their own ethnic and racial identity, potential prejudices, and implicit biases, in order to more clearly view their students, their classroom interactions, and even students' families from different perspectives (Darling-Hammond, 2006; Ladson-Billings, 2001; Tatum, 2003). Teacher candidates who engage in critical inquiry (Cochran-Smith, 1997; Michael, 2014) and reflection (Howard, 2003), in their urban classrooms, may develop racial literacy (Stevenson, 2014; Twine, 2004) as a result of their involvement in race inquiry work. Acknowledging the importance of understanding race and its implications in classrooms (Howard, 2006; Michael, 2014) is seen as a foundational building block for teacher candidates who serve in urban schools (Buchanan, 2015). The purpose of this project was to explore whether students who participated in inquiry group pre-professional development (PPD) demonstrated any shift in practice that supported the building of racial literacy skills.

Guided experience in using the inquiry method helped teacher candidates to distinguish issues, explore various methods of examination and investigation, paired

with collaborative construction of meaning in inquiry group meetings and critical

reflection (Garrison et al., 2010). For this project, critical inquiry was

operationalized, heavily, from the work of Cochran-Smith and Lytle (2009) and

extended by Michael's (2014) focus, explicitly, on race.

This inquiry community is structured to foster deep intellectual discourse about

critical issues [around race] and thus [becomes a space] where the uncertainties and

questions intrinsic to [understanding race] can be seen (not hidden) and can function

as grist for new insights and new ways to theorize [the role of race in schools].

(Cochran-Smith, 2009, p.37)

Critical race inquiry (Cochran-Smith, 2009; Michael, 2014) serves as the

vehicle to engage pre-service teachers in conversations about how to address implicit

assumptions and biases, promote positive racial identity, and create classroom spaces

that acknowledge the impact of race. Each meeting allowed teacher candidates the

opportunity to share their work, engage in productive conversations about race, and

work collaboratively to construct meaning about race in the urban school environment.

This project is necessary, as the findings examined the usefulness of critical race

inquiry intervention to develop recommendations for the Elementary Teacher

Education clinical experience structure, at the University of Delaware. Inquiry group

participation was offered as pre-professional development to encourage teacher

candidates to develop the racial literacy skills of inquiry, recognition, and reflection.

Theory of Action

The figure below illustrates the theory of action that evolved during this study.

Recognizing the limited scope of thorough exploration, the focus for this ELP is the

development of racial literacy skills, in pre-service teacher candidates, at the

University of Delaware. However, these skills are being highlighted under the premise that equity literacy in education sets the context for the importance of building racial literacy skills. The decision to focus on the development of racial literacy skills, rather than equity literacy skills, was deliberate. Inequitable practices, often, stem from inequities that are rooted in racism and racial discrimination. In order to prevent superficial understandings, teacher candidates must engage in honest dialogue that explores depths below the tip of the proverbial iceberg. Starting inquiry with a focus on equity may not get a person to a better understanding of race, but starting with a focus on race will help teacher candidates to better understand equity. This is an important note because as teacher candidates began to engage in the building of, or reinforcing of racial literacy skills, the theme of equity was ever-present. Within the urban clinical practice site, it was essential to provide structured guidance for teacher candidates to improve limited racial literacy skills.

Equity Literacy: Sets the context for the importance of building racial literacy (R.L.) skills.
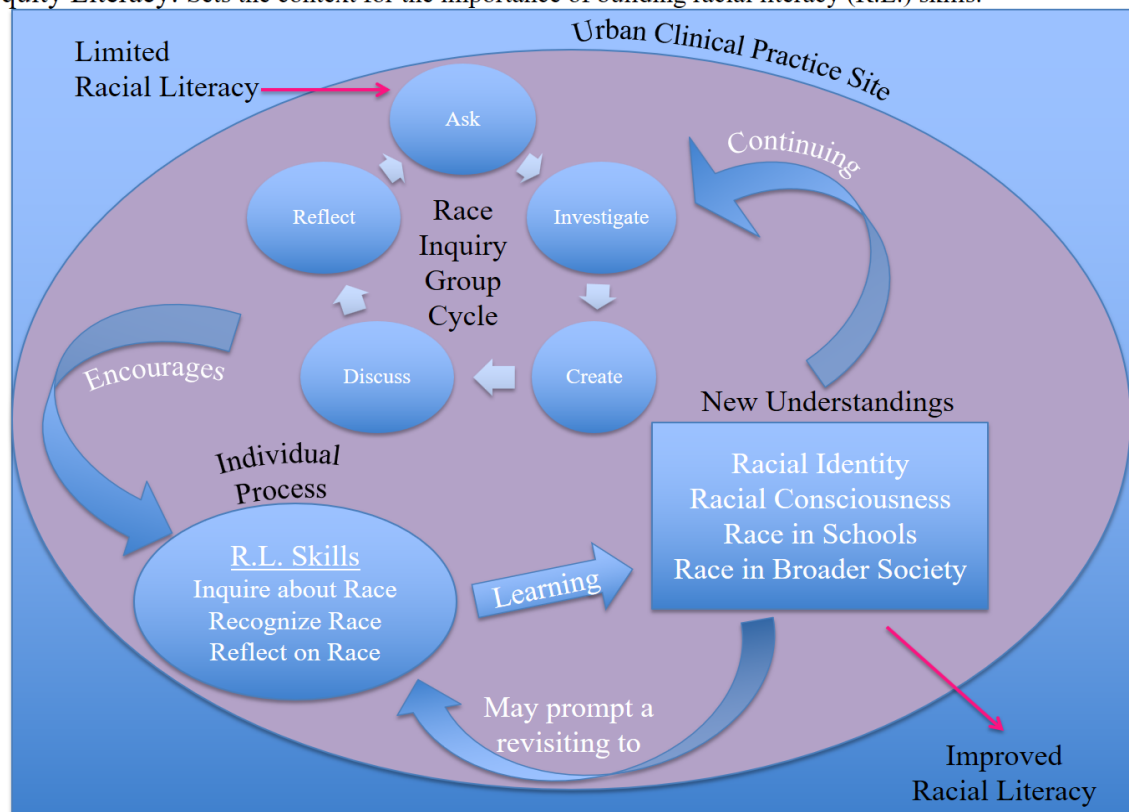
Attention to race-based inequities and more equitable practices in education : Equity Literacy

Figure 1   . Theory of Action.

Race Inquiry Group Cycle

This began with participation in the race inquiry group which led students through the cycle to ask, investigate, create, discuss, and reflect on an issue involving race (Bruce & Bishop, 2002). The race inquiry groups served as the pre-professional development (PPD) and were implemented as a series of inquiry group sessions, led by an inquiry facilitator. After time for observation and involvement in the placement site, teacher candidates were encouraged to distinguish an area of investigation under three central themes, generated from a school-based stakeholder brainstorming

session: 1) classroom management through de-escalation tactics and trauma-informed care; 2) building a learning community and getting to know students authentically; and 3) positive identity development – individual reflection on implicit bias, assumptions, and fears about urban areas.

Teacher candidates were then guided to focus on issues related to race and equity matters in their urban school placement and ask a question, achieving the first step of the inquiry cycle. The second step of the cycle moved teacher candidates forward to investigate their question through data collection. This required teacher candidates to create customized ways of documenting their investigation. During this period, teacher candidates brought this information back to the inquiry group meetings to discuss their data and reflect on what they were noticing, and/or their findings. Sometimes, this required teacher candidates to develop deeper questions regarding their focus for inquiry, and go back to a different step of the inquiry cycle.

<center>Individual Process</center>

The inquiry group cycle encouraged teacher candidates to engage in individual processes that developed racial literacy skills, and engagement in the site helped teacher candidates to practice these skills. The racial literacy skills that were focused on within this project were: inquiring about race (Michael, 2014), recognizing race (Stevenson, 2014), and reflecting on race (Howard, 2003).

Inquiring about Race: Inquiring about race is a racial literacy skill that allows teacher candidates to begin grappling with the understanding that they have to begin questioning the status quo regarding the silence around race, in schools (Michael, 2014), that have very real implications for minoritized students. In addition to realizing that racism has subconsciously infiltrated the thoughts and opinions of many

Americans, a teacher candidate must also begin to explore how race has impacted the lives of people in urban areas. Often, the majority of urban residents are characterized as economically and educationally disadvantaged people, unemployed, or underemployed, struggling to support families. This is the unfortunate truth for many inhabitants in the inner city, but teacher candidates must do more than recognize a person's situation. True engagement comes from working to understand how urban cities were developed, and the economic, historical, judicial, and political forces that created the circumstances in which their students and families must survive. The recognition of power structures at play can help to begin the conversation of how racism has a serious impact on 21st century education in urban schools, and continuous inquiry and questioning can expand the perspectives of teacher candidates.

Recognizing Race: So often for people who are members of the dominant White racial group, it is easy to ignore racism as an obstacle of the past that has been overcome. Participation in inquiry can guide teacher candidates through the mental process of introspection where they develop the skill of recognizing the role of race at play, in their lives, their upbringing, their environment, their current and past school experiences, and their worldview. Though this process is not linear and candidates will find themselves at different stages of race consciousness, the racial literacy skill of recognition is a necessary step in helping teacher candidates productively navigate environments that present racial dynamics that require attention (Horsford, 2014; Stevenson, 2016). Teacher candidates may begin to consider how their background, and the United States' racialized history, influence their beliefs about urban areas, urban schools, and urban students. This experience can also help with recognizing their racial lens, which might include their unconscious biases and assumptions.

Critical Reflection: Critical reflection is a main component of a teacher candidate's racial awakening process and an essential racial literacy skill. Each person travels the journey to racial literacy differently, and again, this is not a linear process; however without the capacity to engage in critical thought processes that take what a candidate is questioning and recognizing, regarding race, to develop new understandings, they will not be able to move through the potential phases of awareness, acknowledgement, acceptance, and action – this type of personal development takes time and requires deep reflection on the part of the individual seeking change. Preservice teachers cannot be forced into racial competence, but the seed can be planted to provoke the thought to examine their own beliefs, ideas, and implicit biases. This personal reflection can be similar to, and different from, the reflection that may take place during the inquiry group cycle. The reflection in the group cycle is a public sharing of a teacher candidate's personal reflection, generally regarding their inquiry focus, and allows room for feedback from peers and the facilitator. Personal critical reflection, however, may not always be shared, but this does not mean that teacher candidates are not making sense of their inquiries and recognitions.

New Understandings

Upon experiencing the inquiry group sessions, it was expected that teacher candidates would be encouraged to engage in individual mental processes to practice the racial literacy skills to inquire, recognize, and reflect on race and race dynamics. This led to learning that created new understandings for candidates that included: racial identity, racial consciousness, race in school, racial interactions, and race in

broader society. Each of the new understandings are described below, and examples from the data are presented in Chapter 4.

Racial Identity: This category explains moments when participants are discussing experiences when they were forced to explore their own personal racial identity, and/or situations where they were guided to understand their students' racial identities. Racial identity is operationalized as one's ascribed membership in a racial group that impacts their world perspective, choices in life, search for self, and potentially, the way other's may make judgments about them.

Racial Consciousness: This category explains moments when participants are discussing experiences where they articulate being aware that race was factor in a situation. For some participants, race was a peripheral element of their education and life experiences. Developing consciousness around race helps teacher candidates better engage in race inquiry group meetings.

Race in Schools: This category explains moments when participants are specifically discussing the role of race in school buildings, classrooms, teacher decision-making and thought processes, in curriculum and instructional resources, in conversations between students, and/or interactions between clinical educators and students, teacher candidates and students.

Race in Broader Society: This category captures moments when participants articulate taking their learning about race and recognizing its role or influence in situations outside of their placement school. Often, for participants, these experiences included elements that incorporate the role of race in social inequities.

The new understandings did not serve as an endpoint and may have prompted teacher candidates to revisit the practice of using racial literacy skills to continue their

learning, or begin a new learning cycle through race inquiry. This non-linear process of learning through inquiry could improve teacher candidates' racial literacy skills and lead to further attention to race-based inequities and more equitable practices in education.

Research Questions

Two research questions guided this study;

1. How did the race inquiry group function as a space for teacher candidates to talk about and learn from racial encounters and race dynamics as they completed an urban student teaching placement, serving students of color?

2. What did teacher candidates learn as a result of participating in a race inquiry group within an urban student teaching placement, serving students of color?

Design and Methods

Sample

The participants were nine teacher candidates from the University of Delaware's Elementary Teacher Education program, placed at Jackson Elementary School, for their clinical practice experience. Eight teacher candidates identified as White women, one teacher candidate identified as an African-American woman; with ages ranging between 19-22 years. The teacher candidate participants were recruited as a convenience sample because of their placement at an urban school, with a high population of students of color, from low-income backgrounds. Table 5 provides background information on the teacher candidate participants, followed by a brief profile for each candidate.

Table 5   Participant Background Information

Participant	Gender	Self-Identified Race and/or Ethnicity	Certification Seeking	Student Teaching Level	Grade Level	Clinical Educator Race	Clinical Educator Gender
Astha	Female	African-American	K-6/Special Education	STI	Third Grade	1. White 2. White	1. Female 2. Female
Belinda	Female	White/Italian and Polish	K-6/Middle Social Studies	STII	Third Grade	1. White 2. White	1. Female 2. Female
Charisma	Female	White	K-6/Middle School English	STII	Third Grade	1. Black 2. White	1. Female 2. Female
Giselle	Female	White	K-6/Special Education	STI	Fourth Grade	1. Black 2. Black	1. Female 2. Female
Jannette	Female	White/Jewish	K-6/Middle School English	STII	Fifth Grade	1. Black 2. White	1. Female 2. Female
Malehna	Female	White/Jewish	K-6/Special Education	STI	Fourth Grade	1. Black 2. Black	1. Female 2. Female
Marisol	Female	White	K-6/Special Education	STI	Third Grade	1. White 2. White	1. Female 2. Female
Rebecca	Female	White/Jewish	K-6/Middle School English	STII	Third Grade	1. Black 2. White	1. Female 2. Female
Sethu	Female	White/Irish	K-6/Middle School English	STII	Third Grade	1. White 2. White	1. Female 2. Female

Participant Profiles

ASTHA

Astha identifies as an African-American woman who grew up in a predominantly White neighborhood. Coming from a middle-class background, Astha reported that, growing up, she had mostly White female friends, because of academic tracking. Astha is currently in the first phase of the student teaching internship experience, and she is pursuing dual certification in Elementary Education and Special Education. In her inner-city school placement, she had two White clinical educators

(CE) to learn under. Astha holds a leadership role in a historically Black sorority and exudes self-confidence as a minority in the inquiry group.

BELINDA

Belinda is a White woman, with Polish and Italian ethnic roots. Belinda had limited experiences with people of color, until she reached college. Though she was raised in an upper-middle class neighborhood, Belinda considered her family's income to be closer to middle-class, with neither of her parents holding a Bachelor's degree. Belinda is an Elementary Education and History/Social Studies dual major. At the completion of this study, Belinda completed her full undergraduate experience, and she was looking for full-time teaching employment. She had two White clinical educators during her placement, and outside of teaching, Belinda also coached sports.

CHARISMA

Charisma is a White woman, in her second semester of student teaching. She is fairly private about her family background and doesn't often reference her experiences growing up, but this does not seem purposeful. She seems more excited about being a participant in race inquiry groups and takes an active role in her learning. Charisma mainly focuses on sharing experiences and observations from her placement classroom and using the inquiry group sessions to gain feedback from peers, sharing her own thinking, and developing new understandings. Charisma graduated at the conclusion of the race inquiry experience and was on the job market, looking for full-time teaching employment. Charisma was seeking certification in Elementary Education, with a specialization in Social Studies.

GISELLE

Giselle is in her first semester of the year-long student teaching internship experience. She self identifies as White, and describes her K-12 schools as being "mostly White." She reports that there were a few African-American students in her schools, and that everyone was "friends with each other," even though in hindsight, she realizes that they were separated from each other, in classes. Giselle was generally quiet in the inquiry groups, and usually spoke toward the conclusion of meetings, or with some prompting. Giselle verbally expressed her recognition of being the minority in her classroom. Race was not a topic that she had much experience with discussing. She had two African-American clinical educators for her placement.

JANNETTE

Jannette is a White student teacher, from New England, graduating at the conclusion of the semester and hoping to gain employment near her hometown. Jannette expressed an initial interest in understanding, discussing, and exploring racial elements in school settings. Jannette was a regular contributor to inquiry group discussions and engaged in her own prior research, which helped to build her background knowledge. She was quick to offer practical suggestions to her peers and share resources with them, such as articles, or books, that would deepen their engagement with race. Jannette takes pride in her Jewish identity and used her heritage as a way to build relationships with students. Jannette had an African-American and a White clinical educator. Jannete was pursuing certification in Elementary Education and English.

MALEHNA

Malehna is a student teacher in her first stretch of the two-semester clinical experience program. She identifies as White and described the school's predominant

student of color population as being new to her. With two Black clinical educators and a majority of students of color, Malehna was a minority in her learning environment. She was not overly talkative during inquiry group sessions, but she when did speak, she shared experiences and observations from her classroom and tried to make sense of them, in relation to what her peers were contributing to the conversation.

MARISOL

Marisol is a White student teacher in the first half of her student teaching experience. Growing up, she explains that though her community was fairly diverse, in her Advanced Placement track, in high school, she rarely "intermingled" with people who were non-White. Marisol describers her upbringing as coming from "a really good home," and "a really good family." Marisol had one White clinical educator. At the start of the placement, Marisol was concerned with being able to connect with her students, considering the differing backgrounds that they came from. Marisol was majoring in Elementary Education and Special Education.

REBECCA

Rebecca identifies as Jewish, and she comes from a family with experience in social justice action. She is not a stranger to the ideology of embracing others, stating that she "actively taught" that everyone is equal. Bringing this mindset to the inquiry groups, Rebecca was a vocal participant, willing to challenge herself and be vulnerable with her biases, shortcomings, and desires for growth. Even with some background knowledge in conversations around race and poverty, Rebecca admits that this experience was the first time where she was the minority, and that helped her to wonder about the perspectives of people of color. Rebecca had one African-American clinical educator, and as a graduating senior, she looked forward to serving in a non-

profit community service organization, in urban schools, upon graduation. Elementary Education and English were Rebecca's academic majors.

SETHU

Sethu is a proud Irish woman who will begin her graduate studies, immediately following graduation, at the conclusion of the semester. Sethu attended predominantly White schools, and completed classes in the Advanced Placement track, which further segregated her from students of non-White backgrounds. Sethu shares that she comes from a family that she considers mildly racist, but she does not think this has affected her deeply. Sethu is pursuing Elementary Education, with a specialization in English. In this placement, she has two White clinical educators.

Data Collection Procedures

Data were gathered from a variety of sources. Teacher candidates participated in PPD, through inquiry group sessions, over the course of 10 weeks, meeting five times. A full Professional Development Plan can be viewed in Appendix D.

Teacher candidates also participated in on-going student teaching coursework, in EDUC400, that may have supplemented their understandings of critical issues regarding race in urban classrooms. I had access to their online discussion post responses that were completed as requirements of the teacher candidate associated coursework. Inquiry group sessions with teacher candidates were recorded and transcribed. Informal exchanges between inquiry group members and the inquiry group facilitator, such as personal exchanges, email correspondence, or written and verbal feedback during the inquiry process was included as data. Inquiry group members were encouraged to use an Inquiry Notebook as they progressed through the

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inquiry cycle – this notebook could serve as a place to compile all of their individual data collection in a central location, in addition to its potential utility as a place to track their thoughts, analyses, and discoveries, over time. Data was also collected through the transcriptions of teacher candidate exit interviews. Interviews were conducted after the last inquiry group session.

      The data available for review included transcribed inquiry group sessions, semi-structured exit interviews, and document analysis. Documents reviewed included teacher candidate reflections, inquiry notebooks, written participant-facilitator communication, and online discussion post responses that were completed as requirements of the teacher candidate associated coursework. Data was collected following the timeline below, in Table 6

Table 6   Intervention Timeline

Date	Event	Topic	Next Steps
February 6th	Teacher Candidate Orientation	Teacher Candidate Equity Orientation, Recruitment, Informed Consent, Introduction to Project,	Take observations based on three areas for inquiry
February 23rd	1st Inquiry Group Session	Introduction to Inquiry Cycle, Review of Inquiry Notebook, Teacher Candidate Observations Sharing, Discuss Developing Inquiry Questions	Choose a focus for inquiry Communicate with Inquiry Facilitator Narrow down an inquiry question
March 14th	2nd Inquiry Group Session	Discuss Data Collection, Teacher Candidate General Sharing	Collect data Track observations and reflections
April 12th	3rd Inquiry Group Session	Discuss Data Analysis Teacher Candidate General Sharing	Collect data Reflect on data collect Develop conclusions
May 2nd	4th Inquiry Group Session	Discuss Data Analysis and Conclusions Teacher Candidate General Sharing	Reflect on experience in preparation for exit interviews Bring Inquiry Notebook
May 3rd – 9th	Individual Exit Interviews	Followed semi-structured interview protocol	

Instruments

Semi-Structured Interview Protocol Development

The semi-structured interview served as an exit interview where each

participant had the opportunity to reflect on their participation throughout the inquiry

groups and share their experience, individually. The majority of data collection took place in a group setting, and though all participants were encouraged to share, the limitations of timed group sessions may have impeded on participant contribution. The inquiry facilitator administered this protocol (*Appendix A-b*), within two weeks after the conclusion of the inquiry group intervention term. Teacher candidates and the inquiry facilitator met privately, and the interview was recorded, transcribed, and coded.

The semi-structured interview was based generally around the race inquiry protocol of Ali Michael (2014). Michael (2014) conducted race inquiry groups with in-service teachers for one year, in several school districts, and her work served as a primary influence for this ELP. Michael's (2014) original questions were adapted to match the accessibility and expectations for pre-service teacher participants. Additional questions were added to meaningfully engage participants in their educational preparedness for doing race inquiry work, their individual process and experience throughout the inquiry group term, and how their participation impacted their thoughts about race in schools, currently and moving forward. Participants were also asked to explicitly reference the inquiry facilitator's role in the inquiry group process. Teacher candidate responses to that specific question served to inform future inquiry group replication and implementation. Through semi-structured exit interviews, teacher candidates were provided the opportunity to share their personal stories to add voice to the picture being created around their involvement in race inquiry work. The table below shows the relationship between the interview protocol and research questions.

Table 7   Research Questions in Relation to Interview Questio

Research Questions in Relation to Interview Questions

Research Question	Interview Question
How did the RIG function as a space for processing racial encounters and race dynamics during the completion of an urban student teaching placement, serving students of color?	Q2, Q3, Q5, Q6, Q7, Q8
What did teacher candidates learn a result of participating in a race inquiry group within an urban student teaching placement serving students of color?	Q1, Q2, Q3, Q4, Q6, Q8

Data Analysis Methods

The data gathered in this project was analyzed as appropriate for the type of data collected and based on the research questions. I developed case studies and conducted a cross case and within case analysis by applying an open coding process and using a constant comparison approach. Dedoose online analysis program was used to support the coding process. In qualitative work, data collection and data analysis, do not typically follow a linear process because constant comparison and revisions of coding scheme, for this study, led to the development of concepts throughout the analysis process (Lichtman, 2010). Below, I have included the research question, in addition to describing analysis methods used to answer that question.

> RQ 1: How did the Race Inquiry Group function as a space for teacher candidates to talk about and learn from racial encounters and race dynamics as they completed an urban student teaching placement, serving students of color?

The coding of raw data was conducted through a series of data review. A coding unit was decided to be a meaningful cluster of words that expressed an idea. Themes were developed by noting patterns in ideas expressed from participants in the transcripts. As themes developed, I made notes of them within the data and on a separate sheet of paper. After a few iterations, I began to look for ways to group the codes that developed from the data – this process is depicted in Table 8.

Table 8   Code Mapping: Three Iterations of Analysis

Code Mapping: Three Iterations of Analysis (to be read from the bottom up)

CODE MAPPING FOR INQUIRY GROUPS (Research Questions 1 and 2)		
RQ1: Space to Process Racial Encounters and Racial Dynamics		RQ2: Learning Outcomes as a Result of Race Inquiry Group Participation
(THIRD ITERATION: APPLICATION TO DATA SET)		
Race Matters: Critical Inquiry in Teacher Preparation for Urban Teaching Service		
(SECOND ITERATION: PATTERN VARIABLES)		
Inquiring about Race	Recognizing Race	Critical Reflection on Race
1A. Asking Questions	1C. Building Relationships	2A. Racial Literacy
1A. Reading About Race	1C. Climate	2A. TC Racial Dissonance
		2A. TC Verbalizing
1B. Data Collection	1D. Race and Curriculum	Complexities of Race
1B. Data Analysis	1D. Pupils Initiating Race Talk	2B. Equity Literacy
(FIRST ITERATION: INITIAL AXIAL CODES/SURFACE CONTENT ANALYSIS)		
1A. Discussing race	1C. Building relationships	2A. Understanding race
1A. Ideas about inquiry	1C. Classroom management	2A. Racial conflict –
1A. Home life and school	1C. Teacher student	inaction and addressing
1A. Awareness	communication	racial conflict
	1C. Behavior expectations	2A. Importance of race
1B. Data collection	1C. Classroom respect	2A. Institutional racism
1B. Data analysis	1C. Aggression	2A. White privilege

1B. Commenting about inquiry groups	1C. Teaching style mismatch	2A. Personal racial identity
	1D. Race and curriculum	2A. Productive race conversations
	1D. Low academic expectations	2A. Reflecting on race
	1D. Classroom academic activities	2A. Engagement with race
	1D. Race generalizations	2A. Intra-group discrimination (Internalized racism)
	1D. Productive conversations about race	
		2A. Ill-preparedness
	1D. Black vernacular	2B. Social Justice
	1D. Broaching racial topics	2B. Implicit bias
		2B. Verbalizing confidence
		2B. Verbalizing discomfort
		2B. Long-term effects
		2B. Discussing class
DATA	DATA	DATA	DATA

In Table 8, the process begins with the exploration of data to uncover initial

axial codes that categorize surface content. In the second iteration, the coded data is

further analyzed to develop deeper patterns. It became apparent that the groups being

formulated were aligned with my practical outcomes. The practical outcomes of this

study were for teacher candidates to inquire about race, recognize race, and critically

reflect on race, during their placement at the research site and throughout the

intervention term. In the third iteration, the overall concept that race matters created a

big picture view of an overarching understanding developed by candidates, through

participation in critical inquiry during their urban teaching service, as part of their

teacher preparation. Finally, all of the codes were connected to the aligned research

questions of the study, organized by the numbers one or two, i.e. 1A, 1B, 2A, 2B.

Once I could not develop new codes from the data, I went back into the data to

create frequency charts (*see Table 9 and Table 10*), specific to individual participants.

This frequency chart helped to understand how often, and in what ways, participants

were contributing during inquiry sessions. It also helped to document the patterns that individual participants created throughout the term. The coding frequency charts, additionally, added to the data on how/if participants' contributions and participation changed over time. The frequency charts created documents that supported the development of participant individual case narratives. Finally, a coding scheme chart was developing linking research, to codes, with definitions, and a single example in Table 11.

Table 9 **Inquiry Session Coding Frequency**

	Inquiring About Race				Recognizing Race					Critical Reflection on Race		
	Asking Questions	Reading about Race	Data Collection	Data Analysis	Building Relationships	Climate	Race and Curriculum	Pupils Initiating Race Talk	Race Generalizations	Racial Literacy	TC Racial Dissonance	TC Verbalizing Complexities of Race
Astha	4	1	4	2	7	3		3	1	5	4	2
Belinda	2	1	2	1	8	8	1	2	1	6	4	2
Charisma	8	1	3	3	16	15	4	10		12	5	5
Giselle	2	1	3	3	7	3			2	9		
Jannette	7	1	2	1	13	10	4	5			3	1
Malehna	1			1	4	8	3			3	1	1
Marisol	5			2	9	9				1	1	
Rebecca	6			1	13	18	5	3		9	6	3
Sethu	5			1	3	1	3	1	1	4	1	3
					Contextualized Examples							
Astha					BEV	H			H		H	
Belinda	H				TS4	H4 A	Bev		H	H		
Charisma					BEV TS4 H L	H3 A	Bev H				TS	
Giselle					TS2	H3						
Jannette					BEV TS H	A		H	H			
Malehna					BEV2 TS5	H4 A5						
Marisol					TS5 H	TS2 H2						
Rebecca					TS3	L9 A	L H			H		
Sethu					TS							

H – Home life and School   BEV – Black English Vernacular   TS – Teacher Style Mismatch   A – Aggression L – Long-term Effects

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Table 10   **Exit Interview Coding Frequency**

	Inquiring About Race				Recognizing Race				Critical Reflection on Race		
	Personal Racial Identity	Reading (Learning) about Race	Ill-Preparedness	Personal Inquiry Process	Awareness	Productive Race Conversations	Race and Curriculum	Inquiry Groups	Racial Literacy	Equity Literacy	Engagement with Race
Astha	4	1	3	3	5	6	4	4	6	3	2
Belinda	17	3	13	1	20	7	8	6	10	10	4
Charisma	5	2	8	4	2	8	10	3	16	5	12
Giselle	5	6	12	2	10	3	6	5	8	0	6
Jannette	3	5	4	1	11	4	7	8	5	4	7
Malehna	3	0	8	2	6	5	8	5	11	3	4
Marisol	4	0	9	2	5	10	6	4	9	1	3
Rebecca	6	0	8	2	17	18	8	4	19	12	10
Sethu		1	2	2	9	10	6	2	9	15	4
					Contextualized Examples						
Astha							TSC CM			SES	
Belinda			H SES	SES H			SES			SES	
Charisma						Beh	Beh		H		
Giselle						H	TSC CR CM A2				
Jannette							SES				
Malehna	BEV			A			CAA BEV SES A2				
Marisol					TSC						
Rebecca		H		SES3		H CM	H2 TSM		SES	SES	SES
Sethu	SES						H2 Beh2 SES		SES	SES2	

H – Home life and School   BEV – Black English Vernacular   TS – Teacher Style Mismatch   A – Aggression SES – Socio-economic Status
CM – Classroom Management Beh – Behavior Expectations TSC – Teacher Student Communication CAA – Classroom Academic Activities

Table 11   Coding Dictionary

Inquiring About Race

Literature	Code	Definition	Data Example
Cochran-Smith, 1997; Michael, 2014	Inquiring about Race	*Teacher candidates engaging in discussion that verbalizes their questions about race, racial interactions, or witnessing encounters where they think that race is a factor.*	I feel like after this whole experience, maybe I think about race more in a sense of, "I wonder why this is happening, if it has to do with race." Do you think that they like, have you noticed that they're like mistrusting or don't like white people from that time period or in that civil rights movement period or like now as well?
	Asking questions	TCs are specifically asking questions that revolve around race.	She's white. So I don't know if that has anything to do with it, but it concerns me because I don't want to be that way. It's the same thing, too, the same discussion when a black student versus ... An African American student versus an African student, how they interact, even though they're the same color. It's the insult, you're from Africa. It's not an insult, but why do they think that?
	Data collection	TCs are asking questions about how to collect data to answer the question they wish to explore throughout the semester. Or, TCs are discussing their individual data collection process and sharing with the group to gain feedback from peers and facilitator.	What are the racial dynamics in establishing direct classroom teacher-student communication? How would I go about researching or observing that?

Table 11 (cont'd)

Coding Dictionary

	Literature	Code	Definition	Sub-topics	Data Example
Recognizing Race	Buchanan, 2015; Darling-Hammond, 2006; Gorski & Swalwell, 2012; Marx, 2013; Michael, 2014; Stevenson, 2014; Twine, 2004;	Recognizing Race	The codes below capture different ways that TCs discuss their recognition of race, during inquiry groups.		I know she made the remark to me that she thinks they don't listen to her as well because she's white and the other clinical educator is black and she thinks that's why they don't listen to her. I have other opinions of why they don't listen to her.
		Building relationships	TCs discussed the ways they experienced, or observed, race playing a role in relationships, within the classroom.	Teacher student communication	And the biggest thing that I realized, and not only this is like a race issue, as much as it is all children, is that relationships are everything. And I've noticed that I don't necessarily know if my classroom management has gotten, has changed as much this time, as more of my relationships have developed, the more it all works out. And how taking time to go and ask them how their day is every day, and being there to greet them in the morning, ask that.
		Climate	This code encompasses all the elements that influence classroom climate and the learning environment.	Classroom management	Something I notice between my two clinical educators, one of my clinical educators has like classroom management goals [Black], she's amazing. My other teacher [White}, instructionally she's really good but classroom management she has some issues.
				Classroom academic activities	Even when I'm teaching the math, I'm like, this is boring. Her classroom is just boring, so they don't like coming because they don't like her. And I think that in terms of equity, I don't know how to describe it. The curriculum, why can't they do fun things? Why can't they do fun things and engage with learning? And why is it like this, this, this, this?
				Classroom respect	So the thing is in my classroom is my clinical educator will scream at them all the time. She'll start the morning off like that she'll end the day like that. She'll send kids out of the classroom all the time. One thing she told me once is that she feels like she has to because that's the only way they'll listen because that's what they get at home. But it concerns me that that's the way she thinks about it because I

			feel like if you build the relationships and you get to know the students, like what they're going through you won't have to scream at them. They'll have respect for you, you'll have respect for them. I don't understand why she thinks that's the way it has to be.
		Behavior expectations	so that thing that I'd like to investigate further is how to build relationships with kids and make lasting relationships with kids. And seize opportunities, anyway that I can to build and strengthen those relationships in order to maintain that behavioral standard that I want.
Race and curriculum	These codes capture the ways that TCs explicitly discussed the intersection, presence, or lack of presence in the curriculum and classroom learning experiences.	Classroom academic activities	But I asked, too, I was like, "Can I do a number talks with that," and she was like, "I wish, but I got yelled at when I tried." She was like, "You have to follow word for word exactly what this textbook is asking," but it's so boring…sometimes I wonder if almost that is race-related. I feel like the quality of instruction, I don't
		Low academic expectations	And the idea is that it's just love writing. Don't work on it, just love to write. And they're based around ... Yeah. They're based around urban areas. The intent is to get kids who are not good writers to enjoy writing. But, then I was reading about these two African American teachers who were discussing how racist this practice was because they were saying first of all, our kids don't need you to convince them that they like writing. If you see anything that you write on their own, you'll see that they know how to write, they know how to put a pen on a piece of paper. But it's racist because it's implying that they are not ready for difficult content, they're not ready to perfect their writing, they just need to learn how to write.
Pupils initiating race talk	These codes capture the ways that TCs observed their students initiating and discussing issues of race.	Intra-group discrimination Broaching racial topics	I had never like witnessed that before because usually people like I would think within the same race like would ... I don't know. I didn't realize there were different skin tones within the same race. But other students would be like, I know "I know you're light skinned; its fine" and I'm like ... I would never come up, I would never spark conversation about it, but it was just like "Okay."

Table 11 (cont'd)

Coding Dictionary

Literature	Code	Definition	Sub-topics	Data Example
Howard, 2006; Gorski & Swalwell, 2012; Marx, 2013; Stevenson, 2014; Twine, 2004	Racial literacy	TCs were thinking more deeply about what they had observed, witnessed, or experienced and were bringing it to the group to make sense of the new, or renewed, information, regarding race. These codes also capture moments where TCs are using a racial lens to view a situation, explore information, or comment on an occurrence.	Lack of skill to recast	I heard something yesterday and I heard it again today, it was between two black students and the one told the other student, he was like "You look like you're from Africa." And I wanted to address it but I was like "That's not an insult but you said it as an insult." I said "Let's treat each other with respect." That's all I said in the moment because I was like "I don't know." I didn't want to be like "That's not a nice thing to say." Because that wouldn't be true either. And then this morning they were like "Stop it, but you're Puerto Rican looking so."
			Attempts to recast	I really liked the one Elizabeth shared at our last inquiry group where she was just like, "Have them talk about their feelings, like what does that word mean to them. Where is that coming from?" Then so I feel more comfortable ... Now I have something to say, because before it'd be like, "That's not nice." That doesn't do anything and it sounds bad.
			Attempts to resolve	I think just keeping my composure was a big piece of it, especially with the one student. If I reacted he would have known that using that word would have got a reaction out of it every time. Then it would have become more frequent, I felt like. So just keeping my composure and either trying to anticipate the situation or try to figure out what's
	Teacher candidates'	TCs discusses experiences where what they observe, hear, or experience contradicts		I had never like witnessed that before because usually people like I would think within the same race like would ... I don't know. I didn't realize

Critical Reflection on Race

racial dissonance	what they know, thought they knew, or heard about race, or people within a racial group.	there were different skin tones within the same race. Yeah, it's like being white is not an issue until you do something they don't like.
TCs verbalizing complexities of race	TC verbalize the various and complex ways that race can manifest in classroom conversations, classroom activities and curriculum, outside social interactions, and society, as a whole.	And then today, not today it was yesterday, the kids were on computer free time and I saw some of the girls were on a site where they were doing makeup and hair and I noticed all of their characters were white. And there was a bar for skin color too and I didn't comment on it with them but they were changing everything else, eye color, hair color. And I thought that was interesting. Because I'm white so it makes me sad that some young girls feel that way. Especially this young and it's kind of upsetting to me.
Equity literacy		But it's like a system, they're stuck in a system. And I guess that was something I wasn't really aware before. But then me working with some of these kids, especially those kids that are, they need more, they need to be stimulated more, and they're not getting it more. Because they don't have the opportunity to get it. And I know I was talking to one of my students and he was saying how his mom wants to choice school him somewhere else, because he would get a better education and get to do more. And I looked up the school after the fact, and it was like an AFBO. And you know, schools like AFBO, they get to do those things. And I don't think it's fair that a school like this doesn't. And I think that in terms of equity, I don't know how to describe it. The curriculum, why can't they do fun things? Why can't they do fun things and engage with learning? And why is it like this, this, this, this?

RQ 2: What did teacher candidates learn as a result of participating in a race inquiry group within an urban student teaching placement serving students of color?

Data was reviewed to distinguish how teacher candidates applied the racial literacy skills of inquiring, recognizing and reflecting on race. These led to groups of new understandings that were shared across participant experiences: racial identity, racial consciousness, race in schools, and race in broader society. Each of the categories was described within the explanation of the study's Theory of Action (*Figure 1*); examples from data are provided in Chapter 4. Another focus for analysis of the RQ2 was to distinguish any shift in thinking, words, or actions demonstrated or reported by teacher candidates, throughout the inquiry cycle process.

Chapter 4

IMPROVEMENT STRATEGIES RESULTS

The interactions I had with teacher candidates throughout their clinical practice semester led to the impact and outcomes of the critical race inquiry group project. The unique opportunity I was afforded to develop, implement, and analyze this improvement initiative provides a look into an often overlooked facet of teacher preparation programs that require attention. When teacher candidates are practicing in urban school settings that serve students and families who fall victim to historical social and educational inequities, an understanding of the context and role of race is essential.

This chapter introduces case studies of selected teacher candidates to the reader. In Chapter 3, the reader was briefly introduced to each of the participants. I purposefully selected five of the nine teacher candidate participants because they best illustrated various ways, and range of levels, that different novice teachers engaged in inquiry and how they constructed meaning from the experience. I chose case studies to present research findings because they allow for full and detailed descriptions of participant experiences, including their new understandings. Each case study is organized to highlight the teacher candidates' experience throughout the semester. Information is provided on each participant's background and their new understandings about race that were influenced by their engagement in the inquiry process. I end each case study with a summary of the teacher candidate's individual takeaways.

After the presentation of individual case studies, a cross case analysis is included. The cross case analysis highlights connections and distinctions between the teacher candidate participant experiences, in relation to the new understandings of the study and their individual inquiry process, with consideration of racial literacy skills. Further, I

included a reflection on the inquiry group experiences, from my perspective, as the Inquiry Facilitator.

<center>**Individual Case Studies**</center>

<center>**ASTHA**</center>

Background on Candidate

Astha identifies as an African-American woman, who grew up in a predominantly White neighborhood. In reflecting on her Implicit Bias Test results, she was surprised that it reported her to have an "*automatic preference for white people over black people*," as she identifies completely as African-American. Coming from a self-reported middle-class background, Astha reported that she had a friend group that consisted, mostly, of White girls, as a result of being tracked in higher academic classes where Black students were underrepresented. When she entered college, she explains how quickly "*opposite*" her social network became when she found a group of other African-American women to associate with. Describing this as "*nice,*" Astha is also an active member of a historically Black sorority, and discovered her "*wokeness*" as an African-American student, on campus. Being "woke" is a commonly accepted, colloquial term for social consciousness, generally in regards to current race-related issues. However, she was back in familiar territory, as the only African- American participant, in the race inquiry group.

The learning environments that her clinical educators (CE's) allowed her to experience were very different. One CE managed a calm, structured classroom, and rarely raised her voice – the other CE was a former military service woman and structured her classroom management around principles that might be more readily observed in a military style boot camp.

> My clinical educator is white and the students respond to her very well, and
> she also doesn't ever yell. Like she only yells when it's like a danger, or like

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she's really disappointed in them, you know? But for a really reasonable reason, not just like, "Get your pencils out!" You know, like some teachers yell for everything.

Astha describes the two completely different classrooms that she observed and participated in, both led by White female, CEs as "*definitely interesting to see.*"

During clinical practice orientation, at the start of the semester, Astha expressed her curiosity regarding how her students would perceive her, racially, sharing that "*people assume that I am Latino or Hispanic, due to my looks.*" Visually, it is important to note, that Astha might be considered racially ambiguous – she is a lighter-skinned woman who might easily be perceived to be of Latin descent, or bi-racial makeup. She systematically explored this area as the focus for her inquiry project.

Engagement in the Inquiry Process

Astha portrayed a general self-confidence in her racial identity as an African-American woman, despite being a minority in the inquiry group. Though she did not speak much during the first session, Astha did not have to be coaxed to speak out. She chimed in on her peers' discussions of their beginning of the semester observations, and was not visibly hesitant to discuss her own area of inquiry.

In the second inquiry group meeting, instead of speaking in response to her peers, Astha introduced an area of racial dissonance, regarding intra-group discrimination between light-skinned and dark-skinned African Americans. Colorism is a persistent issue within communities of color, including Black people (Hunter, 2007). In a moment of vulnerability – she expressed her annoyance with the racial divide, and not wanting to further perpetuate that. This was prompted by the question she was considering exploring as her inquiry focus, which was based in recognition of skin tone.

> *The question that I had from the last time was how does my identity as a lighter-skinned black teacher perceived by my students? Identity as black people, and my Latino/Latina students? And I am kind of hating this question now.*

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When probed further about her emotions toward her initial question, she responded, "*I hate the whole light skin/dark skin controversy.*" This topic was a new area for her White race inquiry group peers, as many of them had no idea why people, within the same racial group, would discriminate against each other. Even though Astha voiced frustration regarding the light-skinned/dark-skinned issue within the African-American community, I encouraged her to continue with this area for inquiry because it was a focus that originated within her classroom, initiated by her students. It was also in alignment with her wondering from the beginning of the semester. I explained that it was a perfect opportunity for her to further engage her students in an area they cared about, and it also presented the occasion for her to explore the issue from the perspective of action, rather than something that was divisive – in other words, she could take ownership of the issue and positively impact the narrative, if she so chose. She took my advice.

Astha's participation in the race inquiry groups changed over time. In the first session, she spoke infrequently and attributed this to the need to 'read the group.' "*At the beginning, I think I definitely had to like kind of figure out where everyone else's mindset was. Kind of had to like read people to see kind of where they came from and their principles.*" In the three times she did speak, throughout the first hour long meeting, once was to discuss her focus for inquiry – how her students perceived her racial identity, and the other two contributions were to comment on other participants' noticing of racial issues, in terms of language and inter-group discrimination. Her peers were discussing the ways that students use Black English Vernacular in the classroom and ways to respond to that – Astha was clear in the language standard that she set for how students communicate with her. She expected her students to use Edited American English (G. Ladson-Billings, personal communication, Nov 2, 2017) in conversation with her, or during formal academic conversations, and she supported the students' use of Black English Vernacular when they

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spoke, informally, with each other. Astha was the only student in the first inquiry group to discuss exerting her authority more with her students, rather than feeling discomfort.

> *I've actually made it very clear from day one if they speak to me incorrectly with grammar I correct them right on the spot. I'm not sure how productive it has been. I guess I've shown higher expectations for their language, like speaking to me, because my clinical educator does allow it in the classroom even though she doesn't speak like that.*

Astha's words show a sense of agency in her interaction with students, though she notes the possibility of ineffectiveness, instead of abstractly discussing standards and expectations, she provides an example of her actions.

Further, during the first inquiry session, while the other inquiry group members pointed out their observations of Black students within the same racial category, insulting each other's looks, Astha confirmed the presence of complexion issues, i.e. light-skinned being better than dark-skinned, even on their current college campus. She extended the conversation by introducing the importance of addressing racial issues with students at a young age, so as to combat the lessons they may be learning, socially, about hierarchy in skin color.

In contrast to her peers, Astha spent less time speculating about her students as racial beings, from an outsider's perspective, and more time in how she and her students might build relationships, in recognition of their racial identities. Where Astha's peers focused their observations on what students said about race, new exposures to the role of race in the classroom, or different ways that their students were different from them, including race, Astha's lens was from an insider's perspective. She noticed that her racial identity was of interest to her students – when she first arrived, her students of LatinX descent inquired about her ethnic background and whether she spoke Spanish – she informed them that she was African-American.

> *And when I announced that I think over the two weeks that we've been here, with some students they've started to look up to me more, listen to me more,*

*or like be more intact with me, like make more connections. And with other
students, it's almost like, 'You're not the same kind of black as me, so I'm not
listening to you.'*

This difference in response of her students struck a core with Astha, and further

impacted her decision to focus her inquiry on this area. Accordingly, during subsequent

inquiry sessions, Astha spoke about her system for better understanding her question, in

terms of data collection and analysis – she was one of just two students who engaged in a

more formal inquiry process. Her formal process included explicit data collection, analysis

of results, and verbal reporting of her findings.

In the individual exit interviews, Astha reports developing comfort throughout the

semester,

*I wasn't sure exactly like what I could say or how comfortable the other girls
would be with me talking about race, especially as an African American, the
only one in the room, so I think it got more open as it went on, and I felt
pretty comfortable. I felt like they felt pretty comfortable too.*

She displays more comfort by beginning to ask questions of her peers, and

encouraging them to view their classroom observations from a racial lens. She goes on

further, to begin explaining complexities of race, by beginning to make sense of race for her

peers, self-selecting to speak on behalf of African-American students.

*I guess back to your point, a big thing in the Black community is respect. You
know? A lot of fights start off with disrespect, and after they get offended,
that's when they get the most mad. They get called out when they're the most
mad. But with your clinical educator, how she says, "I still love you, but blah
blah blah," It's still showing respect. So does your CE approach it that way?
Or does she just go straight at them?*

In this way, she provides some knowledge for the group, and begins to push their

thinking by using a questioning technique. Her insider commentary helped to push the

conversation along when, as the IG facilitator, I tried to refrain from speaking and allow the

TC participants to construct knowledge together. The general comfort in the room that

Astha describes seemed mutual – when she asked questions of her peers, they responded immediately and other students chimed in. Astha did not articulate feeling as if her role as the only African-American teacher candidate, in the group, was a burden, but that could be a feeling that she has just become accustomed to, as a result of consistently learning in a predominantly White classroom spaces.

Discussing race with students

In the third inquiry group session, Astha was first to discuss initiating an explicit whole group conversation with her students about race.

> *So I actually did a real activity with them, and I have been like breakdown individually. The question was what race do you think Miss Astha is and why? And so like visual or how I talk, that kind of thing. That's really, just saying they're fine, they're really cute.*

> *But afterwards we sat down, like in a circle. We talked about what everyone thought that I was and then at the end I told them what I was. And then I asked them to take a minute and think about, does it matter like what I am?*

As part of her data collection, Astha had her 3rd grade students journal about their perception of her racial identity, and then engaged in a reflective discussion about this, with them. This is significant because Astha was the one to initiate this conversation with her students, rather than it being a reactive situation. For her peers, the ways that they engaged in explicit conversations with students about race, was one-on-one, in small groups, student-, or Clinical Educator (CE)-initiated. This seems important to note because this choice demonstrates a willingness and confidence, on Astha's part, to tackle an open and guided conversation about race – her peers would have deemed this a scary undertaking.

In the fourth inquiry group, Astha was more vocal than she had been all semester. She initiated topics in conversations, discussed the relationships she had built with students, responded to her peers, and continued to ask questions to push her peers' thinking. In reflecting on her own participation, Astha described developing increasing comfort

throughout the semester; however, at the end, she noted was more free. In her private, exit interview she discussed our last inquiry group meeting.

> *Particularly the last conversation we had when ... I'd kind of wanted to say this all along, you know, about how all of the other students had been coming up to me, giving me hugs, all that stuff. I think it had something to do with the fact that I am African American. And I think they [her peer teacher candidates] were still ... they're all like, "Yeah, like we under, you know, we understood." So, I think they ... I don't think they were offended by it, I think they kind of understood.*

Astha is seemingly attributing her racial identity as a positive factor that attracted African American students to her, regardless of whether they were in her class, or not. From my observations of her classroom, though she functioned as a well-performing rising teacher, she uses her race as a factor in explaining her ability to build connections with the children around her. This may have been influenced by her own schooling experience:

> *And I've thinking back to my own personal experience, I went to primarily white school and there were very few African-American teachers, but I remember distinctively my third grade teacher was African-American, loved her. It was a person to look up to that I knew was like me, that I could relate to more.*

Though Astha's placement site was not a predominantly White school, and though the school teaching staff was closer to 50/50 percentage of teachers of color and White teachers, perhaps Astha's racial identity did impact the students' willingness to connect with her. She certainly believed it to be so.

In Astha's formal inquiry, she found that her students reported her race to be something that did not impact their perspective of her "*they said like everyone is created equally. There were a lot of like God created us equal. Like we're all human.*" Nonetheless, she did note that once word spread that she was African-American, there were different ways that students began to interact with her:

> *I noticed a lot of kids randomly hugging me in the hallways, I don't know if it was like, that figure to look up to maybe. Especially a lot of M's students*

come to me and hug me in the morning, and I'm like "I don't know you, but
good morning." That kind of thing.

Astha did not comment on the students' interactions with her White teacher candidate peers,
but it was clear that she attributed some degree of her positive interactions with students, in
school, to her racial identity. Supported by her past experiences in elementary school, Astha
concluded that though her students expressed the basic knowledge that people should not be
treated differently because of the color of their skin, their actions showed that they had a
more automatic sense of rapport, based on their similar racial identities.

Astha's Takeaways

In her final reflection on participation in inquiry groups, Astha discusses the
importance of having explicit conversations about race with school-aged children
(Buchanan, 2015), of all racial backgrounds.

> *I think it's like a necessity, sometimes ... Especially when there are schools*
> *like this, and it's a strong majority of one race, instead of the other, and its*
> *not like very diverse, you know? Especially in schools too, where they're all*
> *White, or majority White. I think it's just important so they can get to ...*
> *understand the races, too, because if they're all together, like all the same*
> *race in one school, they will never understand other races, or like even think*
> *you have the other races, so it's really important. Or they might just, like in*
> *this school, for example, they might only see their White teachers, and*
> *always think of like White as an upper figure, instead of like their peers.*

Astha, firstly, expresses her belief that students need deliberate exposure to other racial
groups, especially when they are learning in racially homogenous environments. She also
recognizes that her students may perceive White people to be in more positions of authority,
as it relates to their consistent view of teachers in power. This may influence a mindset that
each racial group is not equal, in students, and she points out how the traditional schooling
system can perpetuate perceptions of racial hierarchies (Horsford, 2014).

> *And, maybe asking them like what they think other schools are like?*
> *Depending on ... because sometimes you might have ... they like go, "We're*
> *all Black in here. The other all-White schools have everything." Yeah. But*

sometimes they don't, because I think these students are like privileged to have Chromebooks, and all of the nice technologies they do have, but it would be interesting to see like what they think that academic gap is, without actually calling it a gap.

She also notices that her students may take on mindsets of inferiority, or the perspective that they are under-served and under-resourced, believing that White students have more than they do, when at times, this isn't the case. This type of conversation moves students away from simply discussing race, to introducing them to the topic of larger issues of educational system inequities (Gorski, 2014; Ladson-Billings & Tate, 1995).

Further, she highlights the importance of exposing students to information about other cultures,

In terms of like discovering other races, like a monthly series, or something, where they talk about controversy, and the history of other races. Especially if students have never heard of it, because I have this student in my class who just moved from Afghanistan, and they're all like "This little Spanish girl," and I'm like, "She's not Hispanic." Like they don't understand the differences, and they're young, and I think it's important now to like embed this in them and help them understand.

Astha explains her students' lack of exposure to cultures that are outside of their general community, and she views this as an important area for students to be versed in.

Intersection of race and equity

Astha's demonstration of racial literacy is nuanced. She believes that students should be led to discuss systemic inequities, including race, and the role of schools (Gorski, 2014; Yosso, 2002), exemplified when she suggests, "*asking students like how they perceive themselves, and where they think their future will be, based on like where they are now, what kind of school they're in.*" But she extends beyond what is a normal expectation, in that she also thinks it's important to have students understand that they aren't as traditionally under-resourced as they may believe, explaining "*sometimes they don't [understand that they are] privileged to have Chromebooks, and all of the nice technologies*

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they do have." Astha's conversation about race and equity is two-sided, and she believes that students should experience a rounded view of their situations, rather than ascribing to the common belief that they are under-served and under-resourced. This is an interesting point of discussion because Astha seems to suggest that students should be allowed the space to participate in conversations where they can empower themselves, and look at the advantages they are privy to, in spite of trying situations, rather than pitying themselves. Astha played an important role in the inquiry group, as the sole student teacher of color; she was able to bring another perspective to the table that was different from her self-identified White peers. Additionally, as a Black woman, her racial identity impacted the ways that she and I communicated, as a participant and researcher. There were certain understandings that seemed to come naturally between the two of us which, in hindsight, limited the depth of our conversation. Astha actually had the shortest exit interview of all the inquiry participants. One element that made our interactions flow naturally, but also limited our discussions were our shared understandings. For example, in discussing her transition from a primarily White friend group, in high school, to a Black social circle, on her college campus, she states, "*I definitely discovered like my wokeness, in like five minutes, you know, in college, when it came to that point*." An issue here was that I completely understood what she meant because I had gone through the same transition, in my own life, so I did not probe further. There were other instances where we had a mutual understanding of a topic, so internally, it felt redundant to further discuss the point. This was a benefit to our participant-researcher relationship, but it did limit the data I could reference for the purposes of this paper, because I did not follow up on these exchanges to have her explain her thinking, explicitly.

When asked about what resonated most with her regarding the inquiry process, Astha reports the systematic collection of data as her biggest takeaway.

> *Like the collection of data, probably. That was a really interesting topic of conversation, and then like asking my students to actually write down what*

they thought I was. And why, and like the follow-up discussion I had with them afterwards.

As the student teacher with the most experience with noticing and, potentially, discussing race, just as a result of growing up in a racial minority group, Astha reports her biggest learning to do less with race and more with the practice of engaging in formal inquiry. Though her project did focus on race, she was more vocal in discussing the processes of inquiry, rather than any new understandings about race. However, from the researcher's perspective, though Astha claims to have learned most about inquiry, as a practice, which is important, her project regarding race was deeply personal and seemed to explore how her students might accept her as a Black woman.

Given that Astha grew up among White people, and was raised in a middle-class household, she and I discussed the socio-economic difference between her students and herself. She agreed that this ability to be within the group based on appearance, but outside of the group, based in other identity characteristics (i.e. socioeconomic status) and background experiences, seemed to create a distinction between her and her students. In different words than it has been described up to this point, Astha seemed to be exploring how she could belong in this space filled with students who looked like her, but acted very differently than she did. Her inquiry around skin color helped her to understand that she could still connect with her students, even though she did not understand, fully, what it meant to grow up in an inner-city environment. Her willingness to be open, honest, and authentic with her students, seemed to promote the possibility of positive interactions.

BELINDA

Background on Candidate

Belinda is a White woman, who identifies as "*mostly Italian*" – of fairer skin, she humorously describes herself as "*the Whitest person at Christmas dinner.*" She hails from the mid-west and a "*very conservative*" community; her move to the East coast was

described as a "*culture shock*," when she encountered more ethnic diversity than she was accustomed to. Belinda had very few close interactions with people of color, until her collegiate experiences. Raised in an upper-middle class neighborhood, though neither of her parents graduated from a 4-year college, she considered her family to be on the lower end of financial status in her neighborhood.

She describes her schooling populations as fairly homogenous, "80 percent white, 20 percent Asian. We had very few African-American students that I graduated with. There were some, but not a lot." It wasn't until college that Belinda experienced an actual connection with a person of color,

> *My sophomore year roommate; she was Black. She was very involved with all the sorority clubs and everything, so, I remember talking to her and her friends a lot, and to be honest, that was the first time I was really friends with somebody that was African-American. So I feel like I was very sheltered from the culture.*

Her former practicum experiences were primarily in schools that served students of color – for this reason, earlier into the semester, she expressed dissatisfaction with being placed in another urban school district, as she had specifically requested a placement serving a different student ethnic population. "*All my placements have all been challenging, and I've never been in that nice, all the kids are little perfect angels school.*" Belinda did not provide further detail about what she considered to be a 'nice school, filled with perfect angel children,' but from her conversation, I inferred that she was referencing her idea of a suburban school, with mainly a White student population. At the start of the semester, Belinda wrote about her previous placements and cited these experiences "*with low-income urban populations*" as having prepared her for the population at the research site. When given the opportunity to ask questions about the racial dynamics of the placement school, she had no questions.

The results of Belinda's Implicit Bias Test were that she had a "*strong automatic preference to White people over Black people*," and she reports "*unfortunately*" not being

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surprised by scoring in this category. Her rationale was based in a discussion of the psychology of race, and her understanding that "*people are more likely to identify positive traits with people that look like them.*" She accepted, but did not celebrate, her bias, and set the goal to be "*more conscious*" of it.

Engagement in the Inquiry Process

Grappling with differences

Belinda's inquiry did not focus, explicitly, on race – she was, however, explicitly vocal about recognizing that her students were different from her – in terms of race and upbringing, and this was often paired with her discussion of poverty. It seemed as if she was using discussions of poverty as a code to describe Black or LatinX experiences. Belinda focused heavily on the impact that students' home life had on their schooling experiences and classroom behaviors.

> *I guess this area, this inner city, like I'm thinking about how the kids' lives influence their expectations and their behaviors in general. Some of the stuff that these kids have gone through is insane, and it's crazy and nobody should have to go through it especially a child.*

Though Belinda often discussed her students from the perspective of *others:* being different from her in racial category, socioeconomic status, region, and personal life experiences, this seemed to encourage her to work at building relationships with students and really getting to know them as people. "*I feel like their experiences are definitely something I personally can't relate to, because I'm white. And I think it really was enlightening in some ways, to see the difference, because I've always had more of an outsider perspective.*" As Belinda mentioned, she never interacted closely with African-American people before attending college, on the East Coast, so she seemed to want to take this opportunity to understand her students and their experiences.

All of my students are African-American, and my last school was probably about 50-50. My methods [classroom] was all African-Americans. I feel like being here longer though, I got to … have more of an idea of what is actually going on.

Her background as a sports coach fueled her desire to make connections with students, and this is also an area that she regards as a professional strength. What complicated this goal for her, during the semester, was that she struggled to find common ground with her students, on which to base their teacher-students relationships. Because she regarded her students' full life context as so different from hers, she began the semester with the inquiry question, "How do kids' lives, outside of school, influence their in-school behavior?" From the start, in Belinda's contributions to the conversation, I noticed that she often conflated race and poverty in this placement site. Though her inquiry question did not explicitly include race – it seemed natural to Belinda to associate a financially impoverished upbringing, with blackness, being that all of her students were African-American. "*But also just all these kids are mostly low-income, poverty level… And with a lot of them being poor, I mean like that affects their life.*" She was implicitly conflating poverty with race, throughout the semester, but I decided not to force her to separate these two constructs.

In private communication about her inquiry question, I encouraged Belinda to separate race from socio-economic status, and in her responses, the two would always come back together. I wanted Belinda to separate race from socio-economic status because I felt that her assumptions about students of color were based in a stereotype that most people of color are poor. So, even though teacher candidates were explicitly encouraged to focus on race, it seemed that in choosing a question about poverty, she felt that she *was* focusing on race. We had a limited time frame, and I did not want to force Belinda to think from my own perspective; plus, she supported her thinking with anecdotes from her family's history. She shared an experience about her immigrant grandparents and the harsh treatment they experienced for having darker skin, and being poor, in their early United States neighborhood. Belinda reported being interested in "*how race plays a role in*

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socioeconomic status," and how that further impacted a student's behavior in the classroom. I felt as if further conversation about race and poverty being separated would hinder Belinda's progress and hold up her process, so I supported her in her inquiry while providing resources that could help her to make the distinction (*See Appendix B-b*).

Classroom climate and the potential influences

Attempting to reconcile Belinda's knowledge of her students' backgrounds and how different it was from her own was a consistent cycle for her, during the inquiry process. *"And I think when you teach in a school like this, kids have so many different experiences that I personally won't have."* She goes on to describe the expectation, in her neighborhood that everyone go to, at least, a four-year college, and two-year colleges, were even seen as inferior, *"that's where I kind of grew up so I'm interested in how their environment outside of the school influences their behavior in the school, like academics and expectations."* It seems as if she is assuming that since her students experience such hardships, outside of school, that they have less motivation to do well in their classrooms.

This influenced a deeper focus, during the semester, which was classroom climate. Belinda believed that her students' lives, outside of school, significantly impacted their behavior, in the classroom, and this mindset was supported by her primary clinical educator.

> *And I know in my class, especially that's super relevant. I was even telling my CE about it before I came over here. And she was like this with her class for that, just because I have so many kids that are going through, I mean I'm sure we all know. But like going through some serious stuff and I'm noticing like it happens and like something will happen. And then like their behavior just skyrockets.*

Though I did not disagree with Belinda's observations, I did not want her to come away from her inquiry with the belief that students' potentially negative home life experiences, as a result of living in a financially impoverished, inner-city, neighborhood, would predict negative behavior.

As Belinda spoke more about her students' home lives, it became apparent that she, in some way, wanted to create a classroom where her students were able to develop coping mechanisms, as a way to deal with their personal family issues. Halfway through the semester, I re-introduced Belinda to the topic of trauma-informed care that she was introduced to at the beginning of the semester, and she enthusiastically incorporated this work in her inquiry. She had discussed situations where her students couldn't seem to engage in their schoolwork, or they were distractions to other students in the classroom.

> *There's one girl ... sweetest girl ever, removed from her mom's house. Not living with her parents. Today she threw a chair in the morning, nobody prompted her. Nobody said anything to her - just threw a chair.*

Her focus switched from looking at the issues in her students' lives, and how that affected their behavior, in class, as the main focus of inquiry, to how she could play a role in encouraging students to manage their emotions. In other words, she stopped seeing the students and their reactions to their experiences, as the problem, and moved toward preparing them to more healthily channel their reactions to their experiences. This shift in Belinda's way of looking at her students' situation may have been a result of her inquiry around trauma-informed care that encourages people to understand and respond to the issues that students face, rather than labeling children as the problem. Belinda was also provided a set of readings that countered the general stereotypes that are circulated about poor children of color, from academic perspectives (*See Appendix B-b*). It never seemed as if Belinda blamed her students for their negative behavior, but in understanding and accepting that some of her students experience significant trauma, she realized that a simple understanding was not enough, and the way she helped her students respond was equally as important.

Though Belinda consistently expressed sympathy for her students' situations, she progressed from a feeling of helplessness and hopelessness, at the start of the semester, claiming, "*I don't like it, but I don't know what to do about it,*" to one where she felt she could make a difference, reporting,

> *I dealt with kids that were going through really bad stuff at home, and it's always been interesting to me to try to see how I can best help them. Especially when I'm in situations that I have no [personal] experience with.*

With one student that she discusses having significant behavior issues, she tried "*belly breathing*" with him and was eager to share a change in how he managed his anger. She chose this student as a chief subject of her inquiry, knowing his background of quickly getting angry, during class – "*I feel like I have a really solid relationship with this kid, by taking the time to get to know what he's going through a little bit more.*" Her confidence in helping students manage their emotions, through building individual relationships to fully assess their needs, seemed to gradually increase, over the semester, so that by the end of her student teaching experience, she was reaching out to more students, than one.

In our final inquiry group session, Belinda discusses trying various techniques to reach her students, on a personal level. She discusses one situation, in particular, where she feels as if her approaches, aren't being as readily received,

> *But then I have another student that I am really trying to build a relationship with and it's just not going well. He's somebody that's dealt with a lot of trauma; his dad got shot a couple weeks ago, was in the ICU. His dad's alive, but I knew he was going through that, and I try to reach out to him, try to build that relationship so that he sees me as more of a trusting adult, but it's not flying. So it's been interesting to see how me being more mindful and more aware of what the kids are going through has worked with one kid for example, but isn't working with the other kid.*

I reminded Belinda that just because all of her students are not responding in the same way, it doesn't mean that the student is not benefitting from her attempts. Though Belinda was disappointed by this less than successful example, she was not dissuaded from the mindset that building relationships was especially important in working with populations of students who experience family-related trauma, while growing up in financially impoverished homes.

Belinda's Takeaways

Toward the end of the semester, it seemed that Belinda's emphasis was less on viewing her students as so different from her, and more as children who experienced a great deal of trauma, who also happened to be people of color. Similarly, she described what she considered to be her students beginning to see her outside of her Whiteness. At the beginning of the semester, she perceived them to be hesitant about accepting her because she was White *"I feel like some of my students, not all of them, but I feel like some of them definitely recognized my Whiteness, and they didn't respond to me as well because of it, right off the bat."*

However, toward the end, she describes a humorous exchange with students.

One girl said, "You're light-skinned Black," and I was like, "You know, I'm white." And she's like, "No, you have to be light-skinned Black." I was like, "No, I'm not. You can think whatever you want, but I'm not."

And then another girl was like, "No, she's White, because when you poke White people, they change colors." And then she started poking me. I kinda took it as a compliment, like, "Okay. If she wants to identify me as being like her, that means she probably accepts me. Even though I clearly don't look it whatsoever.

Interestingly, this mindset of accepting a minimal shedding of her Whiteness contrasts with a heightening of her acceptance of her students as people of color. Discussing her incoming perspective of adopting color-blindness, Belinda states:

I think it was one thing that you had said at the beginning about not seeing color. That was something a lot of teachers at my last school said, and I was like, "Oh, I should do that too, like I just treat everyone the same." And then I realized coming here that not seeing color was detrimental to the child, because I notice a lot of my students, being Black; they're Black, and they're proud that they're Black, and for me not to see color is wrong. And I feel like it's almost me putting my blinders on to something that I don't necessarily ... I don't know if I do it because I don't relate to it because I'm White. To me, I just didn't think anything of it before. But being here and doing the inquiry group, I realized, I need to see color. It's important; it's part of their identity. So for me not to see color is hurting them and not being fair to them.

In a complicated evolution of thought, as Belinda accepted her students as racial beings, and understood the significance of celebrating their race, rather than proclaiming color-blindness (Bonilla-Silva, 2006), she gained ground with her students. At the start of the semester, she focused on how different she and her students are, and how dissimilar their life experiences were, but by the conclusion of the semester, she celebrated their acceptance of her, as a "*light-skinned Black*," or 'one of them' – she was proud in that moment that her students included her in their group. Additionally, her consistent experiences with her students helped her make connections and build relationships with them, as evidenced in their acceptance of her, as a now, "*light-skinned Black.*" She began to see her students' Blackness as a good thing, and doesn't mind being associated with it, as well.

Belinda also discussed, the moment where she realized that as a White person, she was in the minority, in the building. She mentally accepted this role and even developed comfort in it. Explaining that she had recently discussed this fact with a friend completing her student teaching at a primarily White school, who insisted that she could never be in the minority, Belinda realized that the teachers and students of color seemed more accepting than how her friend described her own placement. Reflecting on her field experiences, Belinda stated, "*I'm thankful I've had the student teaching placements that I have, because it's been like eye-opening for me to be like, I don't care. It's[race] not that big of a deal.*" She describes the change in her mindset that as she began noticing, discussing, and accepting race, the more she realized that it didn't need to be something that she paid much attention to. Her conclusion seemed to be that she could become more comfortable in a setting that was not predominantly White.

In discussing issues of race, at the conclusion of the semester, equity came up in conversation, and Belinda saw her role as a Social Studies major to be an area of responsibility for challenging traditional curriculum and the lack of discussion of race in historical classroom discussions (Ladson-Billings, 2003). The placement school adhered to a strict curriculum, and she noted this as an equity issue for her students.

But it's like a system; they're stuck in a system. And I guess that was something I wasn't really aware of before. But then me working with some of these kids, especially those kids that are, they need more, they need to be stimulated more, and they're not getting it here because they don't have the opportunity to get it.

Her use of the word 'system' shows that she was moving outside of an individual mindset and recognizing systemic influences in the classroom (Gorski & Swalwell, 2015). Her personal vow was to do things differently in her own classroom.

I think that [race is] something that needs to be taught during Social Studies, and I know that's something, when I was doing an interview, with a school district, and she asked me how I would go about teaching. And I was like "Well, first of all, I can't just teach what's in the textbook because it's not accurate.

Belinda's statement about historical inaccuracies in textbooks can be seen as her recognition of curriculum biases and inequities, and it seems that she is unwilling to conform to the status quo (Pollock, 2008b).

By the end of our inquiry group sessions, Belinda had changed from a person hesitant to acknowledge her students as people of color, to recognizing the importance of discussing race as a reality and necessity for classroom discussions (Buchanan, 2015). At the conclusion of the semester, she discusses her recognition of biases and inequities in this particular urban school (Gorski & Swalwell, 2015) and takes on the responsibility of responding to and redressing the issues that she has witnessed (Stevenson, 2014).

Serving as Belinda's clinical field instructor provided me another look into her experience at the placement school. At the start of inquiry, Belinda was unhappy with the placement, and had a negative attitude about being placed there; she attributed this to her consistent placement in urban schools and not being prepared to handle the challenges that her students brought with them to the classroom. When asked if Belinda would consider teaching in a school similar to her clinical experience site, Belinda smiles, responding, "*Yeah. I changed my mind about that. Yeah. Just because I feel like I can handle myself.*"

By the conclusion of the semester, Belinda was anticipating being hired in a district similar to her placement site and was eager to begin making a difference in her classroom (Wiggins et al., 2007).

CHARISMA

Background on Candidate

Charisma is a woman, who became interested, toward the conclusion of the study, in discovering "*what kind of white*" she is. She did not share a great deal of personal information about her background, schooling, or upbringing, only that everyone in her family was White. During student teaching orientation, when given the opportunity to jot down questions about the placement, Charisma's questions were: "*Where can I find materials to teach about the history and contributions of racial and ethnic minorities? How do I approach teaching equity and social justice?*" In stark contrast to her peers who wrote about making connections with students and wonders about race, Charisma was explicit in wanting to know more about teaching about race, equity, and social justice. She demonstrated a desire to implement lessons that could encourage her students to recognize and reflect on race, in formal ways. Evidenced in the questions referenced above, her attention to practical application of racial literacy, before the semester had even started, was unique within the group.

Charisma's Implicit Bias test results indicated a "*strong automatic preference for European Americans and a moderate preference for light skinned people over dark skinned people*." She did not agree that her results were actually representative of her feelings, but she did express value in *"being aware of them."* In writing about her feelings toward taking the Implicit Bias Test, Charisa shares,

> *I was so petrified of answering wrong when really it's how I feel about*
> *people and the way I treat others is the most important thing to me. I don't*
> *have any European American students in my classroom, but I do have a*
> *range of skin tones. I think it will be interesting to keep this information in*

the back of my mind and see if my implicit biases showing [sic] themselves in
my practice.

Charisma's fear of the test results pointing out her bias showed a sensitivity to issues of
race, the treatment of others, and how her implicit biases might manifest themselves in her
classroom.

Racial identity

Charisma's thoughts on racial identity changed over the semester, and the
conversation during inquiry sessions influenced this. She began by describing what she had
learned informally about race,

Sometimes I thought about like when you talk about race as almost like a
negative thing to be White because or like that White people don't have their
own issues, that's the base and then everything is off of that.

Her statement shows two understandings about race: 1) that being White can be perceived as
negative and 2) White people don't have anything worth contributing to the conversation
about race, because they may not personally experience racism. These are interesting,
though common, perspectives. Often the conversations about race that include discussions
of White people may highlight the oppression that people of color have faced at the hands of
a system that uplifts White people to the top of the racial hierarchy. It is easy to internalize
this as accepting one's Whiteness as being negative.

However, Charisma doesn't leave her thoughts at this point. She goes on to add what
she's learned from inquiry group conversation, "*I think from inquiry just realizing that it's*
okay to talk about what your race is, and it's nothing to be ashamed of. Because if we're
teaching everybody else not to be ashamed of ... It's okay." During sessions, there were
times when I made explicit statements to the teacher candidates because there were ideas
that they needed to hear. At the start of the semester, I told them that it was okay to talk
about race because there was no way we could fathom moving forward if we didn't get that

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out of the way. And during another session, I shared my own perspective using the scenario that some people thought it was wrong to point out that a person was Black because deep down, maybe they had been conditioned to believe that being Black was a bad thing – so, we don't want a person to feel bad for being Black – thus, we ignore it and pretend it doesn't exist, and now that person is made to feel better, because we haven't pointed out what's wrong with them. I shared this example with the teacher candidates because I wanted to disrupt the notion that adopting race neutral, or even colorblind language, was helpful to the conversation about race. By being blunt, I wanted teacher candidates to think deeply about their choices in conversations about race and where the ideas came from. Charisma came away with the mindset that acknowledging race was acceptable and could be encouraged.

To further her thoughts in the excerpt above, Charisma discusses a normalization of Whiteness in stating that *"White people don't have their own issues …and then everything is off of that."* This statement centers White people in the conversation, and then creates the picture that people of color are the ones who really have to grapple with race – this is untrue because everyone, raised in the United States, has been surrounded by racial dynamics at some point, so everyone is part of the racial issues. Fortunately, Charisma continued to discuss how a White person might navigate processing race and their role in it.

> *I think during the online modules, even when we did the one about White privilege, as long as you realize that it exists and you don't take advantage of it, and that you teach that it is wrong, it's okay. Because sometimes I'm like ... I don't do it, but do I take advantage of my White privilege? I wrote in my thing [response post], like I've never even really thought about it before. I've heard the words but didn't really think about how it even applied to my life.*

In this sharing of her thoughts on White privilege, Charisma discusses her encounter with the realization that White privilege exists and wonders if she benefits from it. Though she speaks of not taking advantage of it, during our interview, I informed her that in some

instances she may not have the ability to reject White privilege, but she could use it to the benefit of others, including people of color.

She seemed to change her own thinking in stating, "*It's not feeling bad, because I didn't create that.*" Though this statement was in direct relation to her statements about White privilege, it could be extended to include what she was voicing about her thoughts about Whiteness. Charisma seemed to grappling with how to process guilt or shame regarding Whiteness, and her White privilege, while maintain openness toward the realization that a positive racial identity was possible.

Engagement in the Inquiry Process

Charisma was a vocal participant in the inquiry group sessions and did not seem hesitant to introduce topics, ask questions of the group, or verbalize her thoughts about different ideas with the other participants. When discussing beginning of semester observations about race, she was the first teacher candidate to introduce the idea of intra-group discrimination to the inquiry discussion.

> *I heard something yesterday and I heard it again today, it was between two black students and the one told the other student, he was like "You look like you're from Africa." And I wanted to address it, but I was like "That's not an insult but you said it as an insult." I said "Let's treat each other with respect." That's all I said in the moment because I was like "I don't know." ... I didn't realize there were different skin tones within the same race.*

Interestingly, in her journal post about implicit biases, Charisma's results showed a preference toward light-skinned people, and she wrote that she wanted to pay attention to this, as her students were all different shades. Her wording in her quote, above, could have meant that she didn't realize there was discrimination attached to the shade of a person's skin, within an ethnic group.

During the second inquiry group session, when Charisma was having trouble narrowing down her focus for inquiry, she turned to the group for help and feedback, "*What*

if we can't pick between two questions? Can we have the group help us pick?" Her openness began a trend during this session where teacher candidates provided input to each other regarding their inquiry questions, data collection procedures, and even situations that they were figuring out within their classrooms. She also began encouraging other inquiry group members to use a racial lens when engaging in inquiry; as Malehna, another candidate, was discussing the frequency of fights between students in fourth grade,

> *I think that would be something interesting to look at. Some of the fights are over issues with race, if somebody picks on them, or says, "You look like you're from Africa," and then we have to deck it out in the cafeteria. And then, it's kind of hard, because ... They don't want to hear, "No, don't fight," because they just attacked something so personal to them. And you understand why they're so upset, but at the same time, you can't fight people.*

Using an example from her classroom, Charisma brought the conversation back to the considering the role of race, when it could easily have turned into just an examination of fighting in fourth grade classrooms. Malehna, eventually adopted Charisma's suggestions, and she used this area as her focus for inquiry.

Charisma's focus for inquiry

Charisma demonstrated an investment in the race inquiry process, through systematic data collection and analysis. Her question for inquiry was, "Why do my students feel the need to call each other racist?" She wanted to understand if their use of the word 'racist' stemmed from a misunderstanding of the word's meaning, or some other place. Her data collection included documentation of race-related incidents involving students' use of the word 'racist', periodic journaling about the incidents including how they started, the students' and her own responses, and analysis of student motives in that situation. She uncovered information and investigated motives by having conversations with the students involved. Her analysis led her to the conclusion that 1) her students used the word to hit another person's sensitive spot, 2) any conversation that was related to race, her students

categorized as 'racist, and 3) one student used the word, particularly, as a way to distract others. The finding that she decided she would like to further explore was the second – her students' limited understanding of the difference between racial categories and racism.

> *But I think the one reason I'd like to focus on more is the idea that they think*
> *that saying anything to do with somebody's skin tone or skin color is racist.*
> *So doing it, because they're like "Don't hurt anybody's feelings, that's racist.*
> *Stop." If they're saying - I think something they said was that I was white,*
> *and they said "Oh, that's racist." I was like "No, it's not racist, I am white.*
> *It's okay.*

Confirming that her students had little formal background knowledge on conversations on race, though they engaged in discussion of it often, she recognized this as an area where her students needed to grow. If her students understood what it meant to be racist, they probably would be less likely to use the word. The offended student would probably take less offense to being called racist, because they would know what the word actually meant. There might be less arguments and altercations based in using the word, and education about race, racism, and race-related events would provide opportunities for students to learn more about a matter they should understand.

Discussing race with students

As the semester progressed, Charisma became more vocal about her desire to develop racial literacy skills. Her students consistently engaged in conversations about race that sometimes escalated into arguments, or physical altercations. She wanted to be able to respond appropriately, and productively, in those moments. She describes an attempt to respond to a race-fueled situation with her students,

> *Most recently, one of my students called me over because she was upset and*
> *she was like, 'so and so' called me white, and the student is black. And so I*
> *pulled him to the side and said okay, like what was the context around it.*
> *Like what happened?*

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And then we kind of talked about, like how did it make you feel? And then we talked about what can you say instead of something racist about someone else. How could we talk about it? And sort of like before I was like, that's not nice. I don't know. But now, like it's not like 'it's not nice,' but 'it doesn't really mean anything'. And it's not really accurate.

She attempted to have explicit conversations with individual students about race-fueled encounters, and through practice, developed more comfort in the area of responding to racial conflict within the classroom. During inquiry group meetings, I encouraged teacher candidates to step outside of their anxiety about talking about race, with students, and to confront situations head on. I suggested that teacher candidates use questions in their conversations with students to, first, better understand the situation, and then, to have the children actively engage through a process of thinking, rather than lecturing to them. I explicitly, and implicitly, modeled this technique during inquiry group sessions with the hope that teacher candidates might emulate the strategy. Charisma may have picked up on this practice and used it within her own classroom interactions. I also provided Charisma readings on engaging in conversations about race with elementary-aged students – I can only hope that Charisma gained something from these texts.

Throughout the semester, Charisma began to see the importance of talking about race (Buchanan, 2015; Polite & Saenger, 2005, Pollockb, 2008), but she simultaneously came to realize that her students needed a foundation through which to have these conversations.

Like I shared in the inquiry group when we were talking about people immigrating before the 1820s, they're all from West Africa and they had no idea that it was the slave trade. I was like what? ... Yeah, and then some of the suggestions that we get to have the conversations with students, they don't really have any background knowledge to absorb it. When we were talking about ... When asked the question about the Hispanics and the African Americans, like what's real black. You're [the inquiry facilitator] like, "You can talk about how they all come from Africa." I'm like, "Some of them don't know that they come from Africa."

Charisma saw opportunities for rich discussion about race, in discussing current and

historical events. She assumed that her students of color would benefit from these

conversations because from her perspective, they had many personal experiences with race.

However, her efforts to constructively engage students in conversations about race were

problematic because they needed more historical background knowledge. She describes a

classroom experience where students have just read a story about the Statue of Liberty,

> *So we're looking at the chart right? That's at the end of the story, and talking about a time frame, and what country did they immigrate from. And it was like the 1420s, it had the UK and all these West African countries, and I was waiting for somebody to say it, them I'm like they're not gonna say it. And she's [the CE] waiting, and she's just like "Why do you think that everybody is from the UK, or West Africa?" And they're just like "They probably came for a better life. That was in the text." And then someone's like "religious freedom?" And she's like "No, West Africa!"*

> *And they're just sitting there, like they don't know, and I was like "Should I say it or no?" And I was leading it, and she was driving, and I was like "They don't know", and she's like "West Africa." And she was getting so irritated, and I was like, "They don't know, honestly don't know." And somebody was like "For a job?" And I'm like, "Not the kind of job that you think." And it took so long, and then she was like "Tell em - I can't take it, I'mma cry." She's like "They just don't." And it was so bad, and then I was just like "It was the slave trade," And they were like "Oh, oh." And then they were like "What were they trading for?" And I was like ...*

Charisma's anecdote shows the limited knowledge her students have of race

relations, within the United States, which can be inferred as impacting their understandings

about race. Though her students talk about race and racism, frequently, likely because they

experience racial encounters often, they are still ill-informed and ill-equipped to have

productive conversations on the topic. Her students seem to have personal experiences with

race that teach them *that* race is important, in their own lives, and in society, but they do not

seem to understand *how*, or *why*, race is important, especially when it comes to history. This

type of knowledge is largely missing from most formal education for K-12 students and

beyond, so the expectation is not that her young students should be able to make these

discoveries on their own. Charisma's anecdote, however, does highlight the need for further and deeper conversation in classrooms, about race, and its impact on society.

Charisma expressed a desire to have explicit conversations about race with her students, though she still held some reservations,

> *It's a little scary, especially being white, but then I'm also not scared to talk about it. Just from the experience I've had here, I know that if I wanted to talk to my students about it they wouldn't be like, "Oh, she's white. She doesn't know," because I have that relationship with him. So, I feel like you have to build a relationship first, to make it a safe space where people feel comfortable talking about it because you couldn't just walk in on day one and start talking about it. They'd be like, "What are you doing?*

During inquiry group sessions, Charisma always came back to the idea of building relationships and students participating in conversations about race. Continuing with these ideas, she recognized that as a White teacher, teacher/student relationships were an essential basis to having conversations with her students of color about race.

Racial Interactions

Charisma was keenly interested in the topic of building relationships with students and revisited this idea throughout group meetings. In response to another teacher candidate, Marisol, sharing the disrespectful exchanges she witnessed between her students and her CE, and the disrespectful exchanges she experienced between her students and herself, Charisma attempts to help her frame her thinking,

> *Does she have good relationships with them when they're not disrespecting her, or when they're not having exchanges, or do they not really have a relationship? ... That's what I noticed when my kids do that with one of my clinical educators, the other one; it's pretty clear they don't have a relationship with her.*

Charisma had one African-American and one White clinical educator (CE), and in our first inquiry group session, there was a sharp difference in her observations of their actions. She

believed there was a relationship between the CE's teacher/student relationship, the CE's actions, and their classroom management decisions.

Charisma regarded her African-American CE as having "*classroom management goals*," while her White CE, though instructionally strong, struggled with classroom management. During an inquiry group session, Charisma discussed her White CE confiding that she believed the children did not respect her because she was White.

> *I know she made the remark to me that she thinks they don't listen to her as well because she's white, and the other clinical educator is black, and she thinks that's why they don't listen to her. I have other opinions of why they don't listen to her.*

In the privacy of our group, Charisma disagreed with her CE, and attributed the clear disconnect between the students of color and their White teacher to be a lack of relationship between her White CE and the pupils.

> *Because even if she wanted to argue that they didn't listen to her because she's White, I mean they listen to me; so, I'm White too. But then I have noticed that her class is much different when they're with my clinical educator that is Black than when they're with her. I think that really hurts her feelings. Which I get, I mean if they're better for somebody else than you. But I think the way she goes about it, and thinks about it, is a little bit concerning.*

Charisma recognized that her students did not share the same level of connection with, or respect for, their White teacher, as they did with their Black teacher, and this was evident in the ways they acted in the different classrooms. Her concern seemed to rest in the idea that her White CE was blaming the students for this issue, rather than working to solve the problem. As the semester continued, Charisma always returned to her burgeoning realization about the importance of building relationships with students, and she was open to receiving advice on the topic, by posing questions to the group and sharing observations from her classroom experiences.

Charisma began the semester by discussing the building of relationships between teachers and students, of similar and different racial groups, and how these relationships impacted classroom climate. She also grappled with her new exposure to the complexities of race. She paid attention to the ways her students initiated conversations about race with their classmates, or with her, and she brought these observations and experiences back to the inquiry group for discussion. Specifically, she was surprised to learn about within group discrimination and how easily the students used matters of race as a way to insult each other.

> *This morning they were like "Stop it, with your Puerto Rican looking self."*
> *... I'd heard things before between like different but never like the same race.*
> *Like it was the way he said it; he was hurling it as an insult.*

Charisma was vocal in her desire to better understand different elements of race, and the frequent occurrences of these types of student interactions fueled her area of focus for inquiry.

Charisma's Takeaways

The relationship between race and equity

When considering career opportunities, Charisma noted that her top two districts where she wanted to teach, had issues around race – one where there was a noticeable ethnic divide between African-American and Caribbean students, and the other where a majority of the African-American students were housed in one classroom, or Special Education. In discussing how she wanted to continue to pursue racially literate and equitable actions, she was hesitant to choose the second school district, but she admitted that she felt a desire to do something,

> *I don't really know if I want to go to a district that's going to be like that."*
> *Then I was like, "But then if the only people there are people that are okay*
> *with it, how's it going to change?*

Charisma had maintained an attitude of action, throughout the semester, and even though she still expressed hesitancy, she was beginning to take on the mindset of being an actual change agent.

In her individual interview, when asked what she wished to further explore, in either of her new districts, she inquired about keeping the Inquiry Notebook to use to develop and facilitate her own inquiry groups,

> *Okay, because I was thinking about eventually ... Like maybe not my first*
> *year I might not want to jump into it, but doing this [critical race inquiry*
> *groups] with some of the teachers at my school, wherever I go to might be a*
> *good way to start tackling some things.*

She recognized that consistent inquiry group sessions were a way to keep race talk at the forefront of the conversation in schools,

> *Because like I said before we did this inquiry group, those kind of things*
> *trickle to the bottom. Like with everything else you have to worry about,*
> *unless you're actively talking about it and thinking about it, I feel like it's*
> *easy to let those things slip down.*

As a result of her own experiences, Charisma seemed to appreciate the systematized practice of engaging in race inquiry as a tool for active learning for teachers.

By the conclusion of the semester-long inquiry work, it seemed as if Charisma was close to answering one of her own questions from the beginning of the semester, *"How do I approach teaching equity and social justice?"* As a result of participation in this race inquiry group, Charisma recognized that race was a necessary topic of conversation in schools when teaching equity, even at the elementary level (Buchanan, 2015; Polite & Saenger, 2005); however, she identified a strong relationship with students as a pre-requisite to conversations about race, that can then move further to equity and social justice. She describes a classroom experience that resonated with her,

> *Something I did with my kids, 'cause even on top of the race thing. The text*
> *that we were reading made it seem like the immigration process was*
> *enjoyable. And I was like "no." So I took them to the tour, and I finally talked*

about how people were watching you from the minute you walked in, they were looking for all these different things and why were they looking for these things. Why would they want somebody with a disease come into the country, why would they want a criminal to come into the country.

And all these things, and we saw it on like 10 different stops, just getting to take out lunch, they get detained. And we listened to some of the video clips of people talking about it, and I think that helped a lot, because just the text of the book makes it seem like they came here, gave them their passport and they let them in. And everybody smiled, and somebody took a selfie and entered the country. It was so sugar cookie, and I was like, "No." And so the kids were saying like, everyone is white. Yes, yes they are.

In this instance, Charisma recognized the inaccurate representation of history, through the textbook's omission of important information, and she responded to the situation through a redressing of the lesson, adding age-appropriate activities that would introduce her students to other perspectives of immigrants. This example of teaching for equity achieved a social justice stance, in that she refused to allow her students to learn half-truths. Charisma's awareness of inequities within the curriculum, at her placement site, and inequitable school practices (Gorski & Swalwell, 2015), at her two potential districts, all tied to race, and the approach that she settled on in response to these situations was further exploration through inquiry groups that might help other teachers to recognize, respond to, and redress school inequities that students of color may face (Horsford, 2014; Stevenson, 2014).

MALEHNA

Background on Candidate

Malehna identifies as White and described the school's predominant student of color population as being new to her because she was a racial minority in her learning environment. Placed in 4th grade, at the beginning of the semester, she expressed a feeling of ill-preparedness with the placement site and wondered how she would be able to "*connect [with] and relate to the students if I don't understand how they feel and what they have.*"

Malehna's results of the Implicit Bias test shocked her, reporting a strong preference for White people over Black people. She journaled that "*this was so surprising and truly upsetting to me. I was thinking I don't have a lot of bias [sic] I appreciate all people and their differences*." In direct alignment with this new knowledge, she viewed the results as "*a reality check*," and vowed to "*construct goals to change my bias and be aware of when I have implicit bias.*" Malehna explained that she had minimal interaction with people of color, prior to her student teaching experience, and one other field placement, during her undergraduate career. Though she had previously considered herself to be a neutral person, her results exposed her to the possibility that she, too, held biases.

Engagement in the Inquiry Process

Malehna's Focus for Race Inquiry

When it came to matters of race, Malehna had a lot of questions: because the majority of people around her were people of color, and she had limited experience with interacting with people of color. Participating in a study where she was encouraged to focus on race, there were many possibilities opened for her to explore. She began by wanting to investigate race and language, or race and teacher expectations of students, but she ended up, at the suggestion of another inquiry group member, focusing on race and behavior issues, specifically student fighting and student aggression – who they fought, why they fought, if there were inter-racial fights, or within races.

Malehna struggled to dissociate race and poverty. She had no formal or explicit training in conversations about race, so it was easy to begin lumping the two ideas together, especially because a majority of her students were Black or LatinX, and they were also from financially disadvantaged backgrounds. She explains a situation with a student discussing fighting,

> *My one student yesterday was like, "Oh, I'm going to fight her if she tells me something one more time." And I was like, "Why fight? There's no need. Just*

calm down." And she was like, "No, my mom told me if someone bothers me, I go 'boop boop boop boop boop boop'." And I was like, "All right. All right. Let's take a step back." And I'm wondering where does that come from? Where is that coming from at home, that they're saying this is what you're supposed to do?

From the continued conversation, it was clear that Malehna struggled to understand if her students fought because it was something that people of color just do, or if that was in some way attached to what they were being taught at home in a neighborhood where frequent acts of violence occurred. And knowing the students come from financially impoverished backgrounds, she wondered is this just a norm of the neighborhood?

During inquiry group meetings, I verbally challenged teacher candidates to look beyond race, or culture, as an explanation for why students exhibit the behaviors that they do. When it appeared that teacher candidates were reinforcing racial stereotypes, I posed questions to turn the conversation toward looking deeper at a situation, rather than accepting at face value that *all* students of color could be expected to act in one way, or another. This practice may have helped Malehna begin to think deeper about what she was seeing in her classroom. Malehna's observations over the remainder of the semester led her to the conclusions that her students fought out of defense of their reputation, character, or family, not simply because they were Black or LatinX.

The fights I've seen are all out of defense, like something is said, and it comes with defending yourself… They would never start a fight just to start a fight, it always comes after, even the littlest thing that you wouldn't think would bother you, but it bothers them…It's usually about their family… And that's what I've seen, but I've never seen students who are White involved in those fights.

Though she never witnessed a White student in a fight, we discussed that there weren't enough present to determine that they wouldn't fight, if there were more White students. The fights were mainly between students of color, but these same students of color also represented a majority of the school population.

However, Malehna was clear in explaining that she wasn't sure if race played a role in why her students of color were more likely to resort to fighting as a way of defending themselves,

> *So I don't know if that is with race, like that is one way you want to defend yourself? I don't know, I don't know. I'd further study what that defensiveness comes from, and how to ... Like the comments they're defending against, are they racial, or cultural? Or just mean?*

In this situation, an internal struggle can be distinguished between what Malehna is witnessing, what might be the easy explanation of her students fighting, because they are black and brown, and looking for other reasons why her students of color fight. Her use of the words, "*I don't know*," signify a glimmer of hope that she isn't just settling with the mindset that her students fight just because they are people of color.

Malehna observed that a majority of the fights that occurred between students began because they felt disrespected, and sometimes those fights stemmed from students using racially discriminatory language toward each other. "*I think the personal identity thing is so important and making sure each student feels they have a positive personal and cultural identity from the beginning would avoid issues better than not doing that*." She alluded to a potential solution to the problem that students felt racially disrespected, being that students need to be taught to find self-worth within themselves, rather than searching for external validation, because their peers, nor their teachers were giving that to them. Her recognition of "*positive personal and cultural identity*," could, likely include race, and this statement provided during her exit interview demonstrates her learning that attention to student racial identity is essential (Tatum, 2003).

Racial interactions

Malehna was moderately vocal in the inquiry group sessions and began to engage more in the discussions toward the conclusion of the study, compared to her peers who

spoke frequently. Her observations, from the beginning, had a tone of consistent newness, in

that she was always sharing something different that she was introduced to through

observation, or experience, and she struggled a great deal with constantly encountering ideas

that were new to her. A main area of dissonance for her could be framed as a teaching style

mismatch between her CE and Malehna's own ideals of good teaching,

> *I feel like my clinical educator has really low expectations for my students.*
> *And I'm not sure if that's because of race or anything but she'll give them a*
> *worksheet that's for first grade because she says they can't do anything*
> *higher than that. But I feel like they can.*

She believed her CE had low expectations for her students, and she wasn't sure how

to navigate this in a classroom where she was a welcome guest. Another point of contention

for her was the teacher and student use of language,

> *One thing that I have a hard time with is like language, or speech I guess. I*
> *don't know how to ... because my clinical educator will talk the same way [as*
> *the students], but all the time they're like "I ain't doin' that." And in my head*
> *I'm like "No, you are not doing that." But like, that's how they talk at home,*
> *that's how they talk here, that's how my clinical educator speaks, so I don't*
> *know like what's appropriate you know.*

Her clinical educator (CE) and students spoke in what some have titled Black English

Vernacular (Fogel & Ehri, 2000), and at the outset, she struggled with understanding

communication in non-Standard American English, and how that fit in the classroom. The

communication between teacher and student was an additional concern,

> *And it's the same as classroom management, like they'll [the CEs] scream at*
> *them [the students] this close to their face when I don't believe in that. You*
> *know, so I don't know how to match with her. I don't want to defy her when*
> *she's welcoming me.*

She attributed some of the ways her CE communicated with students to be a source of

aggression for the students, and this largely impacted the classroom climate, which was

tumultuous. Many afternoons after lunch, little instruction took place because of the

multiple fights that took place between students. "*I've watched nine-year-olds, not even just at recess - during instruction - pounding each other.*" Conversely, when instruction did occur, as a result of the rigid curriculum and standardized test preparation, it was less than fulfilling,

> *I was like, "Can I do a number talk with that," and she was like, "I wish, but I got yelled at when I tried." She was like, "You have to follow word for word exactly what this textbook is asking," but it's so boring.*

Malehna expressed frustration and boredom with the learning activities that were implemented because they were generally basic skills focused and lower- level worksheets.

Malehna used the inquiry group sessions as a place to voice her frustrations, to listen to and learn from the experiences of her peers, and a place for her to make sense of all the dynamics around her, including, but not limited to race. Everything around her was brand new. In our final discussion, Malehna reflects,

> *Well, I definitely think in the beginning it was difficult just to adjust and a lot of the teachers were Black too, and it was new to me. I just think, I don't know, it's like you feel like you're not fitting in.*

There were times that Malehna admitted to crying all the way home, or going out of her way to specifically distinguish positives in the morning, in order to look forward to entering the school building. This largely occurred during the beginning of the semester when she was still becoming acclimated to what it meant to serve in this type of urban school, that served students of color, from financially disadvantaged backgrounds, but also having two women of color as her mentor teachers. Malehna asked a lot of questions and listened intently to how her peers were grappling with issues within their classrooms.

Malehna's Takeaways

Discussing Race with Students

Malehna believed that discussing race is a necessity, no matter what ethnic demographic of students are being taught,

> *I feel like even if I'm in a classroom that's mainly White children and a few African American students or a few Latin American students, I think that's [race is] super important to address too because the opposite. Even here, it's important to address too because it's mostly African American students, and I have no White students. I just think showing them that there are different people.*

In one semester with her students, Malehna witnessed how crucial it was to have conversations with students about race (Buchanan, 2015; Pollock, 2008b; Tatum, 1999), whether they are learning in racially heterogeneous, or homogenous environments.

Malehna also realized that students needed to begin having conversations about race, earlier in their lives. She explains why it is necessary to discuss race with students,

> *I think it's important to teach … I also think it's something that you need to start young too. My kids are in fourth grade now, and they're like, "We hate Donald Trump. He's some White guy we hate." They have their own biases against White people, I feel like, now, or just low things about themselves sometimes that you can change, but it's so much more difficult when they already have these ideas in their head.*

In the example above, it isn't clear that Malehna's students used the actual words, "we hate Donald Trump," but the quote does represent her summary of the conversation. She seems to be assuming that her students hate Donald Trump, simply because he is White, not as a result of what they may be sensing regarding adults' feelings toward him, his racially divisive rhetoric, and racist practices. As 4th graders, Malehna's students probably do not have the political understanding to truly *hate* Donald Trump, but they can sense the perception that he is not well-liked, and thus they should not like him, either. His Whiteness as a problem, for them, is probably secondary to his overall low social approval, in their environment. However, Malehna's current perspective focuses solely on her students recognizing him as being a 'bad White man,' rather than the social implications that could

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also be at play. Though she could articulate why it is important to discuss race with children, this example still shows limitations in what her current racial literacy skills allow her to see.

Malehna experienced different interactions with her students where she could see that they were verbally expressing discriminatory language, or being impacted by external influences that affected their beliefs about their own self-worth, and even political and racial conversations (Pollock, 2008b). She goes on to discuss where she might go from her new space of awareness,

> *I think just how you can address it so much, not even being aware, and now I am more aware, but just ways you can go about it [discussing race] with students especially. I still wouldn't know how to ... We talked about it in the beginning, talking, teaching race and bias to them. I'm not totally sure. I think I'd have to have my own classroom, start from the beginning with that.*

Malehna understands that discussing race is necessary, and a teacher's own awareness of race is important (Howard, 2016; Horsford, 2014), but she still lacks specific skills in how to have those conversations with students (Buchanan, 2015; Stevenson, 2014). As a guest in her clinical practice experience, where she feels that she must support the CE and conform to her pre-set rules and expectations, Malehna suspected that beginning the process of having conversations about race might be easier in her own teaching space.

During her exit interview, Malehna was vocal about a change in the way she thinks about race, in comparison to the start of the semester,

> *I definitely think it's different. Now, I'm definitely much more aware too. I don't think I was ever aware. Well, actually when I took that stupid Implicit Bias test, and it said I strongly preferred white people, that was such a shock to me because I never thought that. I think now I'm just much more conscious of the implicit bias I have, or just like race in general, and racial issues. I knew they were a big problem, but I never really thought about it, or just didn't think I thought about it in a negative way, but I guess I ... Not negatively, but just didn't realize that it was so prominent.*

> *I think I'm much more aware. Even they [her students] were watching a show last week, in class, and it was just like they got a reward. So, they're watching a show, but there was one bad person in it, and it was a black*

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*person, but it was so crazy that that's what she [the Black CE] was showing
to them, but I don't even think she noticed that because I would never notice
that if I wasn't not looking for it. I feel like I'm much more aware.*

Malehna has a newfound consciousness regarding race, and for a new student teacher, who

rarely interacted with people of color before her placement in this urban school, this new

learning is just the beginning of her journey (Gorski & Swalwell, 2015; Horsford, 2014).

Her ability to pinpoint and discuss situations where she observed racial bias in the classroom

is another accomplished feat. She was able to verbalize an experience that might add to a

person's implicit bias, whether they were White or Black. Her students viewing a film that

had only one villain, who also happened to be Black, could have an impact on the students'

own thoughts about Black people, or even their self-image, and Malehna returns to this idea

in the following section.

Racial influences outside of school

Malehna discusses how her experiences during the inquiry group have begun to

carry over into her life outside of the school building.

*Because it's now coming to my mind all the time. I definitely, I guess it was -
I do have implicit biases, but now I am totally noticing them. I would walk to
[the community center]. I volunteer all the time. I go to the soup kitchen
there. I do this preschool that's for kids experiencing homelessness. One time
I even got stopped by the police. He was like, "You're doing a lot of things
wrong." I'm like, "What am I doing?" He's like, "You're walking by yourself.
You have a necklace on. You're carrying your phone."*

*That to me ... He was basically was like, "You're setting yourself up to get
things stolen or get hurt." That to me is like now I walk scared. I see
someone, like 'oh my God, they're going to take my necklace right off me or
they're going to take my phone.' Now I feel like I would see like ... I don't
know if it was race, but I feel like I would see it more with people who were
of color. If two men were walking past me with their pants low, I'd be scared.
Now I'm seeing that I'm like, 'No, That's my students grown up or like people
living their life.' ... Society makes you feel scared when it shouldn't. That
police officer didn't need to say anything to me because nothing was
happening.*

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Malehna's new awareness began to show her the societal forces that showed her where her biases stemmed from, and different ways that external forces shape the way she thought about people of color (Gorski & Swalwell, 2015; Horsford, 2014; Ladson-Billings & Tate, 1995). "*That didn't start until here I think, so I don't know if it was like inquiry or just working here.*" However, she was able to combat these reinforced biases with prolonged exposure to a group of people that she, otherwise, would not have come into contact with (Gorski & Swalwell, 2015; Yosso, 2002). From her perspective, the police officer was operating from a place of casting stereotypes on the people of that community, but she was able to humanize them, as a result of her experiences. Where she states, "*that's my students grown up,*" she is seeing the people around her as more than just what society tells her they are.

Malehna was adamant about her ability to now be aware of the implicit biases she holds, "race in general, and racial issues;" she was also able to verbalize different experiences where she could pinpoint where she and her students developed their racial understandings. For her, it was in that reflective moment where she was admonished by the police officer, and for her students, it was watching an age-appropriate film, in class, where the only villain was Black. In our conversation, Malehna only discussed these two encounters, but one can imagine how many more she, and her students, have been bombarded with over the years. In equity literacy skills, the "ability to recognize biases and inequities, including subtle biases and inequities," is a foundational proficiency associated with equity literate educators, and Malehna articulated her developing mastery of this skill (Gorski & Swalwell, 2015, p. 1). This skill was tied to her ability to recognize and reflect on the role of race in the development, existence, and perpetuation of biases and inequities, demonstrating a crossover of skill development.

SETHU

Background on Candidate

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Sethu attended predominantly White schools, and completed classes in the Advanced Placement track; this limited her interactions with students of non-White backgrounds. "*I know for me in my school district growing up, the majority of the teachers and the student body, was White, so we learned the White perspective.*" In her discussion of what, and how, she learned in school, Sethu's statement is clear that she felt represented. Sethu's Implicit Bias test results revealed a moderate preference for European Americans. This was "*eye opening*" for her, and she attributed the results more toward "*societal conditioning than ... personal attitudes towards and interactions with African-Americans.*" At the start of the semester, Sethu explains that her "*previous placements have been mostly from the same racial background*" as herself, so she did not consider herself to be prepared to be in a space where she was a minority.

Racial identity

At the start of the semester, Sethu's racial identity seemed to be rooted in her Irish heritage, and she did not hesitate to identify herself as White. However, her thoughts on her racial identity and what it meant to be White seemed to be understood in relation to her surroundings. Firstly, as a result of her experiences growing up, and being in college, Sethu had internalized "whiteness as simply the unexamined norm" (Tatum, 2003, p. 93), "*Most of my classes growing up were predominately white… I think it's still that way. It's still very much the majority is white.*" Sethu admitted that she had been educated from a *"White perspective,"* and this was evident in the ways she discussed how she wanted her students to think about race. When discussing some of her students' attitudes toward White people during a viewing of the film, Selma, she adds

> *I don't think they decided that all White people are evil, but I see these seeds, and I don't want to encourage them to think that. I want them to be able to recognize that yes, of course these people were doing terrible things, and there are still people doing terrible things. I don't want to negate the fact that those things are happening, or happened, but I also don't want them to come away from that conversation with like this big generalization.*

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Her concerns focused on the ways her students could think about White people, positively, rather than negatively. Though she touched on current societal issues, and the importance of discussing them, her main concern was that students not come away with the generalization that *"all White people are evil."* Her primary concern with the reputation of Whiteness as good, rather than the recognition that the film was meant to highlight the perseverance of African Americans who fought to surmount White supremacy, shows the perspective that the reputation of and good White people as normal, needed to be protected.

Sethu openly discussed that her middle-class family carries some ideals that are not progressive,

> *I have never considered myself racist, really, and actually my family is a little bit, and I was always the more mellow one, but I know that I did feel uncomfortable when I walked in on the first day, and I looked around the classroom, and I am the only white face, and it made me realize, I'm not necessarily as color blind as I think I am.*

Her language shows that she views being colorblind as a positive trait for herself, and it seems as if it's something that she wants to get better at. Her use of the word '*mellow'* in contrast to her family members, shows that she makes some distinction between herself and them, and that she considers herself to be less aggressive, perhaps, or less vocal about her attitudes about race; potentially, she may disagree with some of her relatives' sentiments, altogether. This separation of her own beliefs from her families demonstrates Tatum's (1997) concept of a White person being viewed as an individual, rather than being lumped into the *racist pool* with her family. Further, her ideas about what it meant to be White seemed to operate in a place of being racist, or not being racist.

By the conclusion of the race inquiry group experience, Sethu seemed to add another layer to her understanding of Whiteness. When responding to the question of whether she had explored anything related to her racial identity, she discussed white privilege,

> *I definitely learned that white privilege is very much real and I realized I was kind of one of the people that was kind of promoting it, by just denying that it*

was there. Like, "Well, I really think that African Americans, if they work hard, can have the same ... " not realizing that there's still that stigma and that social barrier to it [race], and I think that kind of opened my eyes a little bit. Being here and through some of the readings that I've had to do that, no that's actually not the case, and that's really not fair.

Her statement shows that her Whiteness wasn't just understood in relation to the people around her, like her family's racism, or in defense of Whiteness, as in what do other people think about White people, in general, and then how does that influence how they think about me. Her discussion of White privilege shows some sense of responsibility regarding her Whiteness, her role in perpetuating White privilege, and how this impacts specifically African Americans. Sethu moved away from "blam[ing] the victim" and to a place of "deepening awareness" (Tatum, 2003, p. 106). Her recognition that a person's opportunity could be impact by their racial category resonated deeply (Horsford, 2014). This topic was discussed over time during inquiry group sessions, though Sethu did not contribute to those particular dialogues; her connection between different ideas that we'd discussed during inquiry group sessions, however, was prevalent in her exit interview.

Engagement in the Inquiry Process

Transformations

At the beginning of the semester, Sethu seemed to have no problem engaging in a conversation about race, and staying focused on race at the forefront of her exploration. For a person who knowingly came from a background where racist ideals were expressed, who also reported little previous interaction with people of color, and one who recognized race as a taboo subject in her teacher education program, Sethu did not shy away from the discussion. She was the second student, during our first inquiry group session, to explicitly use the language of "*White people*" and talk about the ways her students regarded this racial group,

We were watching this video about the civil rights movement, and about Selma, and the marchers they crossed the bridge and there was a line of

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police officers. And my teacher asked like a comprehension question like "What's going on? What are they worried about? What are they thinks going to happen?". And a whole bunch of kids got really upset and was like "Oh those White people, they're going to hurt them." Like they didn't notice that there were like 40 white faces in the marchers. They have a very deep- seated hatred, particularly of White cops, I don't think they necessarily generalized all White people… So I'm kind of also thinking about how to kind of counter act that because I don't want my kids growing up hating White people because that's not necessarily a productive way to interact with people to hate them, anyone.

In this anecdote, even though Sethu is concerned with the ways that her students view White people, based on her own positionality and racialized apprehensions, the use of the language of race shows a certain level of comfort with being able to express her observations, in comparison to her peers.

During inquiry group sessions, Sethu created a pattern of participation that was opposite her peers. She was most vocal in the first session, discussing her observations of her students as racial beings, and attempting to uncover how they make sense of race in the world around them, as well as how race is connected to their learning.

For our one class we have to take the implicit bias test, and I kind of want to look into how race affects the way kids view themselves and also the way they view the people around them…But it also made me start thinking about how then is that [her implicit biases] translating to my kids in how I'm teaching them. But also in how they're viewing the people around them. Because one of the things that you [IG facilitator] said before was that society kind of teaches us that White is better. So I wonder how much my kids have internalized that message and how it affects one, the way they interact with me, the way they interact with the people around them, and then how that makes them view themselves if you're automatically in that perspective of "I'm inferior." Because a lot of my kids have issues with learned helplessness, where they look to you [as the teacher] like "If I kind of play these cards right I can get you to do this for me." So I wonder how much of that kind of goes back into that mentality of like is race playing into that whole inferiority aspect?

In just her first few weeks in the placement, Sethu had many ideas about the role of race in her students' lives and the classroom that she was able to articulate in figuring what would

be her area of inquiry for the semester. Over subsequent sessions, however, Sethu spoke less and less, rarely introducing new topics, as she had in the first session. Sometimes she chimed in on others' verbal exchanges, but for the most part, she shared little about what was going on in her classroom. She spoke sparingly about her personal inquiry project, only contributing when as the facilitator, I prompted everyone to share their progress or process. After reflecting and reviewing the data, I could not find a specific moment that seemed to trigger this quiet participation, and Sethu did not mention her change in participation, during her individual exit interview.

Sethus' focus for inquiry

The question of inquiry that Sethu decided to pursue was "How does race affect how students deal with frustration and influence their motivation?" Her motivation behind this focus was based in the idea that her students exhibited behaviors of learned helplessness. She wondered if that was connected to some foresight that they would encounter limited opportunities in society, so why try now? During our closing session, based on her observations and conversations with teachers, Sethu concluded that her students' lack of motivation was not connected, primarily, to race, but more to a manipulation of the system.

> And based on conversations that I've had with teachers and what I've seen within my students, because I do have a group of students that are not African-American in the classroom, I don't think it's connected to race, I think that it's "I've learned that if I just say I can't do it, someone will help me or will do it for me." So I think it's more "I've learned how to get out of the work." Rather than a lack of motivation connected to "I'm black, I'm not gonna make it as far."

> So, I guess where I would take on with that thing would be how would you - It's not really connected to race, but how do you break that? And enforce the "I'm not going to do this for you, you need to do it. Because if I do it for you it's not helping you at all." And how you put that, I don't want to say learned helplessness, but that manipulation of the system. "I'll get my teacher to do it for me, or I'll try to get it so that we're working in groups or partners." And how to break that.

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She found that her students had been conditioned to know that they could get out of completing classwork by 'acting out', or acting as if they weren't capable of accomplishing various academic tasks. Her area of continued discovery was how to break that cycle and enforce the strength of students to rely on themselves.

Racial interactions between Clinical Educator and students

In the first inquiry group meeting, Sethu discussed a point of dissonance in the way her White clinical educator (CE) interacted with the students, in the classroom, who were primarily children of color.

> *In my classroom, my clinical educator will scream at them [the students] all the time. She'll start the morning off like that; she'll end the day like that. She'll send kids out of the classroom, all the time. One thing she told me once is that she feels like she has to because that's the only way they'll listen because that's what they get at home. But it concerns me that that's the way she thinks about it because I feel like if you build the relationships and you get to know the students, like what they're going through, you won't have to scream at them. They'll have respect for you, you'll have respect for them. I don't understand why she thinks that's the way it has to be.*

This interaction introduces the subtle presence of race, in Sethu's classroom interactions, as both authority figures in the room were White women, and this did not match the racial makeup of the children. Whether the CE recognized that race was at play, or not, Sethu, as the student teacher was made uncomfortable by the CE's choices, so one can imagine that the students did not welcome this way of being spoken to. The CE attributes her motive behind this way of interacting with children as an instructional choice that mirrors what she believes her students experience at home. This is problematic in that she is making a stereotypical assumption about her students' home lives.

The other problem this instructional practice presents is that the CE is explicitly teaching Sethu that screaming at, specifically, these students of color, is a necessary practice that she should learn and emulate during her student teaching experience. Sethu's

recollection demonstrates a disagreement with her CE's choices of communicating with students, and disciplining them, but she goes on to admit that, "*I feel like now that they're used to it, they feel like that's the way they have to be spoken to in order to do something.*" Articulating that her students were being socialized to accept these communicative practices as the classroom norm, Sethu adds, "*but it concerns me because I don't want to be that way. But, they're so used to that, that if you just ask them nicely to do something they'll argue with you.*" This way of interaction that is primarily based in punitive measures and authoritarian styles only adds to the traditional narrative that teaching students of color is hard to do because the students' behavior makes it difficult for them to be educated.

Interestingly, in her exit interview, Sethu's thinking about her students' behavior seems to have been complicated, in some way. In the next excerpt, she is discussing her previous placement and the age group that she is moving toward teaching – this then becomes intertwined with her current student teaching experience.

> *I was in an Honors English class for 7th and 8th grade, so I had the higher track kids. I also had majority White kids, and I don't know if I liked that placement better because I had less behavioral problems, or if it's the age. I know I'm struggling to teach some of the fundamentals. I'm getting bored with it, but we're also having a lot of behavioral problems. I feel like if we didn't have the behavioral problems, that wouldn't be as much of an issue. I know the behavioral problems are part of where the kids are from, socioeconomic status, and all of the stuff that they're dealing with in their home lives, which is all tied back to race.*

In a way that is different from her CE, Sethu's understanding of her students' behavior, in the classroom, doesn't seem to begin and end with their home lives. Though she uses the same language as her CE, she extends this to recognize the outside forces that may be at play in the situation, including race. However, within this same excerpt, Sethu describes liking her previous placement experience better, highlighting that the students were older, of upper middle school age, a higher academic track, and White. This comparison between her now younger, students of color, who have a basic skills focus in their curriculum, is an

interesting thought to explore. With just this moment, a case could be made that Sethu's thinking about people of color has not evolved, but the conversation moves forward in a way that is fairly inspiring.

Sethu is incorporating how potential discussions about race with students would impact what age group she would like to teach.

> *I think, I would hope, that in the upper grades that they would be more open to talking about race, but I also think it could be potentially problematic at that point, because you could have those opinions already instilled in them, which is one of the reasons I can make more of a difference at a younger age cause' I can help shape those mindsets as opposed to working with the mindsets that they already have once they're older.*

> *I think you could have a lot more bias in the upper grades, I think you could have a lot more students that are already, like me, who are "I'm colorblind, I don't see color, because I've been taught if you see color, you're racist." Or other kids that are like, "All I see is color, and you're not the same as me, and that's a bad thing." But I think, especially because I want to teach English, I think I could use what they're learning to kind of tie race back into it and talk about, "Look at these two characters in this book and look at how they're perceived differently."*

She seems to conclude that she would like to pursue teaching with older students because she feels that the conversations about race would be more comfortable, though still challenging, for her. So, instead of only considering just the types of students she likes best; smart, White, rich, Black, poor, advanced, developing, traditional, or challenging, Sethu has changed the conversation to the type of student she might most benefit, in terms of conversations about race.

Sethu's Takeaways

Though Sethu was minimally vocal in inquiry group sessions, her exit interview revealed an intense passion for teaching for social justice and equity, in the future. I was surprised to hear the level of depth, which Sethu discussed her own understandings about race, and how her thinking about race had evolved since the beginning of the semester.

Discussing race with students

Sethu saw the necessity of teaching about race, and having open conversations about race, though she expressed nervousness.

> *Mostly because I am White, so having the conversations about race, one of the things that we read about White privilege was that we're still an outsider kind of looking into the whole race issue, so I don't have first hand experience with some of the stuff that you might have gone through, because of your skin color [referring to people of color, including me, as a Black woman], and trying to make sure that I'm not minimizing it.*

Sethu had come to the point where she was able to begin thinking about how her role as a White person should be sensitive to her students of color, when discussing race (Buchanan, 2015; Hollingworth, 2009; Polite & Saenger, 2005; Pollock, 2008b; Stevenson, 2014).

She recognized literature instruction as an effective way of engaging in conversations with students about societal issues, including race (Yosso, 2002). Wanting her future students to be comfortable with seeing from other viewpoints, she believed that diverse texts could open up that possibility.

> *Teaching kids just because you're taught one perspective or you're being told one perspective doesn't mean that's the only perspective there and it doesn't mean that it's completely right. Of course, no perspective is going to be completely right, they're all going to have elements of the truth. But that's why it's so important to look at it from multiple perspectives, look at things through multiple lenses.*

Sethu's ability to begin formulating ways that she might positively impact her students' knowledge, understandings, and perceptions of the world surpassed those of her peers. She and I connected in a shared area of interest in English/Language Arts Education, and she expressed a keen desire to create a classroom that meaningfully celebrates diversity. She believed that literature was a great way to do so. During our conversation, she even referred to specific authors' works that she could potentially use, such as Mark Twain's, *The Adventures of Tom Sawyer,* Shakespeare's *Othello*, and Toni Morrison's, *The Bluest Eye.*

She explained that these stories had racial elements that could be used to spark conversation about race, in the classroom. Sethu also alluded to the need for students to be introduced to non-traditional works that will help them achieve a wider perspective of cultures around the world.

Sethu explained that prior to her participation in the inquiry group,

> *I think race was kind of one of those things that you didn't really talk about, because if you talked about it you had to kind of face the issues with it, so a lot of times it wasn't really brought up and it was just kind of ... you didn't really think about it, it was just you're going to have a group of students that are going to be diverse, but you more thought in terms of academic ability rather than cultural or race.*

By the conclusion of the study, Sethu was a teacher candidate quite vocal about ways that she could talk about race and embrace diversity in her own classroom.

Colorblindness

During an inquiry group meeting, colorblindness was a brief topic of conversation, and in contrast to her statement, in the first inquiry group session, that she "*wasn't as colorblind as [she] thought [she] was*," in her exit interview, Sethu comments on her understanding that a colorblind mindset was an ineffective perspective for urban educators to adopt.

> *Through the inquiry group and through the stuff that Elizabeth has posted as part of our class [Equity EDUC400,] I've become a lot more aware, and I was so guilty of saying "I don't see color." I was definitely guilty of that cause' I was like, "Oh, I don't see color, it doesn't matter." I realized how much that's actually hurting my kids, especially in this environment, to say "Oh, I don't see your race" because that's just saying "I don't see your culture, either and I don't see your experiences" and all that kind of stuff. I definitely learned that that's not a productive mindset to have when you're dealing with children.*

Whereas, at the start of inquiry, Sethu's words seemed like she wanted to improve her ability to be colorblind, by the end of the semester, she was able to articulate why that lens

was detrimental to her students of color (Bonilla-Silva, 2006; Hollingworth, 2009). She also hints at being more aware, which she continues to expound on, as the interview continued.

The impact of race

During an inquiry group meeting, we discussed the possibility that race was a means for categorization, rather than a scientific reality. Sethu recalled this during her individual exit interview and named race as a "*social construct*" that permeates all levels of a person's life because of how society perceives and promotes the idea of racial separation.

> *The effect of race is something that we are promoting - either through inaction or deliberate action that's discriminating against certain groups of people, and then how that can affect our kids, because I mean, they don't know that if they were a different race, maybe they wouldn't have some of these socio-economic problems, or maybe they wouldn't be living where they are. They wouldn't be going to this school, more than likely. Realizing that it affects everything. Even though we try to say "Oh, your race is your culture," but it's not just that, like it's not limited to just that area, it spreads across everything.*

Sethu had begun to think of race as a systematic issue that had far reaching implications (Horsford, 2014), especially for her own students, who she refers to as "*our kids*" – she had clearly developed some affinity toward her students throughout the semester.

Equity issues

During her exit interview, Sethu's and my conversation about race oscillated between talking about race exclusively, and then its intersection with equity issues. As a student also pursuing certification to teach Special Education students, Sethu introduced the over-representation of black children in special education as an area that she felt compelled to pursue. She agreed with customizing educational activities to the needs of students, but realized that classification could be perceived as another cog in the wheel that holds people of color back from opportunity.

I feel like when we put that label on, we automatically attach a deficit mindset to the student. Then because you have that, well, it's acceptable to have lower expectations for you and lower standards and that also kind of perpetuates the whole idea of race as being tied to socio-economic status, because if I set these lower expectations for you and you only get C's going through school, the odds of you getting into college are less. Which means the odds of you getting a high-paying, well-off job are less. It's like a chain reaction, a domino effect that keeps going down the line and it starts here.

Sethu recognized the importance of school and schooling experiences in the destinies of her future students, and she adamantly wanted to be an agent of positive change. "*I can't be one woman against the system, and I know that, but I'm trying to change the system.*"

The intersection of race and class

When discussing another learning, she points out the intersection between race and socioeconomic status (Ladson-Billings & Tate, 1995). Explaining that a majority of her students were considered low-income and had endured traumatic experiences, she recalls discussing this with her family, whose response was, "*Oh, well, welcome to [the] inner city. You're going to have that kind of population, and it's expected.*" After reflection, she questions that this is the norm,

If it's expected, why aren't we trying to change it? I mean, it's ridiculous that just because you're black, you're expected to live in a poor part of town and to live in the 'ghetto'. Why is that seen as acceptable and why aren't we trying to change it?

She had moved away from the acceptance of people of color, as expectantly living in non-favorable conditions, to questioning why this had become the societal norm, and conversation with her family is what prompted her dissonance with this perspective (Gorski & Swalwell, 2015; Horsford, 2014).

In discussing areas that she wanted to further explore, beyond the conclusion of the study, Sethu explains,

I definitely want to explore how to make my own classrooms culturally diverse and like how to celebrate the different aspects of student's lives and not just Black History Month and just be like, "Okay, now we're going to

recognize all the contributions that African Americans have made." But that's saying, "Okay, we only care about you one month out of the whole year." That's not fair. Why do I get 11 months, and you get one month?

But finding ways to celebrate the diversity, instead of trying to minimize it, and also trying to promote the mindset that just because you're a certain skin tone doesn't mean you're any better or worse than anyone else, and it's all about how you act. Trying to instill that in my students to hopefully start to cut down on it from that angle.

She discusses her ability to recognize biases and inequities in the education system, and she verbalizes a desire to respond, redress, and create and sustain an equitable learning environment (Gorski & Swalwell, 2015; Stevenson, 2014). Sethu adds,

I want to celebrate the differences while still providing information about this is ongoing struggle, and we're not on even playing field as much white middle-class or upper-class would like to say we are. I think for me it's just making sure that my own bias doesn't leak into it too much. I mean, obviously it's going to, but trying to kind of minimize that to give an accurate representation of what's happening.

Her words provide the basis for an inference that in addition to discussing race, and celebrating differences, she wants to extend the conversation, with her students to discuss societal inequities, as well (Gorski & Swalwell, 2015; Horsford, 2014; Pollock, 2008b; Yosso, 2002). These ideas coming from the person who spoke the least over the total amount of inquiry group sessions was an interesting revelation.

CROSS CASE ANALYSIS
Racial Identity

All teacher candidates discussed their new understandings regarding racial identity as a result of their experiences during the semester. The similarities among the case studies existed around the normalization of Whiteness; though there was one African-American woman as part of the group, even Astha's experiences up to her placement in this majority-minority urban school had been shaped by the number of White people who were around

her. Each young woman discussed her racial identity from the perspective of who they had been raised around and schooled with – for everyone, White people were the common theme. Belinda believed that her students were not immediately accepting of her because of her White identity. Malehna had very few interactions with people of color prior to this placement, and her White identity was impacted because this was her first time being in the minority. Charisma came to the experience with the informal thinking that to claim being White could bring about guilt or shame, while Sethu was proud to be White and wanted to protect the reputation of good White people, which she identified herself as.

Astha presented an interesting contrast to the group; 1) because she was Black, and 2) because she seemed to be navigating how to construct her identity in a space where she was, finally, part of the majority. She was accustomed to being aware of herself as a Black person, in White spaces, and though she was the only Black teacher candidate in inquiry group meetings, once she left our meeting space, there were people all around that she might identify with, at least in terms of appearance. Her learning about racial identity seemed to be rooted in the understanding that she could be accepted by her students of color, even though she may have come from a different socio-economic background.

For the White teacher candidates, once they left our meeting space, they had to grapple with, oftentimes, being the only White person in the room. For each of them, this presented a learning opportunity, and all of them came to understand the importance of positive racial identity, in different ways. For Belinda and Sethu, they realized that a colorblind mindset was detrimental to the psychological health of their students – they began to see their students' racial identity as positive and necessary to acknowledge. Malehna and Charisma realized that their students needed to be explicitly taught how to develop a positive racial identity, so that they could respect one another, and uplift their peers, instead of using race talk as a tool to insult one another.

Charisma and Sethu learned that White privilege was a real part of their identity, and the current social context, but it did not have to be perceived as negative; their privilege

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could be an asset used responsibly, for the benefit of people of color. Charisma seemed to still be working through some potential guilt about the privileges that are afforded White people, in the United States, but her ability to recognize this was an important step in her journey toward developing positive racial identity. Belinda and Charisma had experiences where they realized that building authentic relationships with students might influence how their students viewed them as White people. Both young women discussed scenarios where their students seemed to ignore the teacher candidates' outward appearance as White women, to show that they accepted and liked them. The importance of developing a positive racial identity was a common theme among the teacher candidate participants' experiences, and though they came to these understandings in different ways, this realization and the necessary critical reflection it took to get to this perspective, is a step in the right direction to developing racial literacy skills.

Racial Consciousness

An awareness of race is a necessary skill of racial literacy and was a deliberate focus in this study. At the start of this intervention, I asked participants to trust me when I told them that race matters, and I encouraged them to maintain that mindset throughout the semester, as they studied the practice of teaching in a majority-minority urban school. From teacher candidate contributions throughout the duration of inquiry groups, each of them interacted with the consciousness of race, in different ways.

Sethu and Charisma began the semester eager to accept the fact that race existed, and they wanted to explore it in different ways. Sethu wanted to better understand how discussions about race made people of color feel. Charisma was vocal about her observations in the classroom and wanted to learn all she could about the role of race in situations. She frequently asked questions and always helped to bring the conversation back to the importance of race, if it strayed away.

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Malehna and Belinda were very conscious of their students as being racially different from them, as White women. Though Belinda reported having ample experiences in majority-minority schools, she seemed to experience discomfort in discussing race. When discussing race, she often conflated the construct with poverty. Malehna, conversely, reported not having much intimate experience with students, or people, of color, and it made her uncomfortable to be in the racial minority. There was a lot that she wished to learn about race and unpack, and she usually used examples from her classroom as the basis of her questions.

Astha, as the only African-American teacher candidate, came to the inquiry groups from a different point of view. As a person accustomed to being in the racial minority, and having potentially more intimate experiences with racial consciousness and discussing race, Astha operated from an insider perspective. The ways that she demonstrated her consciousness of race was by self-selecting to serve as a voice for Black people. She answered her White peers' questions about race, summarized experiences of Black people, provided insight into issues within the Black community. She also helped to push her peers' thinking by asking poignant and probing questions about the other teacher candidates' thoughts on race. This did not happen immediately, however; Astha was quiet at the beginning of the semester and describes needing to take time to read the group and to see where people's thinking was. Once she was satisfied that her peers were being open and honest during sessions, she reports feeling more comfortable to express her opinions. From personal experience as a minority in teacher education programs, I understood that the burden of teaching White people about issues regarding race can be a heavy one, even when it comes naturally. Recognizing that this may have been a subconscious problem for Astha, I did not actively encourage her to take on this role, but if she decided to speak up, I did not discourage her from doing so. Her contributions to inquiry conversations may have been a double-edged sword, but they were helpful to the experience.

Sethu, Malehna, and Belinda reported leaving the inquiry group experience with a heightened awareness of race. Each articulated different experiences where they were able to distinguish the role of race, in a situation, that before, they would not have considered. They reported their involvement in inquiry groups as having influenced their thinking. The recognition of the underlying, and sometimes overt, role of race is an essential element in further developing racial literacy skills.

Race in Schools

With a school being the placement site for this race-focused intervention, it was inevitable that participants would develop new understandings about how race was a factor in the education of children at this majority-minority urban school. Each of the teacher candidates discussed ways they noticed the role of race in schools. Firstly, all of the candidates believed that explicit conversations about race were necessary to have with students. However, the White participants expressed anxiousness or nervousness about tackling what they believed to be an important, but sensitive, topic. As White women, they recognized the potential consequences that could arise from being ill-prepared, from having weak relationships with students, from not recognizing the emotional trauma that students could suffer, and from not being cognizant of the power dynamics present in traditional classrooms. They discussed that conversations about race with all students require sensitivity and advanced planning, but having conversations about race with students of color needed to be, especially, handled in a delicate way. Their rationale was students of color were more likely to have suffered from overt negative experiences with race. Astha did not seem uneasy when explaining the importance of discussing race with students, and she was the only participant who discussed having an actual whole group discussion about race with her students, during the clinical practice semester. Her comfort with discussing race with students may have come from her experiences as an insider as a Black woman.

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The reasons teacher candidates gave for the importance of discussing race were different. Astha and Malehna believed it was important for young students to discuss race so that they could learn about themselves and others, especially when they were being schooled in primarily racially homogenous settings. Both young women thought that whether the school consisted predominantly of children of color, White children, or both, it was important to talk about race so that students did not come to unproductive conclusions about race. Sethu was also concerned that students discuss race to develop a more full perspective, rather than just looking at the world from one racial lens. Charisma, Belinda, and Sethu thought it was important to have conversations with students about race because it was an element in life that they would, undoubtedly, encounter, and they believed students should be equipped with the necessary tools to navigate a race-influenced school system.

The role of race in school interactions was another common theme among participant experiences. All the participants discussed the role race played in the ways their clinical educators (CE) interacted with students. Malehna believed that her CE had low expectations of the students because they were children of color, yet, her CE was Black – this presented a challenge for her in navigating how to reconcile her belief, expecting that a White teacher would be more likely to think her students less capable. Malehna also struggled with understanding the ways her Black CE spoke to students using Black English Vernacular and whether this helped or hindered students' academic achievement. She was unsure if she should correct student language when their teacher spoke the same way.

Sethu, also, struggled with the way that her White CE communicated with her students of color, but for a different reason. She recalled her CE constantly yelling at students and how the students had now been socialized to perceive this as normal. The CE explained to Sethu that she spoke to the students this way because this was the only way they would listen, as they were all treated this way at home. Sethu disagreed and believed that if the CE had developed better relationships with her students of color, they would respect her.

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Charisma discussed the role race played in her White CE's relationships with the students of color. Charisma observed that the students did not respect her CE, and the CE held this to be a result of her students not respecting her because she was White. Charisma believed that the students respected her as a teacher candidate, in spite of her being White. Similar to Sethu, Charisma believed that authentic relationships with the students were key to building mutually respectful relationships with the students.

Belinda and Astha shared CEs, and neither complained that race played a negative role in the interactions their CEs had with students. Both described scenarios where, even though the CEs were White, and the students were mainly children of color, they seemed to have developed positive, caring, and respectful relationships with the children that did not hinder the classroom climate, or instructional activities. Belinda did worry that race prevented her students from building connections with her, at the beginning of the semester, but by the end, she felt they had accepted her, even though she was White. Conversely, Astha felt that being a woman of color helped her to build rapport her own students and other children in the building, who she did not know personally.

In terms of the role of race in schools, each of the candidates had different experiences where they inquired about race in a situation, recognized the role that race played, positively or negatively, and reflected on what this meant for their current actions, future practice, or in comparison to past thought processes. Exploring race in this majority-minority school provided the teacher candidates with the opportunity to develop racial literacy skills, through practice.

Race in Broader Society

The focus of this study was on the development of racial literacy skills, recognizing that a majority of inequities in schools and society are based in racism and racial discrimination. Through participation in this study, all of the teacher candidates were able to extend their new understandings about race beyond the traditional classroom. For each of

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them, they shared anecdotes that supported a theme of resisting the systemic status quo that under-served children of color, or subjected them to a sub-par educational experience.

An issue that four, of the five, teacher candidates discussed were racial inequities in the curriculum that had far reaching consequences. Sethu discussed the overrepresentation of African American children, specifically, males, in special education. In her classroom experiences, she came to the conclusion that the classification of some children as needing special education services was a gateway in the lowering of academic expectations. This, in turn, encouraged children to believe that they were *getting over* on the system by not having to do as much work as others. In reality, Sethu believed they were developing dependent practices that could not be sustained once they completed school and pursued success beyond K-16 education.

Malehna believed that her Black CE had low academic expectations for her students, and she frequently wondered if the students' race played a role in this. However, she did have concrete evidence that curriculum choices for students were rooted in basic skills, and delivered in ways that were rigid and boring, and thus promoted disengagement and behavior issues. The placement site was a focus school, because of low standardized test scores, and all of the participants complained that even they became bored with teaching the curriculum. They could easily understand why students didn't respond to it enthusiastically. Each teacher candidate commented on the reality that if students were in a school that wasn't made up, almost entirely, of students of color, that they would probably have a more stimulating educational experience – this conclusion was reached in comparison to their other placement experiences, or their own schooling.

Sethu, Charisma, and Belinda believed that they could make a difference in equitable outcomes through curricular changes. Sethu proposed the use of English classroom activities to allow students to discuss racial and social inequities, supported by literary analysis. She considered the ways that she could bring the real world into the classroom to help students make sense of their experiences, and help them develop a positive set of skills through

which successfully navigate the world, White children and children of color. Charisma and Belinda both had a specialization in Social Studies – they believed that this was an appropriate avenue to help students explore inequities. Both described experiences in the classroom where history was taught inaccurately, or sugarcoated, and they saw this as disservice to students' futures.

Astha's stance on resistance of systemic issues was from the perspective that her students may be taking in messages of racial inferiority because they always see White people in positions of power. She wanted to have explicit conversations with students about their perceptions of race and their social standing to empower them, and help them change the narrative that people of color are always in need of outside help, or that they don't have as many resources as children in predominantly White schools. Astha seemed to want to instill a mindset in her students of color that they were equal to White people, and this message is often overlooked in conversations about race. She was concerned that the focus on people of color as the persistent underdog was informally teaching her children of color the fallacy that they may never be good enough, or equal too, White people.

Sethu and Malehna were able to transfer the new understandings about race that developed from their school experiences to rethink about situations outside of school. For Sethu, she recalled an experience where her family readily accepted that because she was student teaching in a majority-minority school, that her students would, undoubtedly, be poor and witness violent encounters in their neighborhoods. She questioned why they believed this was an acceptable norm for all students of color and saw this as an issue of racial inequity. Malehna explains an encounter that she had with a police officer that would have, normally, incited fear in her based on racial stereotypes, but because of her extended experiences with people of color at the placement site, she was able to disrupt the informal learning that men of color were inherently violent and to be feared.

Though each of the candidates had nuances to their thinking about race in society, their discussions of their new understandings were based in school experiences that

impacted the ways they began to reconceptualize race in the world, beyond school walls. This type of critical reflection is a necessary racial literacy skill that the participants should be able to employ within their future teaching practice, and hopefully, within their social encounters, outside of school.

INDIVIDUAL INQUIRY CYCLE PROCESSES

As the mainstay of this intervention, each participant's individual inquiry project was an integral part of the process. Though all of the teacher candidates participated in inquiry, they had different areas of focus, used different methods of exploration, and engaged racial literacy skills differently. They all drew conclusions that supported their own learning regarding race.

Of the five cases presented, two of the five participants conducted more structured inquiry that was physically documented and could be submitted for review. The remaining three participants were able to articulate their focus and findings, but each relied more on anecdotal and observational data from their placement setting.

Astha and Charisma were further along in the practice of structured inquiry, than their peers. Astha named the inquiry process as her biggest take away from the experience and joined a research team the summer following the intervention semester, while Charisma intimated that she was eager to replicate the inquiry group process as a part of her professional practice. These two teacher candidates seemed to make a deliberate effort to systematize their inquiry, and because of this, they were able to extend the practices beyond the inquiry group experience.

Belinda changed her focus for inquiry, partway through the semester; once she found the area that she was passionate about, she implemented practices that she believed could be used in other educational settings. Sethu's focus for inquiry remained consistent, and she was able to articulate her conclusions, but her individual findings did not seem to deeply

impact her outlook on individual inquiry. Malehna struggled to settle on a focus because there were many areas that she found interesting, but she did choose a focus and stuck with it. Though she developed findings regarding her question, she verbally articulated that she wished she would have more systematically engaged in the inquiry process, believing that she would have benefitted more. The candidates who engaged in a less structured individual inquiry process did not report a strong learning of the practices, though it seemed they understood how one might navigate the cycle, if they were to try again.

Regarding the recognition of race, four of the five case study participants explicitly acknowledged the factor of race in their inquiry focus and were able to explore it. Belinda's final focus on trauma-informed care did not explicitly include the language of race. She began by exploring the role that race plays in socio-economic status, and this evolved to a deeper passion in helping students to combat traumatic experiences that they endured. As a result of her participation in the regular inquiry group meetings, however, she was able to develop new understandings regarding race, and she reported her thinking as having been impacted.

The strongest element of racial literacy skills that all candidates demonstrated was the ability to reflect on the role of race. For each of the candidates, regardless of how systematic their individual inquiry process, they were able to discuss race in ways that showed mental processes exploring deeper depths, rather than being superficial. For some candidates, even the ability to speak about race was a feat, like Malehna. Whereas for others, such as; Astha, Sethu, and Charisma, their thinking about race had previously been activated, and they used this experience as an opportunity to better understand how their students were experiencing race in schools. Though Belinda's project did not explicitly include the language of race, her method of data collection, and working individually with students, helped her to develop connections, in spite of racial differences, and this was an important learning experience, for her.

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The individual inquiry process contributed to each teacher candidates' processing around what it means to have and use racial literacy skills, when navigating a context where racial perception and racial understandings are essential, especially in this majority-minority urban school placement. In all contexts, it is necessary for people to possess racial literacy skills, but this becomes vital in schools that serve predominant student of color populations and has grave consequences for students. Students of color are more likely to be served by teachers outside of their own race, which may increase racial tensions and misunderstandings in the schooling environment. Students of color are also more likely to be under-represented, or misrepresented, in curriculum materials, and oftentimes are subject to basic skills focused instruction which further marginalizes them from a positive and engaging schooling experience. The teacher candidates, in this study, were able recognize, explore, and articulate the significant costs that children of color pay when racial ignorance and avoidance prevail. Participation in inquiry seemed to disrupt the cycle of limited racial literacy.

INQUIRY GROUP EXPERIENCE

The inquiry group experience was a primary means of data collection, as well as a teaching and learning opportunity, for the teacher candidate participants, and myself, as the Inquiry Facilitator. My actions and decisions, within the inquiry group structure were heavily influenced by my past experiences. As a teacher of color, with a strong passion for social justice, I felt compelled to help the candidates explore race, authentically and responsibly. To engage authentically, I had to take measures to share myself and create an environment where each member felt free to participate honestly. For many of the candidates, this was one of the first, or few, times where they were a learner in an environment led by a person of color. I saw this as a chance to expand their perspective of what teacher leadership could look like, and I had a unique opportunity to teach them about race, from an insider's perspective.

However, in addition to teaching about race from the experiences of a person of color, I had to ensure that our conversations were responsible. It can feel safer to gloss over serious racial issues, and not confront racially problematic or insensitive statements, because it can create more tension in a race-focused situation, especially when facilitated by a woman of color. The candidates may feel silenced because they don't want to offend me, or they don't yet have the language to contribute in a politically correct way. This encouraged me to use my professional experiences as an instructor to meet my teacher candidates where they were, and push them forward in a way that wasn't fully gentle, but authentically and responsibly guided them forward in their thinking. Considering this, I relied on my teaching style of building community, developing relationships, candid communication, and being genuine with the candidates. I engaged in constant reflection of what was taking place during the session, in real-time, and after each session, I reflected on the transcript to pull out areas where I might need to alter my practices. The participants responded to these methods and engaged more deeply in each successive conversation; this contributed to their new understandings.

Based in constructivist pedagogy, the inquiry group meetings allowed teacher candidates to participate in a learner-centered environment, utilizing their placement context to drive learning experiences, and there was a synergistic power of candidates working together. As the Inquiry Facilitator, there were specific practices that I implemented to create a space where teacher candidates might benefit from the unique knowledge and collective perspectives gathered in the room, in order to build racial literacy skills. There were three main areas that required my attention to create a meaningful learning environment for teacher candidates: space, structure, and support.

In terms of space, I wanted our sessions to be held in a physical meeting space that was private so that candidates could share, honestly, but I also did not want to shelter them from the realities of their placement. School staff and faculty were aware that this study was being conducted throughout the semester, and they knew that teacher candidates would be

developing their own inquiry projects to explore race, with their individual placement classroom as the main research site. Considering this, I did not want to isolate the teacher candidates, during our inquiry sessions, creating an atmosphere of secrecy. A locked and closed classroom might insinuate this impression, so I chose for inquiry group meetings to take place in a larger faculty lunch room, during off-peak times.

Our group was fairly large and we used two-three tables to convene, but there was always room for other staff to enter and use the space, which happened often. This created an environment where teacher candidates were able to share, but they needed to be mindful of who may be in the room, outside of our group. This created a sense of accountability regarding language and the ways that students shared what they were experiencing. Our meeting space did not seem to silence students, or inhibit their contributions; they practiced the delicate balance of contributing candidly, but they also had to be careful of what, when, and how they participated. Within this space, the group was physically organized around tables in as circular of a shape as we could manage. This helped all teacher candidates to be seen and heard by each other. In each meeting, I sat in a different place so as not to adopt a physical position of authority, at the head of the table, for example. I also wanted to create a space where teacher candidates did not just direct their contributions to me – I wanted them to be free to engage with each other, without seeking my permission.

The structure of inquiry group sessions was yet another balance that needed to be delicately considered. Because this was the first time any of the candidates had participated in inquiry groups, and a strategically structured constructivist learning environment, I wanted to provide the right amount of guidance during sessions, without it turning into a lecture format. Additionally, creating a space where race was a main focus, with primarily White teacher candidates and one Black teacher candidate, added another level of sensitivity. Finally, the teacher candidates were spread across three different grade levels and three floors, within the building; a certain level of community needed to be established in order to engage productively. To explicitly account for these moving parts, I chose to be

completely honest with teacher candidates about our focus and explained that there was a wide range of freedom that they could take advantage of, as long as they kept race at the center. In this type of environment, I had to relinquish a great deal of control and prepare for a complex situation by setting flexible boundaries and providing background to teacher candidates that they could use when they needed it. I also recognized that I needed to develop comfort with discomfort and be prepared for the process to organically shape itself.

During our first meeting, I used the introductory time to have candidates introduce themselves to me and each other, sharing their grade level, clinical educators, and their reason for participating in the project. I followed this by re-introducing myself and sharing my professional background and goals for the study, along with my gratitude to them, for volunteering. I verbally named the challenges that we might encounter over the semester, in our conversations, and tried to setup ways that we might approach them. One example was introducing the teacher candidates to Singleton & Linton's (2006) Four Agreements of Courageous Conversations, which encourages participants to "stay engaged…experience discomfort…speak your truth…and expect and accept non-disclosure" (pp. 58-65). With highlighting these four areas for candidates, I hoped to set up a space where they might begin to feel comfortable with engaging, productively, in multiple conversations about race.

In this first meeting, I also introduced teacher candidates to the inquiry cycle process. I answered their questions about the process, and I made suggestions for how we might follow the logical progression throughout our series of meetings. Candidates seemed comfortable in letting me set the pace, but I wanted to facilitate sessions, rather than dictate them. For this reason, I provided a host of information to teacher candidates in the Inquiry Notebook; this way, they would be able to answer logistical questions, or those with concrete answers, and we could reserve inquiry group sessions for participation in conversation, rather than relaying of information. I adopted this practice for the remainder of the semester; at the start of the session, I would make a suggestion for the direction of our conversation, but I allowed room for the dialogue to flow, naturally. At the close of a

session, I would provide reminders to candidates about how they could move forward to the next phase of inquiry processes, and we would discuss their actions, in the following session. This seemed to establish a sense of accountability, for candidates to be mindful of, as they managed all of their responsibilities, including study participation.

The facilitation of actual inquiry group sessions was an important element of the teaching and learning experience. With the majority of our interactions being in this group learning space, I wanted to make certain that our space was collaborative, informative, meaningful, and centered on race. To promote collaboration, I encouraged candidates to share the floor throughout sessions by purposefully making connections between candidate contributions and inviting each person to participate in the conversation. In order to promote discussion, instead of simply responding to statements or making comments that seemed to draw conclusions, I posed questions. I invited teacher candidates to provide input on their peers' ideas, and if I felt I was speaking too much, I explicitly stated to teacher candidates that I had my own ideas, but I wanted them to also learn from each other. On a few occasions, I blatantly told candidates that, "*I'm practicing not talking.*" Sometimes, this created an awkward silence, but someone would always take the reins to move us forward.

After the first two sessions, participants were more comfortable with each other, and I had to speak much less. I attempted to allow for teacher candidates to develop informed conclusions, or work together to understand their classroom observations, or develop solutions to problems they were encountering. When questions were directed at me, I did answer them, or depending on the nature of the situation, I might turn it around and ask the group their thoughts. With race being a main topic of our conversation, there were moments when I had to redirect the conversation away from falling back on stereotypical assumptions. I usually did this by asking a question about where a teacher candidate's thinking had originated. Sometimes this worked, and sometimes it didn't. There were occasions when teacher candidates challenged each other's problematic ideas, regarding race, but there were times when everyone seemed to agree. In these moments, I had to be

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strategic about my contributions because I wanted to maintain a space were candidates were comfortable to take risks and share their honest feelings, about race, but I could not allow for a reinforcement of stereotypes, generalizations, or biases. One strategy I employed was to tell a brief anecdote about my own experiences or practice, and then share how I reflected on that moment, and questioned myself and my assumptions, to look at the situation in a new light. These steps allowed me to model reframing for teacher candidates without being confrontational; it also helped me to teach and deliver necessary information in a different format than teacher candidates were accustomed to.

Further, the ways that I supported teacher candidates' inquiry, outside of inquiry group sessions, was customized to their needs. Each candidate was provided an Inquiry Notebook with background and practical information on the inquiry cycle, teacher action research, and racial literacy skills. Participants were encouraged, but not required, to reference the resources, but once teacher candidates decided on a specific area of inquiry, I interacted with them outside of the group to provide more materials that could help. This was mainly in the form of providing scholarly journals, resource websites, and informational videos that could support their learning. I also interacted with them via an individual Google Docs space to track their progress through the inquiry cycle.

Finally, I conducted individual interviews with each teacher candidate after our last inquiry group meeting. This interview provided one last opportunity for participants to verbally share their reflections on the inquiry experience, with me – it also allowed me to reinforce their learning and encourage them to continue with the necessary work of exploring the role of race in schools and our social interactions. The impact of participating in this inquiry group process was apparent, and the interview granted the teacher candidates the ability to gauge their own growth throughout the semester.

Chapter 5

REFLECTION ON IMPROVEMENT EFFORT

The Journey

Reflecting on my goals for this study, I cannot help but be pleased with the results; however, the journey to getting to this point is important for me to share. Interestingly, in hindsight, I can see how I used bits and pieces from most semesters that got me to this point. In the Fall, of 2013, when I began the program, I developed a passion for inquiry-based learning and constructivism. The next semester, I engaged in extensive research on the elements of research-based best practices for professional development. In Fall, 2014, I became further acquainted with qualitative methods, and understandings about participatory research and student teacher inquiry, but all that information seemed to stop there. In Spring, 2015, I was able to focus more attention on deepening my passion for urban education, and I learned so much new information, about critical race theory, and culturally relevant pedagogy, that I realized I had to stay on the path of studying equity in education. In Spring, 2016, I had the opportunity to serve as a Teaching Apprentice with Dr. Rolon-Dow, in Urban Teaching in Urban Landscapes, and it was at that point, that I felt I found my purpose.

Nevertheless, I was still working in a K-12 urban school district, so I imagined that my work would involve that organizational site. I recognized the many challenges that I might face, but I knew that I wanted to work with teachers in ways that would build their culturally relevant practices, especially considering that the school I served, at the time, had a majority student of color population, and an overwhelming majority of the teachers were White. By the conclusion of that school year, I had decided that I needed to make a change,

and fortunately, I was able to transition into a formal Instructor position in a teacher education program. This experience, along with immense support from Dr. Soslau, paved the way for me to make an important impact on the conversation on race and equity in urban education, with select University of Delaware teacher candidates.

This process has allowed me to begin to operate in what I see as my lifelong purpose, helping to move our country forward by preparing teachers to have uncomfortable, but necessary conversations about race and equity, in the United States. In our current political climate, I value the impetus behind this work, as even more essential, than at the start of the project, and the recently held White Supremacy Rally, at the University of Virginia, in August, 2017, motivates me to continue to push forward and do what I can to make a difference.

Successes

Utilizing a qualitative design helped me to better understand how my participants experienced this inquiry process, while also giving me direct insight, from their perspective, into what they learned as a result of participation. From the perspective of the facilitator, after deeply engaging in analysis of data, I am proud to acknowledge that the goals of this study were realized. In relation to the study's research questions, two goals of the study were:

1. To engage teacher candidates in inquiry groups that help them better understand, question, and explore the racial dynamics of the urban placement site.

2. Help teacher candidates use the racial literacy inquiry process as a tool for navigating racial encounters throughout their career.

Specifically paring these goals down to the outcomes regarding the development of racial literacy skills; teacher candidates were guided to employ the practice of inquiring about race, recognizing the role of race, and reflecting on race. The overall approach was successful in meeting the improvement goal, as:

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- 100% of the candidates participated in the inquiry process and inquiry group meetings.

- 100% of the candidates discussed some recognition of racial encounters and racial dynamics within their urban school placement.

- 100% of candidates, in reflection on the semester, expressed the sentiment that conversations with students about race were necessary.

- 100% of the candidates were also able to articulate their understanding of the intersection of race and equity.

Upon experiencing the race inquiry group sessions, teacher candidates discussed powerful critical reflection on their thoughts, actions, and beliefs about teaching and the role of race and equity in urban schools. The careful development of this race inquiry process created the opportunity to set teacher candidates on a trajectory to become racially and equity literate. The focus on the improvement of racial and equity literate practices supported the construction of teacher candidates' racial understandings, in their clinical practice environment. Teacher candidates came away from this experience reporting: an understanding that race matters, an increased race and bias awareness, and a recognition that race intersects with social context, curriculum and school systems, and student home lives – each having an effect on school-based and societal inequities.

Teacher candidates reported the ability to convene with other student teachers, from varying backgrounds and experiences as a positive of the inquiry group dynamics. They also reported that the consistency of the group meetings helped teacher candidates to keep the consideration of race and equity at the forefront of their observations and experiences. In other words, because students knew they had to keep coming back together to talk about race and equity, it helped them to be more mindful of tracking and identifying their thoughts, observations, and experiences. Teacher candidates noted that this type of experience should be required for teacher candidates, and even regular students, at the University of Delaware, because it opened their eyes, and forced them to see and talk about issues, that otherwise, get swept under the rug in daily life and classroom conversations.

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All of the teacher candidates expressed a commitment to equity, in their future teaching practice, or in their thinking about ways equity is achieved, or not, in society. When student teachers were provided a basis through which to examine and debrief experiences where they sensed inequity, this helped them to see that inequities in urban schools are far-reaching and are generally tied to social inequities that majorly impact the schooling that children, from low-income neighborhoods, are offered, and the systemic forces that play a role. All of the teacher candidates were able to connect school-based, or systemic inequities, to the influence of race and/or racial discrimination.

A majority of the White teacher candidates expressed some introspection on their own Whiteness, what being White meant in a space where they were a minority, and how that may have impacted their biases. Interestingly, half of the White teacher candidates also expressed the revelation that they needed to respect and celebrate their students' identities as people of color, rather than subscribe to the notion that being colorblind is a positive trait of a White teacher, teaching children of color.

All of the teacher candidates, in some way, touched on their desire to be comfortable with talking about race, in classrooms, now that they recognized it was a necessary element. All of the White teacher candidates expressed some level of anxiety regarding holding these discussions, but half of these student teachers understood that there were some basic elements that needed to be in place, before approaching race-based conversations, such as building relationships with students, and having a solid understanding and preparation for these conversations. Five of the White teacher candidates explicitly expressed the desire to be agents of change in whatever schooling contexts they would eventually occupy.

The Black teacher candidate focused more of her attention on having conversations with students about race and achieving equity. Though her inquiry project heavily involved her racial identity, it was not an area that she spent much introspection on. Interestingly, the Black teacher candidate exhibited the least amount of enthusiasm, or passion, when discussing issues of race in schools. She saw the conversation as necessary for all students,

but the motivation came across as less than passionate, in comparison to her White peers. This may have been because as a Black person, she experiences and processes racial encounters all the time, and probably has a heightened awareness to racial dynamics – this also may have been attributed to her status as a Student Teaching I student. The White Student Teaching I students, though they could discuss the importance of talking about race for equitable teaching, were less impassioned than the Student Teaching II students. It is easy to see how those closer to joining the front lines of teaching, might exhibit a stronger desire to play a role in social change through education.

Challenges and Recommendations

There were challenges present in the implementation of this project. Although all candidates participated in some form of inquiry, from determining a question to forming conclusions based on data collection, only three, of the nine, candidates actually documented their data collection and were able to submit it for review. The remaining candidates relied on observational and anecdotal data on which to reflect. Though candidates were provided an Inquiry Notebook with all the resources necessary to engage in explicit systematic data collection, there was no process in place to hold them accountable to specific practices. Their informal individual data collection was discussed, during inquiry group meetings, but there was nothing concrete to present as rationale, or evidence, in support of their findings. The UD student teaching model is unique because students carry 9-12 additional credits on top of the student teaching requirement; a traditional clinical practice experience consists of student teaching as the full-time load, without any additional credits, save, perhaps, a one-two credit seminar experience. Recognizing that teacher candidates have a great deal of responsibility with their regular course loads, edTPA submissions, and the expectations of the clinical practice experience, I did not feel that added pressure to document all elements of their inquiry process would be morally beneficial.

Two of the candidates cited the size of the inquiry group as being a potential challenge to participation. There were nine participants that met during inquiry group sessions, and this group was mixed in terms of the grade levels they served and their status in the clinical practice program – there was a mixture of student teachers in the first and second half of the experience. With this in mind, it may have been helpful to limit the overall size of the group to five teacher candidates; it may also have been beneficial to separate the teacher candidates into grade level groups. Some participants also noted that it was difficult to fully share their thoughts, or engage in conversation because there were so many other voices to contend with, in a short amount of time. As this was the first inquiry group process, it was necessary for me to solicit feedback from the participants in order to improve future conditions for other teacher candidates.

Increased individual support for teacher candidates is another area of growth – though teacher candidates reported benefitting from the whole process, there was feedback that candidates would have appreciated individual check-ins with me, as the facilitator, throughout the process. Though the online platform was created for this purpose, the use of a Google Docs format, through Canvas, did not provide students notifications when I updated our document. This made it difficult for students to remember to check the space, and thus, our communication diminished from the start of the project to the end. A suggestion is to use a more easily accessible online platform that provides the teacher candidates with reminders to engage. With all that they have to manage during their student teaching experience, this should be an area of relative ease.

Another challenge was that student teachers voluntarily decided to participate in this project. This created the environment where teacher candidates willingly engaged in race inquiry, out of sheer personal motivation; however, it also presented an obstacle in that I had no real basis to hold students accountable for their participation, or engagement in formal inquiry processes, such as grades, or impact on student teaching completion. Especially for students placed in an urban school district for student teaching, a suggestion is to formally

include race inquiry into their experience. This would require a facilitator specifically trained and equipped to lead student teachers, but it will provide an invaluable service to the student teachers, the school building personnel, and especially the students and families they serve.

If I were to do something different with this project, I would hold a post-study stakeholders meeting with the school administration, clinical educators, and staff members who interacted with the teacher candidates throughout the semester. Their insights and perspectives drove the basis for the study, so it would have been ideal to consider their perspective on the impact of the inquiry group experience, from an external vantage point.

Recommendations for the ETE Program

Recommendations for the University of Delaware, School of Education's, Elementary Teacher Education program are geared toward teacher candidates practicing in a majority-minority public urban school placement, serving students of color, from financially disadvantaged backgrounds. However, these practices could benefit all teacher candidates in developing a practical perspective of a commitment to equity, no matter the neighborhood, or student population, served.

Recommendation 1: Create a deliberate structure for teacher candidates to investigate and process racial encounters and race dynamics, ensuring they understand the purpose for the interactions.

> *Rationale:* Teacher candidates reported that the inquiry sessions and conversations focused on race and equity helped them to be more aware of race as a social justice issue, prevalent in urban schools. They realized that espousing a colorblind mentality was detrimental to the pride of their students of color. They also felt more prepared to distinguish, address, and/or process racial encounters.

Recommendation 2: Designate a trained inquiry facilitator to host at least 3 - 4 sessions with teacher candidates, within one school placement, throughout the duration of a student teaching semester.

       Rationale: Teacher candidates reported the consistency of the inquiry sessions, as an impetus to keep thoughts about race and equity at the forefront of their thinking. During student teaching, teacher candidates hold multiple responsibilities vying for their attention, so consistent meetings help to reinforce the purpose of inquiry. Utilizing inquiry as a way for teacher candidates to critically investigate the role of race in urban schools, as a pre-curser to understanding equity and social justice issues, provides student teachers the opportunity to ask questions about what they are observing and experiencing. Multiple meeting opportunities also helps to hold teacher candidates accountable to continue through the inquiry cycle. Multiple meeting opportunities also helps to hold teacher candidates accountable to continue through the inquiry cycle.

It is necessary for the inquiry sessions to be facilitated by a knowledgeable person who can competently respond to student questions and help guide them through the inquiry process and sensitive discussions of race and equity. This trained facilitator must have an understanding that the world is inequitable, and they must be passionate about being a part of this change. It would benefit teacher candidates if the facilitator were a formally trained practitioner, with classroom teaching experience. In addition to helping teacher candidates make sense of race, in their placement, it would also be helpful for that person to have a working knowledge of the unique ways that classrooms operate. The facilitator must also be willing to negotiate their own prejudices and biases to maintain a non-judgmental inquiry space. The race, or color, of the facilitator is not important, but they must have a content background with race that fosters an intimate understanding of the role of race, in the United States, and the implications this has for schools. Lastly, prior

participation in a race inquiry group as part of the facilitator's training would benefit the process.

Recommendation 3: Differentiate leveled groups for Student Teaching I (STI) and Student Teaching II (STII) teacher candidates to cater to the varying prior placement experiences of teacher candidates.

Rationale: In this study, it was clear that STII teacher candidates had a more practical focus in their inquiry contributions; whereas, the STI teacher candidates were more exploratory and theoretical in their participation. The benefits of separating the levels help to meet teacher candidates where they are and support them to optimal growth. STI candidates also seemed to still be figuring out how to navigate student teaching, so the focus of the session can be customized to their needs. Differentiated groups will also help to make the inquiry sessions more intimate, which may support candidates to engage and contribute more frequently, as there will be less competition for talking time, in meetings.

Conclusion

Engaging in critical race inquiry, with teacher candidates, was overall, a highly rewarding experience. The fact that every candidate articulated some form of learning about racial literacy and equity literacy, as a result of participation in the semester-long inquiry process proves that, for them, a deliberate space for the processing of racial dynamics and racial encounters, during the completion of an urban student teaching placement, can benefit the teacher candidates involved. This explicit practice of discussing race also allowed teacher candidates to more fully engage in understanding the basis of social and academic inequities which they perceived as a force they could impact, in their future classrooms. This project reinforces, for me, the mindset that my efforts were not in vain, and if this type of experience is made more widely available to teacher candidates, at the University of Delaware, and perhaps other teacher preparation programs, the revolution of teacher

preparation can begin. This reconceptualization may trickle down to impacting the ways that students of all backgrounds are taught to understand the U.S. society. Race matters, in the preparation of teacher candidates who will serve in urban schools, and race inquiry is a method of making this explicit and guiding the construction of knowledge in this important area.

Chapter 6Chapter 6

REFLECTIONS ON LEADERSHIP DEVELOPMENT

How did my skills as a Scholar change since I started the program?

I distinctly remember the beginnings of an understanding about what it took to be a researcher toward the conclusion of my Master of Arts degree in Urban Education. My thesis involved qualitative research of the South African high school exit exam, the Matric. In talking with my advisor and colleagues about my research, I remember them using the phrase "correlation does not determine causation," and questionings of my conceptual framework. At that time, my brain was bursting with new information about equity, racism, neo-liberalism, and teachings of Paulo Freire, Pierre Bordieu, and William Julius Wilson. I engaged enthusiastically and wholeheartedly in my research to tell the stories of Black South African teachers who prepared students for the Matric, but at the time, I didn't realize it was just the beginning of me understanding scholarship.

My skills as a scholar have changed, since I began the program, in that I now consider myself to have a toolbox of skills, rather than blindly navigating my way through the research process. I understand how integral scholarship is to the field of education, and different nuances have become clear to me. In terms of study design, I recognize conceptual frameworks as a basis for driving studies, acting as a lens through which a researcher views and explores a problem. A conceptual framework may also function as tool for analysis where a research takes the data collected and analyzes it against a set of methods, standards, or practices.

I recognize the possibilities and limitations of quantitative and qualitative research methods, though a clear favorite has primarily shaped my program experience. Qualitative research and data collection methods are an area that I have always been interested in.

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During my undergraduate years, I favored qualitative methods because it meant less numbers and quantitative understanding, which were much less overwhelming to me, as I came to the conclusion of the Ed.D. program. For a senior independent study Honors project, I conducted what I did not know at the time was a mixed-methods study, in my student teaching classroom, and enjoyed the narrative portion of the report, over the survey results section. During my master's program, I had the opportunity to conduct a full qualitative study for my thesis where I progressed through all the phases of research, data collection, and reporting. I always did enjoy investigation and discovery in the why and how of situations, so qualitative methods seemed to fit my natural interests.

Through the completion of methods assignments and course readings, in the UD course, Qualitative Methods, with Dr. Rolon Dow, I refined my theoretical and practical understanding of qualitative methods. In particular, the skills or understandings that were augmented would definitely be the data analysis methods and ways to make the qualitative thinking and analysis process more transparent to the audience. During the ELP development, I did not struggle with believing that my audience would accept my research, or take my word as is, because I had a more solid foundation in making the qualitative data analysis process more evident. I was able to value my own work more and be confident in its credibility through the sharing of steps with the reader.

To better analyze qualitative research studies, and to conduct my own studies in the future, I had to gain more exposure to qualitative analysis techniques that helped me feel stronger as a researcher, and as a consumer of qualitative research. During the program, I struggled with the mindset of consistently reading as a critical consumer; sometimes I found myself reverting back to a passive consumer, thinking, "If it was published, then it must be great!" I grappled with not taking a researcher's presentation of data at face value, and questioning or critically analyzing their design, process, methods, implications, etc. After reflection, I realized that notion came from my well-intentioned, but possibly

disillusioned, feelings of published authority/superiority and viewing my own research as inferior.

I have always valued qualitative research because it tells a story of experiences that quantitative studies simply will never achieve. As a scholar, I want to continue to share the stories and lived experiences of disadvantaged populations because these diverse populations and experiences make up the tapestry of our world. I also want to use research to effect positive change in educational communities in an endeavor to make it easier for the teachers of disadvantaged students and for their students to be successful. I find value in participants' voices, in their understanding, and in their input in the data analysis process, and it is important for their experiences and perspectives to be shared. Qualitative research has the potential to address educational issues, by doing more than pushing numbers of significance on an audience, but through the sharing of real perspectives and experiences that can, ultimately, humanize research.

How did my skills as a Problem Solver change since I started the program?

When I began the Educational Leadership program, I knew that I wanted to change the world, and I knew that I could use education as a way to do so, but I was unclear how, or in what ways. As a teacher, I frequently used research articles to support my instructional decisions, or to prove to administration that my methods were valid, but I hadn't thought of using research as a way to distinguish, explore, and solve problems.

I learned that research can be used to solve problems, in addition to being shared as a way for people to recognize and define problems. It has become more apparent to me that research has a bearing on problem solving, but alone, cannot realistically improve the solution of problems. Throughout the program, we discussed ways in which people use research for pragmatic, political, and symbolic uses – essentially, showing that people can, and do, manipulate how and what data they use to achieve an intended end. Two articles I read during Dr. Farley-Ripple's introductory course still resonate with me, "The New Stupid," by Frederick Hess (2008), and "How evidence alters understanding and decisions,"

by Mary M. Kennedy (1984). The "New Stupid" (Hess, 2008) references the fact that schools have a tendency to use a half-baked approach to solving problems through data-driven decisions, most similarly modeling the political or symbolic use of research. While the Kennedy (1984) article seemed to dismiss the instrumental use of research because decision makers are not supposed to ascribe their own knowledge to the problem requiring a solution. Thus, making the conceptual model, seemingly, more popular as people are afforded the opportunity to shape and interpret data in a way that fits what they are "thinking".

In the social sciences, there is so much attached to a person's thinking and their experiences, that one cannot easily separate data from their own psyche. It was interesting to read how Kennedy (1984) showed participants using their interpretation and inferences based on data as the actual data, when in actuality, the information they were referencing was very far from the fact. Hess (2008), also references that phenomenon in comparing the differences behind research in the medical field and research in the educational sphere. He (Hess, 2008) purports that, in education, research-based methods are generally altered when put into practice, which essentially changes whatever outcome was hoped for, but doctors, for example, don't go around just changing formulas as they see fit. The inherent autonomy that comes as a given, and even a perk, of education is what makes realistic data-driven decision-making and problem solving nearly impossible. As such, it is imperative that research not be conducted in academic isolation, and collaboration between researchers, school administration, and teachers is essential for informed growth and progress. The structure of this inquiry project was motivated by the desire to work with participants.

I began this program with discussions of using data to drive decision-making, and as I progressed in coursework, I was provided the opportunity to use data to actually solve problems that I faced in my current organization, from assessing and responding to curriculum issues to full department program evaluation, culminating with this ELP process where I distinguished a problem and took all the necessary steps to define it, respond to it,

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assess the intervention effort, and make recommendations for an improved future. These experiences demonstrated how essential different areas of published and original research are necessities for program success.

How did my skills as a Partner change since I started the program?

I also learned that research in education should be a work in partnership, specifically with professionals who are in the field. So often, research is shared among colleagues in academia and rarely does it trickle down into classrooms, with fidelity, as briefly discussed above. Schools, departments, and teachers tend to customize various research-based methods during implementation. Another issue is that academia can inadvertently devalue the voices of those who matter most in classrooms, the teacher professionals. Participatory research and inquiry are methods I was introduced to during Dr. Rolon Dow's, Qualitative Methods course; they have stuck with me throughout my time remaining in the program, and I plan to continue in this path as I embark on a burgeoning career as a teacher scholar.

As a former classroom teacher, I remember what it felt like to experience powerlessness and hopelessness in the face of school-based problems and adversity. I remember being inundated with new policies, procedures, and practices that I was expected to implement perfectly because student test scores, and even my job, were on the line. In the work that I plan to do, in the future, it will always be my goal to engage in research with my participants, rather than on my participants – from collective participation to shared inquiry processes.

Participatory action research is the means through which I will attempt to bring change to the educational sphere, endeavoring to allow generally silenced voices to be heard. It is my goal to engage in research that disrupts the 'power playing field' and gives some power back to those who are often discussed, but rarely consulted. I believe that stakeholders should play an integral role in the decision-making and evaluation processes, but this must be guided and solidly informed, which is the role I see myself filling.

I have a passion for using research to improve the educational experiences of marginalized groups. Research has the ability to help an instructor make choices that are empirically-based and in the best interest of his/her students. Research can also expand the perspectives of individuals, challenge their understandings, and introduce new information to confront what they thought they knew. One of the reasons why I will continue to pursue a career as a teacher scholar is because the position requires me to serve in the nexus between research and practice. The educators that I partner with will understand the power that comes from critical consumption to create better futures for their students.

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Appendix A

ORIGINAL ELP PROPOSAL

**Unfinished work: Cultivating cultural proficiency to navigate cultural
mismatch in urban classrooms**

OVERVIEW

The College of Education and Human Development at the University of
Delaware is committed to preparing highly qualified professional educators to
become leaders in the education field, capable of meeting the needs of all students,
and prepared with the appropriate knowledge and strategies to develop students in
today's schools. The undergraduate programs offered are diverse, ranging from early
childhood education up to secondary education, with specializations in math,
English, social studies, foreign language, and science; all preservice teachers are
expected to "embody three qualities" needed to advance themselves professionally
and advance the field of education: "knowledge and skills, leadership, and a
commitment to equity" (University of Delaware, 215, pp.3). As a graduate student,
in the Doctor of Education in Educational Leadership program, I am charged with
the responsibility to "gather and utilize information effectively in decision-making
and problem-solving related to organizational improvement" (Ed.D. in Educational
Leadership, 2013). I have taken on the role of an external inquiry facilitator in order
to help improve pre-service teachers' orientation for working in urban schools,
endeavoring to inform their commitment to equity.

Though teacher candidates participate in numerous hours of field experience – some in urban school settings – their education coursework does not provide a solid foundation in understanding the historical, social, economic, and psychological forces at play that work to create the complexities present in urban classrooms (Darling-Hammond, 2006a; Grant, 2007). This becomes evident in clinical field instructors' observations, administrator evaluations, and in students' reflections on their practice (E. Soslau, personal communication, June 8, 2016). Critical race theorists have shown, that preservice teachers can benefit from pre-professional experiences that teach them how to address implicit assumptions and biases, promote positive racial identity, and create classroom spaces that respect and value differences (Cochran-Smith, 2007; Michael, 2015). Teacher candidates require strategic support in cultivating success in some of the most unique and resilient students (Banks, Cochran-Smith, Moll, Richert, Zeichner, 2005).

ORGANIZATIONAL CONTEXT

School of Education Context

Founded in 1743, the University of Delaware has progressed from a small private academy for White males to one that offers an education to diverse groups of students, from all ethnic, gender, religious, socioeconomic, national, and international backgrounds. The mission of the Elementary teacher preparation programs offered by the University of Delaware is to prepare pre-service teachers "to meet the challenges of educating today's diverse student population" ("Elementary Teacher Education", 2013). One component of the conceptual framework applied to all teacher preparation programs states that "candidates will

have an understanding of the diverse students' learning needs and backgrounds, a recognition and understanding that equity and equality are not the same, and the compassion to modify teaching and leadership practices to respond to the needs of diverse learners and their families, teachers, and administrators" (University of Delaware, School of Education Undergraduate Advisement Handbook, 2015, pp.4). The university expresses an interest in developing teacher candidates who are conscious of inequalities in the education system that will impact their students' lives and learning, no matter where they decide to teach. However, this skill set needed to enact an anti-racist learning environment (Pollock, 2008b) will be especially necessary for teacher candidates entering the urban education field (Banks et al, 2005).

Students in the School of Education

The pre-service teacher population demographic, at the University of Delaware, creates a unique complexity when considering its commitment to preparing teachers to be culturally responsive. The College of Education and Human Development's, School of Education, and respective education program students, are predominantly White and female, as evidenced in the following table.

University of Delaware
College of Education and Human Development
Staff Demographics

		White	Black	Hispanic	Asian	Native American	Other	Total
School of Education	Female	451	5	6	10	2	39	513
	Male	29	1	0	1	0	1	32
	Total	480	6	6	11	2	40	545

(OEI, 2016)

These numbers show a striking contrast between the amount of White female and male students enrolled, opposed to the other ethnic groups represented. Students of

color make up just 7% of the School of Education student population, in contrast to the remaining 93% of students who identify as White. Gender representation is also a factor to note when considering whom the university is preparing to go out in the community and serve. Women represent 93% of the population against a mere 7% male population. These statistics are less than national averages, and they do not reflect the populations of the growing diversity in classrooms where teachers will instruct (Banks et al, 2005).

Organizational Context Situated in the Broader Social Context

The diversity gap between the average teacher and students of color is wide – the National Center for Educational Statistics reports that over 40% of students are non-White (U.S. Department of Education, 2015), but only 17% of teachers are of color (U.S. Department of Education, 2012)– this disparity potentially has an impact on education (Banks et al., 2005, Bartell, 2005). One cannot assume that all people of color have similar experiences (Emdin, 2016), but the reality exists that minoritized students of color that come from disadvantaged backgrounds are more likely to be taught by a middle class, White female (Tatum, 2003). This depicts a serious difference in background and perspective on life, which could potentially impact the cultural climate in a classroom (Banks et al., 2005). Teachers from the dominant ethnic background are not often afforded the critical moments where they must grapple with another person's experiences, and then use the knowledge gained to effect change (Ladson-Billings, 2001). Similarly, teachers from the dominant ethnic background are also less likely to be skilled in navigating racial contexts and

conversations (Cruz et al., 2014; Ladson-Billings, 2001; Pollock, 2008b) or in the "development of racial negotiation skills" (Stevenson, 2014, pp. 26).

Reflecting on the university's commitment to equity and instilling an understanding of culture and diversity, the University of Delaware's teacher preparation program students' demographic category memberships show a true need to sufficiently prepare teacher candidates to enter urban classrooms (Banks et al., 2005; Darling-Hammond, 2006b). The homogeneity of the preservice teacher candidate base can impact student learning, (Banks et al., 2005) in that the ethnic representation may not be diverse enough to allow for various perspectives to be present in classroom and clinical practice settings. Although coursework may expose students to diverse points of view, without the proper training, students may fall into unproductive conversation where stereotypical assumptions are reinforced (Marx, 2006; Michael, 2015), superficial understandings prevail (Banks et al., 2005), and shallow analyses are made to seem deep (Pollock, 2008a). Students who are education majors are presented with a variety of field experiences, in classrooms with students from diverse cultural, linguistic, and socioeconomic backgrounds; however, for those who find themselves pursuing urban schools as their professional specialization, or even just a stopping point, they need additional support (Darling-Hammond, 2006a; Tatum, 2003). The students served by teacher candidates of University of Delaware, are diverse, and though there are surrounding urban communities and schools, this does not guarantee that teacher candidates experience meaningfully educational field placements to expand their understandings.

Study Placement Site Context

The placement site for this ELP, is Jackson Elementary School, in Delaware. The ethnic group demographics of the staff present a unique difference from national averages, where the teacher of color, to White teacher, ratio is almost 50/50 percent.

Staff Ethnic Group	
African American	44.6%
American Indian	0.0%
Asian	0.0%
Hispanic/Latino	3.6%
White	51.8%

The student ethnic breakdown is characteristic of average inner-city public schools, that serve low income students, where students of color makeup almost 100 percent of the student population, and White students, less than three percent. The students in this school are bussed in to this location from other neighborhoods in Delaware, and very few of the students live within walking distance.

Student Ethnic Group	
African American	78.5%
American Indian	0.7%
Asian	0.2%
Hispanic/Latino	13.5%
White	2.9%
Multi-Racial	4.1%

Jackson Elementary School has a majority percentage of students who fall below the poverty line and qualify for free/reduced lunch. The English Language learner population is low, less than 10 percent, and the students who require Special Education services total less than 20 percent, at the time of this writing.

Other Student Characteristics	
English Language Learner	5.1%
Low Income	81.2%
Special Education	19.6%

FRAMING THE PROBLEM

Placement data from the Office of Clinical Studies shows that 49% of Elementary Teacher clinical practice candidates were placed in school districts with a majority African American and Hispanic/Latino student population. With this in mind, pre-service teachers cannot continue to be subjected to a "monocultural curriculum" (Nieto & Rolon, 2007) – this does not prepare them to interact with, teach, or teach about students from various cultural backgrounds (Emdin, 2016), other than their own. For White teachers who teach in urban contexts, it is important for the focus of their learning to explicitly include learning experiences that foster the building of cultural consciousness, cultural proficiency, and sociopolitical sensitivity (Banks et al., 2005; Cochran-Smith, 1997; Cruz et al., 2014; Futrell & Witty, 1997; Ladson-Billings, 2001; Tatum, 2003).

Urban classroom settings are distinctive, but they are often characterized by a set of challenges that are perpetuated by media, stereotypes, *common knowledge*, and

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even education informational texts (Marx, 2013). There are unique characteristics

that describe urban areas, and urban schools, in contrast to suburban environments;

Carol Bartell (2005) reports these as:

- Unsatisfactory academic achievement
- Political conflict
- Inexperienced teaching staff
- Turnover of administrators
- Low expectations and lack of demanding curriculum
- Lack of instructional coherence
- High student mobility
- Poor facilities in unsafe neighborhoods
- Racial, ethnic, and cultural mismatch of teachers and students

(pp. 94)

For the purposes of this paper, the term urban is used to refer to densely

populated inner-cities, with residents from socioeconomically disadvantaged

backgrounds, often populated by people from African, Latin, Asian, Caribbean

descent, and other ethnic backgrounds that do not identify as White. The

fundamental difference between poor urban schools and their middle class and

affluent counterparts is that there are systematic structures (Kuykendall, 2004) in

place that could impede student progress and success, affecting their opportunities

and outcomes (Pollock, 2008b). It is important to widen the perspective of pre-

service teachers so that they enter these settings with concrete information and tools

(Pollock, 2008b), rather than falling back on implicit biases and assumptions (Grant,

1997).

Classic views of urban schools come from a deficit perspective (Emdin,

2016; Hilliard III, 1997), which can contribute to passive racist practices (Marx,

2013) in classrooms, exhibited as micro-aggressions (Michael, 2015), which can

contribute to student and teacher racial stress (Stevenson, 2014). Reinforced through

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common discourse around urban education, the narrative is propagated that urban students are low-performing and low-achieving; anecdotes paint student academic motivation as an issue and behavior problems as an expectation. Family structures are believed to be broken: parents uncaring, and students' family lives a distraction from their academic work. Throughout history, people of color have been portrayed as lacking, in more ways than one (Hilliard, 1997), which contributes to their low placement on the American totem pole. Though *some* of these experiences are valid, and a reality for *some* students, the deficit way of thinking consistently places the victim at fault, rather than recognizing the influences of a larger system that contributes to this way of life (Kuykendall, 2004). As mentioned above, the teaching force in America consists of predominantly White females, from a middle class income background, a glaring contrast to the demographics of urban student populations. This racial, ethnic, and cultural mismatch of teachers and students (Bartell, 2005) is likely to become evident in urban classrooms (Banks et al., 2005; Cochran-Smith, 1997). Negative stereotypes are at risk for being perpetuated due to the racial background of some White teachers, which is often synonymous with inexperience with minoritized groups – for some teachers, difference is seen as a deficit, rather than an asset, and this mindset can be changed (Cochran-Smith, 1997).

The deficit view, popularized in media and even in teacher preparation programs (Ladson-Billings, 2001), can contribute to passive racist classroom practices (Pollock, 2008) in that teachers of urban students come to educational settings with preconceived notions of their students, and their lives (Emdin, 2016). Marx (2006) writes that "the beliefs teachers and preservice teachers have about

their students make their way into the classroom even when teachers themselves are

unconscious … of their thoughts" (pp.22). This is evidenced through

microaggressions that are subconsciously shown in teacher actions, and

subconsciously transmitted to students' psyche (Solorzano, Ceja, & Yosso, 2000).

"Racial microaggressions refer to the racial indignities, slights, mistreatment, or

offenses that people of color may face on a recurrent or consistent basis." (Torres-

Harding, Andrade, & Romero Diaz, 2012, pp. 153). Microaggressions can contribute

to student and teacher stress, which can impact student academic success

(Stevenson, 2014). Operating in the understanding that the American teaching force

is dominated by a predominantly White racial group and female gender, the

opportunity for future educators to be guided through a cultural awakening process is

essential (Cruz et. al, 2014) to better prepare teachers for service in urban classrooms

(Cochran-Smith, 1997; Edmin, 2016; Futrell & Witty, 1997; Nieto & Rolon,

1997).

PROBLEM STATEMENT

Racial literacy is characterized as a set of skills, knowledge, and beliefs that

can be learned, practiced, and developed through structured learning opportunities

(Gorski &Swawell, 2015; Marx, 2006; Michael, 2014; Stevenson, 2014; Twine,

2004). The University of Delaware's elementary teacher education program does not

systematically provide coursework for all teacher candidates that address these

skills; therefore, it is likely that teacher candidates may have limited racial literacy

skills and dispositions (Buchanan, 2015; Cochran-Smith, 1997; Ladson-Billings,

2001; Pollock, 2008). This is a problem as the Elementary Teacher Education

program is increasingly placing predominantly White teacher candidates in urban

contexts, which generally serve communities of color. The problem explored in this

ELP are the limited racial literacy skills of teacher candidates, and more specifically

teacher candidates' race unconsciousness. Novice teachers, entering urban

placements, can benefit from professional development that affords them necessary

opportunities to examine their racial identity and take a critical inventory of their

biases, assumptions, and notions of who their students are and what it means to be a

White educator who serves communities of color (Emdin, 2016).

PROPOSED SOLUTION

The proposed solution to this problem is a pre-professional development

series that will help students to acknowledge race, make sense of their own racial

identity, and examine the racial dynamics of their student teaching experience,

through inquiry based approaches. The proposed pre-professional development will

be delivered through teacher candidate inquiry group sessions that run concurrently

with their placement in an urban elementary school. These meetings will be

interspersed throughout the semester, convening at least 3 times, and attended by the

external consultant. Allowing teacher candidates the space to collaboratively

construct the meaning and implications of race in urban schools, draws on

constructivist-based instructional approaches. This space will also be used to explore

skills that may contribute to teacher candidates' increased preparedness to navigate

the unique work that takes place in urban classrooms and to consider intersecting

forces that impact teaching and learning. Teachers' backgrounds have an impact on

their classroom decision-making and expectations (Gilliam, Maupin, Reyes,

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Accavitti, & Shic, 2016), substantiating the need for this work, and it is the

responsibility of effective teacher preparation programs to guide students through

critical reflection of their understandings, attitudes, and beliefs about race

(Buchanan, 2015; Howard, 2003).

IMPROVEMENT GOAL

The goal of the pre-professional development series is to engage pre-service

teachers in inquiry groups that help them better understand, question, and explore the

racial dynamics of the urban classrooms they are in and that help them disrupt deficit

views of urban students and classrooms. In this way, the pre-service teachers can

also grow in their racial literacy and equity literacy skills. The University of

Delaware currently operates under practices that expose teacher candidates to urban

areas and classrooms, but does not adequately or systematically engage them in

meaningful learning experiences that strategically prepare them for successful urban

teaching contexts, where the consideration of racial dynamics is

necessary. Considering the complexities that exist in urban school environments,

preservice teachers require deliberate learning experiences that take research based

suggestions and translate them into practical classroom application (Buchanan,

2015). Teacher candidates want assistance in teaching in unfamiliar territory – some

have enough initiative to seek it on their own, while others are not even aware that

they require specific support (Cruz & Ellerbrock, 2014). In order to effect

organizational change, my goal is to utilize literature and context-based needs

assessment data to develop pre-professional development experiences, through

inquiry group sessions, to engage teacher candidates in critical inquiry of their racial identity and the role of race in urban schooling.

THEORY INTO PRACTICE

The figures below illustrate the theoretical frameworks that have inspired this work. Figure 1 depicts critical race theory as the background that influences the development of equity literacy and racial literacy through constructivist-based learning approaches, to support culturally relevant pedagogy. Recognizing that each of these frameworks hold multiple tenets, core elements have been distinguished as focal areas for this work. Within culturally relevant pedagogy, the practices of critical consciousness and cultural competence can be explored through inquiry, a skill supported by constructivist-based pedagogy – in turn, each of these practices supports the development of racial literacy and equity literacy.

Figure 1. Theoretical Inspiration
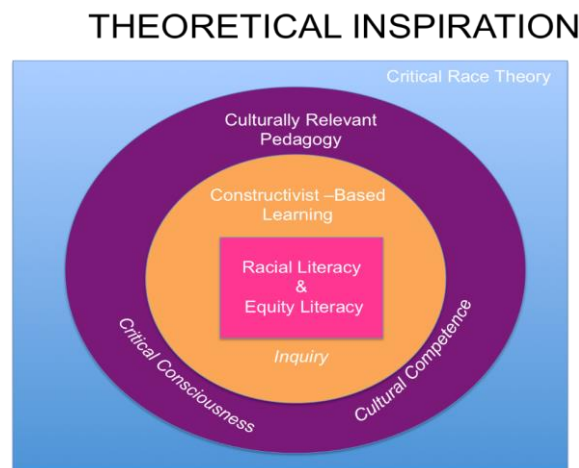
Figure 2 shows the practical outcomes of the race inquiry groups, influenced by theory. Potential outcomes include teacher candidates' abilities to inquire,

recognize, and reflect on the role of race in urban school contexts. The goal is for

these three skills to help novice teachers to notice and disrupt their own deficit views

of urban schools and students, often based in stereotypes and notions of race.

Figure 2.
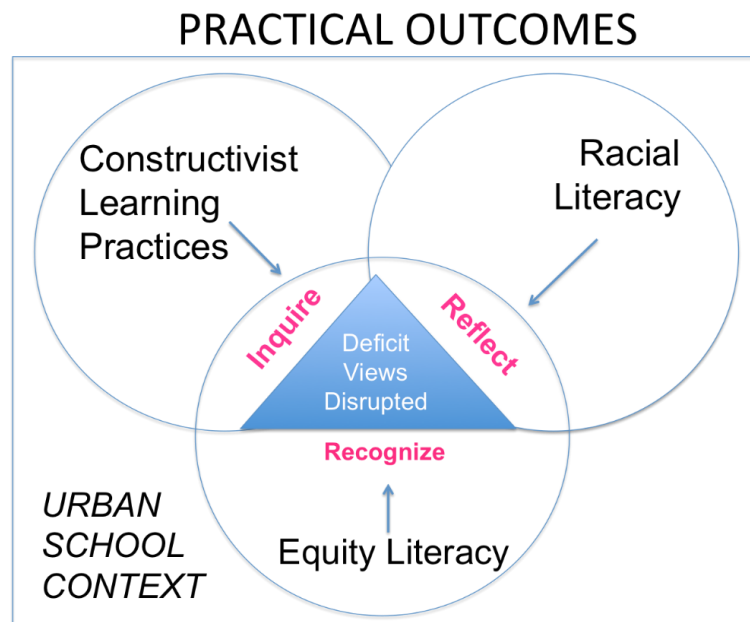
PRACTICAL OUTCOMES

Constructivist Learning Practices

Racial Literacy

Inquire

Reflect

Deficit Views Disrupted

Recognize

URBAN SCHOOL CONTEXT

Equity Literacy

ORGANIZATIONAL ROLE

My specific role in this project

I have taken on the role of an external inquiry facilitator in order to help

improve pre-service teachers' orientation for working in urban schools, endeavoring

to advance their preparedness to working with the unique populations that exist in

urban classrooms, leading them through various learning experiences that can impact

their cultural awakening process. My responsibilities at the University of Delaware

include a full-time graduate student, seeking to gain the necessary information to

positively impact the educational experiences of under-served, misrepresented, and

minoritized students in urban schools. In the past, as a doctoral student, I have made

it my priority to engage in study of pedagogies (Ladson-Billings, 1995), theories (Yosso, 2002), and ideologies (Bell, 2009; Loyens, & Gijbels, 2008) that have been found to impact the academic achievement of urban student populations, notably socio-economically disadvantaged students, in geographically urban spaces. Critical race theory (Delgado, & Stefancic, 2001; Yosso, 2002), culturally relevant pedagogy (Ladson-Billings, 1995), constructivist-based instructional approaches (Kumar, 2006), and social justice frameworks (Stovall, 2006) are cited as important components in student success. I have also engaged in study to determine the most effective ways to facilitate knowledge to adult learners, through professional development (Guskey, 2003; Penuel, Fishman, Yamaguchi, & Gallagher, 2007; Yoon, Duncan, Lee, Scarloss, & Shapley, 2007; Yost & Vogel, 2007).

Why do I care?

As an adjunct instructor, I am responsible for encouraging pre-service teachers to meaningfully embrace diversity and equipping them with the tools and knowledge to create inclusive learning environments for their future students. In the past, I have served as a teaching apprentice for EDUC 459 – Urban Schools in Urban Landscapes; the goals for this course included introducing students to the intersecting forces that shape education in the United States, exploring frameworks that prioritize issues that help better understand urban spaces, and engaging students in critical reflection of challenges and successes in urban schools to prepare them for potential service in these landscapes.

Going forward, it is my goal to fuse my scholarly study with practical application to address the problem of a mismatched predominantly mono-cultural

teaching force with a more diverse student population. For the purposes of this

Education leadership portfolio, this responsibility is shared between the consultant,

school based administration, clinical educators, the university-based field instructor,

and the pre-service teachers enrolled at the University of Delaware.

My professional commitment

This will contribute to my professional growth as it marks the first formal

step in achieving my personal goals. Though I have a long way to go in this

profession, I have dedicated my life to diversity, inclusion, and social justice.

Learners of all backgrounds are preparing for careers in an increasingly global

society and part of my responsibility in preparing P-12 students for life after

graduation is exposing them to different ideas, life experiences, and perspectives –

this should begin with the preparation of future teachers entrusted with developing

constructive and contributing citizens. I embarked on this journey in education with

the goal to be an agent of positive social change through education, and I've

concluded that pre-service teacher training is the best avenue of effecting wide-scale

transformation.

Throughout my teacher practitioner and school leadership experiences, I have

been left with the resounding thought that "there has got to be a better way," and I

have made it my business to gain all the tools needed to make my passion a reality.

Education is a fundamental pillar in the success of our nation, and I will effect

positive change in the development of successful, constructive adults. Completing

this Education leadership portfolio with the focus of preparing pre-service teachers

to enter urban classrooms from a more culturally awakened perspective will help me

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to be an effective leader in this nation's educational community, endeavoring to support pre-service teachers to guide under-served and under-privileged students to realize their potential and actualize their dreams.

My ultimate goal

In present literature, when researchers (Flanagan, & Schoffner, 2013; Jacobs, 2010) discuss 21st century schooling, it is often in terms of improving instruction utilizing technology and building students' college and career readiness skills; however, the cultural proficiency of future teachers must be added to the conversation (Zhu & Zeichner, 2013). In a society of increasing diversity, my ultimate goal of instructing at the university level is to better prepare pre-service teachers to educate all students, through a restructuring of teacher preparation programs. P-12 students must be guided through the process that instructs them how to navigate diverse social settings, construct knowledge for themselves, and critically interact with material (Delpit, 2006) – this begins with properly training pre-service teachers (Darling-Hammond, 2006b).

Description of Planned Artifacts

Number	Artifact	Type	Audience	Description/Participants	Scholars	Timeline	Status
1.	Needs Assessments	Interviews	Researcher	Interview/Focus Groups stakeholders to inform PD construction: • School Based Administrators • Former and Future Clinical Educators Teachers • Field Instructors • Office of Clinical Studies • ETE Teacher Candidates placed at Jackson	Hatch, 2002 Weiss, 1994 Seidman, 2013	November, 2016	Original
2.	Student Profile Questionnaire	Report	Researcher	Use ETE Teacher Candidates placed at Jackson to: • Establish baseline data • Inform participant profiles: knowledge, skills, and dispositions regarding diversity and equity.		November, 2016	Original
3.	Professional Development Paper	Model	Researcher	Effective PD practices will be examined to inform construction of PD plan, incorporating effective PD practices with focus on cultural proficiency.	Guskey, 2003; Penuel et al., 2007; Yoon et al., 2007; Yost & Vogel, 2007	December, 2016	Needs revision

4.	Professional Development Plan	Plan	Teacher Candidates	Discuss how the elements listed below can be combined to create a pre-service teacher curriculum for cultural proficiency: • Critical race theory, • Social justice frameworks, • Culturally relevant pedagogy, Constructivist-based instructional approaches	Darling-Hammond, 2006a; Delgado & Stefanic, 2001; Delpit, 2006; Howard, 2003; Ladson-Billings, 2001; Kumar, 2006; Yosso, 2002	January, 2016	Original
5.	Professional Development Series		Teacher Candidates	Specific descriptions of professional development activities: • Topics • Lesson Plans • Critical Journal Reflection Prompts • Materials	Forthcoming	January, 2016	Original
6.	Professional Development Program Evaluation	Evaluation	Committee	Inquiry into program's ability to provide deliberate opportunities for students to see through an equity lens.	Forthcoming	February, 2016	Original
7.	Recommendations for Stakeholders	Executive Summary	-OCS Administration -Content Methods Coordinators -Clinical Supervisors	Summary of PD experiences List of recommendations	Forthcoming	May, 2016	Original

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Appendix B

EVALUATION PLAN

Purpose of the Evaluation

Educators who teach in schools that predominantly serve students of color, from low socio-economic backgrounds, and inner cities, require learning experiences that allow them to understand their own ethnic and racial identity, potential prejudices, and implicit biases, in order to more clearly view their students, their classroom interactions, and even students' family from different perspectives (Darling-Hammond, 2006; Ladson-Billings, 2001; Tatum, 2003). Teacher candidates who engage in critical inquiry (Cochran-Smith, 1997; Michael, 2014) and reflection (Howard, 2003) in their urban classrooms may develop increased equity literacy (Gorski, & Swalwell, 2015) and racial literacy (Stevenson, 2014; Twine, 2004) as a result of their involvement in this work. Acknowledging the importance of understanding race and its implications in classrooms (Howard, 2006; Michael, 2014) is seen as a foundational building block for teacher (Buchanan, 2015) candidates who serve in urban schools.

The purpose of this improvement effort is to measure whether students who participate in the inquiry group pre-professional development (PPD) demonstrate any shift in practices that support the building of equity literacy and racial literacy, which could be as prominent as a specific change in teaching practice or curriculum implementation, or as subtle as a deliberate recognition of biased thoughts. Guided experience in using the inquiry method can help teacher candidates to distinguish issues,

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explore various methods of examination and investigation, paired with collaborative construction of meaning (Garrison, Cleveland-Innes, & Shing Fung, 2010) in inquiry group meetings and critical reflection. This evaluation is necessary, as the findings will examine the usefulness of critical inquiry intervention to develop recommendations for the Elementary Teacher Education clinical experience structure, at the University of Delaware. Pre-professional development will be used to teach pre-service teachers how to address implicit assumptions and biases, promote positive racial identity, and create classroom spaces that respect and value differences. Through inquiry-based approaches, teacher candidates will participate in inquiry groups to acknowledge race, make sense of their own racial identity, and examine the racial dynamics of their student teaching experience.

Description of the Pre-Professional Development

Pre-professional development (PPD) will be implemented as a series of inquiry group sessions, led by an inquiry facilitator. Teacher candidates will be encouraged to distinguish an area of investigation under three central themes, generated from a school-based stakeholder brainstorming session (*Appendix B-a*): classroom management through de-escalation tactics and trauma-informed care, building a learning community and getting to know students authentically, and positive identity development – individual reflection on implicit bias, assumptions, and fears about urban areas. Teacher candidates will be guided to focus on issues related to race and equity matters in their urban school placement. It is the goal of the study that teacher candidates will strengthen their commitment to equity in education, by examining racial dynamics, and explore assets based perspectives of urban students, through inquiry and reflection. Upon experiencing

the inquiry group sessions, it is expected that teacher candidates will critically reflect on their thoughts, actions, and beliefs about teaching and the role of race in urban schools.

Evaluation Questions

As part of the evaluation of the intervention, I developed three evaluation questions to be answered. The questions were developed with the overall study's research questions in consideration; however, the specificity of these questions helped to further guide the intervention, particularly considering the process steps, and the expected outcomes of the study. These detailed evaluation questions are included below:

Research question 1: How did the RIG function as a space for processing racial encounters and race dynamics during the completion of an urban student teaching placement, serving students of color?

> *Process 1:* How do teacher candidates participate in inquiry group sessions where they are encouraged to consider the role of race in schools?
>
> *Process 2:* How are teacher candidates guided through an inquiry group cycle where they are encouraged to consider the role of race in schools?

Research question 2: What did teacher candidates learn a result of participating in a race inquiry group within an urban student teaching placement serving students of color?

> *Outcome*: Do teacher candidates demonstrate any shift in their thinking about race in urban education?

The first process question is intended to determine teacher candidate's level of participation in the inquiry process, over time. The second process question seeks to uncover the way that teacher candidates are guided through the inquiry process. The outcome question explores whether teacher candidates report any change in the way that

they view the role of race in education. The implicit relationship between the three is highlighted in the assumption that the level of depth through which students engage in the inquiry process may result in affecting their understating of race to promote equity in urban classrooms, and the ways that students are guided through this process holds implications for future recommendations and potential replication.

Design and Methods

Sample

The participant recruitment pool will be 9 teacher candidates from the University of Delaware's Elementary Teacher Education program, placed at Jackson Elementary School, for their clinical practice experience. Eight teacher candidates identify as White women, one teacher candidate identifies as an African-American woman; all of their ages range between 19-22 years. These teacher candidate participants are being purposefully recruited because of their placement at an urban school, with a high population of low-income, students of color. The inquiry facilitator will also serve as a subject of study throughout the intervention. A 29 year old, African-American female, enrolled in the Doctor of Education, Educational Leadership Program, at the University of Delaware. The inquiry facilitator will be purposefully sampled to better explain how inquiry group members were guided through the inquiry cycle.

Instruments

The inquiry facilitator will serve as an instrument throughout the inquiry cycle as a participant-observer. The first process question will be measured through analysis of transcribed inquiry group sessions and document analysis. Documents that may be

reviewed include teacher candidate reflections, inquiry notebooks, and other products that are completed during the associated coursework.

The second process question will be measured through teacher candidate informal observations and notes on the inquiry facilitator's actions and interactions with the group, and an exit interview question. Recognizing that the use of a prescribed rubric contradicts the underlying nature of the inquiry process, creates an additional responsibility for the teacher candidate, and may restrict teacher candidate contributions, it may also provide too much uncertainty. I thought about my goals as a facilitator in the inquiry process and how I hoped to support students. The following five areas will be focal points for me: establish relevant background information, promote consideration of racial perspectives, provide constructive feedback, encourage active reflection and participation, and individualize support. At the start of the inquiry group project, participants will be asked to periodically note experiences, considering these five areas that will create this data set (*Appendix B-c*).

The outcome question will be measured by an adapted survey assessing teacher candidates' beliefs about race, review of inquiry group transcripts, and a post-PPD interview. The pre- and post- questionnaire will ask 15 questions, using a 4-point Likert scale where participants report their agreement with a series of statements, from 1 – *strongly agree* to 4 – *strongly disagree*. This instrument was developed by compiling items from existing surveys on diversity (Pohan & Aguilar, 2001), social justice (Ludlow, Enterline, & Cochran-Smith, 2008), race (Buchanan, 2015), and color-blind racial attitudes (Neville, Lilly, Duran, Lee, & Browne, 2000). The semi-structured post-

interview will be conducted based on the evaluator adapted (Michael, 2014) interview protocol.

Data Collection

Data will be gathered from a variety of sources. In order to answer the first process question, teacher candidates will participate in PPD, through inquiry group sessions, over the course of 10 weeks, meeting at least 5 times. The first session will be introductory; the following three sessions will engage students in the inquiry group process, and the final session will be a conclusion to the semester's activities. Inquiry groups will be held during the regular school day, at the placement site, and this will be made possible through granted release time from the teacher candidates' field instructor.

Inquiry group sessions will be constructively based; thus, they are meant to be organic and authentically driven by participants. The inquiry facilitator will attempt to truly provide students with a collaborative learning experience, while offering an appropriate level of support, as this may be one of the participants' first experiences with constructivist pedagogical methods. Inquiry groups will follow a five-step cycle of inquiry: ask, investigate, create, discuss, and reflect (Bruce & Bishop, 2002). The participants will begin by choosing an individual area of inquiry under the umbrella of three topics, and narrow this further down to an issue they are interested in exploring, within their classroom, or the school. Students will be guided to further drill down their topic to distinguish the racial elements in that situation. They will then follow the cycle of inquiry, facilitated by the inquiry facilitator, during inquiry group sessions.

Each session will follow an agenda generated by the inquiry group members - at the start of the first session, and for the remaining sessions, agendas will be generated at

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the conclusion of the previous session. Participants will be guided through a full inquiry cycle throughout the duration of this PPD series. Teacher candidates will also participate in coursework, in EDUC400, that may supplement their understandings of critical issues regarding race and equity in urban classrooms. Inquiry group sessions with teacher candidates will be recorded and transcribed. Informal exchanges between inquiry group members and the inquiry group facilitator, such as personal exchanges, email correspondence, or written and verbal feedback during the inquiry process, will be included as data. The inquiry facilitator will also provide customized resources to teacher candidates, throughout the semester, to support their individual inquiry projects (*Appendix B-b*). Inquiry group members will be encouraged to use an Inquiry Notebook as they progress through the inquiry cycle – this notebook can serve as a place to compile all of their individual data collection in a central location, in addition to its potential utility as a place to track their thoughts, analyses, and discoveries, over time.

Data for the second process question will be gathered by teacher candidates throughout the inquiry cycle. Teacher candidates will be encouraged to informally observe and take brief notes on the inquiry facilitator's actions, role, and involvement in the inquiry cycle process, based on five focal areas. This data will be analyzed along with teacher candidate responses during the evaluation interview.

In order to answer the outcome question, teacher candidates will complete an introductory questionnaire and evaluation questionnaire. The results of this survey will serve as a data point to be analyzed along with their exit interview responses, and their transcribed verbal participation in inquiry group sessions, throughout the duration of the

study. The semi-structured exit interview asks teacher candidates to discuss their

experiences during the study.

Data Analysis

The data gathered in this project will be analyzed as appropriate for the type of

data collected and based on the evaluation questions. Dedoose online analysis program

will be used to support the coding process and StatPlus for quantitative analysis. In

qualitative work, data collection and data analysis, do not typically follow a linear

process; for that reason, I have included the focal areas of the analysis, in addition to

describing analysis methods.

Process 1: How do teacher candidates participate in inquiry group sessions where they

are encouraged to consider the role of race in schools?

The focus for process question one is to analyze the level of teacher candidate

participation and any transformation in participation, over time. Levels will be organized

in four areas, based on Wenmouth's (2006) Four C'sc of Participation: consumer,

commentor, contributor, and commentator. Though Wenmouth's (2006) theory is geared

toward online participation, these tenets can be applied to inquiry cycle participation

where participants may demonstrate any, or all of these actions. The criteria for how a

candidate will be categorized will come from their behavior and interaction in the initial

inquiry group session; however, preliminary expectations for a consumer would be a

person mostly taking in information – a commentor might share opinions on another

participant's contribution. A contributor may pose new thoughts to the discussion,

provide feedback and critique, while a commentator will assume a leadership role and

initiate next steps. The teacher candidate's interactions will be studied over time to

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ascertain any transformation in participation. This will be achieved through study of inquiry group meeting transcripts, inquiry notebooks, and other teacher candidate products from their associated coursework. Inquiry group session transcripts will be inductively coded using a coding scheme generated from the transcribed data to distinguish behavior themes of teacher candidate participation.

Process 2: How are teacher candidates guided through an inquiry group cycle where they are encouraged to consider the role of race in schools?

The focus for process question two is to analyze how the inquiry facilitator led students through the inquiry cycle process, distinguishing areas of strength and areas of improvement, in order to make recommendations for future inquiry groups. This data collection will be the responsibility of the teacher candidates because they hold the sole expertise unique to their experience as an inquiry group member. Participants will be asked to express their perspective on how the inquiry group leader interacted with the teacher candidates throughout the process, based in five focal areas. Inductive coding of participant provided data will be used to support themes and determine recommendations. Interpretive analysis will be used to summarize findings, including a member check with teacher candidates – most likely conducted via an online platform.

Outcome: *Do teacher candidates demonstrate any shift in their thinking about race in urban education?*

The focus for analysis of the outcome question is to distinguish any shift in thinking, words, or actions demonstrated or reported by teacher candidates, throughout the inquiry cycle process. Descriptive and inferential statistics will be used for statistical analysis; tables will be calculated showing means, percent distribution, standard

deviation, and a one-way between group analysis of variance (ANOVA). Contributing to the outcome question regarding a candidate's potential shift, the means and standard deviations of the participant survey responses will be analyzed. The questionnaire will be coded on a 4-point Likert Scale (4 = strongly agree, 3 = agree, 2 = disagree, 1 = strongly disagree). The results of this quantitative survey will be used as a data point to compare against the qualitative data collected during inquiry group sessions and the evaluation interview (*Appendix B-b*). Inquiry group session transcripts and evaluation interview transcripts will be analyzed to explain any shift in participant thinking about race, their racial identity, and race in urban schools. Data will be coded to describe the experiences of teacher candidate participants and report on their involvement in the inquiry group sessions.

Limitations

The case study of one school and one facilitator implementing this PPD poses a potential threat of collector bias and a threat to external validity (Hoy & Adams, 2015). As a primary instrument of data collection and analysis, and as a participant-observer, my bias from participating in inquiry group sessions and knowing the aims of the study may affects results. Results will not be generalizable because of non-random sampling and a small sample size (Hoy & Adams, 2015), but the purpose of this study is to be useful in better understanding this dynamic, in a particular urban school setting, with a particular group of teacher candidates, making the sampling procedure appropriate.

The pretest-posttest design raises a testing threat (Hoy & Adams, 2015); nevertheless, the purpose of this study is to measure and understand differences in shift or change in teacher candidate attitudes, which makes the design most appropriate.

Additionally, with any use of self-reported surveys, instead of observation of actual behaviors, the researcher must rely on values that the participants ascribe to certain areas; however methodological triangulating between the survey data points, with inquiry group observations, and the evaluation interview response strengthens this area.

The short time frame of this study is not in alignment with effective criteria for professional development (Guskey & Yoon, 2009), or qualitative credibility (Hatch, 2002), though the semester placement of teacher candidates at Jackson Elementary Schoolcreates this boundary. Additionally, teacher candidates may simultaneously take up to six credits of external coursework, which may limit free time outside of inquiry group sessions to engage in extensive data collection in their study area of interest and deep reflection. The responsibilities of clinical experience are also taxing on a teacher candidate which impacts the length and amount of inquiry group sessions held, and their structure. A more prolonged experience could potentially impact results and findings.

The focus of this study is on racial literacy and equity literacy, but teacher candidates are expected to begin the study with limited understanding of these ideas. However, the constructivist nature of inquiry group sessions pushes participants to drive their own inquiry. This may present a limitation as teacher candidates will not know what they do not know (Howard, 2006; Michael, 2014), which may force the inquiry facilitator to play more of a participant role than observer in the inquiry group process, as the teacher candidates may need to be guided, in a more structured and focused way.

Teacher candidate participants will also serve as instruments in this study, and though they are most likely novice data collectors, their perspective will present a unique view of the intervention. A limitation exists in that they will be reporting their data on the

inquiry facilitator's actions, to the inquiry facilitator. This may inhibit or cause them to

soften, or omit, observations and feedback if they are apprehensive about sharing.

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Appendix B-a
School-based Stakeholder Meeting
Guiding Questions Protocol:

- When considering the way UD students interact with Jackson students, what are some things that you notice candidates do well?

- What areas of instruction in the classroom do you see teacher candidates struggling with?

- What are some possible biases or stereotypes that White teacher candidates might hold that need to be acknowledged and disrupted in order to help them build successful relationships with students of color?

- What are some possible biases or stereotypes that White middle to upper class teacher candidates might hold that need to be acknowledged and disrupted in order to help them build successful relationships with students from low SES neighborhoods?

Appendix B-b

1. Before your participation in the inquiry group, what opportunities did you have throughout your program to discuss and/or think about race?
Probe: Tell me more about course work or the places these conversations occurred.

2. In what ways was your thinking about race influenced as you participated in the inquiry groups?

3. Looking back on your participation in the inquiry group sessions, what about that experience resonated most with you?
Probes: "In what ways did it resonate for you? Was it meaningful, valuable or important in any ways?

4. Is there anything you will continue to explore, in terms of race and equity in schools?
 Probes: How do you plan to explore these things? How is this related to your practice? Will it impact where you want to teach or the type of school/setting/community?

5. What are the first feelings that come to mind when you think about discussing race in schools? Probe: What responsibility do teachers have for discussing issues of race in school? What responsibility do students have? How can teachers manage their own, or their students' , emotional stress that may come with discussions of race?

6. Describe anything you learned about your own racial identity through this inquiry group?

7. At the beginning of this project, we talked about you helping me to understand my role in this process as an inquiry facilitator, can you share what you remember about our interactions?

8. Is there anything else you would like to share with me, that I haven't asked about?

Appendix B-c

Inquiry Facilitator Observation Form

FOCAL **AREA**	**Date(s):**	**Type of Interaction:** Inquiry Group Email Notebook Feedback Other (Circle)
Establish relevant background information		
Promote consideration of racial perspective		
Provide constructive feedback		
Encourage active reflection and participation		
Individualize support		
Other notes		

Appendix B-d

Table 13

Individualized Resource List – A Selection

Participant	Question/Inquiry Focus	Resources Supplied
Astha	How is my identity as lighter-skinned Black teacher perceived by my students' identity as Black people, and my Latino/a students?	Dutro, E., Kazemi, E., Balf, R. (2006, April). 'About your color, that's personal': A Critical Discourse Analysis of Race and Resistance in an Urban Elementary Classroom. Paper presented at the annual meeting of the American Educational Research Association, San Francisco, California. (ERIC accession number: ED491665). Dutro, E., Kazemi, E., Balf, R., & Lin, Y. S. (2008). "What are you and where are you from?" Race, identity, and the vicissitudes of cultural relevance. *Urban Education*, 43, 269-300. Murray, M. M., Mereoiu, M., Cassidy, D., Vardell, R., Niemeyer, J. A., & Hestenes, L. (2016). Not Black Like Me: The Cultural Journey of an Early Childhood Program. Early Childhood Education Journal, 44, 429-436.
Belinda	Trauma-informed care	Dworin, J. E., & Bomer, R. (2008). What We All (Supposedly) Know about the Poor: A Critical Discourse Analysis of Ruby Payne's" Framework". *English Education*, *40*, 101-121. Ladson-Billings, G. (2006). It's not the culture of poverty, it's the poverty of culture: The problem with teacher education. *Anthropology & Education Quarterly*, *37*, 104-109. S. (2014, July). SAMHSA's Concept of Trauma and Guidance for a Trauma-Informed Approach. Retrieved from http://www.traumainformedcareproject.org/resources/SAMHSA%20TIC.pdf
Charisma	Why do my students feel the need to call each other racist?	Dutro, E., Kazemi, E., Balf, R. (2006, April). 'About your color, that's personal': A Critical Discourse Analysis of Race and Resistance in an Urban Elementary Classroom. Paper presented at the annual meeting of the American Educational Research Association, San Francisco, California. (ERIC accession number: ED491665). Hollingworth, L. (2009). Complicated conversations: Exploring race and ideology in an elementary classroom. *Urban Education*, *44*(1), 30-58. Polite, L., & Saenger, E. B. (2003). A pernicious silence: Confronting race in the elementary classroom. *Phi Delta Kappan*, *85*(4), 274-278.
Giselle	What are the racial dynamics in establishing direct classroom teacher-student communication?	Adair, J. (2008). White pre-service teachers and" de-privileged spaces". *Teacher Education Quarterly*, *35*(4), 189-206. Baker, J. A. (1999). Teacher-student interaction in urban at-risk classrooms: Differential behavior, relationship quality, and student

		satisfaction with school. *The elementary school journal*, *100*(1), 57-70. Bohn, A. P. (2003). Familiar voices: Using Ebonics communication techniques in the primary classroom. *Urban Education*, *38*(6), 688-707.
Jannette	How does race of the teacher change the ways in which they relate to their students and the relationships they build?	Baker, J. A. (1999). Teacher-student interaction in urban at-risk classrooms: Differential behavior, relationship quality, and student satisfaction with school. *The elementary school journal*, *100*(1), 57-70. Hollingworth, L. (2009). Complicated conversations: Exploring race and ideology in an elementary classroom. *Urban Education*, *44*(1), 30-58. Vass, G. (2016). Everyday race-making pedagogies in the classroom, *British Journal of Sociology of Education*, 37, 371-388, DOI: 10.1080/01425692.2014.928585
Malehna	What are the racial dynamics in classroom teacher-student communication?	Baker, J. A. (1999). Teacher-student interaction in urban at-risk classrooms: Differential behavior, relationship quality, and student satisfaction with school. *The elementary school journal*, *100*(1), 57-70. Muller, C. (2001). The role of caring in the teacher-student relationship for at-risk students. *Sociological inquiry*, *71*(2), 241-255. Murray, C., & Malmgren, K. (2005). Implementing a teacher–student relationship program in a high-poverty urban school: Effects on social, emotional, and academic adjustment and lessons learned. *Journal of School Psychology*, *43*(2), 137-152.
Marisol	Aggression exhibited by Black and White students in the classroom	Holmlund, K. (2012). Poverty Is Not a Human Characteristic: A Retrospective Study of Comprehending and Educating Impoverished Children. *Online Submission*. Ratcliffe, C. E., & McKernan, S. M. (2012). Child poverty and its lasting consequence. Simpson, A. W., & Erickson, M. T. (1983). Teachers' verbal and nonverbal communication patterns as a function of teacher race, student gender, and student race. *American Educational Research Journal*, *20*(2), 183-198.
Rebecca	How do I maintain high behavioral expectations for my students and encourage them to practice self-regulation?	Bagozzi, R. P. (1992). The self-regulation of attitudes, intentions, and behavior. *Social psychology quarterly*, 178-204. Myers, S. S., & Pianta, R. C. (2008). Developmental commentary: Individual and contextual influences on student–teacher relationships and children's early problem behaviors. *Journal of Clinical Child & Adolescent Psychology*, *37*(3), 600-608.

		Reid, R., Trout, A. L., & Schartz, M. (2005). Self-regulation interventions for children with attention deficit/hyperactivity disorder. *Exceptional Children*, *71*(4), 361.
Sethu	How does race affect how students deal with frustration and influence their motivation?	Diamond, J. B., Randolph, A., & Spillane, J. P. (2004). Teachers' expectations and sense of responsibility for student learning: The importance of race, class, and organizational habitus. *Anthropology & Education Quarterly*, *35*(1), 75-98. Emdin, C. (2016). *For White folks who teach in the Hood... and the rest of y'all too: Reality pedagogy and urban education*. Beacon Press. Marcon, R. A. (1999). Demographic and Educational Influences on Academic Motivation, Competence, and Achievement in Minority Urban Students.

Appendix C

WHITE PAPER

Hope Restored:
Evidence that Teacher Professional Development Can Work

The term "professional development" is more likely to conjure teachers'

smirks and jeers than smiles and cheers. The term, and activity, has become

associated with obedient endurance, with teachers counting the seconds until they

are free to jet out of the building. Some teachers drop the handouts in the trash on

the way out; others file them away in an ever-growing binder full of PD documents

– out of sight, out of mind. Others place the Powerpoint slides on their desk with

full intentions of effectively implementing the strategies that they heard, took notes

on, and sometimes even discussed, but then a question arose about implementation,

and there was no one to answer it. The next week, they promise they will simply

Google the answer. "Everything is on the Internet, right?" But then they forget, and

slowly but surely, the strategy notes are covered with student work, homework, and

papers to be graded. The teacher might find the materials after a lesson that could

have really used some boosting, or worse and more likely, at the end of the school

year during classroom cleanup.

Importance of Professional Development

Schools intend to use professional development (PD) as a tool to improve

teaching and learning, but the goal is seldom realized (Borko, 2004; Correnti, 2007;

Guskey, 2003; Wang, Yoon, Zhu, Cronen, & Garet, 2008; Yost & Vogel, 2007). In professional fields, the responsibility for intellectual growth and continued learning to effectively teach is accepted by professionals and required by many organizations. *Lifelong learning* has become a trendy term used to describe an ideal student mindset toward learning, but schools have also begun promoting the ideology for employees (Webster-Wright, 2009). Teachers understand the emphasis placed on PD; however, the gravity behind the potential benefits or detrimental impacts of PD may not always be considered. In fact, PD seems to be one requirement that both central administration staff and teachers check off their to-do lists, and then go back to business as usual – the "checklist mentality".

Of course, pockets of education revolution exist, but the larger population of students, teachers, and school district personnel follow the same educational practices that were the custom during the 1950's and 1960's (Slavin, 2002; Darling-Hammond, 2006). School districts and teachers need to be prepared to educate students to achieve the 21st century goals and standards (Vecellio, 2013). The best way to prepare teachers to move toward proper implementation is to train them well, both initially and during the course of their career. Enter PD. The predominant attitude toward PD is that it is ineffective, and teachers need to engage in high quality professional development to ensure that their practice meets the needs of students and the global society.

Luckily, there is growing information about what makes PD work for teachers. Characteristics of effective PD have been gathered from empirical studies ((Cormas & Barufaldi, 2011; Garet, Porter, Desimone, Birman, & Yoon, (2001); Guskey, 2003; Guskey & Yoon, 2009; Penuel, Fishman, Yamaguchi, & Gallagher,

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2007) to build a framework for what needs to be considered in designing 21st

century PD, for 21st century teacher learning. A continuum of PD implementation

will be discussed to illustrate how PD can be adapted to influence practice. Finally,

studies utilizing high-quality PD will be highlighted as empirical evidence that PD

can work.

What is PD?

PD is continued and professional learning for educators. At its best, it is

"continuing, active, social, and related to practice" (Webster-Wright, 2009, p. 703).

Webster-Wright recognizes that even with the growing body of literature that

suggests PD to be evolving, there is still evidence that much PD is *one-shot*,

episodic in nature, and grossly separated from "authentic work experiences" (p.

703). Guskey and Yoon (2009) point out that while there are indeed workshops that

are poorly planned, "workshops are not the ineffective practice they are often made

out to be" (p. 496). The opportunity for practical planning, active-learning

experiences, reflective discussion, and research-based practices are what set

effective workshops apart from ineffective workshops (Cormas & Barufaldi, 2011;

Garet, Porter, Desimone, Birman, & Yoon, (2001); Guskey, 2003; Guskey & Yoon,

2009; Penuel et al., 2007). In the data collection of my Education Leadership

Portfolio, teacher candidates will engage in sustained PD, throughout their clinical

practice experience, that incorporates the elements discussed above.

External forces have an impact on school organizational climates. Webster-

Wright (2009) asserts that employers hold a certain level of power to regulate what

is "valued, rewarded, and considered justifiable to learn" (p. 718), and thus the

reality is that PD content is often determined by central offices. However, the

"uncertain and unpredictable" (p. 718) reality of teaching practice is what further complicates the matter. Different groups of students enter a teacher's classroom with diverse upbringings, contrasting background knowledge, various learning strengths and weaknesses, ranging intellectual capacity, and varying interest in content matter. Additionally, the role of teachers has changed over the years from teachers as instructors, to facilitators of learning; this imposes pressure on teachers to make a shift in professional identity and practice. Possibly, many teachers may not even recognize the nuances in the two different roles as a classroom leader.

School district central offices and state Departments of Education assume that PD leads to increased teacher knowledge, and thus, improved instruction. Each year, the government, school districts, and schools spend billions of dollars in the name of PD (Corman & Noel, 2008; Corman, Young, & Herell, 2012), but little change actually takes place in teacher instruction (Klein & Riordan, 2009). There needs to be a clear shift in PD from "passive development to active learning" (Webster-Wright, 2009, p. 713) where teachers are not simply taking in knowledge during PD sessions, but sharing ideas, making meaning of new information, and adapting what is learned during PD to their own context. Pre-service teachers have undoubtedly learned about the aversion to the "knowledge depositing method," but do teachers' in-service PD experiences perpetuate the same ineffective features?

What do we know about Professional Adult Learning?

PD research reveals that professionals learn through practical experience, reflection, and consideration of context (Webster-Wright, 2009; Borko 2009). Experiential learning is a cyclic process that should include "active experience, observation and reflection, formulation of concepts, and applying and testing these

in practice" (Webster-Wright, 2009, p. 721; Burke, 2013). Kolb and Kolb's (2005) theory of experiential learning was developed from foundational work by John Dewey and Kurt Lewin and includes similar components. Figure 1 provides a visual representation of necessary components to adult professional learning. Repeated critical reflection on a learning experience, making meaning of that information gained, and action are highlighted as integral features to learning that can transform practice, which PD is often expected to foster. These components are what take the experience of professional learning to the level of potential impact on practice.
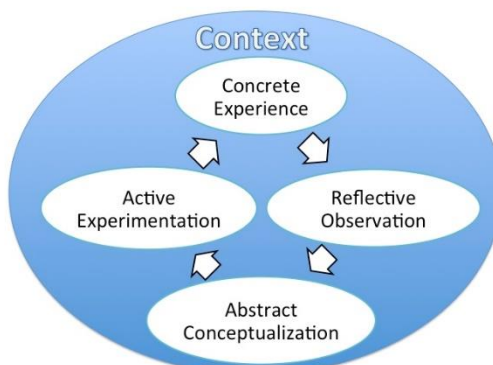
Figure 1. Cyclic process of experiential learning within context for professional learning that impacts teacher practice.

Additionally, context is "perhaps the single most important influence on reflection and learning" (Boud & Walker, 1998, p. 196). Context is more than the physical location and organizational structures of a school; it is also the social norms and beliefs, implied power hierarchies, legitimized knowledge, and most importantly, include a teacher's classroom climate and culture. Action, reflection, and context are necessary components in addressing how professionals learn in order to transform practice. PD is the current avenue of change in the teaching profession; so, high-quality PD needs to consider how professionals learn best, rather than continuing to operate in business-as-usual PD programming.

Differentiation is another factor to consider in how adults learn. Teachers enter PD sessions with different levels of knowledge mastery around a topic and that needs to be integrated in the design of PD. Just as a one-size-fits all curriculum is no longer progressive for students, one-size PD is not sufficient for teachers. Some researchers (Cosmah & Saine, 2013; Klein & Riordan, 2009) suggest leveling PD sessions to successfully meet the needs of all teachers, while others encourage individualized or small group cohorts (Yost & Vogel, 2007).

Characteristics of Effective, High-Quality PD

Studies have generated features that need to be present in PD program designs to better ensure effectiveness, with 'effectiveness' being measured against the criteria of improved student achievement outcomes: active learning strategies, duration, job-embedded learning, coherence, and collective participation. (Cormas & Barufaldi, 2011; Garet, Porter, Desimone, Birman, & Yoon, (2001); Guskey, 2003; Guskey & Yoon, 2009; Penuel et al., 2007). Figure 2 presents a visual model of the PD features found to contribute to effectiveness. Although growth is present, there is still a need for empirical studies of effective PD features and how they affect student achievement (Guskey & Yoon, 2009; Yoon et al., 2007). The list that follows draw on highlighted effective PD features that are common elements among empirical work (Cormas & Barufaldi, 2011; Desimone et al., 2002; Guskey, 2003; Guskey & Yoon, 2009; Penuel et.al, 2007; Yoon, Duncan, Lee, Scarloss, & Shapley, 2007; Sun, Penuel, Frank, Gallagher, & Youngs, 2013).

Figure 2. PD Features of effective, high quality professional development.

Active Learning Strategies – Similar to the reform movement that encourages students to learn in atmospheres that are intellectually stimulating, relevant, and have real world application, teacher PD must take on the same quality (Sun et al., 2013; Webster-Wright, 2009). The active learning approach in PD is closely aligned to a constructivist ideology (Edelson, Roy, & Pea, 1999; Garrison, Cleveland-Innes, & Shing Fung, 2010; Summerlee & Murray, 2010;) which allows students the opportunity to engage in a process of learning that is student-centered, rather than the transmission approach where the teacher deposits knowledge into students. Hands-on PD experiences that include the components of planning, demonstration, observation, and reflection are beneficial. The change from the lecture type of PD, to which teachers and providers have grown accustomed, may be difficult, but not impossible. Perhaps, this "*sage on the stage*" format contributes to teachers' dread of attending such educational gatherings. Engaging adults in

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activities that directly impact their instructional practices and content will always

be valuable.

Duration – Effective PD is not a one-shot deal (Cormas & Barufadli, 2011;

Sun et al, 2013). The development of a child's learning does not occur overnight,

and neither will change in a teacher's practice materialize in a 2-hour session, or

even one school day. PD that impacts change is ongoing. In order for its content to

be significant, follow-up must be organized well and carefully designed, with

purposeful direction (Guskey, 2003). Although this sentiment is not a new way of

thinking, teachers must make it a priority to hold central offices and administrators

accountable for ensuring that PD is developed with duration in mind. Time to

experience high-quality PD is a necessity, as well as the follow-up that promotes

multiple cycles of presentation, observation, reflection, and then re-implementation,

etc. Teachers who participate in PD that follows a cyclic, reflective model may be

more likely to integrate newly gained knowledge into practice (Penuel et al., 2007).

Most teachers have taught their students that "practice makes perfect" – this idiom

too, holds true for practitioners who wish to improve their craft (Klein & Riordan,

2009).

Job-Embedded Learning - The strand of PD focused on content is taken one

step farther in some literature (Sun et.al, 2013; Penuel et al., 2007) promoting the

use of "job-embedded learning", concentrated on real teacher problems in their

classrooms/buildings, and related to the content they are currently teaching.

Frequently, administrators or central office personnel choose a topic for PD, and

sometimes the focus of a session isn't remotely related to what teachers are

currently struggling with. This type of job-embedded learning should be aligned

with teachers' authentic concerns, and it also needs to be related to the curriculum, which could potentially build coherence (Sun et al, 2013). Job-embedded learning also promotes the use of on-site PD, which is more than PD taking place in a teacher's school building; it requires observation and analysis of a teacher's instructional practices, the opportunities to discuss them with peers or an outside expert, and the motivation to continue practicing (Burke, 2013; Yost & Vogel, 2007).

Coherence – Coherence in PD is a major factor (Cormas & Barufaldi, 2011; Penuel et.al, 2007; Sun et a., 2013). The PD that teachers experience is essential to their ability to successfully change instruction, which may affect their instructional outcomes (Burke, 2013; Correnti, 2007; Sun et al., 2013; Klein & Rordan, 2009). PD has to be thoughtfully designed for maximum benefit – aligned to school district, school building, and even teacher's classroom goals for student learning – a complex, yet necessary task. Perceived incoherence, for some teachers, may be the unfortunate custom, where top-down PD decisions are made in isolation of *on-the-ground* teacher needs, and sometimes even district goals. PD chosen with the "checklist mentality" is occasionally carried out, simply for the sake of meeting state Department of Education mandates. True coherence is when PD is aligned with all the triggers for teachers – curriculum materials, systems of evaluation, district goals, and school organizational structures.

Collective Participation – Collective participation has a host of sub-features, and teacher collaboration has been cited as a component to the success and effectiveness of a PD program (Burke, 2013; Cormas & Barufaldi, 2011; Desimone, 2002; Penuel et al., 2007; Stanley, 2011). This collaboration has taken

on the form of Professional Learning Communities (PLCs), peer mentoring with teacher leaders, group coaching, and teacher involvement in PD decision-making processes.

Collective participation is an area that could potentially best support teachers moving from simply attending PD, to actually implementing, or co-facilitating sessions, to change teacher practice. Teachers can help each other work through problems and even provide constructive and non-threatening feedback (Borko, 2004; Yost & Vogel, 2007). PLC's provide an opportunity for teachers to reflect on student work and teacher practices, observe each other's instruction, and make sense of their educational context (Borko, 2004; Stanley, 2011). Opportunities to work together can build positive collegial interactions and more efficiently reinforce school-wide learning initiatives (Sun et al., 2013). Stanley (2011), however, points out that in spite of potential benefits, PLCs could easily "reinforce the status quo" (p. 73) if not properly moderated and designed. PLCs that are structured, with clear objectives, goals, and processes to reach and evaluate progress, counter the status quo (Stanley, 2011). Collective participation should not consist solely of a train-the-trainer method. Everyone expected to implement an initiative should be engaged in high-quality PD around that topic, strategy, or skill. Teacher leaders can be helpful in a school attempting collective teacher PD participation (Sun et al, 2013); however, the assistance of an outside expert can also be fruitful (Guskey & Yoon, 2009; Penuel et al., 2007).

Outside Expertise

       The insight of an outside expert, coupled with support within a teacher's school building could positively impact the instructional climate. Teachers exploring common problems and sharing experiential wisdom is valuable, but should generally be just a starting point (Bausmith & Barry, 2011). A problem in PD is that much of the information shared, and even taught is anecdotal in nature. Guskey and Yoon (2009) cite a review by Thomas Corcoran et al. (2001) who found that school based staff simply "paid lip service to the use of research" (p. 81) and made decisions based on what they felt was good, rather than employing actual empirically researched evidence. Though unattractive, this is a stark truth in education – people frequently operate off of emotions rather than concrete evidence. The involvement of outside experts, in partnership with teacher leaders, possibly in the form of group coaching, might be a more effective practice to ensure frequent integration of research-based evidence and pedagogical content knowledge into PLCs, than simply building leaders from within (Bausmith & Barry, 2011; Burke, 2009).

Inquiry Groups as PD

       Guided experience in using the inquiry method can help teacher candidates to distinguish issues, explore various methods of examination and investigation, paired with collaborative construction of meaning (Garrison, Cleveland-Innes, & Shing Fung, 2010) in inquiry group meetings and critical reflection (Howard, 2003). Critical race inquiry (Cochran-Smith, 2009; Michael, 2014) can serve as the vehicle to engage pre-service teachers in conversations about how to address

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implicit assumptions and biases, promote positive racial identity, and create classroom spaces that respect and value differences.

This PPD was designed specifically considering the characteristics of effective PD. Inquiry was considered the *active learning strategy* during this PPD; teacher candidates decided on an inquiry focus and were expected to discuss their observations, data collection, reflections, and/or findings during inquiry group meetings. This PPD was implemented over the course of one semester, during the required clinical experience of the teacher education program – this *duration* was appropriate for teacher candidate placements, as they change each semester. The inquiry focus was considered the *job-embedded learning*, as each candidate was encouraged to engage in inquiry, with their classroom being the inquiry site – exploring racial dynamics of the environment they experienced each day could help the teacher candidates view and understand their placement in new ways. Though race inquiry groups (Michael, 2014) were the beginning of race-based conversations for many of the teacher candidates, *coherence* was addressed throughout the semester, with each new phase of inquiry building on the former. Finally, the function of the inquiry groups set the stage for *collective participation*; each meeting allowed each teacher candidates the opportunity to share their work, engage in productive conversations about race, and work collaboratively to construct meaning about race in the urban school environment. The inquiry facilitator served as the external expert partner.

Development of the Pre-Professional Development

A school-based stakeholder meeting was organized prior to the start of the semester and all cooperating teachers were invited, along with school

administration, and other interested faculty and staff. The purpose of this meeting

was for school personnel to contribute to the development of the PPD, by

discussing their perspective on teacher candidates' preparation to teach effectively

in a school that predominantly serves students of color. The findings from this

meeting were used to uncover thematic areas that were meaningful to the placement

site. Teacher candidates were encouraged to distinguish an area of investigation

under three central themes: classroom management through de-escalation tactics

and trauma-informed care, building a learning community and getting to know

students authentically, and positive identity development – individual reflection on

implicit bias, assumptions, and fears about urban areas.

The three goals of the PPD were for teacher candidates to:

1. Explore a commitment to equity to increase equity literacy
2. Build teacher candidates' racial literacy by focusing on racial identity and
    biases
3. Engage in inquiry and reflection to support the building of racial literacy and
    equity literacy practices

Especially important for candidates working in an urban school, exploring a

commitment to equity also involved understanding the impact of racial dynamics in

the effort of creating equitable learning environments and the knowledge and skills

necessary to "recognize, respond to, and redress [inequitable schooling]

conditions." (Gorski & Swalwell, 2015). Deficit views of urban students and

classrooms are often based in racial and socio-economic stereotypes, and this can

lead to an unconscious bias toward students, which could "attack [their] intellectual

potential and motivation" (Michael, 2014). A racially literate practice includes the

ability to recognize one's own racial identity, the racial identity of their students,

and how racial dynamics affect the school setting (Michael, 2014; Stevenson, 2014; Twine, 2004).

Inquiry group sessions provide the systematic opportunity to engage teacher candidates in meaningful learning experiences (Michael, 2014) that strategically prepare them for urban teaching. Collaborative construction of meaning through inquiry, draws on constructivist-based instructional approaches (Garrison et al, 2010), which supports principles of effective professional development (Guskey & Yoon, 2009), and provides teacher candidates the opportunity to impact positive social change (Cochran-Smith & Lytle, 2009).

Evidence that PD does work

PD efforts are lauded as "working" if increased student achievement is the outcome (Wayne et al., 2008); however, I argue that evidence of effective PD is more appropriately measured in a change in teacher practice. Even if the change is perceived as ineffective, the effort is just the beginning. The relationship between PD and improving student learning is certainly intricate (Yoon et al., 2007), but this limited area of research is gaining more attention. While the development of research examining the specific impact of PD on student achievement is still necessary in education (Sun et al., 2013), recent studies have found that PD does have the ability to change teacher practice, which may affect increased student achievement.

Yost and Vogel (2007) conducted a study in an urban middle school to measure the effect of PD on student achievement through district mandated core curriculum. The PD utilized high-quality features such as duration, active learning strategies, coherence, job-embedded learning, and some forms of collective

participation. The measure of student achievement was assessed through benchmark scores, and the study's results demonstrated major score increases in students of participating teachers, as compared to non-participating teachers. The implications of this study are that teachers need time to actively reflect on their teaching practice and how it impacts student learning. Regular, non-threatening feedback on teacher performance as a consistent component of PD can help to ground teachers in research-based best practices. Finally, intensive PD that includes high-quality features offered in personalized sessions, or small cohorts, can provide teachers the ongoing, need-based PD they require (Yost & Vogel, 2007).

In a longitudinal study of teachers participating in the National Writing Project, researchers (Sun et al., 2013) found that high quality PD positively impacted the a change in the instructional practice among colleagues. Teachers who participated in high-quality PD were more likely to support their peers in instructional improvement, than teachers in a non-PD-participating control group. The PD used in this study included the effective features of duration, content area focus, and active learning strategies. Subsequent teacher collaboration and collegial interaction around instructional strategies were then measured and examined through self-reported surveys. The researchers' findings suggest that high-quality PD, designed to build teacher leaders, may spread school-wide instructional reform initiatives, as teachers may be more likely to engage in professional communities of instructional support, after experiencing intensive PD. This study also highlighted positive changes in teachers' use of strategies for writing instruction, those who had experienced the high-quality PD, and the teachers who were helped by these more *learned* teachers (Sun et al. 2013).

A 2007 study examining the effects of intense PD on literacy instruction utilized the effective features of a focus on content area and active learning strategies (Correnti, 2007). Data was collected over four years through language arts instruction logs and annual teacher questionnaires. The author found that PD had a greater impact on teacher practice than other classroom characteristics. As a result of intense PD, the teacher participants were more likely to frequently and explicitly teach strategies that had been covered in their PD sessions, reporting a 10% or more increase in writing instruction, comprehension instruction, and frequency in student writing. The implications of this study provide hope that high-quality PD can improve teacher practice.

Closing Comments

I am hopeful that the information presented above begins to build, or restore, teachers' faith in PD. This article features characteristics effective, high-quality PD and empirical evidence supporting PD's possible effect on improving teacher practice. Upon experiencing the race inquiry group sessions, designed in consideration of the elements discussed above, it is my goal that teacher candidates will engage in powerful critical reflection on their thoughts, actions, and beliefs about teaching and the role of race and equity in urban schools.

This ELP is a step in enacting a change in PD culture that allows teachers to be an integral and valued part of the PD process. Guided experience in using the inquiry method can help teacher candidates to distinguish issues, explore various methods of examination and investigation, paired with collaborative construction of meaning (Garrison, Cleveland-Innes, & Shing Fung, 2010) in inquiry group meetings and critical reflection. There is evidence that PD can work; it is hoped that

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the discussion in this article will empower teachers with research-based ideologies, tools, and substantiation to approach PD more optimistically, and to build a brighter educational future for their students, and for their own professional learning as instructors.

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Appendix D

PROFESSIONAL DEVELOPMENT PLAN

School Professional Development Plan (PDP)

1: Professional Learning Goals

No.	Goal	Identified Group	Rationale/Sources of Evidence
1	Explore a commitment to equity to increase equity literacy	Volunteer Teacher Candidates	• The University of Delaware's Conceptual Framework for Professional Education Programs asserts that teacher candidates will embody the trait of a "commitment to equity."[1] • Especially important for candidates working in an urban school, exploring a commitment to equity also involves understanding the impact of racial dynamics in the effort of creating equitable learning environments and the knowledge and skills necessary to "recognize, respond to, and redress [inequitable schooling] conditions."[2]

2	Build students' racial literacy by focusing on racial identity and biases	Volunteer Teacher Candidates	- Deficit views of urban students and classrooms are often based in racial and socio-economic stereotypes - Unconscious bias toward students can "attack [their] intellectual potential and motivation."[3] - A racially literate practice includes the ability to recognize one's own racial identity, the racial identity of their students, and how racial dynamics affect the school setting.[3,4,5]
3	Engage in inquiry and reflection to support the building of racial literacy and equity literacy practices	Volunteer Teacher Candidates	- The University of Delaware's Conceptual Framework for Professional Education Programs expects candidates to engage in "inquiry, reflection, learning and improvement of their practice."[1] - The focus on the improvement of racial and equity literate practices can support the positive impact of teacher candidates[2,4] in their clinical practice environment. - Inquiry group sessions provide the systematic opportunity to engage teacher candidates in meaningful learning experiences[3] that strategically prepare them for urban teaching. - Collaborative construction of meaning through inquiry, draws on constructivist-based instructional approaches[6], which supports principles of effective professional development[7], and provides teacher candidates the opportunity to impact positive social change.[8] - The inquiry process will follow the cycle of inquiry's 5 steps: Ask, Investigate, Create, Discuss and Reflect.[9]

2: Professional Learning Activities

Sess-ions	Initial Activities	Follow-up Activities (as appropriate)
1	INTRODUCTION: Teacher candidates will participate in Clinical Practice orientation where they will be introduced to specific areas that have been identified by Jackson personnel and supported through secondary sources: • Classroom Management through De-Escalation Tactics and *Trauma-Informed Care* • Building a Learning Community and Getting to Know Students Authentically • Positive Identity Development - Individual Reflection on Implicit Bias, Assumptions, and Fears about Urban Areas Teacher candidates will be provided with an Inquiry Notebook for use throughout the study. An Inquiry Notebook is meant to help teacher candidates track observations, data collected, reflections, conclusions, etc.	OBSERVE: Using the three themes as a guide, the teacher candidates will be asked to observe interactions in their clinical placement to better determine an area of focus/interest for the inquiry process. The introduction to the thematic areas at orientation will serve as a jumping off point, and the hope is that they will use their background knowledge to make real world connections and see what appeals to them. They will be provided a simple 3 column graphic organizer to aid in recording their thoughts and will bring brief notes with them to the first formal inquiry group session to use in narrowing down their focus for inquiry (*Appendix E-1*).
2	ASK: This inquiry session will focus on introducing teacher candidates to the idea of inquiry, the process for the project, and narrowing down an area of interest within the three thematic areas:	INVESTIGATE: After teacher candidates have chosen a question, they will begin to collect data in their placement. Students will have the options of: • Collecting observation field notes

	- Classroom Management through De-Escalation Tactics and Trauma-Informed Care - Building a Learning Community and Getting to Know Students Authentically - Positive Identity Development - Individual Reflection on Implicit Bias, Assumptions, and Fears about Urban Areas Teacher candidates will be encouraged to discuss their classroom observations of any examples connected with the three areas of focus for the project. Based on what peaked their interest, they will begin to formulate a question to explore throughout the intervention duration, with a focus on trying to understand the role that race plays in the situation they have chosen, for the purpose of recognizing the racial dynamic to impact equity. Teacher candidates will have the opportunity to discuss options with their peers and the facilitator. This session will conclude with a chosen area of focus.	- Journaling - Reviewing school data - Interviews - Reading blogs, research articles, social media - Or other methods of data collection that are unique to their focal area The inquiry facilitator will be available to guide teacher candidates through the investigation process, providing requested feedback, secondary research sources, and overall support. Teacher candidates will be encouraged to engage with their peers and the inquiry facilitator via an online discussion medium.
3	CREATE/DISCUSS: The second inquiry session will focus on teacher candidates coming together to begin to synthesize the information they have gathered between sessions. Teacher candidates will be allowed the opportunity to discuss the beginnings of what their data could	DISCUSS/REFLECT: Teacher candidates will be encouraged to engage with their peers via an online discussion medium. Teacher candidates will also be guided to begin to draw conclusions of their data, through reflections. The inquiry facilitator will be available to guide teacher candidates through the reflection process, providing

	mean, how it impacts them, and what they are beginning to learn. The inquiry facilitator will have methods prepared for discussion, but these will only serve as backups. Teacher candidates will be invited and encouraged to lead the conversation, allowing time for everyone to share and provide/obtain feedback from the group.	requested/targeted feedback, secondary research sources, and any unique support.
4	DISCUSS/REFLECT: Teacher candidates will convene to discuss new or reinforced understandings of how thinking about their data has changed, how it continues to impact them, and their new learning. The inquiry facilitator will have methods prepared for discussion, but these will only serve as backups. Teacher candidates will be invited and encouraged to lead the conversation, allowing time for each member to share and provide/obtain feedback from the group.	DISCUSS/REFLECT: Teacher candidates will be encouraged to engage with their peers via an online discussion medium. Teacher candidates will also be guided to begin to draw conclusions of their data, through reflections. The inquiry facilitator will be available to review data and conclusions with teacher candidates, providing requested/targeted feedback, and any personalized support.

| 5 | CONTINUATION: Teacher candidates will be presented the opportunity to share their findings and conclusions with inquiry team members. They will also be allowed the time to decide whether this cycle of inquiry has run its course, or, if there are further areas for consideration. Teacher candidates will complete the post-intervention questionnaire and provide feedback to inquiry facilitator. | CONTINUATION: Though the treatment will have concluded at this point, teacher candidates will still be supported through the inquiry cycle, if they so choose. The goal is for teacher candidates to use this experience as a strategy that can be continually used throughout their time in the teaching profession. |

3: Essential Resources

PL Goal No.	Resources	Other Implementation Considerations

1	• Time during Teacher Candidate Orientation for (*15-20 minutes*)
	    ○ recruitment
	    ○ introduction
	    ○ pre-survey
	• Access to specialized Equity-focused course
		• Informed Consent Forms
		• Participant Contact Information
		• Observation Graphic Organizer
		• Pre-survey

| 2 | • One introduction and one conclusion session
• At least three 60 minute inquiry sessions, from February to April, during the school day, dedicated to engaging in the inquiry process.
• Each inquiry session will focus on a different stage of the inquiry cycle, so the inquiry facilitator will begin with providing information to the inquiry team members to drive the conversation and then turn the floor over for their discussion.
• Dedicated online platform for communication | • Feedback forms to inform training and ongoing refinement (e.g., surveys, recordings of inquiry sessions, teacher candidate observation forms of inquiry facilitator).
• Create embedded Canvas discussion page
• See Inquiry Group schedule options in Evaluation Plan.
• Availability of inquiry facilitator to support teacher candidates.
• Possible strategies and pre-planned materials for struggling teacher candidates. |

| 3 | • Dedicated time for inquiry team members to reflect on data collected (readings, videos, and share other evidence of inquiry) and new, or reinforced, understanding.
• Ensure teachers candidates' access to videos, webinars, and online communities. | • Implement critical reflection prompts in corresponding coursework to supplement inquiry group sessions.
• Inquiry facilitator should follow up with teacher candidates, individually, to identify areas where strategic support is required.
• Make plan for tracking teacher candidate progress to assess impact of inquiry group sessions on candidates' learning.
   o Implement 'Inquiry Notebooks' to help teacher candidate's track observations, data collected, reflections, conclusions, etc.
      ▪ Inquiry Background Info,
      ▪ Graphic Organizers,
      ▪ Notes on Question Formation, Reflection, Data Collection, Data Analyses, Drawing Conclusions
      ▪ Blank Lined Paper (for notes)
      ▪ Blank Unlined Paper (for illustrations) |

Inquiry Facilitator: Chanelle Wilson-Poe

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Inquiry Planning Sheet

Hunch/problem/trigger (What is a 'valued outcome' in my classroom/own thinking that I want to work on?)	Evidence (How do I know? Data may be quantitative or qualitative)
What do I already know that could be useful?	
What new knowledge and/or capability do I need?	Where can I go or who can I ask to help?
What are some possible strategies I could use?	
How will I know it's made a difference? How will I measure any change?	
Questions I still have:	

Developed by Jennifer Glenn at Thames High School – Adapted January, 2017

Appendix E

INQUIRY NOTEBOOK

Inquiry Notebook Introduction

The Inquiry Notebook, for this ELP, was developed as a resource for teacher candidate participants, as this would be their first experience participating in an inquiry group process. The Inquiry Facilitator curated essential resources and materials that would be generally helpful to participants. The notebook featured information regarding the Inquiry Cycle, Teacher Action Research, Equity Literacy, Racial Literacy, Data Collection, Data Analysis, and Data Findings. These areas were chosen because they would provide valuable foundational knowledge to teacher candidates on the inquiry process, as well as base information on equity literacy and racial literacy – major conceptual frameworks for the study. When I searched for resources to include, I chose materials based on their accessibility to a student teacher audience. With that in mind, I chose blog posts, written by credible authors, or articles from journals geared toward teachers. This Inquiry Notebook was crafted with future teachers in mind, so a plethora of examples were also included to support their journey into, and through, inquiry.

Inquiry group members were encouraged to use their Inquiry Notebook as they progressed through the inquiry cycle, but it was not a mandatory research process resource. During the first inquiry group session, we took approximately 15 minutes, before the meeting, for me to walk the participants through the resource,

providing detailed explanations of the notebook, information included, and answering any participant questions. The Inquiry Facilitator used this resource as a starting place for inquiry, and participants were referred back to specific materials, throughout the inquiry intervention term, when necessary. This notebook also served as a place to compile all of a teacher candidates' individual data collection in a central location, in addition to its potential utility as a place to track their thoughts, analyses, and discoveries, over time.

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INQUIRY CYCLE

The Inquiry Cycle

Drawing from Dewey's four impulses of the learner in *The School and Society*; the stages of reflective action from *How We Think*, and the fundamental idea that learning begins with the curiosity of the learner, we can envision a spiral path of inquiry: asking questions, investigating solutions, creating, discussing our discoveries and experiences, and reflecting on our new-found knowledge, and asking new questions (Bruce & Bishop, 2002). Each step in this process naturally leads to the next: inspiring new questions, investigations, and opportunities for authentic "teachable moments." Each question leads to an exploration, which in turn leads to more questions to investigate (Bruce & Davidson, 1996).

We need to interpret the cycle as suggestive, neither the sole, nor the complete, characterization of inquiry-based learning. Inquiry rarely proceeds in a simple, linear fashion. The five dimensions in the process—ask, investigate, create, discuss, reflect—overlap, and not every category or step is present in any given inquiry. Each step can be embedded in any of the others, and so on. In fact, the very nature of inquiry is that these steps are mutually reinforcing and interrelated. Thus, reflection on solving a problem may lead to reformulating the problem or posing a new question. Similarly, action in the world is closely tied to dialogue with others.

Despite these complexities, the steps and cycle outlined can be helpful in highlighting aspects of an otherwise opaque process.. It presents some of the aspects of inquiry that need support in a successful learning environment. It serves as a boundary object (Star & Griesmer, 1989), allowing us to relate theory with ordinary practices or to look across modes and contexts of learning. Together, they comprise a cycle that can be used to inform and guide educational experiences for learners.

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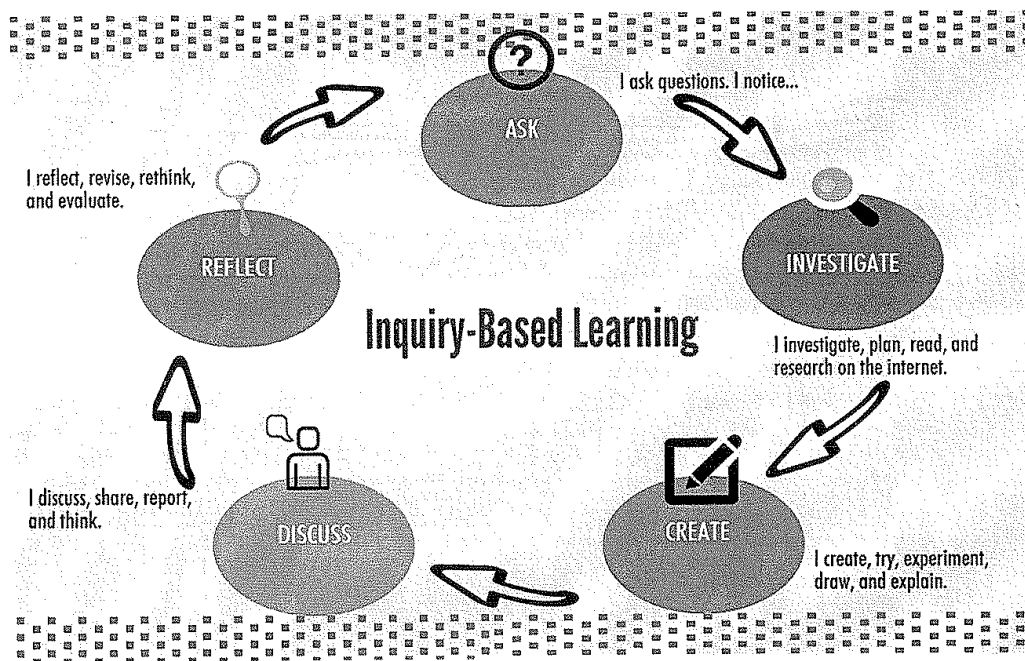
Ask

Ask reminds us that inquiry develops from a question or problem arising out of experience. Meaningful questions are inspired by genuine curiosity about real-world experiences and challenges. The indeterminate situation Dewey refers to is part of that experience, including an individual's participation in a community. It is not something that can be delivered from "outside" this participation. This is why there is "an enormous pedagogical difference between answering someone else's question and formulating your own" (Olds, Schwartz, & Willie, 1980, p. 40).

Viewed in process terms, one can say that a question or a problem comes into focus, and the learner begins to define or describe what it is, for example:

- "What makes a poem poetry?"
- "Where do chickens come from and how does an egg 'work'?"
- "Why does the moon change shape?"

But it is important to caution that inquiry does not always start with a well-articulated question. In fact, questions themselves arise from reflection and action in the world, including dialogue with others. Elspeth Huxley states this well:

The best way to find things out .. is not to ask questions at all. If you fire off a question, it is like firing of a gun – bang it goes, and everything takes flight and runs for shelter. But if you sit quite still and pretend not to be looking, all the little facts will come and peck round your feet, situations will venture forth from thickets, and intentions will creep out and sun themselves on a stone; and if you are very patient you will see and understand a great deal more than a man with a gun does.

Investigate

Investigate relates to the varieties of experience possible and the many ways in which we become part of an indeterminate situation. It suggests that opportunities for learning require diverse, authentic, and challenging materials and problems. Because experience includes interactions with others, there is also a moral dimension to inquiry. Similarly, physical, emotional, aesthetic, and practical dimensions are inherent in inquiry, and are not merely enhancements or add-ons.

Through investigation, we turn curiosity into action. Learners gather information, study, craft an experiment, observe, or interview. The learner may recast the question, refine a line of query, or plunge down a new path that the original question did not, or could not, anticipate. The information-gathering stage becomes a self-motivated process that is owned by the engaged learner.

Examples: Gwladys Spencer's (amazing actual list of AV material, which includes fossils, maps, microscopes, TV, drama, field trips) shows us that a richer conception of technology is possible, one in which technology is embodied, social, personal, material, and multiple; using web-based searching & remote MRI, hands-on learning in Chickscope; Paris street signs

Create

Create picks up the "controlled or directed transformation" part of Dewey's definition. This term insists that inquiry means active, engaged hands-on learning. Inquiry thus implies active creation

of meaning, which includes new forms of collaborating and new roles for collaborators. As information begins to coalesce, the learner makes connections. The ability at this stage to synthesize meaning is the creative spark that forms new knowledge. The learner now undertakes the creative task of shaping significant new thoughts, ideas, and theories extending his/her prior experience.

Discuss

Discuss highlights an implicit part of Dewey's definition, which is developed in great detail in his other writing, especially the later work. Although inquiry has a personal aspect it is also part of our participation in social arrangements and community. The discuss aspect in the inquiry cycle involves listening to others and articulating our own understandings. Through discussion (or dialogue), construction of knowledge becomes a social enterprise. Learners share their ideas and ask others about their own experiences. Shared knowledge is a community-building process, and the meaning of their investigation begins to take on greater relevance in the context of the learner's society. Learners compare notes, share experiences, and discuss conclusions, through multiple media, including now online social networks.

Community inquiry is inquiry of, by, for communities. How can we go from individual to community inquiry? Dewey argues that inquiry is situated in circumstances defined by a unique history of prior experiences and present social and physical conditions. As Gale points out, this implies an ineffability of experience; there are fundamental limits to how much the defining, problematic situation can even be understood, much less entered into by another. How then is community inquiry possible? We need to be open to the fusing of horizons (Gadamer, 1975, p. 273):

The projecting of the historical horizon, then, is only a phase in the process of understanding, and does not become solidified into the self-alienation of a past consciousness, but is overtaken by our own present horizon of understanding. In the process of understanding there takes place a real fusing of horizons, which means that as the historical horizon is projected, it is simultaneously removed.

Addams (1912) defines *affectionate interpretation* as recognizing (1) I could be wrong (funds of ignorance), and (2) there is a noble impulse in others. Noddings on ethics of caring. The need to work through, to act as if. How experience can lead to a faith in humans. The circle of knowledge. Civic housekeeping. Human & spontaneous inquiry; John Donne: "every man is a part of mankind"

Reflect

Reflect tells us that only the inquirer can recognize the indeterminate situation and further, say whether it has been transformed into a unified whole. Reflection (later articulated in the work of Schön, 1983, and others) means expressing experience, and thereby being able to move from new concepts into action. Reflection may also mean recognizing further indeterminacies, leading to continuing inquiry. Reflection is taking the time to look back at initial questions, the research path, and the conclusions made. The learner steps back, takes inventory, makes observations, and new decisions. Has a solution been found? Do new questions come into light? What might those questions be? And so it begins again; thus the circle of inquiry.

Summarizing, the *inquiry cycle* suggests important aspects of inquiry:

- *Reflect* on experiences; understand oneself as well as the world around
- *Ask* meaningful questions; formulate one's own goals
- *Investigate* through multiple sources and media
- *Create*, actively transform the world
- *Discuss* with others; collaborate

Notes:

1. The cycle is meant to be suggestive, e.g., try to include opportunities for *Discuss* and *Reflect*, but not as a rigid formula. So users might want to start at places other than *Ask*, leave out steps in the cycle, or include things one place where I might put it another.
2. Similarly, users may conceive the steps/aspects in different terms: *Investigate* as *Explore* or *Create* as *Do*.
3. As you think about it you realize that each element is itself the whole, e.g., good *Discuss* always involves *Reflect, Investigate, Create,* and *Ask*.
4. We think of *Ask* as the guiding question, but it doesn't have to be literally a question, could be a title or multiple questions.
5. Inquiry units link to one another in a network, because good inquiry typically leads to further questions.

We can now use the cycle to compare inquiry-based learning to conventional pedagogy. There is a "process" kind of inquiry in which people learn the same things, but in a more active, hands-on, collaborative, explorative way, and then a "substantive" kind of inquiry, in which the goals or content of learning change as well. The table below compares process inquiry with conventional pedagogy:

	Conventional Pedagogy	Process Inquiry
Ask	Content delivery, skills development; implicit question	A priori questions leading to content mastery
Investigate	Pre-set methods and materials	Authentic materials; multiple sources & media
Create	Response modes defined by specific assignments, tests	Active, hands-on learning
Discuss	Teacher-driven	Collaboration, learning through talk & writing
Reflect	External evaluation	Making sense of the process at the end

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Teacher Action Research

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What is Action Research?

Action Research is a process in which participants examine their own educational practice systematically and carefully using the techniques of research. It is based on the following assumptions:

• teachers and principals work best on problems they have identified for themselves;

• teachers and principals become more effective when encouraged to examine and assess their own work and then consider ways of working differently;

• teachers and principals help each other by working collaboratively;

• working with colleagues helps teachers and principals in their professional development.

- Heidi Watts, Antioch Graduate School

What Action Research Is Not

1. It is **not** the usual things teachers do when they think about their teaching. Action Research is systematic and involves collecting evidence on which to base rigorous reflection.

2. It is **not** just problem-solving. Action Research involves problem-posing, not just problem-solving. It does **not** start from a view of problems as pathologies. It is motivated by a quest to improve and understand the world by changing it and learning how to improve it from the effects of the changes made.

3. It is **not** research on other people. Action Research is research by particular people on their own work to help them improve what they do, including how they work with and for others. Action Research does **not** treat people as objects. It treats people as autonomous, responsible agents who participate actively in making their own histories by knowing what they are doing.

4. It is **not** the scientific method applied to teaching. Action Research is **not** just about hypothesis-testing or about using data to come to conclusions. It is concerned with changing situations, not just interpreting them. It takes the researcher into view. Action Research is a systematically-evolving process of changing both the researcher and the situations in which he or she works. The natural and historical sciences do not have this aim.

- Henry and Kemmis

Five Phases of ActionResearch

Phase I - Problem Identification:

- Why do you want to do it? Is it an important and practical problem, something worth your time and effort, something that could be beneficial to you, your students and others?

- Is the problem stated clearly and in the form of a question? Is it broad enough to allow for a range of insights and findings? Is it narrow enough to be manageable within your timeframe and your daily work?

Phase II - Plan of Action

- Will you develop and implement a new strategy or approach to address your question? If so, what will it be?

- Will you focus your study on existing practices? If so, which particular ones?

- What is an appropriate timeline for what you are trying to accomplish?

Phase III - Data Collection

- What types of data should you try to collect in order to answer your question?

- How will you ensure that you have multiple perspectives?

- What resources exist and what information from others might be useful in helping you to frame your question, decide on types of data to collect, or to help you in interpreting your findings?

Phase IV - Analysis of Data

- What can you learn from the data? What patterns, insights, and new understandings can you find?

- What meaning do these patterns, insights, and new understandings have for your practice? for your students?

Phase V - Plan for Future Action

- What will you do differently in your classroom as a result of this study?

- What might you recommend to others?

- How will you write about what you have learned so that the findings will be useful to you and to others?

Starting Points

• Ask individuals to complete the "Starting Points" questions (see below). Tell them to think broadly about many areas for possible questions

• Go around the group one at a time and list on a flipchart all of the different areas that surface from this handout.

• Ask each person to take one of the areas from the flipchart (could be an idea of theirs or someone else's) and practice writing a question in that area.

• Go around the group, and one at a time, ask each person to read their question very slowly twice. The group should listen to the questions. Absolutely no comments are made after each question is read.

• Ask the group to generate characteristics, qualities, and guidelines for what makes a good action research question.

1.   I would like to improve...

2.   I am perplexed by...

3.   Some people are unhappy about...

4.   I'm really curious about...

5.   I want to learn more about...

6.   An idea I would like to try out in my class is...

7.   Something I think would really make a difference is...

8.   Some I would like to do to change is...

9.   Right now, some areas I'm particularly interested in are...

Data Collection: The 5 Ws and an H

WHY are we collecting this data?

- What are we hoping to learn from the data?
- What are you hoping to learn from using this particular data collection strategy?
- Is there a match between what we hope to learn and the method we chose?

WHAT exactly are we collecting?

- What different sources of data will allow us to learn best about this topic?
- What previously existing data can we use?
- How much data do we need to really learn about this topic?

WHERE are we going to collect the data and for how long?

- Are there any limitations to collecting the data?
- What support systems need to be in place to allow for the data collection to occur?
- Are there ways to build data collection into the normal activities of the classroom?

WHEN are we going to collect the data and for how long?

- Have we built into the plan collecting data at more than one point in time?
- Are there strategies we can use to easily observe and record data during class?
- Can you afford the time to gather and record data using the strategies you have selected?

WHO is going to collect the data?

- Are there data which can be generated by students?
- Is there a colleague who can observe in your room or a student teacher who can assist with data collection?
- What can you do yourself without it being too overwhelming?

HOW will data be collected and displayed?

- How will you collect and display the qualitative data? the quantitative data?
- What plan do you have for analyzing the data?
- To whom will you present what you have learned?

September

Begin by visualizing what an observer might sense as they shadow you as you go about your work: the physical environment (sights, sounds, smells, arrangement of furniture, what hangs on the walls, from the ceilings); the interactions among individuals in the setting (students, teachers, administrators, support staff, and parents); and the activities (what are people doing.) Write about this now, and then revisit the vision of your work environment later in the year.

October

Write a story about an event or circumstance that illustrates the issue(s) you are interested in studying.

November

What question(s) would you have to answer to understand your issue better?

December

How do you get at the "real" issue that interests you, how do you peel back the layers to reveal the root causes of the condition/circumstance/situation you would like to change or better understand?

January

Think about the kinds of "evidence" that convince you that something is working...then answer: What data do I currently have about my students? What feedback do I have from parents, administrators, and others which will influence my thinking? Where are the gaps? What do I do with the data?

February

How can I use the data I've collected to better understand my question? My issue? What do
I do with the data? March

What have I learned from the data I collected after reading through it, rereading it,

looking for patterns, themes, curiosities?

April

How can I tell my story, what I have learned, to others? What parts do I leave in? What

do I leave out? What form should I take? Who are the others who

might/should/could see what I have written?

May

Revisiting September's writing...what would an observer sense as they shadow you

going about your work...the physical environment, the interactions among

individuals and the activities. Compare this with your September entry. How

has the vision changed? How is it the same?

Other

What is the action in your action research?

Ideas for Your Final Write-Up

- Your name/what you do (district position)

- Background information (setting, population, school, class)

- Question (expectations, assumptions, evolution, if applicable)

- Why chose the question; (rationale). What drew you to the question?

- Why important to you. Educational philosophy, if applicable to question.

- Instruments used to collect data (surveys, questionnaires, etc.)

- Actual data (students' samples, quotes, voices; adult quotes; observations)

- Literature review/references (if used)

- Organization of data/analyzing data by themes, chronologically, by questions, by source

- Struggles (to arrive at question, to collect data, findings, etc.)

- Reflections on action research process, separate from the topic

- Changes you've gone through in the process; insights, inconsistencies

- Conclusions/findings; what I learned; interpretation

- Feelings, intuitions not encountered in the study

- Future directions; Where do I go from here?; impact; new questions; ideas for implementation changes in practice/perspective; recommendations

- Pictures

Other thoughts:

- All write-ups should not/will not look alike. They will reflect not only the teacher and his/her particular style, but also the nature and context of the question.

- Remember you are telling a story. You can organize this chronologically, by themes, by data source (i.e.: students, parents, staff), or some other way. It's up to you!

What Do Teacher Researchers Do?

Teacher researchers...

- develop research questions based on their own curiosity about teaching and learning in their classrooms;

- examine their underlying assumptions about teaching and learning;

- systematically collect data from and with their students;

- share and discuss their data and research methodology with fellow teacher researchers;

- analyze and interpret their data with the support of their colleagues;

- write about their research;

- share their findings with students, colleagues, and members of the educational community;

- discuss with colleagues the relationships among practice, theory, and research;

- assume responsibility for their own professional growth.

Source: Fairfax County Public Schools, Office of Research and Policy Analysis

What works...

- To figure out a particular "how to" of teaching
- To demonstrate to principals, parents, students, ourselves that a teaching practice is useful

Collegiality...

- To have time to talk about teaching with our colleagues
- To develop better overall relationships with our colleagues

Personal/Professional Development...

- To be supported and pushed in our development as teachers
- To recognize that growth doesn't just happen, that often we need more formal structures in order to grow
- To enable teachers to engage in intellectual pursuits and become continuous learners

Starting where we are...

- To start with the teacher that I am, not that someone else thinks I should be

Consistency...

- To practice being a continuous learner, to live by what I am trying to help my students learn
- To connect teachers in different roles, schools, districts

Challenging the norm...

- To create new forms of professional development
- To create new forms of research
- To construct knowledge with teachers at the center

Robin Marion - Professor at National Louis University

Guidelines for Developing a Question

1. One that hasn't already been answered

2. Higher level questions which get at explanations, reasons, relationships. "How does...?", "What happens when...?"

3. Not "Yes-No" question

4. Everyday language; avoid jargon

5. Not too lengthy; concise; doesn't have to include everything you're thinking

6. Something manageable; can complete it

7. Something do-able (in the context of your work)

8. "Follow your bliss"; want to feel commitment to the question; passion

9. Keep it close to your own practice; the further away you go, the more work it is 10.Should have tension; provides you an opportunity to stretch

11.Meaningful to you; provides you a deeper understanding of the topic 12.Question leads to other questions

Generated by one Madison Metropolitan School District Action Research Group

Techniques for Gathering Data

1. **Interviews** with students, parents, teachers

2. **Checklists** of skills, behaviors, abilities, movement, procedures, interactions, resources

3. **Portfolios** of a range of work from students of different abilities around a particular topic; a representation of a total experience; a collection of documents for analysis

4. **Individual files** of students' work (e.g., tapes, samples of work, art work, memos, photos of models/projects, reports), of students' opinions; of student attitudes, of students' experiences

5. **Diaries/journals** written by teachers, students, parents, class groups, teachers

6. **Field notes/observation records** - informal notes written by a teacher

7. **Logs** of meetings, lessons, excursions, school expectations, material used

8. **Student-teacher discussion/interaction** - records of comments and thoughts generated by students

9. **Questionnaires** of attitudes, opinions, preferences, information

10. **Audiotapes** of meetings, discussions in class or about data gathered, games, group work, interviews, whole class groups, monologues, readings, lectures, demonstrations

11. **Videotapes** of classrooms, lessons, groups, demonstrations, a day in a school, lunch times

12. **Still photography** of groups working, classrooms, faces, particular students over time, at fixed intervals in a lesson

13. **Time-on-task analysis** of students, teachers; over a lesson, a day, a week 14.**Case study** - a comprehensive picture/study of a student or a group of students

In using qualitative research, you will be collecting and analyzing at the same time. These processes inform each other. Be open to new ways of thinking as you learn more from your data.

1. Go through everything you have collected. Make notes as you go.

2. Look for themes, patterns, big ideas. Key words and phrases can trigger themes. Determine these themes by your scan of the data, not on your preconceived ideas of what you think the categories are.

3. Narrow the themes down to something manageable (3-5 of your most compelling and interesting).

4. Go back through all of your data and code or label information according to the themes in order to organize your ideas. Some ideas may fit into more than one theme. Create sub-groups under each theme.

5. Write continuously. Jot down what you are seeing, what questions are emerging, and what you are learning. Keep notes on those new ideas which are unanticipated. These may be findings or surprises which you had not planned.

6. Review your information after it is coded/labeled to see if there is
   - a frequency of certain items and/or
   - powerful, interesting, unusual comments or behaviors which are of particular interest to you. This may be an incident which gives you a new insight, and it may be one of the most important to hold on to.

7. Identify the main points which appear most frequently and are the most powerful. It will be hard to let go of some of your information, but it is important to sift through it.

8. Write up your major points. You can write them up by
   - theme,
   - chronologically, or
   - the different modes you used for collecting information.

9. Draw the information together to include some of the evidence which supports each of your themes. The reader should be able to draw conclusions based on the evidence you have presented.

What Are Some Effects of Teacher Research Projects?

Some effects are:

- increased sharing and collaboration across departments, disciplines, and grade levels;

- increased dialogue about instructional issues and student learning;

- enhanced communication between teachers and students;

- improved performance of students;

- revision of practice based on new knowledge about teaching and learning;

- teacher-designed and initiated staff development;

- development of priorities for schoolwide planning and assessment efforts;

- contributions to the profession's body of knowledge about teaching and learning.

Source: Fairfax County Public Schools, Office of Research and Policy Analysis

Descriptors of Action Research

practical	interpretive
everyday	interactive
life	holistic
action-oriented	qualitative
evolving	collaborative
intuitive flexible	heuristic
narrative	discovery
own words	descriptive
reflective	accessible
process	open-ended
purposeful	complex
exploratory	relevant
	practitioner's point of view

Guidelines for Data Collection

Asking the right questions is the key skill in effective data collection.

- Be clear as to why you are collecting data. Formulate good questions that relate to the specific information needs of the project.

- Be clear about how you are going to use the data you collect.

- Design a process to collect data. Our beliefs and values affect this selection process.

- Use the appropriate data analysis tools and be certain the necessary data are being collected. The data:

  - must be accurate;

  - should be useful;

  - must not be too time consuming; and

  - must be reliable enough to allow you to formulate hypotheses and develop strategies with confidence.

- Decide how much data is needed. Ask:

  - what is an accurate sample size?

  - for how long should the data be collected?

- Make sure that the data make your job easier.

- Use multiple sources of data to increase the believability of the findings. Collect data from more than two sources or points of view, each which provides a unique justification with respect to relevant information about the situation.

- Present the data in a way that clearly communicates the answer to the question.

- Be aware that how you set up the situation influences the results.

- Review the data. Ask:

  - do the data tell you what you intended?

  - can you display the data as you intended?

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- Do not expect too much from data. Remember:

    - data should indicate the answer to the question asked during the design of the collection process.

    - you do not make inferences from the data that the data will not support.

    - data don't stand alone. It's the meaning we apply to the data that is critical. "Data do not drive decisions; people do."

    - the stronger the disagreements with the data, the bigger the learning potential. It is important to validate the different views and try to come up with a world view.

- Visually display the data in a format that can reveal underlying patterns.

    - Look for patterns related to time or sequence as well as patterns related to differences in staff and other factors.

- Remember that your primary job is not data collection. No research method should interfere with your primary job.

- While good information is always based on data (the facts), simply collecting data does not necessarily ensure that you will have useful information.

- The key issue is not how do we collect data, but how do we generate useful information?

Guidelines for Analyzing Your Data

- Design a systematic approach to analyze your data. This may develop as you become more comfortable with what you are learning.

- Do not be afraid to let the data influence what you are learning as you go deeper with your analysis.

- Look for themes and patterns to emerge. Look for those unique ideas that you had not considered which may influence your thinking.

- Make sure that you are organizing your data based on what you are actually learning from the data, not on the assumptions you bring with you to your analysis.

- Don't censor the data, even if you don't like what you are learning. Include data that doesn't necessarily reflect change or growth. All of this is part of the learning experience and can still inform our practice.

- Go through your data several times. New ideas will occur to you with a fresh perspective.

- Think about creating visual images of what you are learning. A grid, an idea map, a chart, or some visual metaphor are all possibilities to help make sense of the data and display a powerful presentation of your ideas.

- Write lots of notes to yourself (post-its work well) as you are sorting. This kind of reflection will help you as you step back and try to look at the big picture.

- Share your findings with a colleague. Do new questions emerge from this discussion?

- Let the data influence you. Jot down ideas for actions you will take as a result of what you are learning.

Role of Participants in a Group

- The most important role of participants is to be good listeners and to ask the group member, who is talking about his or her study/research, good questions. The intent of these questions should be to open up new possibilities and new ways of thinking for the person who is sharing.

- If you, as a group member, have suggestions, new ideas, or solutions to offer...wait. If you jump in with the strategies that you think will work, you are not giving your colleagues the opportunity to own and explore their situations deeply. This is hard, but with practice, it becomes easier.

EQUITY LITERACY
&
RACIAL LITERACY
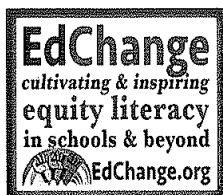
Equity Literacy:

An Introduction

by Paul C. Gorski for EdChange <http://www.edchange.org>
Revised April 29, 2014

Defining Equity Literacy

Equity Literacy refers to the knowledge and skills that enable us to recognize, respond to, and redress conditions that deny some students access to educational and other opportunities enjoyed by their peers. The Equity Literacy framework was constructed with an acknowledgement of both the strengths and limitations of existing frameworks for engaging the full diversity of youth in schools. Most particularly, it was constructed out of concerns with frameworks, such as "cultural competence," that focus on "culture" instead of "equity" and as a result mask the inequities that plague schools and other organizations. It is based on the reality that equitable educators must be proficient, not just with culture, but with the skills necessary to be a threat to the existence of inequity in their spheres of influence.

Equity Literacy Abilities	Examples of Associated Skills and Dispositions
1. Ability to **Recognize** biases and inequities, including subtle biases and inequities	Equity literate educators: • notice even subtle bias in materials, classroom interactions, and school policies; • know and teach about how notable people in their content disciplines used their knowledge to advocate for just or unjust actions or policies; and • reject deficit views that locate the sources of outcome inequalities (like test score disparities) as existing within the cultures of, rather than as pressing upon, low-income families.
2. Ability to **Respond** to biases and inequities in the immediate term	Equity literate educators: • have the facilitation skills and content knowledge necessary to intervene effectively when biases or inequities arise in a classroom or school; • cultivate in students the ability to analyze bias in classroom materials, classroom interactions, and school policies; and • foster conversations with colleagues about equity concerns at their schools.
3. Ability to **Redress** biases and inequities in the long term	Equity literate educators: • advocate against inequitable school practices, such as racially or economically biased tracking, and advocate for equitable school practices; • never confuse *celebrating diversity* with *equity*, such as by responding to racial conflict with cultural celebrations; and • teach, in relevant and age-appropriate ways, about issues like sexism, poverty, and homophobia.
4. Ability to **Create and Sustain** a bias-free and equitable learning environment	Equity literate educators: • express high expectations for all students through higher-order pedagogies and curricula; • consider how they assign homework and communicate with families, understanding that students have different levels of access to resources like computers and the Internet; and • cultivate a classroom environment in which students feel free to express themselves openly and honestly.

Excerpted from Paul C. Gorski's book, *Reaching and Teaching Students in Poverty: Strategies for Erasing the Opportunity Gap* (Teachers College Press, 2014).

The Four Agreements of Courageous Conversations

RACE MATTERS...
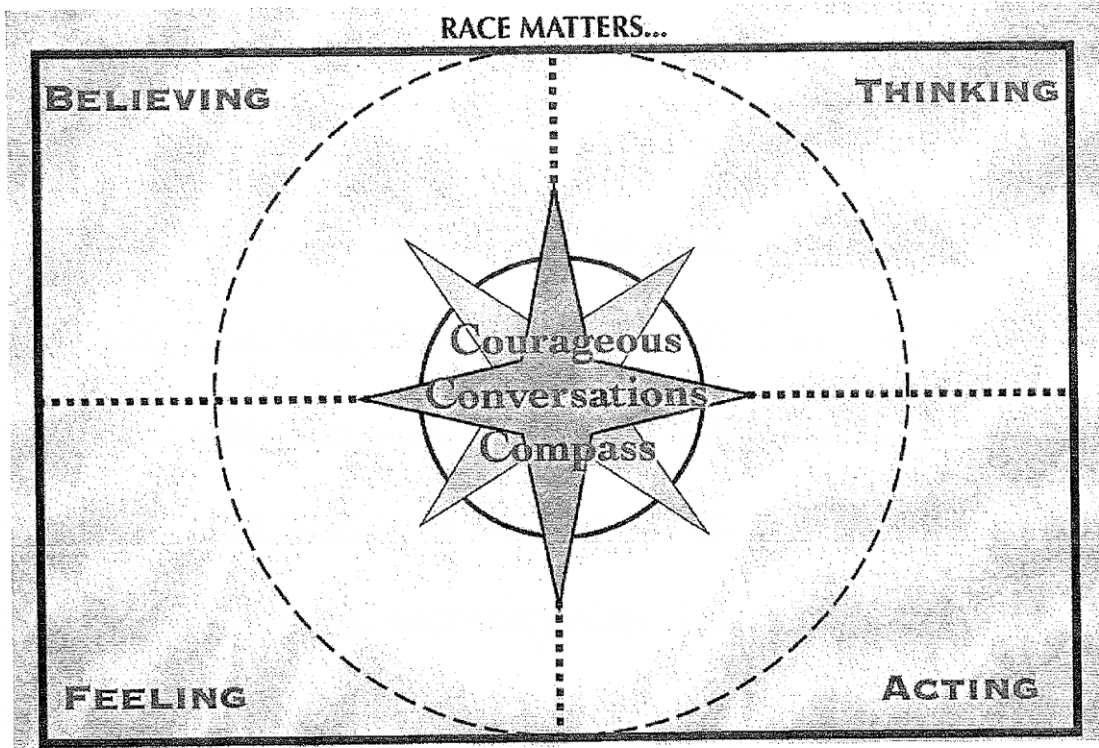
1. **Stay engaged:** Staying engaged means "remaining morally, emotionally, intellectually, and socially involved in the dialogue" (p.59)

2. **Experience discomfort:** This norm acknowledges that discomfort is inevitable, especially, in dialogue about race, and that participants make a commitment to bring issues into the open. It is not talking about these issues that create divisiveness. The divisiveness already exists in the society and in our schools. It is through dialogue, even when uncomfortable, the healing and change begin.

3. **Speak your truth:** This means being open about thoughts and feelings and not just saying what you think others want to hear.

4. **Expect and accept nonclosure:** This agreement asks participants to "hang out in uncertainty" and not rush to quick solutions, especially in relation to racial understanding, which requires ongoing dialogue (pp.58-65).

Adapted from Glenn E. Singleton & Curtis Linton, Courageous Conversations about Race: A Field Guide for Achieving Equity in Schools. 2006. pp.58-65. Thousand Oaks, CA: Corwin.

MULTI-STEP PROGRESSION FROM RACIAL LITERACY TO RACIAL RECONCILIATION

STEP 1

RACIAL LITERACY

This is the ability to understand what race is, why it is, and how it is used to reproduce inequality and oppression.

STEP 2

RACIAL REALISM

This is the acknowledgment of the history, pervasiveness, and salience of race and racism in U.S. society, including its schools, and the pitfalls associated with liberal education ideology, policy, and practices.

STEP 3

RACIAL RECONSTRUCTION

This is the process of ascribing new meaning to race in order to transform the ways we think about and subsequently act on, our racial assumptions, attitudes, and biases.

STEP 4

RACIAL RECONCILIATION

This is the process that seeks to heal the soul wounds and damage that has been done in schools and society as it relates to race and racism.

Source: Horsford, 2011, 2014

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Teaching Racial Literacy: Concepts and Strategies for Educators

Posted February 10, 2015 by Caitrin Blake in Literacy Resources (http://online.cune.edu/category/literacy-resources/)

Recent high-profile events, including the deaths of Trayvon Martin and Michael Brown, make it abundantly clear that Americans do not live in a post-racial society. While there has been progress toward racial equality, racism and prejudice still exist in many forms in the United States.

For educators, recognizing and addressing issues that affect people of color — including their students — is a complex process. In order to work toward a more equitable future, students must learn how to spot and confront racism in society. This can be achieved by educating them on racial literacy.

What is racial literacy?

The term "racial literacy" was coined by France Winddance Twine in her 2010 book, "A White Side of Black Britain: Interracial Intimacy and Racial Literacy." Sociologist Erik Love elaborates on Twine's concept of racial literacy, describing it as,

"A 'form of intellectual and antiracist labor...a reading practice, a way of perceiving and responding to the racial climate and racial structures that individuals encounter daily.' Those who have gained racial literacy in a given context have the ability to 'recognize, name, challenge, and manage various forms of everyday racism.' "

Understanding concepts of racial literacy

Achieving racial literacy means understanding many interrelated concepts. One example of this would be the ability to analyze barriers to equal opportunity in education that make it difficult for students of color to enter college. These barriers could include institutional racism in K-12 schools (http://education.cu-portland.edu/blog/news/why-u-s-schools-need-teachers-of-color-problems-and-solutions/), the achievement gap, income inequality and other factors that influence university admissions.

Racism exists in many different arenas and capacities. Students should be aware of how these biases are often not obvious or immediately present on the surface.

Beginning racial literacy: Dispelling incorrect assumptions about race

Elementary-level students might not have the cognitive or critical thinking skills to understand racial disparities that are not directly on the surface. It is a teacher's job to help rid younger students of incorrect notions or beliefs surrounding race.

Teachers in elementary grades can provide curriculum that details historical events surrounding racism as well as the governing ideas that allowed racist laws and policies to develop. Additionally, teachers should take time to educate students about equality so that they better understand the similarities that bind humans together rather than focusing on differences.

Critical thinking and racial literacy

Racial literacy requires a certain level of critical thinking in order to be able to assess situations or texts for inequalities. As such, students must have the ability to think critically before they are able to become racially literate. If teachers plant the seeds of racial literacy in elementary school, assignments and processes can become progressively more complex as students move onto middle and high school curricula.

As students begin to develop advanced reasoning skills, teachers can ask them to think critically about literature or other texts read in class that demonstrate racial or cultural bias. Initially, teachers can model this technique by giving students an example of a text that has been approached with a critical eye and been found to illustrate racial inequality. From there, teachers can ask students to approach texts — literary, media or other formats — from a critical standpoint and facilitate discussions on racial inequities.

Deconstructing racial issues in literature, social studies and history

Teaching racial literacy reaches across multiple academic subjects. English teachers can have students read canonized texts containing issues pertaining to race, while history and civics teachers can approach instruction by dissecting race from a structural standpoint.

Some people believe that racial equality has been achieved and issues surrounding racism only occur at the micro level. However, lightly digging at the surface immediately reveals policies, laws and other larger barriers that discriminate against people of color. To become racially literate, students need to deconstruct racism in many forms.

Caitrin Blake has a B.A. in English and Sociology from the University of Vermont and a master's degree in English literature from the University of Colorado Denver. She teaches composition at Arapahoe Community College.

Tags: Literacy: Reading and Writing and Speaking (http://online.cune.edu/tag/literacy-reading-writing-speaking/)

Racial literacy

- The term 'racial literacy may be defined as a set of social competencies that seek to decode the discursive and performative systems of race. It aids in the critical understanding of the function of methods of representation, interpretation, and construction of knowledges.

- Racial literacy is the process of making legible race in order to see how it adapts its syntax to mask class and code geography and learning to see that race involves a set of representational practices.

Twine's analytic criteria for RL:

- 1. A recognition of the symbolic and material value of whiteness

- 2. The definition of racism as a current social problem rather than just a historic legacy

- 3. An understanding that racial identities are learned and are an outcome of social processes

- 4. The possession of racial grammar and a vocabulary that facilitates a discussion of race, racism and antiracism

- 5. The ability to translate (interpret) racial codes and racialised practices

- 6.An analysis of the ways racism is mediated by class inequalities, gender hierarchies and heteronormativity.

(Twine and Steinbugler, 'The gaps between whites and whiteness', 2006, p.344)

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- "Treat the disease and not just its symptoms. A first step would be to make legible racism's ever shifting yet ever-present structure...the continuing puzzle is how to address the complex ways race adapts its syntax to mask class and code geography...this requires a new racial literacy, meaning the capacity to decipher the durable racial grammar that structures racialised hierarchies ..." (From Racial Liberalism to Racial Literacy: Brown V. Board of Education and the interest-Divergence Dilemma, section 8)

Guinier proposes the move to racial literacy saying

- "we need to become racially literate, not postracially blind...it is sometimes a virulent subtext, at other times a nuanced dynamic. But always the meaning of race needs to be interrogated and conjugated carefully in light of relevant local circumstances and their historic underpinnings.

- All ... need to be better schooled in the subtle yet complex ways that race actually works in the 21st century. Racial literacy requires familiarity with unconscious bias as well as structural racism. It demands a far more nuanced approach than typical charges of racism or race-carding." (http://www.law.harvard.edu/news/2009/07/30_guinier.html Lani Gunier "Guinier in Chronicle of Higher Education: Race and Reality in a Front-Porch Encounter" July 30, 2009)

Key Scholarship

- Prof. Lani Guinier – Legal studies – Critical Race Theory

- Prof. Frances Winddance Twine – Sociology – Whiteness Studies

- Rebecca Rogers and Melissa Mosley – Critical Discourse Analysis, Literacy and Education Studies– Discursive analysis

- Michelle T. Johnson – Rhetoric and Composition studies – Discursive analysis

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TAKE HOME POINTS

1. Feeling overwhelmed (racial fight, flight, or fright) about what to do during a racial face-to-face encounter in our work is **human.**

2. Avoiding that feeling and pretending it doesn't affect your work is also human, but is still **incompetence,** unprofessional and **unethical.**

3. Racial **stress impairs** your thoughts, behaviors, and emotions, and thus your relationships with clients and colleagues

4. Racial stress is more **observable, manageable** and **resolvable** than systemic racism, but only if you face it.

5. Asking for help, seeking knowledge, and **practicing** how to manage racial stress makes you more smart, competent, ethical, confident, and **COURAGEOUS.**

6. Racial literacy is not about blaming others or myself, but about how well I can read, recast and resolve a racial conflict (and **not run away**).

3/8/2016

Elephant Attention

Howard C. Stevenson

Its not about the blame.

We need a bigger tomb to bury the sorrow and the worry that years of fears have brewed up, pretending that the skin color didn't bother you or father me; didn't other me or mother you.

Not trying to make you feel guilty.

We both know that the dark will make you holler and bring out that other you.

It's not just about you. It's the filthy way we both ignore the elephant in the room.

We both know that you're afraid that the darker brother is gonna smother you 'til you're blue.

I deplore the card games, the slurred names, and fanning the politically correct flames.

No need to sweat it, I get it.

It's not even about the shames that we can't mention, 'cause the silencer on the racial tension is the doom, that we presume.

Everybody in the lighter hue *and* the darker hue has got the same fear of the darker smother brother too.

I'm not trying to build fences or get too intense, or bait your defensiveness; but my sixth sense says that it's senseless that we can't even mention or make reference to *that* boil waitin' to bloom,

So don't hate the player or the shame that the racial blame keeps wreaking. Hate the racial game.

or *that* cloud of "racist" that looms large over the elephant standing like a dusty heirloom in the corner of the dusty room.

Cause it's way too insane if you keep sneaking and freaking about every time the elephant wants a shout out.

Were we crazy thinking that we could polish away the rusty with a broom, or sweep away this mess, like it was the wind, tsunami or monsoon that blew in this unrest of the racial?

Just say hello and ask if he wants to stay or go and then we'll all know whether it's okay to mention the tension or find the right intervention for our negative emotions.

No. It was our musty elephant that exhumed up & dragged in the fume.

Because ignoring the snoring in the corner is boring and elephants won't leave without attention.

No broom can clean this spew up, that we all threw up.

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Institutionalized racism – intentional or not – has affected every generation of students and will continue to do so until leaders have the courage to identify and interrupt it.

Pathway to Racial Equity
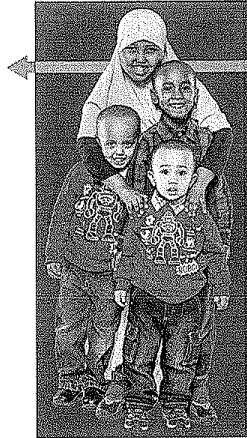
HIGH EXPECTATIONS
for students of color

Courageous Conversations
Race LISTEN
WHITENESS Pacific Islander discomfort
FEAR CULTURES Native American
students LEARNING
relevance
QUESTIONS teaching
caucasian Academic success Latino
African American Somali
Personal Truth Karen
NON-CLOSURE BLACK HMONG
WHITE
ASIAN engagement white privilege SKIN COLOR ACHIEVEMENT GAP

Personal beliefs drive your actions

District Journey
TOWARD
Racial Equity

Interrupting practices that **perpetuate institutional racism** within Saint Paul Public Schools.
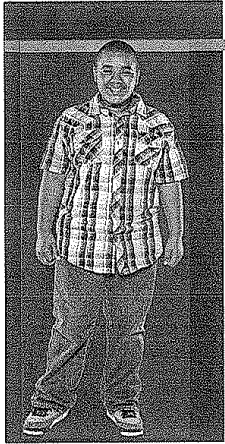
- Changing systems
- Valuing children of all races
- Soul searching

COLOR BLINDESS
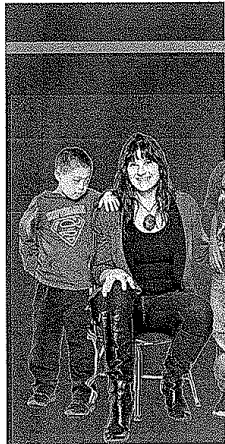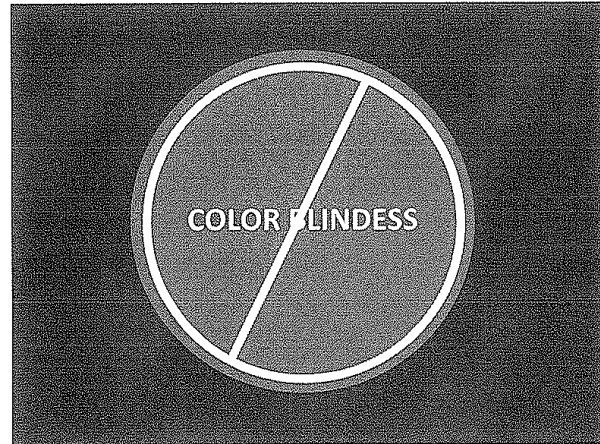
- Our tightly held beliefs
- Our harmful stereotypes
- Our deepest fears

RACE AFFECTS every one of us - whether through privilege or prejudice - EVERY DAY
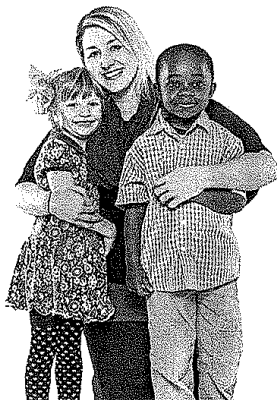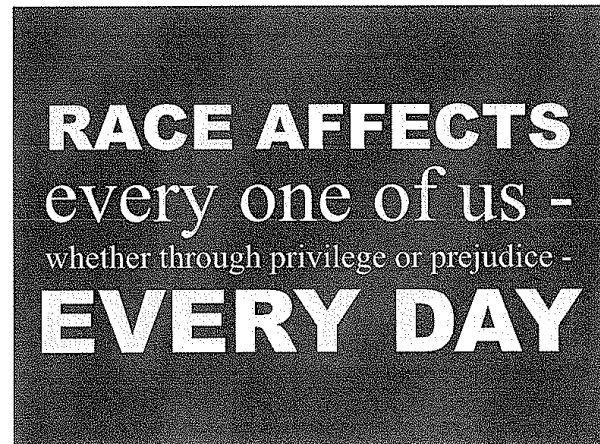
ALL children need to feel part of the every day school curriculum

Adults in schools MUST BE COURAGEOUS
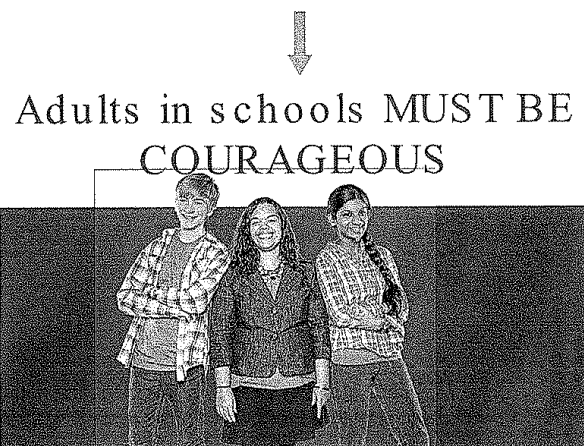
emphasis on one's racial-group membership may allow the individual to think that race has not been or will not be a relevant factor in one's own achievement.

Encounter Movement into the Encounter phases is typically precipitated by an event or series of events that forces the individual to acknowledge the impact of racism in one's life. Faced with the reality that he or she cannot truly be White, the individual is forced to focus on his or her identity as a member of a group targeted by racism.

Immersion/Emersion This stage is characterized by the simultaneous desire to surround oneself with visible symbols of one's racial identity and an active avoidance of symbols of Whiteness. Individuals in this stage actively seek out opportunities to explore aspects of their own history and culture with the support of peers from their own racial background.

Internalization In this stage, secure in one's own sense of racial identity, there is less need to assert the "Blacker than thou" or similar attitudes often characteristic of the prior stage. Pro-one's race attitudes become more expansive, open and less defensive. The internalized individual is willing to establish meaningful relationships with Whites who acknowledge and are respectful of his or her self-definition. The individual is also ready to build coalitions with members of other oppressed groups.

Internalization-Commitment Those in this last stage have found ways to translate their personal sense of race into a plan of action or general sense of commitment to the concerns of their own race as a group. This is sustained over time. Their race becomes the point of departure for discovering the universe of ideas, cultures and experiences beyond their own race, in place of mistaking their race as the universe itself.

Often a person moves from one stage to the next, only to revisit an earlier stage as the result of new encounter experiences. Though the later experience of the stage may be different from the original experience.

Six Stages (Whites)

Contact A lack of awareness of cultural and institutional racism, and of one's own White privilege. This stage often includes naïve curiosity about or fear of people of color, based on stereotypes learned from friends, family or the media. Those whose lives are structured so as to limit their interaction with people of color, as well as their awareness of racial issues, may remain at this stage indefinitely.

Disintegration Increased interaction with people of color or new information about racism may lead to a new understanding, which marks the beginning of this stage. In this stage, the bliss of ignorance or lack of awareness is replaced by the discomfort of guilt, shame and sometimes anger at the recognition of one's own advantage of being White and the acknowledgement of the role of Whites in maintaining a racist system. Attempts to reduce discomfort may include denial or attempts to change significant others' attitudes toward people of color. Societal pressure to accept the status quo may lead the individual from Disintegration to Reintegration

Reintegration At this point the desire to be accepted by one's own racial group, in which the overt or covert belief in White superiority is so prevalent, may lead to a reshaping of the person's belief system to be more congruent with an acceptance of racism. The guild and anxiety may be redirected in the form of fear and anger directed toward people of color who are now blamed as the source of discomfort. It is easy for Whites to become stuck at this stage of development, particularly if avoidance of people of color is possible.

Pseudo-Independent Information-seeking about people of color often marks the onset of this stage. The individual is abandoning beliefs in White superiority, but may still behave in ways that unintentionally perpetuate the system. Looking to those targeted by racism to help him or her understand, the White person often tries to disavow his or her own Whiteness through active affiliation with persons of color. The individual experiences a sense of alienation from other Whites who have not yet begun to examine their own racism, yet may also experience rejection from persons of color who are suspicious of his or her motives. Persons of color moving from the Encounter to Immersion phase of their own racial identity development may be particularly unreceptive to a White person's attempts to connect with them.

Immersion/Emersion Uncomfortable with his or her own Whiteness, yet unable to be truly anything else, the individual may begin searching for a new, more comfortable way to be White in this stage. Learning about Whites who have been antiracist allies to people of color is an important part of this process. Whites find it helpful to know that others have experienced similar feelings and have found ways to resist the racism in their environments, and they are provided with important models for change.

Autonomy The internalization of a newly defined sense of self as White is the primary task of this stage. The positive feelings associated with this redefinition energize the person's efforts to confront racism and oppression in daily life. Alliances with people of color can be more easily forged in this stage because the person's antiracist behaviors and attitudes will be more consistently expressed.

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Sample Inquiry Questions

Questions about Teaching, Pedagogy, and Logistics

1. How do I emphasize to my students that there is great diversity wiftin any given population? How do I help them understand that not all Africans are poor?
2. How can I create a curriculum to support a healthy development of self and diffuse the impact of bias and stereotype?
3. Where can I find short essays on race to accompany our discussions of the novels?
4. How do I find good resources that are inclusive of many racial backgrounds?
5. Where do non-Black people of color fit into the Civil Rights Movement?

Questions about Students as Racial Beings

1. How do discussions of slavery affect my students, especially my Black students? How do I explain different types of slavery?
2. How do I help 2nd grade students talk about race honestly and critically?
3. Why don't my Black male students want to participate?
4. Why are Black males overrepresented in special education? What's wrong with the system?
5. When is it appropriate to begin teaching students about injustice?

Questions about Oneself as a Teacher

1. Am I a racist? How do I come across? How do my students perceive me?
2. How do I reach out to Black families? How do I get them to trnst me?
3. Am I, as a White person, sufficient as a teacher for my students of color?
   a. Can I be a mentor to my students as a White male?
   b. As a White woman, how can I connect with the parents of my students in a more authentic way?
   c. Can a White teacher be an effective teacher of the Civil Rights Movement?
   d. I know that racial socialization is good for my Black students. Is that something I can do for them as a White teacher?

Strategies for Raising Race Questions

Be Self-Reflective

Build

Relationships

Think Racially

Do Your Homework

Follow the Agreements for Courageous Conversations Grow

Your Racial Identity

Michael, A. (2014). *Raising race questions: Whiteness and inquiry in education.* Teachers College Press.

Raising Race Questions: Whiteness, Education and Inquiry in Seven Teacher Case Studies

Abstract:

Race matters in schools. In addition to the highly publicized racialized achievement gap, race has historically determined who can access education and what kind of education people receive. Additionally, teachers and students bring racial identities to school that impact how they relate to one another, to the school community and to the curriculum. Finally, schools are places where race gets constructed. This study uses qualitative and action research methods to do research with teachers—rather than on teachers—as they learn about how and why race matters in education—and what that means for their classrooms. Because 85% of the K–12 teaching force in the United States is White and middle–class (National Center for Education Statistics, 2010), this research focuses on seven White and middle–class teachers. Through in–depth case studies of each teacher, I explore the conflicts, questions and revelations that arise as they struggle to learn about race, and apply their learning in their classrooms. My findings show, first, that teachers can have a multicultural curriculum and still not have an anti–racist classroom. Race affects every aspect of what happens in classroom and thus can only be addressed through a comprehensive approach that looks beyond curriculum. Second, the questions we ask shape the answers we find. If we are not doing the necessary background work to be able to ask radical questions, we are not going to get radical answers. Furthermore, teachers can only ask the questions they are ready to ask, all of which is shaped by their racial identity developmental stage and their knowledge base. The implication of this for inquiry work is that race–specific inquiries require outside input. Finally, teacher racial identity matters. Having and maintaining an autonomous racial identity is the most powerful tool that teachers can employ, and yet most teachers do not even realize that they have a racial identity, or that it can be developed. White teachers are part of the problem of racial inequity in schools today and therefore can—in fact, must—be part of the solution.

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Race and Racism

By

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INTRODUCTION

There aren't too many Americans who want to claim to be racist, and most people would like to believe they are "colorblind" when it comes to matters of race. But race and racism are integral and inescapable parts of our culture and social history. Race consciousness is key to how we learn to perceive ourselves and the people around us (even if we don't always want to admit it); just think of how we describe people—"an elderly asian woman, about five foot three; a tall black man in his thirties, wearing a leather jacket". In these "identifying descriptions", race, along with gender, is essential, *especially if it is other than white.*

Given the importance of race to our society, it's remarkable how difficult it is to talk about and how complex the definitions of race and racism can be. In fact, the issues surrounding the definitions of race and racism are themselves a product of racism's long and conflicted history in our society. Any discussion of race and racism probably should begin with definitions of the concepts involved, especially since there tends to be confusion and overlap between a lot of the terms.

DEFINITION OF CONCEPTS

Race: Race is a socially constructed artifact that categorizes people based on visual differences which are imputed to indicate invisible differences. These categorizations are amorphous and fluid over time which reflects their social rather than physical basis. Its significance arises out of the meanings we as societies assign to it, and the way we structure race in our societies. This structuring shapes what we refer to as "institutional racism" (defined below).

The idea that race has a biological basis is an old idea that still hasn't disappeared entirely and continues to be debated in academia [for a good example see the Nova website at http://www.pbs.org/wgbh/nova/first/race.html for a discussion by anthropologists C. Loring Brace and George W. Gill] Any discussion of the "biology of race", however, needs to be contextualized within the history of *racism* as an institution in this country, and an awareness of how our interpretations of race are themselves reflections of our ideologies and our history.

Ethnicity: Ethnicity reflects cultural differences, and an ethnic group is a people who share a historical and cultural heritage (and frequently have a sense of group identity). It may or may not

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overlap with race. However, there is nothing within the concept of a cultural group that excludes that group from being multiracial. For example, members of the U. S. society share a cultural identity. That cultural identity is their ethnicity.

Racism: Racism can be defined simply as any policy, belief, attitude, action or inaction, which subordinates individuals or groups based on their race. What this definition leaves out, however, is the specific historical formation of racism as an institution and an ideology over the last several hundred years. Taking into consideration the social and historical perspective, Paula Rothenberg offers this more pointed—and useful--definition of racism:

> *"Racism involves the subordination of people of color by white people. While individual persons of color may well discriminate against a white person or another person of color because of their race, this does not qualify as racism according to our definition because that person of color cannot depend upon all the institutions of society to enforce or extend his or her personal dislike. Nor can he or she call upon the force of history to reflect and enforce that prejudice. . . . History provides us with a long record of white people holding and using power and privilege over people of color to subordinate them, not the reverse."*
> (Paula Rothenberg. Defining Racism and Sexism)

Institutionalized racism: Because racism is an ideology that is entwined within the cultural ideology of this society, at some level, everyone who is a cultural member shares many aspects of the ideology of race. That belief system plays out in our day to day interactions with each other - whether we are blatantly (or consciously) racist or not. The system of race sets up certain hostilities and conflicts that are played out in our lives.
Institutionalized racism is the structuring of benefit for the group with power. Institutionalized processes carry multiple generational effects and are sometimes called **"past in present"** discrimination.

Privilege: The structures of racism work in two ways: to discriminate against and subordinate people of color, and to privilege white people. Privileges are unearned benefits from the structuring of inequality, and as such are intimately tied to discrimination. Privilege (unearned advantages) is sometimes difficult for those receiving them to see. This is particularly true in a societal environment such as the United States, when we think that we get things because we are nice people, or because we worked for them. Molly Ivins once alluded to privilege with the analogy of baseball - a person is born on third base, but thinks they hit a triple. A good introduction to privilege is the 1988 article by Peggy McIntosh White Privilege: Unpacking the Invisible Knapsack , and Allen Johnson's book *Privilege, Power, and Difference* is more detailed and highly readable.

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THE HISTORY OF THE IDEA OF RACE... AND WHY IT MATTERS

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The position taken by many anthropologists, both biological and social, and increasingly many other scholars in the social sciences is that "race is a cultural construct." It should be clear that this is not a definition or even a characterization of "race," but an assertion about the scholarly or existential domain in which we can best examine and explain the phenomenon of race. Race should be analyzed as a social/cultural reality that exists in a realm independent of biological or genetic variations. No amount of research into the biophysical or genetic features of individuals or groups will explain the social phenomenon of race. When five white policemen shot a young unarmed African immigrant 41 times in the doorway of his New York apartment, this can't be explained by examining their genes or biology. Nor can we explain employer preferences for white job applicants or discrimination in housing or any other of the social realities of racism by references to human biological differences.

This does not mean that we deny that there is a biological basis for some human behaviors at the individual level which is a perfectly legitimate perspective for those who are engaged in this kind of research. Nor does it mean that the existence of race as a cultural phenomenon has no impact on the biology of human beings. On the contrary we know a lot about the sometimes devastating effects of race and racism on the biology and behavior of individuals and groups. Because of several hundred years of racism, during which both physical and psychological oppression have characterized the lives and environments of those people seen as members of low status races, differences in health status and life styles among them have appeared and continue to impact all of us.

The significance of History. In the middle of the 20th century, a new generation of historians began to take another look at the beginnings of the American experience. They spent decades exploring all of the original

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documents relating to the establishment of colonies in America. What these scholars discovered was to transform the writing of American history forever. Their research revealed that our 19th and 20th century ideas and beliefs about races did not in fact exist in the 17th century. Race originated as a folk idea and ideology about human differences; it was a social invention, not a product of science. Historians have documented when, and to a great extent, how race as an ideology came into our culture and our consciousness. This is the story that I will briefly tell here. (One of the first of the publications and perhaps the one with the greatest impact was a book by Edmund Morgan entitled, American Slavery, American Freedom [1975]. It is the detailed story of Virginia, the first successful colony. On its publication it was hailed as a classic that has inspired numerous other historians.)

The establishment of Jamestown in Virginia by English colonists occurred 400 years ago this year, in 1607. From the beginning, Jamestown was a crude, rough, and turbulent community of mostly young Englishmen who came to seek their fortunes and return home. They planned to emulate the Spanish; to obtain wealth by conquering and enslaving the native peoples, and forcing them to produce gold and silver. However, the Indians didn't take well to slavery; many died of European diseases and others escaped to unknown territories. Also there was no gold and silver immediately available; but settlers soon discovered a crop, tobacco, whose trade would bring them wealth.

But growing and processing tobacco required very hard work. The greatest problem the colonists constantly faced was lack of labor; many settlers would not or could not do such intensive work. Within a decade, the colony began to import indentured servants, mostly from England, and it was this pattern of servitude that provided a model for the slavery that was to come later. Servants were bought and sold, ill-fed, ill-clothed, and poorly-housed. They were punished cruelly for petty crimes. Mortality was high, but the surplus poor emigrating from England in the early 17th century had few choices. If they survived the period of debenture, usually 4-7 years in the New World, they could be set free, allowed to acquire land and servants, and to make their fortunes for themselves. However, there were many degrees of servitude; and most did not survive.

In 1619, the first Africans arrived. There has been some debate about who they were, but we know that they had Spanish or Portuguese names and were already familiar with European culture. In the US it is widely and popularly believed that the colonists brought Africans to the New World as slaves from the beginning and that Europeans were "naturally" prejudiced toward Africans because of their physical characteristics, specifically dark skin. Historians now hold that true slavery did not exist in the early decades of the English North

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American colonies (see Allen 1997, Fredrickson 2002, E. Morgan 1975, P. Morgan 1998, Parent, Jr. 2003, among others). Englishmen were unfamiliar with the institution. They saw their society as a free one, based on free labor, and believed that English laws had terminated all forms of slavery centuries before their arrival in the Americas. But they were familiar with many forms of bond servitude which they saw as unfree labor, and some men who purchased headrights to laborers treated them as if they were slaves for life. Masters were often brutal; they flogged servants for disobedience, or cut off their ears, or put skewers through their tongues. But the settlers were also callous and cruel toward one another. Often servants were called slaves, and a distinction between servitude and slavery was not at all clear.

Consequently, the first Africans who arrived in Jamestown were not initially or uniformly perceived as slaves (Parent 2003). They were assimilated into the colony as laborers under varying contracts like those of Europeans. Some Africans worked off their debts and became freedmen. A few ambitious men obtained land and livestock, built substantial houses, married, and established themselves as well-to-do planters. Some became entrepreneurs and engaged in trading and other commercial activities and had business dealings on an equal footing with whites. One famous family, that of Anthony Johnson and his two sons owned more than 440 acres of land; they also had headrights for, (that is, owned) three Africans, three Europeans and two Indians as servants. They exercised the same rights as propertied Europeans. They participated in the assembly, the governing body of the colony, voted, served on juries, and socialized with white planters. Like their white counterparts, free black property owners were often contemptuous of government, arrogant and insulting toward those considered their social inferiors, assertive of their rights, and prone to fighting. In fact, numerous court records provide clear evidence that these 17th century Africans did not act differently from whites of the same social class.

Edmund Morgan wrote, "There is more than a little evidence that Virginians during these years were ready to think of Negroes as members or potential members of the community on the same terms as other men and to demand of them the same standards of behavior. Black men and white serving the same master worked, ate, and slept together, and together shared in escapades, escapes, and punishments" (1975, 327). "It was common for servants and slaves to run away together, steal hogs together, get drunk together. It was not uncommon for them to make love together" (1975, 327).

No stigma was associated with what we today call intermarriages. Black men servants often married white women servants. Records from one county reveal that one fourth of the children born to European servant girls were mulatto (Breen and Ennis 1980). Historian Anthony Parent (2003) notes that five out of

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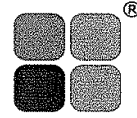
ten black men on the Eastern Shore were married to white women. One servant girl declared to her master that she would rather marry a Negro slave on a neighboring plantation than him with all of his property, and she did (P. Morgan 1998). Given the demographics, servant girls had their choice of men. One white widow of a black farmer had no problem with remarrying, this time to a white man. She later sued this second husband, accusing him of squandering the property she had accumulated with her first husband (E. Morgan 1975, 334). In another case, a black women servant sued successfully for her freedom and then married the white lawyer who represented her in court (P. Morgan, 1998).

By mid-century, the colony was in a crisis. A few men from among the earliest settlers had taken over most of the fertile land; they had established large plantations and grew tobacco to make huge fortunes. Poor servants who achieved their freedom found it difficult to acquire land. The freed poor and servants, which now included Europeans, Africans, mulattoes, and a few Indians, became unhappy with their lot and especially the corruption and abuse of power on the part of wealthy men who ruled the colony. They threatened rebellions, plundered their neighbors, showed contempt for colony leaders, and generated unrest throughout the settlement.

In 1676, the most famous rebellion took place. Led by Nathaniel Bacon, this uprising of thousands of poor workers was the first major threat to social stability. The rebellion dissipated after the death of Bacon, but British royal commissioners sent out to suppress the uprising realized that the population at large had supported the rebellion and were "sullen and obstinate." On one occasion they faced a dissatisfied rabble of "400 African and 600 or 700 European bond laborers, chiefly Irish" (Allen 1994, 218). They soon recognized the need for a stratagem to prevent such occurrences in the future and ensure that a sufficient number of controlled laborers were made available to plantation owners.

The decisions that the rulers of the colony made during the last decades of the 17th century and the first quarter of the 18th century resulted in the establishment of racial slavery. They began to pass a series of laws separating out Africans and their descendants, restricting their rights and mobility, and imposing a condition of permanent slavery on them. Africans were now being brought directly from Africa. They were different from earlier Africans in that they were heathens, that is, not Christians, and were unfamiliar with European languages, customs, and traditions. Some colony leaders began to argue that Africans had no rights under British laws and therefore could be subject to forced labor with impunity. After 1672, British ships entered the slave trade and the numbers of people shipped directly across the Atlantic greatly increased.

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There were critical reasons for the preference for Africans. As early as the 1630s, planters had expressed a desire for African laborers ("If only we had some Africans!"). Records of plantation owners in the Caribbean and in the colonies of Virginia and Maryland reveal the fact that Africans were initially considered a civilized and docile people who had knowledge of and experience with tropical cultivation. They were accustomed to discipline, one of the hallmarks of civilized behavior, as well as working cooperatively in groups. They knew how to grow corn, tobacco, sugar cane, and cotton in their native lands; these crops were unknown in Europe. And many Africans had knowledge of metal work, carpentry, cattle-keeping, brick-making, weaving, leather tanning, and many other skills. Colonists soon realized that without Africans, their enterprises would fail. They often wrote, "We cannot survive without Africans!"

A good example is the history of the colony of Georgia, in the mid-18th century. This colony was founded (1732) by followers of John Wesley (founder of Methodism) with the objective of settling here poor people from Europe. The founders and organizers had an anti-slavery policy and Georgia became the first non-slaveholding colony. But the experiment failed; the settlers endured hunger, disease, poverty, and many deaths. They soon petitioned the trustees to alter the policy and to allow slaves. They argued that they could not survive without African slaves. Nearly twenty years after the founding, the act prohibiting slavery was repealed and Georgia began to prosper (see Smedley 1999, 2007).

Although there were more Irish slaves in the Caribbean Isles than Africans, those peoples captured in wars with the English, knew nothing about tropical agriculture and were seen as "savages," (they had a "dangerous nature") (see Smedley 2007). They often ran away to join their co-religionists, the catholic Spanish, and were considered a "rebellious lot." Historian Leonard Liggio, quoted from one letter sent to traders by a planter, "Don't send us any more Irish; send us some Africans, for the Africans are civilized and the Irish are not" (1976, 8).

In contrast to Indians, Africans also had natural immunities to Old World diseases. European colonists recognized that Africans lived longer and were able to produce more than Europeans who had a high mortality rate. Moreover, Africans were in a strange land with no powerful allies and, unlike the Indians, could not escape to familiar territories. They were the most vulnerable of all the peoples of the Americas.

Sources of English servants began to decline in the latter part of the 17th century, as jobs became available at home. The slave trade to Africa increased as internal warfare in Africa made more and more people available for enslavement. Leaders of the colonies, all large planters, had two objectives: to impose effective social controls over the population and provide themselves with

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cheap and easily controlled workers. They readily perceived that they could use the differing physical characteristics of the population to divide them and demarcate some for permanent slavery. Historian Anthony Parent (2003) argues that a powerful planter class, acting to further its own economic interests, deliberately brought a new form of servitude, racial slavery to Virginia over the period of 1690-1723. In this period, hundreds of laws were passed restricting the rights of Africans and their descendents. By 1723, even free Negroes were prohibited from voting.

Colonial leaders were also doing something else; they were laying the basis for the invention of race and racial identities. They began to homogenize all Europeans, regardless of ethnicity, status, or social class, into a new category. The first time the term "White," rather than "Christian" or their ethnic names (English, Irish, Scots, Portuguese, German, Spanish, Swede) appeared in the public record was seen in a law passed in 1691 that prohibited the marriage of Europeans with Negroes, Indians, and mulattoes (Smedley 2007, 118). A clearly separated category of Negroes as slaves allowed newly freed European servants opportunities to realize their ambitions and to identify common interests with the wealthy and powerful. Laws were passed offering material advantages and social privileges to poor whites. In this way, colony leaders consciously contrived a social control mechanism to prevent the unification of the working poor (Allen 1997). Physical features became markers of racial (social) status, as Virginia's governor William Gooch asserted, the assembly sought to "fix a perpetual Brand upon Free Negroes and Mulattos" (Allen 1997, 242).

However, the earliest rationale for racial slavery was not differences in physical features, but the identification of Africans as uncivilized heathens. The first "savages" that English had created in their minds were the "wild Irish." In the late 16th century, after centuries of conflict and brutal warfare with the Irish, Queen Elizabeth declared that the Irish were natural "savages" incapable of civilization. Such attitudes generated extreme hatred of the Irish that has continued into the 21st century. In fact, the Elizabethans came very near to racializing the Irish, and in the 18th century the term "race" was imposed on the Irish.

Native Americans became "savages" when they resisted English appropriation of their lands, but this image began to change in the late 18th cent. Now, early in the 18th century, by reducing Africans to permanent slavery, prohibiting owners from freeing slaves, prohibiting their education and training, the English invented a new savage. From the early 18th century on, negative characterizations of Africans formed part of a new rationalization for enslavement. These became the stereotypes of races and race differences that we inherited in the 19h and 20th centuries. What colony leaders were doing was

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establishing unequal groups and imposing different social meanings on them. As they were creating the institutional and behavioral aspects of slavery, the colonists were simultaneously structuring the ideological components of race. They exaggerated human differences and even invented some that could not be sustained empirically, such as the belief that Negroes had black brains and blood.

By the end of the 18th century, during the Revolutionary era, a great debate over the nature of "the Negro" had developed. Anti-slavery forces, particularly in Europe, castigated the leaders of the American Revolution for advocating freedom, yet holding more than two million people enslaved. In response, pro-slavery proponents developed an ideology about human group differences that dehumanized "the Negro" and demoted him to a status closer to the apes. Thomas Jefferson was the first to proclaim that we should leave the question of the Negro's status in nature to science, which was just beginning to emerge as a separate and distinct institution in Western culture. From the last decade of the 18th century on, the writings of learned men appeared to proclaim the natural inferiority of blacks.

In the 1860s, slavery ended, but "race" as social status and the basis of our human identities remained. Race ideology proclaimed the existence of separate, distinct, and exclusive groups that were made unequal by God or nature. African-Americans, the most inferior, were at the bottom of the hierarchy, European whites (some of them) were at the top. Each race was thought to have distinct physical and behavioral traits that were inherited "in the blood," and passed on to their children. Thus, we have the continuing stereotype of African-Americans as lacking in intelligence, lazy, overly-sexed, loud, irrational, musical, emotional, and superstitious. Finally, it was believed that these race differences could not be transcended or transformed (see Smedley 2007).

In the 19th century, "science" using techniques of measuring various aspects of the human body, sought to affirm the differences between blacks and whites and to justify the retention of phenotypically-based separate and exclusive groups. In the 20th and 21st centuries, race scientists turned to IQ tests and the new measure of human differences became primarily "intelligence." In the 21st century, race scientists persist in promoting these supposed heritable characteristics of different races (see Smedley 2007).

The legacy of Race. This is the legacy about how North American colonists constructed human differences, establishing a hierarchy of "races" for social, economic, and political purposes. There are many benefits to knowing this history. We have inherited a legacy of enslavement without fully understanding the realities of the 17th century world in part because most histories taught in the

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19th and 20th centuries contained negative stereotypes about who our African ancestors were. Modern historians have provided a corrective to such distorted history by restoring accurate accounts of events and their causes, especially the role of Africans in the making of this country.

Knowing the broader context in which our ideas and beliefs evolved gives us a better understanding of who we are as human beings. Most importantly, it forces us to confront the reality of race. There is a passage in the Bible that says "You shall know the truth, and the truth shall set you free." Race is like a vise that constricts our spirits and damages our psyches. I think Thomas Jefferson understood this, despite his ambivalence and apparent moral duplicity, when he wrote about the damages done to white children by the presence of slavery:

"The whole commerce between master and slave is a perpetual exercise of the most boisterous passions, the most unremitting despotism on the one part, and degrading submissions on the other. Our children see this, and learn to imitate it.... From his cradle to his grave he is learning to do what he sees others do.... The parent storms, the child looks on, catches the lineaments of wrath, puts on the same airs in the circle of smaller slaves, gives a loose to his worst of passions, and thus nursed, educated, and daily exercised in tyranny, cannot but be stamped by it with odious peculiarities. The man must be a prodigy who can retain his manners and morals undepraved by such circumstances" (Jefferson, Notes on the State of Virginia [1785] 1955, 346). (Jefferson was very much aware of these terrible consequences; two of his grandchildren beat a slave to death for breaking a cup!)

Both the high-status racial whites and the low-status races, especially blacks and Indians, have been scarred in their daily lives by the racial images to which we all have been conditioned. Knowing the truth about our history will help to free us from the beliefs and attitudes about human differences that were deeply embedded in our culture with the invention of "race" and "races."

Finally, freedom from the lived experiences of racism, that so acutely damages especially young African-Americans, may help to transform our entire society. By expanding freedom and opening up access to cultural knowledge for all people, it may well be that we will come closer to the ideals of equality and opportunity.

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Critical Race Reflection Prompts

Part 1

1. How frequently and what types of interactions did I have with individuals from racial backgrounds different from my own growing up?

2. Who were the primary persons that helped to shape my perspectives of individuals from different racial groups? How were their opinions formed?

3. Have I ever harbored prejudiced thoughts towards people from different racial backgrounds?

4. If I do harbor prejudiced thoughts, what effects do such thoughts have on students who come from those backgrounds?

5. Do I create negative profiles of individuals who come from different racial backgrounds?

Howard, 2003

Part 2

1. In what ways did/has Whiteness entered your life in the United States as either privilege and/or oppression?

2. In what times, materials, and spaces of your teaching moments (*or observation of teaching moments*) does Whiteness hide and continue to circulate and maintain power and privilege?

3. What are the limits of the privileges of Whiteness in your daily life?

4. In what ways, and in what locations do individuals of non-Eurocentric ancestry, read Whiteness?

5. In what ways can you and your students/clients/family work to articulate and transform the authority of Whiteness at the individual, societal, community, and institutional levels of the local and national levels of the United States?

Berry, 2015

Glossary for Understanding the Dismantling Structural Racism/Promoting Racial Equity Analysis

We hope that this glossary will be helpful to your efforts. Unlike most glossaries, this glossary is not in alphabetical order. Instead it ranks the words in order of importance to an overall understanding of the dismantling structural racism/promoting racial equity analysis.

Structural Racism: A system in which public policies, institutional practices, cultural representations, and other norms work in various, often reinforcing ways to perpetuate racial group inequity. It identifies dimensions of our history and culture that have allowed privileges associated with "whiteness" and disadvantages associated with "color" to endure and adapt over time. Structural racism is not something that a few people or institutions choose to practice. Instead it has been a feature of the social, economic and political systems in which we all exist.

Racial Equity: Racial equity refers to what a genuinely non-racist society would look like. In a racially equitable society, the distribution of society's benefits and burdens would not be skewed by race. In other words, racial equity would be a reality in which a person is no more or less likely to experience society's benefits or burdens just because of the color of their skin. This is in contrast to the current state of affairs in which a person of color is more likely to live in poverty, be imprisoned, drop out of high school, be unemployed and experience poor health outcomes like diabetes, heart disease, depression and other potentially fatal diseases. Racial equity holds society to a higher standard. It demands that we pay attention not just to individual-level discrimination, but to overall social outcomes.

Systemic Racism: In many ways "systemic racism" and "structural racism" are synonymous. If there is a difference between the terms, it can be said to exist in the fact that a structural racism analysis pays more attention to the historical, cultural and social psychological aspects of our currently racialized society.

White Privilege: White privilege, or "historically accumulated white privilege," as we have come to call it, refers to whites' historical and contemporary advantages in access to quality education, decent jobs and liveable wages, homeownership, retirement benefits, wealth and so on. The following quotation from a publication by Peggy Macintosh can be helpful in understanding what is meant by white privilege: "As a white person I had been taught about racism that puts others at a disadvantage, but had been taught not to see one of its corollary aspects, white privilege, which puts me at an advantage. . . White privilege is an invisible package of unearned assets which I can count on cashing in every day, but about which I was meant to remain oblivious." (Source: Peggy Macintosh, "Unpacking the Invisible Knapsack." excerpted from Working Paper #189 *White Privilege and Male Privilege a Personal Account of Coming to See Correspondences through Work in Women's Studies.* Wellesley, MA: Wellesley College Center for the Study of Women (1989).)

Institutional Racism: Institutional racism refers to the policies and practices within and across institutions that, intentionally or not, produce outcomes that chronically favor, or put a racial group

at a disadvantage. Poignant examples of institutional racism can be found in school disciplinary policies in which students of color are punished at much higher rates that their white counterparts, in the criminal justice system, and within many employment sectors in which day-to-day operations, as well as hiring and firing practices can significantly disadvantage workers of color.

Individual Racism: Individual racism can include face-to-face or covert actions toward a person that intentionally express prejudice, hate or bias based on race.

Diversity: Diversity has come to refer to the various backgrounds and races that comprise a community, nation or other grouping. In many cases the term diversity does not just acknowledge the existence of diversity of background, race, gender, religion, sexual orientation and so on, but implies an appreciation of these differences. The structural racism perspective can be distinguished from a diversity perspective in that structural racism takes direct account of the striking disparities in well-being and opportunity areas that come along with being a member of a particular group and works to identify ways in which these disparities can be eliminated.

Ethnicity: Ethnicity refers to the social characteristics that people may have in common, such as language, religion, regional background, culture, foods, etc. Ethnicity is revealed by the traditions one follows, a person's native language, and so on. Race, on the other hand, describes categories assigned to demographic groups based mostly on observable physical characteristics, like skin color, hair texture and eye shape.

Cultural Representations: Cultural representations refer to popular stereotypes, images, frames and narratives that are socialized and reinforced by media, language and other forms of mass communication and "common sense." Cultural representations can be positive or negative, but from the perspective of the dismantling structural racism analysis, too often cultural representations depict people of color in ways that are dehumanizing, perpetuate inaccurate stereotypes, and have the overall effect of allowing unfair treatment within the society as a whole to seem fair, or 'natural.'

National Values: National values are behaviors and characteristics that we as members of a society are taught to value and enact. Fairness, equal treatment, individual responsibility, and meritocracy are examples of some key national values in the United States. When looking at national values through a structural racism lens, however, we can see that there are certain values that have allowed structural racism to exist in ways that are hard to detect. This is because these national values are referred to in ways that ignore historical realities. Two examples of such national values are 'personal responsibility' and 'individualism,' which convey the idea that people control their fates regardless of social position, and that individual behaviors and choices alone determine material outcomes.

Progress & Retrenchment: This term refers to the pattern in which progress is made through the passage of legislation, court rulings and other formal mechanisms that aim to promote racial equality. Brown v. Board of Education and the Fair Housing Act are two prime examples of such progress. But retrenchment refers to the ways in which this progress is very often challenged, neutralized or undermined. In many cases after a measure is enacted that can be counted as progress, significant backlashes—retrenchment—develop in key public policy areas. Some examples include the gradual erosion of affirmative action programs, practices among real estate professionals that maintain segregated neighborhoods, and failure on the part of local governments to enforce equity oriented policies such as inclusionary zoning laws.

Tool: Recognizing Microaggressions and the Messages They Send

Microaggressions are the everyday verbal, nonverbal, and environmental slights, snubs, or insults, whether intentional or unintentional, that communicate hostile, derogatory, or negative messages to target persons based solely upon their marginalized group membership *(from Diversity in the Classroom, UCLA Diversity & Faculty Development, 2014).* **The first step in addressing microaggressions is to recognize when a microaggression has occurred and what message it may be sending. The context of the relationship and situation is critical.** Below are common themes to which microaggressions attach.

THEMES	MICROAGGRESSION EXAMPLES	MESSAGE
Alien in One's Own Land When Asian Americans, Latino Americans and others who look different or are named differently from the dominant culture are assumed to be foreign-born	• *"Where are you from or where were you born?"* • *"You speak English very well."* • *"What are you? You're so interesting looking!"* • A person asking an Asian American or Latino American to teach them words in their native language. • Continuing to mispronounce the names of students after students have corrected the person time and time again. Not willing to listen closely and learn the pronunciation of a non-English based name.	You are not a true American. You are a perpetual foreigner in your own country. Your ethnic/racial identity makes you exotic.
Ascription of Intelligence Assigning intelligence to a person of color or a woman based on his/her race/gender	• *"You are a credit to your race."* • *"Wow! How did you become so good in math?"* • To an Asian person, *"You must be good in math, can you help me with this problem?"* • To a woman of color: *"I would have never guessed that you were a scientist."*	People of color are generally not as intelligent as Whites. All Asians are intelligent and good in math/science. It is unusual for a woman to have strong mathematical skills.
Color Blindness Statements that indicate that a White person does not want to or need to acknowledge race.	• *"When I look at you, I don't see color."* • *"There is only one race, the human race."* • *"America is a melting pot."* • *"I don't believe in race."* • Denying the experiences of students by questioning the credibility /validity of their stories.	Assimilate to the dominant culture. Denying the significance of a person of color's racial/ethnic experience and history. Denying the individual as a racial/cultural being.
Criminality/Assumption of Criminal Status A person of color is presumed to be dangerous, criminal, or deviant based on his/her race.	• A White man or woman clutches his/her purse or checks wallet as a Black or Latino person approaches. • A store owner following a customer of color around the store. • Someone crosses to the other side of the street to avoid a person of color. • While walking through the halls of the Chemistry building, a professor approaches a post-doctoral student of color to ask if she/he is lost, making the assumption that the person is trying to break into one of the labs.	You are a criminal. You are going to steal/you are poor, you do not belong. You are dangerous.
Denial of Individual Racism/Sexism/Heterosexism A statement made when bias is denied.	• *"I'm not racist. I have several Black friends."* • *"As a woman, I know what you go through as a racial minority."* • To a person of color: *"Are you sure you were being followed in the store? I can't believe it."*	I could never be racist because I have friends of color. Your racial oppression is no different than my gender oppression. I can't be a racist. I'm like you. Denying the personal experience of individuals who experience bias.
Myth of Meritocracy Statements which assert that race or gender does not play a role in life successes, for example in issues like faculty demographics.	• *"I believe the most qualified person should get the job."* • *"Of course he'll get tenure, even though he hasn't published much—he's Black!"* • *"Men and women have equal opportunities for achievement."* • *"Gender plays no part in who we hire."* • *"America is the land of opportunity."* • *"Everyone can succeed in this society, if they work hard enough."* • *"Affirmative action is racist."*	People of color are given extra unfair benefits because of their race. The playing field is even so if women cannot make it, the problem is with them. People of color are lazy and/or incompetent and need to work harder.

Adapted from Sue, Derald Wing, <u>Microaggressions in Everyday Life: Race, Gender and Sexual Orientation</u>, Wiley & Sons, 2010.

Tool: Recognizing Microaggressions and the Messages They Send

THEMES	MICROAGGRESSION	MESSAGE
Pathologizing Cultural Values/Communication Styles The notion that the values and communication styles of the dominant/White culture are ideal/"normal".	• To an Asian, Latino or Native American: *"Why are you so quiet? We want to know what you think. Be more verbal." "Speak up more."* • Asking a Black person: *"Why do you have to be so loud/animated? Just calm down."* • *"Why are you always angry?"* anytime race is brought up in the classroom discussion. • Dismissing an individual who brings up race/culture in work/school setting.	Assimilate to dominant culture. Leave your cultural baggage outside. There is no room for difference.
Second-Class Citizen Occurs when a target group member receives differential treatment from the power group; for example, being given preferential treatment as a consumer over a person of color.	• Faculty of color mistaken for a service worker. • Not wanting to sit by someone because of his/her color. • Female doctor mistaken for a nurse. • Being ignored at a store counter as attention is given to the White customer. • Saying *"You people..."* • An advisor assigns a Black post-doctoral student to escort a visiting scientist of the same race even though there are other non-Black scientists in this person's specific area of research. • An advisor sends an email to another work colleague describing another individual as a "good Black scientist." • Raising your voice or speaking slowly when addressing a blind student. • In class, an instructor tends to call on male students more frequently than female ones.	People of color are servants to Whites. They couldn't possibly occupy high status positions. Women occupy nurturing positions. Whites are more valued customers than people of color. You don't belong. You are a lesser being. A person with a disability is defined as lesser in all aspects of physical and mental functioning. The contributions of female students are less worthy than the contributions of male students.
Sexist/Heterosexist Language Terms that exclude or degrade women and LGBT persons.	• Use of the pronoun "he" to refer to all people. • Being constantly reminded by a coworker that *"we are only women."* • Being forced to choose Male or Female when completing basic forms. • Two options for relationship status: married or single. • A heterosexual man who often hangs out with his female friends more than his male friends is labeled as gay.	Male experience is universal. Female experience is invisible. LGBT categories are not recognized. LGBT partnerships are invisible. Men who do not fit male stereotypes are inferior.
Traditional Gender Role Prejudicing and Stereotyping Occurs when expectations of traditional roles or stereotypes are conveyed.	• When a female student asks a male professor for extra help on an engineering assignment, he *asks "What do you need to work on this for anyway?"* • *"You're a girl, you don't have to be good at math."* • A person asks a woman her age and, upon hearing she is 31, looks quickly at her ring finger. • An advisor asks a female student if she is planning on having children while in postdoctoral training. • Shows surprise when a feminine woman turns out to be a lesbian. • Labeling an assertive female committee chair/dean as a "b____," while describing a male counterpart as a "forceful leader."	Women are less capable in math and science. Women should be married during child-bearing ages because that is their primary purpose. Women are out of line when they are aggressive.

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TEACHER INQUIRY PART 1

Teacher Inquiry: Part 1

Note: The following blog is the first of a three-part series on teacher inquiry.

It might sound cliché but you've likely heard the phrase that a teacher should be a life-long learner. Ayres (1989) wrote that "teaching involves a search for meaning in the world. Teaching is a life-long project, a calling, a vocation that is an organizing center for all other activities." Whatever your philosophy, it's hard to argue that engaging in teacher inquiry provides many benefits.

Dana and Yendol-Hoppey (2009) define teacher inquiry as a systematic intentional study of one's own professional practice. The process involves forming questions or "wonderings," collecting data based on those questions, analyzing the data, and sharing one's findings. As a teacher-inquirer you take charge of your own learning, "you become part of a larger struggle to better understand, inform, shape, reshape, and reform standard school practice," (Dana and Yendol-Hoppey, 2009, p.7).

Among the benefits of inquiry, teachers learn to better differentiate to meet the needs of individual learners in the classroom, to make data-based decisions to drive instruction and improve student learning, and to take ownership of professional development. Dinkleman (2003) notes that teachers who self-reflect (an important aspect of inquiry) gain useful knowledge from experience, which in turn, can be applied to future experiences, which produce more knowledge and insight. In other words, you perpetuate a positive cycle of growth and learning through inquiry.

Wonderments

Teacher inquiry begins with what Dana and Yendol-Hoppey (2009) call "wonderments" or questions that drive your research. This could be one or more questions that you want to pursue to gain more insight. When creating wonderments, you must consider a number of factors, including student needs, the curriculum and content, as well as your own interests. Ideally, you want to find the "sweet spot" where your passions and the needs of your particular students intersect. Dana and Yendol-Hoppey (2009) recommended various activities to help brainstorm wonderments; for instance, you can list all your students in the classroom and jot down some notes about what makes each child unique. Then, write a question next to each child's name that would help you explore what would help you meet his or her individual learning needs.

I'd like to take you through a wonderment process I recently used for a self-study I conducted regarding my instruction of pre-service teachers. As I began teaching them a course on classroom management at the university, I began to wonder (there it is—let your curiosity drive you) about their definition of the term "critical thinking" and how they might teach the concept to their students. I also wanted to know how I could best share critical-thinking strategies with them to use in their own classrooms. My wonderments began to shape up like this:

1. *How do the pre-service teachers in my course perceive critical thinking?*
2. *How do they currently teach critical-thinking skills to their students?*

3. *What strategies can I share to help them teach critical thinking to their students?*

These questions were driven by my personal interests—my passionate belief that critical thinking should play a dominant role in education. Considering the practical teaching strategies the pre-service teachers might need helped tie my wonderments to their needs in the classroom. However, if I were to conduct this inquiry again, I might first consider the pre-service teacher's present needs then align it with what I was passionate about. For instance, they might tell me they are very concerned with classroom management practices, rather than critical-thinking skills, at their current stage of development; I could then better align my own interests with their present level of needs. Again, you really need to find the happy medium between what interests you and what your students truly need.

In next week's blog, I will elaborate on how I collected data for my inquiry and provide you with examples on how to do this in your own inquiry. Till then, take care and consider drafting up some of your own wonderments.

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http://www.educationworld.com/blog/teacher-inquiry-three-part-series

Inquiry Planning Sheet

Hunch/problem/trigger (What is a 'valued outcome' in my classroom/own thinking that I want to work on?)	Evidence (How do I know? Data may be quantitative or qualitative)
What do I already know that could be useful?	
What new knowledge and/or capability do I need?	Where can I go or who can I ask to help?
What are some possible strategies I could use?	
How will I know it's made a difference? How will I measure any change?	
Questions I still have:	

Developed by Jennifer Glenn at Thames High School – Adapted January, 2017

Teaching

Learning

Learning Inquiry

Teaching as Inquiry

Teaching

Learning

Learning Inquiry

What happened as a result of the teaching, and what are the implications for future teaching?

Teaching Inquiry

What strategies (evidence-based) are most likely to help my students learn this?

Focusing Inquiry

What is important (and therefore worth spending time on), given where my students are at?

Is there something I need to change?

What are the next steps for learning?

Is there something I need to change?

What are the next steps for learning?

Teaching Inquiry

Focusing Inquiry

WHO I AM

Full Name

My ethnicity/race/culture

My hobbies/extra-curricular activities

Graduating Class

Birthday

My Family

Self-Portrait

An accomplishment I am proud of

Person I look up to

Places I Have Lived

Pets

Food

FAVORITE

Music/Radio Station

TV Show

Class/Subject

Book/Magazine

Where I spend my free time

I have never:

Most memorable recent event

Movie

Sport/Team

Color

Qualities of a good teacher

Favorite childhood memory

Context Brainstorm

Key Features About My School, Class, and Community	How do I fit in? (i.e. similar, different, need to learn more, comfortable or not)	Key Features About My Learners As A Group (e.g. race/culture, academic abilities, gender break-down, behavior, native language/s, special interests)	Special/Unique Needs of My Learners (e.g. second language learners, special education needs, basic skill needs)
  ◉ ◉ ◉ ◉ ◉ ◉		◉ ◉ ◉ ◉ ◉ ◉ ◉ ◉	◉ ◉ ◉ ◉ ◉ ◉ ◉ ◉

What am I going to need to do to learn more about my learners, school, and community?

What am I going to need to do to address my learners' unique needs?

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JOHARI Window Worksheet

	Known to Self	Not Known to Self
Known to Others	*Open/Free Area*	*Blind Area*
Not Known to Others	*Hidden Area*	*Unknown Area*

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Johari Window Four Regions

1. *Open area, open self, free area, free self, or 'the arena'*: what is known by the person about him/herself and is also known by others.

2. *Blind area, blind self, or 'blindspot'*: what is unknown by the person about him/herself but which others know.

3. *Hidden area, hidden self, avoided area, avoided self or 'façade'*: what the person knows about him/herself that others do not know.

4. *Unknown area or unknown self*: what is unknown by the person about him/herself and is also unknown by others.

TEACHER INQUIRY PART 2

Teacher Inquiry: Collecting Data

Note: The following blog is the second of a three-part series on teacher inquiry.

In last week's blog, I discussed the value of engaging in inquiry and how to develop questions or *wonderings* to guide your research. In this blog, I will cover some ways to collect data to inform your inquiry. Data essentially exists everywhere in your classroom and school—you just need to know where to look and possess strategies for accurately collecting it. What follows is a list of data collection methods suited for teacher inquiry:

Field Notes

Field notes allow you to capture your observations in writing. This could include writing narratives, diagramming, quoting conversations, or recording questions you have. Dana and Yendol-Hoppey (2009) recommend that data collection methods be based on your wonderings. For instance, a teacher studying questioning techniques would take field notes on all the questions asked during her lessons. If you were inquiring about classroom seating, you might diagram different table or desk arrangements in your notes. In other words, your methods of data collection should match and support your questioning.

Interviews

Depending on your inquiry, you might want to talk with teachers, parents, and other stakeholders. I also advise pre-service teachers engaging in inquiry to consider interviewing students—since they are the ones usually at the center of the inquiry. What are their thoughts on the topic? For instance, if you were inquiring about classroom management practices, doesn't it make sense to ask students why they might misbehave or what they think of a particular reward system; you can gain valuable data from this approach. It's best to prepare a list of questions in advance and record (with permission) your interviews so you can go back later and transcribe them. There are many books and resources on how to conduct interviews—a simply Internet search will also do the trick. In my experience, I have found it's ideal to schedule two interviews, an initial fact-finding, in-depth interview then a follow-up interview, perhaps a week later, to ask clarifying questions that may emerge as you glance through your notes.

Visual Aids (Digital Pictures/Videos)

Another excellent method to capture data is through the use of photographs and/or videos. Of course, make sure to have the necessary permissions with parents of students (school districts differ on their policies for taking photographs, online posting of student pictures, etc., so make sure you know them in advance). For example, a teacher studying transition times in his classroom might video record each transition. This would allow him to later study how the students moved, possible obstacles, the time it took to transition, etc.

Documents/Artifacts/Student Work

Dana and Yendol-Hoppey (2009) note that a tremendous amount of paperwork is produced in schools, which can serve as important sources of data. A teacher could collect student work samples and look across that data for patterns, trends, and other indicators (this will be discussed more in-depth when I write about how to analyze data in the final blog of this series). One might consider the context of particular student work—the amount of time given, where the students were sitting, the time of day—to study productivity and/or performance.

Blogging/Journaling

Finally, another source of teacher inquiry data is writing about your inquiry experiences. This is a great way to think through your inquiry and collect data at the same time. You can blog, for instance, on what you're noticing in the classroom and the struggles you might face as you study a particular wondering. Like field notes, you have captured your data in the process. By capturing your thinking, you are also practicing reflection, a significant aspect of inquiry.

How Do I Find Time to Collect Data?

This question continuously arises among pre-service teachers I work with, who are required to conduct inquiries as part of their practicum. The best advice I can give is you have to learn to "weave" your data collection efforts into the course of your teaching day. Perhaps before starting the school day, sit at your computer and type a journal reflection. During your lunch, record some field notes. While teaching a lesson, setup a video camera or your cell phone. After school, interview a student. If you make inquiry a regular part of your practice, in time, it will become second-nature, and you will find yourself routinely collecting data. Yes, it's more work, but you will reap the benefits of informing your practice and taking full responsibility for your own professional development as an educator.
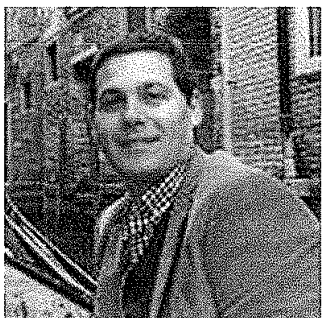
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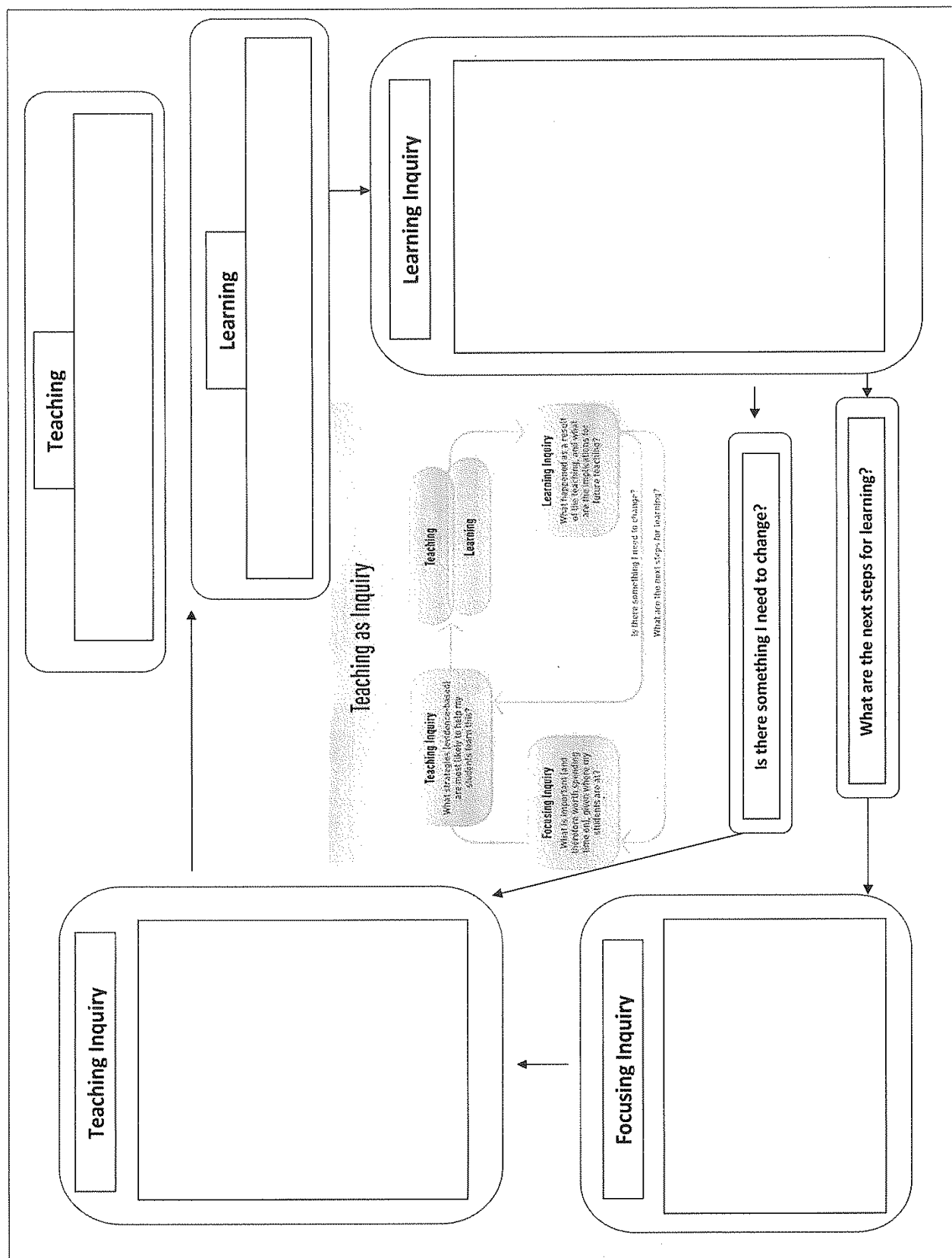
http://www.educationworld.com/blog/teacher-inquiry-collecting-da

How to Begin

Field reports are most often assigned in disciplines of the applied social sciences [e.g., social work, anthropology, gerontology, criminal justice, education, law, the health care professions] where it is important to build a bridge of relevancy between the theoretical concepts learned in the classroom and the practice of actually doing the work you are being taught to do. Field reports are also common in certain science disciplines [e.g., geology] but these reports are organized differently and serve a different purpose than what is described below. *NOTE: Although you will not be creating formal field reports, some of the steps outlined below will help you to more successfully move through the investigation phase of an inquiry cycle.*

Professors may assign a field report with the intention of improving your understanding of key theoretical concepts through a method of careful and structured observation of, and reflection about, people, places, or things existing in their natural settings. Field reports facilitate the development of data collection techniques and observation skills and they help you to understand how theory applies to real world situations. Field reports are also an opportunity to obtain evidence through methods of observing professional practice that contribute to or challenge existing theories.

We are all observers of people, their interactions, places, and events; however, your responsibility when engaging in inquiry is to explore a problem based on data generated by the act of designing a specific study, deliberate observation, a synthesis of key findings, and an interpretation of their meaning. When engaging in inquiry, you may:

- **Systematically observe and accurately record the varying aspects of a situation**. Always approach your field study with a detailed plan about what you will observe, where you should conduct your observations, and the method by which you will collect and record your data.
- **Continuously analyze your observations**. Always look for the meaning underlying the actions you observe. Ask yourself: What's going on here? What does this observed activity mean? What else does this relate to? Note that this is an on-going process of reflection and analysis taking place for the duration of your field research.
- **Keep the report's aims in mind while you are observing**. Recording what you observe should not be done randomly or haphazardly; you must be focused and pay attention to details. Enter the observation site [i.e., "field"] with a clear plan about what you are intending to observe and record while, at the same time, being prepared to adapt to changing circumstances as they may arise.
- **Consciously observe, record, and analyze what you hear and see in the context of a theoretical framework**. This is what separates data gatherings from simple reporting. The theoretical framework guiding your field research should determine what, when, and how you observe and act as the foundation from which you interpret your findings.

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Techniques to Record Your Observations

Although there is no limit to the type of data gathering technique you can use, these are the most frequently used methods:

NoteTaking

This is the most commonly used and easiest method of recording your observations. Tips for taking notes include: organizing some shorthand symbols beforehand so that recording basic or repeated actions does not impede your ability to observe, using many small paragraphs, which reflect changes in activities, who is talking, etc., and, leaving space on the page so you can write down additional thoughts and ideas about what's being observed, any theoretical insights, and notes to yourself that are set aside for further investigation. See drop-down tab for additional information about note-taking.

Photography

With the advent of smart phones, high quality photographs can be taken of the objects, events, and people observed during a field study. Photographs can help capture an important moment in time as well as document details about the space where your observation takes place. Taking a photograph can save you time in documenting the details of a space that would otherwise require extensive note taking. However, be aware that flash photography could undermine your ability to observe unobtrusively so assess the lighting in your observation space; if it's too dark, you may need to rely on taking notes. Also, you should reject the idea that photographs are some sort of "window into the world" because this assumption creates the risk of over-interpreting what they show. As with any product of data gathering, you are the sole instrument of interpretation and meaning-making, not the object itself.

Video and Audio Recordings

Video or audio recording your observations has the positive effect of giving you an unfiltered record of the observation event. It also facilitates repeated analysis of your observations. This can be particularly helpful as you gather additional information or insights during your research. However, these techniques have the negative effect of increasing how intrusive you are as an observer and will often not be practical or even allowed under certain circumstances [e.g., interaction between a doctor and a patient] and in certain organizational settings [e.g., a courtroom].

Illustrations/Drawings

This does not refer to an artistic endeavor but, rather, refers to the possible need, for example, to draw a map of the observation setting or illustrating objects in relation to people's behavior. This can also take the form of rough tables or graphs documenting the frequency and type of activities observed. These can be subsequently placed in a more readable format when you write your field report. To save time, draft a table [i.e., columns and rows] on a separate piece of paper before an observation if you know you will be entering data in that way.

NOTE: You may consider using a laptop or other electronic device to record your notes as you observe, but keep in mind the possibility that the clicking of keys while you type or noises from your device can be obtrusive, whereas writing your notes on paper is relatively quiet and unobtrusive. Always assess your presence in the setting where you're gathering the data so as to minimize your impact on the subject or phenomenon being studied.

Examples of Things to Document While Observing

- **Physical setting**. The characteristics of an occupied space and the human use of the place where the observation(s) are being conducted.
- **Objects and material culture**. This refers to the presence, placement, and arrangement of objects that impact the behavior or actions of those being observed. If applicable, describe the cultural artifacts representing the beliefs--values, ideas, attitudes, and assumptions--used by the individuals you are observing.
- **Use of language**. Don't just observe but *listen* to what is being said, how is it being said, and, the tone of conversation among participants.
- **Behavior cycles**. This refers to documenting when and who performs what behavior or task and how often they occur. Record at which stage is this behavior occurring within the setting.
- **The order in which events unfold**. Note sequential patterns of behavior or the moment when actions or events take place and their significance.
- **Physical characteristics of subjects.** If relevant, note age, gender, clothing, etc. of individuals being observed.
- **Expressive body movements**. This would include things like body posture or facial expressions. Note that it may be relevant to also assess whether expressive body movements support or contradict the language used in conversation [e.g., detecting sarcasm].

Brief notes about all of these examples contextualize your observations; however, your observation notes will be guided primarily by your theoretical framework, keeping in mind that your observations will feed into and potentially modify or alter these frameworks.

TEACHER INQUIRY PART 3

Teacher Inquiry: Analyzing Data

Note: The following blog is the final installment of a three-part series on teacher inquiry.

In previous blogs, we covered how to design and launch a teacher inquiry and ways to collect data. In this final blog of the series, I will recommend various methods to analyze your data or findings. The purpose of this phase is to make sense of what you have found so you can then take action on your new knowledge. Gathering lots of data and trying to study it can be confusing and challenging—but you can develop approaches that assist you in breaking down this information and better understanding it. Since we are mainly dealing with qualitative research data collection methods (e.g., interviewing, observation notes, reflections), I will provide suggestions that fit that type of data. Just be aware that there are many ways to analyze data, and these are just suggestions.

Dana and Yendol-Hoppey (2009) recommend a four-step process for teachers to analyze data. First, read and reread your data to become familiar with it, to get a *descriptive* sense of the data. What do you notice? What are your initial insights? Next, begin making sense of the data by asking questions such as "what parts of the data stand out?" and "how do pieces of the data fit together?" At this point, you may find it useful to physically cut out data on strips of paper and arrange and rearrange them. Personally, I prefer to highlight data bits on a Word document and work electronically, but physically working with data may work better for you. You then move into *categorization* of these data pieces; it may help to label or name the categories as you develop them. For instance, within your data set, you may create a category called "student talking" as you study information about an inquiry on transitions in the classroom. The final step involves interpreting the categories and constructing statements based on those categories that express what you have learned and what it means. For example, based on the category "student talking" and perhaps another category called "lost time", you may write a statement *student talking causes the loss of time during transitions*. This would be known as a theme. With this discovery, you could then create a plan of action to change your current transition methods or perhaps further research transition methods that might better help you reduce wasted time.

There exist additional ways to represent or illustrate your findings, which can help make sense of them. These methods include metaphors, diagrams, narratives, drawings and vignettes. For instance, I find it extremely helpful to map out findings to determine possible relationships between my themes. By visualizing arranging them, I often begin to see hierarchical structures and other connections. Another analysis method involves looking for "what's missing" (Bogdan & Taylor, 1975), that is, what you don't see within the data. Maybe when studying transitions, you notice certain elements are absent, such as goal-setting or motivation. This now informs your practice and enables you to create a plan of action.

In wrapping up this series on teacher inquiry, I want to emphasize the importance of making inquiry a regular part of your practice. Developing wonderments, collecting data and studying that data so you can use that knowledge to improve your craft can become a way of life. With

practice, it can become as natural as managing the classroom, planning instruction, etc. The choice is yours. I hope you see the many benefits.
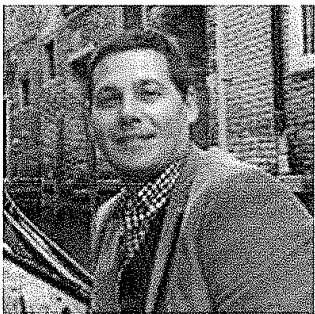
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http://www.educationworld.com/blog/teacher-inquiry-analyzing-data

You are not required to construct a formal field report, but we will have time during our last meeting for you to provide an overview of your inquiry throughout the semester. Things you may wish to discuss are your inquiry problem, the theoretical perspective that is driving your analysis, the observations that you make, your reflections on data collected, and what you have learned. With this in mind, most field reports in the social sciences include the following elements:

I. Introduction

The introduction should describe the inquiry problem, the specific objectives of your research, and the important theories or concepts underpinning your field of study. The introduction should describe the nature of the organization or setting where you are conducting the observation, what type of observations you have conducted, what your focus was, when you observed, and the methods you used for collecting the data. You should also include some mention of pertinent literature related to the research problem.

II. Description of Activities

Your readers' only knowledge and understanding of what happened will come from the description section of your talk because they have not been witness to the situation, people, or events that you are writing about. Given this, it is crucial that you provide sufficient details to place the analysis that will follow into proper context; don't make the mistake of providing a description without context. A helpful approach to systematically describing the varying aspects of an observed situation is to answer the "Five W's of Investigative Reporting." These are:

- **What** -- describe what you observed. Note the temporal, physical, and social boundaries you imposed to limit the observations you made. What were your general impressions of the situation you were observing. For example, as a student teacher, what is your impression of the application of iPads as a learning device in a history class; as a cultural anthropologist, what is your impression of women's participation in a Native American religious ritual?
- **Where** -- provide background information about the setting of your observation and, if necessary, note important material objects that are present that help contextualize the observation [e.g., arrangement of computers in relation to student engagement with the teacher].
- **When** -- record factual data about the day and the beginning and ending time of each observation. Note that it may also be necessary to include background information or key events which impact upon the situation you were observing [e.g., observing the ability of teachers to re-engage students after coming back from an unannounced fire drill].
- **Who** -- note background and demographic information about the individuals being observed e.g., age, gender, ethnicity, and/or any other variables relevant to your study]. Record who is doing what and saying what, as well as, who is not doing or saying what. If relevant, be sure to record who was missing from the observation.

- **Why** -- why were you doing this? Describe the reasons for selecting particular situations to observe. Note why something happened. Also note why you may have included or excluded certain information.

III. Interpretation and Analysis

Always place the analysis and interpretations of your field observations within the larger context of the theories and issues you described in the introduction. Part of your responsibility in analyzing the data is to determine which observations are worthy of comment and interpretation, and which observations are more general in nature. It is your theoretical framework that allows you to make these decisions. You need to demonstrate to the reader that you are looking at the situation through the eyes of an informed viewer, not as a normal person.

Here are some questions to ask yourself when analyzing your observations:

- What is the meaning of what you have observed?
- Why do you think what you observed happened? What evidence do you have for your reasoning?
- What events or behaviors were typical or widespread? If appropriate, what was unusual or out of ordinary? How were they distributed among categories of people?
- Do you see any connections or patterns in what you observed?
- Why did the people you observed proceed with an action in the way that they did? What are the implications of this?
- Did the stated or implicit objectives of what you were observing match what was achieved?
- What were the relative merits of the behaviors you observed?
- What were the strengths and weaknesses of the observations you recorded?
- Do you see connections between what you observed and the findings of similar studies identified from your review of the literature?
- How do your observations fit into the larger context of professional practice? In what ways have your observations possibly changed or affirmed your perceptions of professional practice?
- Have you learned anything from what you observed?

NOTE: Only base your interpretations on what you have actually observed. Do not speculate or manipulate your observational data to fit into your study's theoretical framework.

IV. Conclusion and Recommendations

The conclusion should briefly recap of the entire inquiry, reiterating the importance or significance of your observations. Avoid including any new information. You should also state any recommendations you may have. Be sure to describe any unanticipated problems you encountered and note the limitations of your study.

V. Appendix

This is where you would place information that is not essential to explaining your findings, but that supports your analysis [especially repetitive or lengthy information], that validates your conclusions, or that contextualizes a related point that helps the reader understand the overall report. Examples of information that could be included in an appendix are figures/tables/charts/graphs of results, statistics, pictures, maps, drawings, or, if applicable, transcripts of interviews. There is no limit to what can be included in the appendix or its format [e.g., a DVD recording of the observation site], provided that it is relevant to the study's purpose and reference is made to it in the report. If information is placed in more than one appendix ["appendices"], the order in which they are organized is dictated by the order they were first mentioned in the text of the report.

VI. References

List all sources that you consulted and obtained information from while writing your field report. Note that field reports generally do not include further readings or an extended bibliography. However, consult with your professor concerning what your list of sources should be included. Be sure to write them in the preferred citation style of your discipline [i.e., APA, Chicago, MLA, etc.].

Alderks, Peter. Data Collection. Psychology 330 Course Documents. Animal Behavior Lab. University of Washington; Emerson, Robert M. *Contemporary Field Research: Perspectives and Formulations.* 2nd ed. Prospect Heights, IL: Waveland Press, 2001; Emerson, Robert M. et al. "Participant Observation and Fieldnotes." In *Handbook of Ethnography.* Paul Atkinson et al., eds. (Thousand Oaks, CA: Sage, 2001), 352-368; Emerson, Robert M. et al. *Writing Ethnographic Fieldnotes.* 2nd ed. Chicago, IL: University of Chicago Press, 2011; Ethnography, Observational Research, and Narrative Inquiry. Writing@CSU. Colorado State University; Pace, Tonio. Writing Field Reports. Scribd Online Library; Pyrczak, Fred and Randall R. Bruce.*Writing Empirical Research Reports: A Basic Guide for Students of the Social and Behavioral Sciences.* 5th ed. Glendale, CA: Pyrczak Publishing, 2005; Report Writing. UniLearning. University of Wollongong, Australia; Wolfinger, Nicholas H. "On Writing Fieldnotes: Collection Strategies and Background Expectancies." *Qualitative Research* 2 (April 2002): 85-95; Writing Reports. Anonymous. The Higher Education Academy.

INQUIRY FACILITATION

Inquiry Facilitator Observation Form

FOCAL AREA	Date(s):	Type of Interaction: Inquiry Group Email Notebook Feedback Other (Circle)
Establish relevant background information		
Promote consideration of racial perspective		
Provide constructive feedback		
Encourage active reflection and participation		
Individualize support		
Other notes		

Inquiry Facilitator Observation Form

FOCAL AREA	Date(s):	Type of Interaction: Inquiry Group Email Notebook Feedback Other (Circle)
Establish relevant background information		
Promote consideration of racial perspective		
Provide constructive feedback		
Encourage active reflection and participation		
Individualize support		
Other notes		

Appendix F

EXECUTIVE SUMMARY

Framing the Problem

The traditional pre-service Elementary Teacher Education program superficially exposes future teachers to topics of race and equity. Teacher candidates, however, receive field placements where are they immersed in inner-city schools that serve financially disadvantaged students, who are primarily students of color. The racial dynamics that teacher candidates are surrounded by, and the inequities that they observe, present several teachable moments, yet teacher candidates are not able to capitalize on these opportunities, unguided.

Educators who teach in the schools described require learning experiences that allow them to understand their own ethnic and racial identity, potential prejudices, and implicit biases, in order to more clearly view their students, their classroom interactions, and even students' family from different perspectives (Darling-Hammond, 2006; Ladson-Billings, 2001; Marx, 2006; Tatum, 2003). Teacher candidates who engage in critical inquiry (Cochran-Smith, 1997; Michael, 2015) and critical reflection (Howard, 2003) in their urban classrooms may develop increased equity literacy (Gorski, & Swalwell, 2012) and racial literacy (Stevenson, 2014; Twine, 2004) as a result of their involvement in this work. Acknowledging the importance of understanding race and its implications in classrooms (Howard, 2006;

Michael, 2014) is seen as a foundational building block for teacher (Buchanan, 2015) candidates who serve in urban schools.

Methods

This qualitative study guided participants (*N=9*) through an inquiry cycle process (Bruce & Bishop, 2002) where they investigated self-discovered areas for inquiry, from a race and equity lens. Eight of the nine candidates identified as White women, with one African-American woman, and each of them were engaged in inquiry during their student teaching field placement. The researcher served as the inquiry facilitator, leading inquiry group meetings, and providing individualized support to teacher candidates throughout the semester. This pre-professional development series, began with an equity orientation session, convened four times, as a group, throughout the semester, and culminated with individual exit interviews.

Objectives

The three goals of the study were for teacher candidates to:

1. Explore a commitment to equity to increase equity literacy
2. Build teacher candidates' racial literacy by focusing on racial identity and biases
3. Engage in inquiry and reflection to support the building of racial literacy and equity literacy practices

Findings

At the conclusion of this study, teacher candidates reported an increased awareness for issues of race and equity in schools and society. They recognized discussions of race as a necessity of public education, though not all candidates were yet comfortable initiating the conversation. The teacher candidates saw the possibility

of helping their students to be more aware of equity issues, for successful navigation of systemic forces that serve as obstacles. All teacher candidate participants expressed some level of personal growth, regarding race and equity.

Recommendations for Practice

Recommendations for the University of Delaware, School of Education's, Elementary Teacher Education program are geared toward teacher candidates practicing in an urban school placement, serving students of color, from financially disadvantaged backgrounds. However, these practices could benefit all teacher candidates in developing a practical perspective of a commitment to equity, no matter the neighborhood, or student population, served.

Recommendation 1: Create a deliberate structure for teacher candidates to investigate and process racial encounters and race dynamics, ensuring they understand the purpose for the interactions.

Rationale: Teacher candidates reported that the inquiry sessions and conversations focused on race and equity helped them to be more aware of race as a social justice issue, prevalent in urban schools. They realized that espousing a colorblind mentality was detrimental to the pride of their students of color. They also felt more prepared to distinguish, address, and/or process racial encounters.

Recommendation 2: Designate a trained inquiry facilitator to host at least 3 - 4 sessions with teacher candidates, within one school placement, throughout the duration of a student teaching semester.

Rationale: Teacher candidates reported the consistency of the inquiry sessions, as an impetus to keep thoughts about race and equity at the forefront of their thinking. During student teaching, teacher candidates hold multiple responsibilities vying for their attention, so consistent meetings help to reinforce the purpose of inquiry. Utilizing inquiry as a way for teacher candidates to critically investigate the role of race in urban schools, as a pre-curser to understanding equity and social justice issues, provides student teachers the opportunity to ask questions about what they are observing and experiencing. Multiple meeting opportunities also helps to hold teacher candidates accountable to continue through the inquiry cycle. Multiple meeting opportunities also helps to hold teacher candidates accountable to continue through the inquiry cycle.

It is necessary for the inquiry sessions to be facilitated by a knowledgeable person who can competently respond to student questions and help guide them through the inquiry process and sensitive discussions of race and equity. This trained facilitator must have an understanding that the world is inequitable, and they must be passionate about being a part of this change. It would benefit teacher candidates if the facilitator were a formally trained practitioner, with classroom teaching experience. In addition to helping teacher candidates make sense of race, in their placement, it would also be helpful for that person to have a working knowledge of the unique ways that classrooms operate. The facilitator must also be willing to negotiate their own prejudices and biases to maintain a non-judgmental inquiry space. The race, or color, of the facilitator is not important, but they must have a content background with race

that fosters an intimate understanding of the role of race, in the United States, and the implications this has for schools. Lastly, prior participation in a race inquiry group as part of the facilitator's training would benefit the process.

Recommendation 3: Differentiate leveled groups for Student Teaching I (STI) and Student Teaching II (STII) teacher candidates to cater to the varying prior placement experiences of teacher candidates.

Rationale: In this study, it was clear that STII teacher candidates had a more practical focus in their inquiry contributions; whereas, the STI teacher candidates were more exploratory and theoretical in their participation. The benefits of separating the levels help to meet teacher candidates where they are and support them to optimal growth. STI candidates also seemed to still be figuring out how to navigate student teaching, so the focus of the session can be customized to their needs. Differentiated groups will also help to make the inquiry sessions more intimate, which may support candidates to engage and contribute more frequently, as there will be less competition for talking time, in meetings.

Conclusion

This work demonstrates the power of critical inquiry to afford teacher candidates the space to grapple with tough conversations about race and equity that should influence their thinking, and can progress to a shift in their practices. As the approach toward diversity evolves from tolerance to celebration, the multicultural proficiency of future educators must be addressed. Critical race inquiry is necessary to the teacher preparation as teacher educators need opportunities to explore and

understand what it means to teach for social justice and equity; and a base foundation

in matters of race is essential.

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Appendix G

POSITIONALITY PAPER

Learning about Race

        I have always been deeply interested in race, and that mostly stems from my upbringing. Growing up, my sisters and I were taught to respect our cultural heritage and to be well-informed about who we are, where we come from, and use that information to make a better future for ourselves and those around us. We were taught that we are descendants of greatness and that as Black Americans, we have a long, rich history. In spite of all the negative circumstances that Black people have faced, we have indeed surmounted those tragic experiences to build positive legacies. Learning about Black history was something we did all the time, but during Black History Month, it was definitely taken to another level. We would decorate our house with images of notable figures in Black history, and on the back of each headshot was the person's biography. I'm not sure where my mother collected these from, but we had more than thirty of them. We would watch movies, listen to songs, conduct research, write reports, and create presentations that we would share just after dinner on a chosen night. Always being active in church, we began performing "A Moment in Black History" where would dress up like our historical figures and publicly share our reports – this then became a tradition of the church, which is still carried on.

My mother and father wanted my sisters and I to cherish and value the legacy of our forefathers. My mother typically focused on the history of Black people in the United States, and my father always focused on the history of tribal nations back in Africa. Of course, we could not claim representation of any specific group of people, but both of my parents wanted us to know that as Black children we were not *just* descendants of slaves, there was more to our history. Through my informal childhood studies of Black history, I learned to be resilient, patient, a social activist, confident, cautious, critical, and persistent.

My education on race and ethnicity, however, is not just about the positives of what I learned from my parents. There were many experiences where I was made to feel inferior, based on my skin color. Being raised in an all-white South Jersey neighborhood had advantages and disadvantages. It was typically a quiet and safe neighborhood, but my sisters and I were isolated because we were Black. There were times when we found homemade spears in our yard, our trash cans and mail were stolen, our yard was toilet-papered, and we received threatening phone calls "to go back where we *came from* – or else." In an all-white dance school, my teacher suggested I get my gums checked at the dentist because they are brown, not pink. People acted surprised when they mentioned how well-mannered and intelligent my sisters and I were, and went out of their way to tell us we were "different." Even in high school, after holding the #1 ranked position for three years, I was demoted to Salutatorian instead of Valedictorian, and a new Jewish student, who had just enrolled senior year was awarded the title. They cited a 1/1000 difference in our 3rd marking

period grade point averages as the reasoning for the decision. I was taught that as a Black woman, I had to be ten times better to realistically compete. My mother wanted to teach us our history, but in those moments of ethnic crises, she was forced to try to help us understand the world we were living in, the challenges we could expect to face, and how to endure them with grace, positivity, and poise.

Defining Race

In college, I really began the intellectual undertaking of thinking consciously about race, and I wanted it to be rooted in something. I wanted to better understand what others thought it meant to be Black, and as an avid reader, I devoured books about black history and black culture – from a historical perspective and a contemporary way of thinking. I read W.E.B. DuBois, Booker T. Washington, Malcolm X, Sojourner Truth, Langston Hughes, Paul Laurence Dunbar, Sister Souljah, Francis Eugene Harper, and more. I read fictional pieces and non-fiction works just to interact with ideas from various authors. I even took psychology courses that focused on identity development within different ethnic groups.

Majoring in Africana Studies helped me to further my formal study of race and ethnicity, and even my scholarly work had a slant that included the acknowledgment of race and ethnicity. I did not just focus on being Black, I took history, literature, and psychology courses to explore what it meant to be a member of other ethnic groups, as well as my own. I arrived at the conclusion that race is a social construct – to me, there is one race: the human race – and our ethnic backgrounds and cultures are what differentiate us. I think of race as more of a species classification, where we are all

Homo sapiens, and that should be sufficient. I do see the value in recognizing differences in people, however, because together, we are a "tapestry of love" which my mother used to quote.

Educational Experiences in Race

As discussed above, in my undergraduate schooling, racial and ethnic issues were one of my emphases. During my senior clinical teaching practice, I had the opportunity to engage in independent faculty supervised research that sought to measure the effects multi-cultural children's literature could have on promoting positive behavior in high school students. Multi-cultural education, awareness, and appreciation were extremely important to me because growing up I was usually the minority and people never understood me, or the culture I come from. I believed that prejudice and discrimination were propagated through ignorance about cultural beliefs and values. When students are not taught to value their own culture, they often lack the skills to appreciate and understand other cultures, which can lead them to think less of their own. The connection a student has with their culture and identity can directly impact self-esteem and this, in turn, has the ability to affect achievement. This was my way of beginning to use my teaching practices to make a difference in the area of teenagers' understanding of race and ethnicity.

At the time, and currently, I was totally committed to advancing the education of under-represented students because I was one of the lucky few who had someone advocating for me – my mother. I also had the good fortune to have her as my teacher and role model. Throughout my six years in traditional schooling, I only had three

Black teachers, and another reason for entering the teaching field was to fill that void. In my graduating class at Rowan University, I was the only Black Secondary Education and English major. I felt that there were countless students who needed someone to fight for them and who could relate to their cultural experiences, first in the classroom, and then on a deeper and more political level. I sought to know why policies and practices were the way they were in order to become influential in changing them for the good of my future pupils, and that led me to enter the Urban Education M.Ed. program, at Temple University.

One of the challenges in the field of urban education is that it is directly impacted by economics, history, and political policy at many levels. Through the broad study of urban life, I became immediately engaged at the nexus of leadership, policy, and advocacy within the exciting and ever-changing field of education. I was gloriously entrenched in readings and discussions of the true plight of marginalized, disadvantaged, under-represented and urban students: I loved every minute of it. The program at Temple solidified my commitment to making schooling better for more students than just those in my classroom, and added to the critical lens through which I view the world and policies that impact urban education.

My Subjectivities

Being raised in a single-parent, female-headed, African-American household has had a profound effect on how I view the world and how I approach research in education. I grew up in a middle-class neighborhood with a mother who obtained a doctorate degree in Urban Education from Temple University, so education was

always a priority in my household – teachable moments were frequently seized – and learning was considered natural and purposefully cultivated. My mother raised her children to know and respect our heritage, to work diligently toward success, and never to leave a situation the same as when it was encountered. As a result of these experiences, I decided that I want to be an agent of positive social change through education; research and leadership are the best avenues of effecting wide-scale transformation.

The subjectivities that I recognize as influencing my perspective, stem from my social group membership and are both multi-faceted and uniquely intertwined. My Christian upbringing teaches me to love, to forgive, and to help others at any cost. As an African-American person who values the history, challenges, achievements of people in my culture, as well as our contributions to the world, I tend to view situations from the perspective of the underdog. I can more easily identify potential disadvantages that a group of people may experience, and I empathize with them. I am conscious of the efforts that have occurred in the pursuit of social justice, and that still need to take place, so that all people can enjoy basic rights that should be extended to all human beings, no matter their gender, ethnicity, socio-economic status, religious affiliation, and/or sexual orientation. Extending that same mindset, I would call myself a feminist, believing that women should enjoy the same privileges and social treatment extended to men. My place in that right has been encouraging women to reach higher heights and not to limit their potential, based on false beliefs that women hold a certain place in our society; not propagating gender bias is included in

that, as well. My middle-class identification allows me to have better access to all three sides of a situation, one where my life was fairly stable, but I have experienced times of being on the *bottom*, and other experiences where I essentially had the *upper hand*.

As a researcher, I place value in the understanding that I am the sum of the all roles I have played and each of my life's experiences. Being raised by a single mother who went from a childhood living in Philadelphia's housing projects to being the first in her family to graduate from college and going on to obtain higher degrees, I was no stranger to being taught to work hard – through adversity – to achieve my goals. Education was essential in my household, and I firmly embraced the commitment to always be learning, growing, teaching, and serving. My sincere commitment to advancing and improving the educational experience of under-represented students is my motivation for teaching, studying, and researching. Education allows students the opportunity to choose their life's path rather than to just accept what is handed to them. Education is also a tool of social upward mobility, and I am a firm believer that students who are given the chance, can and will overcome any obstacle to achieve their ambitions. The characteristics I possess and the experiences I have described in the paragraphs above indeed shape my perspectives in life and my interests in education

Investment in Education on Race

For this ELP, I have explored the intersection of race and education because they are my two passions – I care about teaching children, and I care that children

know and respect their cultural background. I want education to be equitable for all children, regardless of their ethnic background and socioeconomic status. Poor, marginalized children often have a more difficult time achieving legitimate success, and I view education as a tool of upward social mobility. The major social dilemmas that require consideration are policies that affect the schooling of marginalized, minoritized children and their access to high quality education: these include curriculum developments, instructional practices, allocation and management of fiscal resources, and even pre-service teacher education programs.

White Americans are still the majority, in the United States, so it's conceivable that policies benefit those in positions of power, but I cannot rightfully standby and not be active in changing education for those who may not recognize the voice they possess. My decision to work with a majority of White teacher candidates is with the hope that this bases of work on race will plant the seed for further action, added to skill sets I hope they attain. This project has deepened my understanding of an approach to improving equity in education, and I am hopeful that the knowledge gained by the teacher candidate participants can be added to their racial literacy toolbox to be used to address systemic injustices and inequalities that they will, undoubtedly, encounter.

Appendix H

IRB DOCUMENTS

DATE: January 17, 2017

TO: Chanelle Wilson-Poe, M.Ed.
FROM: University of Delaware IRB

STUDY TITLE: [997730-1] Unfinished Work: Cultivating cultural proficiency to navigate
                         cultural mismatch in urban classrooms

SUBMISSION TYPE: New Project

ACTION: APPROVED
APPROVAL DATE: January 17, 2017
EXPIRATION DATE: January 16, 2018
REVIEW TYPE: Expedited Review

REVIEW CATEGORY: Expedited review category # (6,7)

Thank you for your submission of New Project materials for this research study. The University of
Delaware IRB has APPROVED your submission. This approval is based on an appropriate risk/benefit
ratio and a study design wherein the risks have been minimized. All research must be conducted in
accordance with this approved submission.

This submission has received Expedited Review based on the applicable federal regulation.

Please remember that informed consent is a process beginning with a description of the study and
insurance of participant understanding followed by a signed consent form. Informed consent must
continue throughout the study via a dialogue between the researcher and research participant. Federal
regulations require each participant receive a copy of the signed consent document.

Please note that any revision to previously approved materials must be approved by this office prior to
initiation. Please use the appropriate revision forms for this procedure.

All SERIOUS and UNEXPECTED adverse events must be reported to this office. Please use the
appropriate adverse event forms for this procedure. All sponsor reporting requirements should also be
followed.

Please report all NON-COMPLIANCE issues or COMPLAINTS regarding this study to this office.

Please note that all research records must be retained for a minimum of three years.

HUMAN SUBJECTS PROTOCOL

University of Delaware

Protocol Title:

    Unfinished Work: Cultivating cultural proficiency to navigate cultural mismatch in urban classrooms

Principal Investigator:

    Name: Chanelle Wilson-Poe

    Department/Center: Ed.D. Candidate/Educational Leadership, University of Delaware

    Contact Phone Number: 609-553-0541

    Email Address: chanelle@udel.edu

Advisors:

    Name: Rosalie Rolon Dow

    Contact Phone Number: 302-831-4336

    Email Address:　rosa@udel.edu

    Name: Elizabeth Soslau

    Contact Phone Number: 302-831-5116

    Email Address:　esoslau@udel.edu

Other Investigators:

    N/A

Investigator Assurance:

By submitting this protocol, I acknowledge that this project will be conducted in strict accordance with the procedures described. I will not make any modifications to this protocol without prior approval by the IRB. Should any unanticipated problems involving risk to subjects occur during this project, including breaches of guaranteed confidentiality or departures from any procedures specified in approved study documents, I will report such events to the Chair, Institutional Review Board immediately.

1. **Is this project externally funded? X** YES ☐ NO

    If so, please list the funding source:

    Winter Research Fellowship, Office of Graduate and Professional Education, University of Delaware

2. Research Site(s)

    X University of Delaware

$\textbf{X}$ Other (please list external study sites)

- Jackson Elementary School, Delaware - Inquiry group sessions will be at the placement site, so that teacher candidate participants will not have to travel.

Is UD the study lead? $\textbf{X}$ YES ☐ NO (If no, list the institution that is serving as the study lead)

3. **Project Staff**

Please list all personnel, including students, who will be working with human subjects on this protocol (insert additional rows as needed):

NAME	ROLE	HS TRAINING COMPLETE?
Chanelle Wilson-Poe	Principal Investigator	Yes
Rosalie Rolon Dow	Co-Advisor	Yes
Elizabeth Soslau	Co-Advisor	Yes

4. **Special Populations**

Does this project involve any of the following:

Research on Children?   No

Research with Prisoners? No

If yes, complete the Prisoners in Research Form and upload to IRBNet as supporting documentation

Research with Pregnant Women? No

Research with any other vulnerable population (e.g. cognitively impaired, economically disadvantaged, etc.)? No

5. **RESEARCH ABSTRACT** Please provide a brief description in LAY language of the aims of this project.

- This Education Leadership Portfolio (ELP) will focus on improving pre-service teachers' orientation for working in urban schools, through the cultivation of equity literacy and racial literacy. Pre-professional development will be used to teach pre-service teachers how to address implicit assumptions and biases, promote positive racial identity, and create classroom spaces that respect and value differences. Through inquiry-based approaches, teacher candidates will participate in inquiry groups to acknowledge race, make sense of their own racial identity, and examine the racial dynamics of their student teaching experience.

6. **PROCEDURES** Describe all procedures involving human subjects for this protocol. Include copies of all surveys and research measures.

- Teacher candidates placed at Jackson Elementary Schoolwill be recruited to participate in the study.
- Teacher candidates will complete an introductory questionnaire
- Teacher candidates will participate in pre-professional development, through inquiry group sessions, over the course of 10 weeks, meeting at least 5 times.
- Inquiry groups will be during the day, granted release time from field instructor. No extra time commitment from their regularly expected hours.
- Inquiry group sessions will be constructively based; thus, they are meant to be organic, in

nature. Inquiry groups will follow a 5 step Cycle of Inquiry: Ask, Investigate, Create, Discuss, and Reflect. The participants will choose an area of inquiry and follow the cycle of inquiry, facilitated by the PI, during inquiry group sessions. Each session will naturally run differently from the others, but participants will be led through a full inquiry cycle throughout the duration of the study.

- Inquiry group sessions with teacher candidates will be recorded and transcribed. The data will be analyzed by the PI to evaluate PD.
- Teacher candidates will complete an evaluation questionnaire
- Teacher candidates will participants in a semi-structured exit interview.

7. STUDY POPULATION AND RECRUITMENT

Describe who and how many subjects will be invited to participate. Include age, gender and other pertinent information.

- The following subjects will be invited to participate – all students are between the ages of 19-22 and are female.
  - o 10 ETE Teacher Candidates placed at Jackson Elementary School
  - o Only 10 ETE Teacher Candidates are placed at Jackson Elementary School, so the participant number will not exceed 10.

Attach all recruitment fliers, letters, or other recruitment materials to be used. If verbal recruitment will be used, please attach a script.
Describe what exclusionary criteria, if any will be applied.

- Participants will be limited to teacher candidates placed at Jackson Elementary School, in DE. This will be applied because the PI will be purposefully sampling students placed in this urban school, with a high population of low-income students of color. The sampling of student teachers will also be supervised by the PI's committee chair, who serves as the sole university field instructor, for Jackson Elementary School. The school administration has agreed to support the project and has expressed an eagerness to participate.

Describe what (if any) conditions will result in PI termination of subject participation.

- Subject participation will be completely voluntary.
- Personal or academic reasons, external to the study, that require a participant to leave clinical practice, at Jackson Elementary School, will terminate a subject's participation.

8. RISKS AND BENEFITS

List all potential physical, psychological, social, financial or legal risks to subjects (risks listed here should be included on the consent form).

The potential risks associated with this study are:
- A range of emotional feelings when discussing sensitive topics around race, class, gender, diversity, prior educational experiences, and family background

In your opinion, are risks listed above minimal* or more than minimal? If more than minimal, please justify why risks are reasonable in relation to anticipated direct or future benefits.

- The risks associated with participation in this study are minimal. As with any instrument that prompts participants toward introspective reflection, cognitive dissonance may occur.

What steps will be taken to minimize risks?
- To minimize risks, study participation will be voluntary, and participants will be informed that they can reschedule interviews, or other data collection sessions, if they feel burdened, overwhelmed, or so inclined, for any reason.

Describe any potential direct benefits to participants.

The potential direct benefits to participants, possible, but not guaranteed, are:
- Increased comfort and preparation for student teaching in Jackson Elementary School
- Increased confidence in navigating conversations of race, class, gender, and diversity in education

Describe any potential future benefits to this class of participants, others, or society.

Future benefits, possible, but not guaranteed, include:
- Participants may be able to transfer the skills learned from the study intervention to other classroom settings and social contexts
- Participants may be able to encourage peers and acquaintances to consider issues of race, class, gender, and diversity in education
- Participants may be more qualified to navigate or facilitate conversations around race, class, gender, and diversity in urban schools
- This study is also functioning as a pilot that can be continued and expanded for future candidates who will teach in urban schools
- Society may benefit from the reporting of distinguished successes and challenges, associated with the study

If there is a Data Monitoring Committee (DMC) in place for this project, please describe when and how often it meets.
- There is no DMC in place.

9. **COMPENSATION**
Will participants be compensated for participation?

- Participants will be provided a thank you gift for their participation.

If so, please include details.
- Participants who complete the study will be provided a $25 Amazon gift card, as a token of appreciation for their participation.
- Participants who do not complete the entire study will not be provided a $25 Amazon gift card, or a gift card in any partial amount.

10. **DATA**
Will subjects be anonymous to the researcher?
- Subjects will not be anonymous to the researcher.

If subjects are identifiable, will their identities be kept confidential? (If yes, please specify how)
- Subject identities will be will kept confidential. In reporting of subject involvement, pseudonyms will be used. Participants will be assigned a number to use on surveys; only

the PI has access to participant name/number pairing.

How will data be stored and kept secure (specify data storage plans for both paper and electronic files. For guidance see http://www.udel.edu/research/preparing/datastorage.html)

- Digital files, including audio recordings and electronic documents, containing human subjects research data will be stored in a password-protected folder, on the PI's personal laptop. Signed paper consent forms and paper questionnaires will be scanned into electronic documents and stored in a password-protected folder, on the PI's personal laptop. After scanning and storage, physical paper documents will be shredded.
- Once the PI completes the Ed.D. program, all electronic documents will be stored on a password-protected external hard drive, in a locked file cabinet, with the faculty advisor.

How long will data be stored?
- Data will be stored for a minimum of three years, after closure of the project.

Will data be destroyed? **X** ✓YES ☐ NO (if yes, please specify how the data will be destroyed)
- After six years, transcribed audio recordings will be erased and the electronic media used to store data will be scrubbed after the files are deleted.

Will the data be shared with anyone outside of the research team? **X** YES✓ ☐ NO (if yes, please list the person(s), organization(s) and/or institution(s) and specify plans for secure data transfer)

- Raw research data will be shared with a www.rev.com technician for secure transcription. Data will be securely transferred through the encrypted website.

How will data be analyzed and reported?
- Data will be analyzed using electronic software, in addition to traditional handwritten coding from the PI. Analyzed data will be reported in the PI's Education Leadership Portfolio in partial fulfillment of the Doctor of Education program.

11. **CONFIDENTIALITY**
Will participants be audiotaped, photographed or videotaped during this study?
- Participants will be audiotaped, upon their consent, during the study.

How will subject identity be protected?
- Subject identities will not be protected from other subjects, during inquiry group sessions, as the sessions require group discussion and collaborative construction of meaning.
- Data will be coded using pseudonyms to provide subject identity confidentiality.
- Subject identity and data will be confidential, but not anonymous. All data will be confidential, but subject participation will not be confidential
- All subject identities and data will be shared with my advisor.
- PI will request permission to audio record potential interviews and inquiry group sessions from teacher candidates.
- After transcription, only the PI and advisors will have access to the data.

Is there a Certificate of Confidentiality in place for this project? (If so, please provide a copy).

- No

12. **CONFLICT OF INTEREST**

Do you have a current conflict of interest disclosure form on file through UD Web forms?
- No

Does this project involve a potential conflict of interest*?
- This project does not involve a potential conflict of interest.
  If yes, please describe the nature of the interest:

13. **CONSENT and ASSENT**

__X__ Consent forms will be used and are attached for review (see Consent Template under Forms and Templates in IRBNet)

____ Additionally, child assent forms will be used and are attached.

____ Waiver of Documentation of Consent (attach a consent script/information sheet with the signature block removed).

____ Waiver of Consent (Justify request for waiver)

14. **Other IRB Approval**

Has this protocol been submitted to any other IRBs?
- No

If so, please list along with protocol title, number, and expiration date.

15. **Supporting Documentation**

Please list all additional documents uploaded to IRBNet in support of this application.

Appendix J

INFORMED CONSENT TO PARTICIPATE IN RESEARCH

Title of Project: Unfinished work: Cultivating cultural proficiency
Principal Investigator: *Chanelle Wilson-Poe, Ed.M.*
You are being invited to participate in a research study. This consent form tells you about the study, including its purpose, what you will be asked to do if you decide to take part, and the risks and benefits of being in the study. Please read the information below and ask me any questions you may have before you decide whether or not you agree to participate.
WHAT IS THE PURPOSE OF THIS STUDY?
The purpose of this study is to better understand how pre-service teachers at the University of Delaware can be prepared to teach in urban school classrooms, specifically focusing on exploring racial dynamics. I will be using this information to complete my Education Leadership Portfolio to obtain a doctoral degree in Education. You will be one of approximately 10 participants in this study. You are being asked to participate because you hold certain expertise in the areas that I am exploring, and there are no reasons why you would be excluded from volunteering your time.
WHAT WILL YOU BE ASKED TO DO?
As part of this study you will be asked to participate in multiple activities to measure your understanding and explain your experiences. Your participation in this study will take place from February 7, 2017 – May 8, 2017, and it should not exceed 5 hours. These 5 hours do not exceed your regular expected workload of the field experience practicum because your field instructor will provide release time.

- You will be asked to
    - Complete an introductory questionnaire on your beliefs about race
    - Participate in at least three scheduled inquiry group sessions to explore racial dynamics at your placement school, during the regularly scheduled school day
    - Complete focused reflections and various activities to explore session topics, embedded within your regular EDUC400 coursework
    - Allow the researcher access to your EDUC400 coursework for analysis, via Canvas, throughout the Spring, 2017 semester
    - Complete an evaluation questionnaire on your beliefs about race
    - Participate in an exit interview to elaborate on your questionnaire responses
- The study will take place at Jackson Elementary School, in DE. Your participation will involve up to 5 hours, over 12 weeks.

WHAT ARE THE POSSIBLE RISKS AND DISCOMFORTS?
Possible risks of participating in this research study include:
- A range of emotional feelings when discussing sensitive topics around race, class, gender, diversity, prior educational experiences, and family background

- To minimize risks, you may reschedule sessions, to accommodate your feelings.

WHAT ARE THE POTENTIAL BENEFITS?
Potential benefits from participation in this study include:
- Increased comfort and preparation for student teaching in Jackson Elementary School
- Increased confidence in navigating conversations of race, class, gender, and diversity in education
- Participants may be more highly qualified in areas important to public education

Potential benefits to others or society include:

- Participants may be able to transfer the skills learned from the study intervention to other classroom settings and social contexts
- Participants may be able to encourage peers and acquaintances to consider issues of race, class, gender, and diversity in education
- Society and the University of Delaware may benefit from the reporting of distinguished successes and challenges, associated with the study

NEW INFORMATION THAT COULD AFFECT YOUR PARTICIPATION:
During the course of this study we may learn new information that could be important to you. This may include information that could cause you to change your mind about participating in the study. We will notify you as soon as possible if any new information becomes available.

HOW WILL CONFIDENTIALITY BE MAINTAINED? WHO MAY KNOW THAT YOU PARTICIPATED IN THIS RESEARCH?
- Any information provided will remain confidential and kept in a password-protected computer folder for a minimum of three years.
- All data collected will be coded with a pseudonym – your real name will not be used.
- The results of this research project may be made public and information quoted from this study may be reported individually, but your name and identifying information will not be available to public audiences.
- The researcher will keep information learned about you confidential. We cannot promise that information shared with other study participants, during potential inquiry group meetings, will be kept confidential.
- Information discussed during inquiry group meetings will be accessible to the University Field Instructor, Elizabeth Soslau.

- The researcher will make every effort to keep all research records that identify you confidential. The findings of this research may be presented or published. If this happens, no information that gives your name or other details will be shared.
- Audio recordings will be erased after they have been transcribed.
- The confidentiality of your records will be protected to the extent permitted by law. Your research records may be viewed by the University of Delaware Institutional Review Board, which is a committee formally designated to approve, monitor, and review biomedical and behavioral research involving humans. Records relating to this research will be kept for at least three years after the research study has been completed.

USE OF DATA COLLECTED FROM YOU IN FUTURE RESEARCH:
The deidentified research data collected from you during your participation in this study may be useful in other research studies in the future. Your choice about future use of your data will have no impact on your participation in this research study. Do we have your permission to use, in future studies, data collected from you? Please write your initials next to your preferred choice.

_____ YES   **_____ NO**

WILL THERE BE ANY COSTS TO YOU FOR PARTICIPATING IN THIS RESEARCH?
There are no costs associated with participating in the study.
WILL YOU RECEIVE ANY COMPENSATION FOR PARTICIPATION?
Participants who complete the study will be provided a $25 Amazon gift card, as a token of appreciation for your participation. Participants who do not complete the study will not receive a gift card in any partial amount.
DO YOU HAVE TO TAKE PART IN THIS STUDY?
No. Taking part in this research study is entirely voluntary. You do not have to participate in this research. If you choose to take part, you have the right to stop at any time. If you decide not to participate, or if you decide to stop taking part in the research at a later date, there will be no penalty or loss of benefits to which you are otherwise entitled. Your decision to stop participation, or not to participate, will not influence current or future relationships with the University of Delaware.

As a student, if you decide not to take part in this research, your choice will have no effect on your academic status or your grade in the class.
WHO SHOULD YOU CALL IF YOU HAVE QUESTIONS OR CONCERNS?
If you have any questions about this study, please contact the Principal Investigator, Chanelle Wilson-Poe, at (609) 553-0541 or chanelle@udel.edu.

You may also contact the Principal Investigator's university advisors, Rosalie Rolon Dow, at 302-831-4336 or rosa@udel.edu, or Elizabeth Soslau at 302-831-3155 or esoslau@udel.edu.

If you have any questions or concerns about your rights as a research participant, you may contact the University of Delaware Institutional Review Board at hsrb-research@udel.edu or (302) 831-2137.

Your signature on this form means that: 1) you are at least 18 years old; 2) you have read and understand the information given in this form; 3) you have asked any questions you have about the research and the questions have been answered to your satisfaction; and 4) you accept the terms in the form and volunteer to participate in the study. You will be given a copy of this form to keep.

_____   _____

Printed Name of Participant   Signature of Participant
     Date

_____   _____

Person Obtaining Consent   Person Obtaining Consent
       Date

  (PRINTED NAME)   (SIGNATURE)

CONSENT FOR AUDIO RECORDINGS AND QUOTATIONS

Consent to Audio Record
May I audio record you during any interviews and inquiry group sessions? Yes / No

     Signature to agree to audio recording _____

Consent to Quote
I may wish to quote from any interviews and inquiry group sessions either in the presentations or articles resulting from this work. (A pseudonym will be used in order to protect your identity.)

     Do you agree to allow me to quote from any interviews and inquiry group sessions?   Yes / No

     Signature to agree to use of quotations   _____

Appendix K

FUNDING

Appendix I - A

Unfinished work:

Cultivating equity literacy to navigate cultural mismatch in urban classrooms

Chanelle E. Wilson-Poe, Ed.M.

University of Delaware

A Winter Doctoral Fellowship proposal submitted to the Office of Graduate and

Professional Education at the University of Delaware.

Fall, 2016

Proposal

The College of Education and Human Development (CEHD) at the University of Delaware (UD) is committed to preparing highly qualified professional educators to become leaders in the education field, embodying a "commitment to equity" (University of Delaware, 215, pp.3). My Education Leadership Portfolio (ELP) will focus on improving pre-service teachers' orientation for working in urban schools, through the cultivation of equity literacy.

Many traditional teacher education programs do not provide a solid foundation in understanding the historical, social, economic, and psychological forces at play, that work to create the complexities present in urban classrooms (Darling-Hammond, 2006a; Grant & Zozakiewicz, 1995). This becomes evident in clinical field instructors' observations, administrator evaluations, and in students' reflections on their practice. Critical race theorists (Cochran-Smith, 1997; Darling-Hammond, 2006b; Michael, 2014; Stovall, 2006) have shown, that preservice teachers can benefit from pre-professional experiences that teach them how to address implicit assumptions and biases, promote positive racial identity, and create classroom spaces that respect and value differences (Ladson-Billings, 2001; Marx, 2006).

During the winter session, I will utilize literature and needs assessment data to develop and implement pre-professional development sessions to help UD pre-service teachers develop the skills necessary to successfully reach and teach children in an urban school setting. Teacher candidates will receive coaching throughout their

clinical practice experiences, in the spring, to reinforce their use of strategies and tools to create a classroom truly responsive to their pupils' needs. Evaluation of the pre-professional development experiences will inform recommendations to the CEHD and the Office of Clinical Studies.

As the approach toward diversity evolves from tolerance to celebration, the cultural proficiency of future educators must be addressed; this unfinished work is necessary to the national discourse on teacher preparation as teacher educators need to rethink, reimagine, and reconceptualize teaching and learning in America. I have dedicated my life to social justice, and this fellowship will support my goal to be an agent of positive social change through education.

References

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Programs

Budget of Estimated Expenses

Item	Description	Amount
a.	*Travel Expenses:* Needs assessment data collection and coaching site visits. Mileage calculated at the university's $.54 per mile rate. Blackwood, NJ to Jackson Elementary School, DE: 39.3 miles 16 site visits @ $21.22 = $339.55 Blackwood, NJ to University of Delaware, Newark, DE: 55.9 miles 8 site visits @ $30.19 = $241.49	$581
b.	*Transcription Services:* Interviews will be transcribed for analysis in the development of pre-professional development modules. 800 minutes @ $1.00 per minute www.Rev.com	$800
c.	*Qualitative Analysis Software:* Transcribed interviews will be coded for analysis in the development of pre-professional development modules. Atlas.ti – Student License	$99
d.	*Resources and Literature*: Literature will be used in the development of pre-professional development modules,	$170
e.	*Participant Incentive:* Teacher candidates will be provided a $25 Amazon gift card, as a thank you, for their participation in the study. 6 gift cards @ $25 each	$150
f.	*Off-Campus Training Opportunities:* Teacher candidates will receive coaching throughout their clinical practice experience. This training opportunity will improve my ability to coach effectively. E.P.I.C. (Empowering the Practice of Internal Coaching): Expand The Impact Of School Leaders Teacher's College, New York, NY	$1200
	Total	$3000

October 28, 2016

To Whom it may Concern:

We enthusiastically write this letter in support of a Winter Doctoral Fellowship for Chanelle Wilson-Poe, a doctoral candidate in the School of Education's Ed.D. program. We serve as Ms. Wilson-Poe's committee co-chairs. This award will provide necessary funds for Ms. Wilson to complete her doctoral study.

Ms. Wilson-Poe's doctoral work "Unfinished work: Cultivating equity literacy to navigate cultural mismatch in urban classrooms," focuses on how professional development experiences improve the equity literacy of University of Delaware (UD) Elementary Teacher Education candidates, in preparation for their work in urban classrooms. The award will be helpful in paying for travel expenses to sites for data collection, transcription services for qualitative data, external professional training, and qualitative analysis software and acquisition of relevant literature.

Ms. Wilson-Poe's study will contribute in significant ways to the education literature on how best to prepare undergraduate students to teach in urban schools. Ms. Wilson-Poe's study will develop, implement and investigate how professional development modules geared specifically to the urban Delaware contexts where the undergraduate teacher candidates are placed impact the candidates' learning and experiences. The study explores professional development that provides teacher candidates the opportunity to engage in pre-professional experiences that teach them how to address implicit assumptions and biases, promote positive racial identity, and create classroom spaces that respect and value differences. Preliminary reports from the school principal and teaching staff show that teacher candidates from the Elementary Teacher Education program lack specific skills in supporting the academic growth and social-emotional well being of pupils in an urban context. Ms. Wilson-Poe plans to undertake a systematic study of various stakeholders' perspectives to inform the design, and delivery, of a series of pre-service professional developments for teacher candidates. This work is incredibly important to the School of Education and the Office of Clinical Studies. Both the Elementary Teacher Education Coordinator and the Associate Director of the Office of Clinical Studies have articulated their interests in Ms. Wilson-Poe's study. If successful, Ms. Wilson-Poe's professional development

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series could become a mainstay component of the program for all candidates placed in urban schools.

We fully support Ms. Wilson-Poe as an excellent candidate for this award. We anticipate that she will successfully defend her study's proposal on November 16, 2016 and will begin data collection soon after that date. The award will help Ms. Wilson-Poe finish her study in a timely manner. Thank you for your consideration.

Sincerely,
Rosalie Rolón Dow

Rosalie Rolón Dow, Ph.D.
Associate Professor
College of Education and Human Development
University of Delaware

Elizabeth Soslau, Ph.D.
Assistant Professor
College of Education and Human Development
University of Delaware

Hello Chanelle,

I write to inform you that you have been selected to receive
a Winter Doctoral Fellowship from the Office of Graduate and Professional Education in the amount of $1,800 for your doctoral research. (Note: The budget award does not permit payment for training.)

It is planned that the $1,800 will be deposited into your checking account on January 15, 2017. Upon the completion of the visitations and interviews, you will need to scan the receipts showing the payment to the participants, a mileage and toll report, and for the other supplies and equipment and send them as an attachment to the Office of Graduate and Professional Education (cbstein@udel.edu) along with a one-page summary of your accomplishments toward the enhancement of your dissertation data collection.

Please respond to this email as to your acceptance of this award.
Our best wishes,
Mary Martin, Ed.D.
Associate Vice Provost for Graduate and Professional Education
University of Delaware
234 Hullihen Hall
Newark, DE 19716
302-831-8916

Center for the Study of Diversity Faculty Grant Program

Full name: Elizabeth Soslau, PhD
Department: School of Education
Email address: esoslau@udel.edu
Title of project: Re-thinking the student teaching curriculum: Noting and addressing bias in the classroom

Title: Re-thinking the student teaching curriculum: Noting and addressing bias in the classroom

Project Overview

Introduction

Over the last seven years, as a full-time field instructor (student teaching supervisor), I have noticed a growing need to address student teachers' lack of awareness and understanding around issues of diversity, equity and inclusion in a schooling context. I notice this need when I hear a pupil utter a racial slur and I watch in horror, as my teacher candidate does not acknowledge, address, or unpack the experience with her children. Or, when a teacher candidate helps her middle school students summarize the theme of a Jackie Robinson biography by saying, "you have to get beat down, before you can get back up" -- trying to put a sickening and erroneous silver-lining spin on racism and discrimination. Or, when another candidate actively suppresses her students' desires to draw connections to the Black Lives Matter movement during a reading discussion about civil rights marches, preferring to discuss the literary repetition of the word "march" instead of recognizing her pupils' apt and authentically meaningful connection to the prescribed school-based curriculum.

I have witnessed too many of these misguided and potentially harmful teaching situations and I know that my professional responsibility as a teacher educator is to strengthen teaching skills, knowledge and dispositions within the context of, and for the purpose of, promoting equity, diversity and inclusion. When I attempt to unpack these instances with my candidates during post-observation debriefing conferences, there is a thematic response of surprise. My candidates are surprised that I bring these topics up; they are surprised that they did not notice the issue themselves, and they are surprised that in three-plus years of their teacher preparation program, they were not sufficiently exposed to these topics or well-equipped with the tools to notice, acknowledge and address these issues in their practicum classrooms.

After sharing my concerns with my field instructor colleagues, Nick Bell[1] (an instructional staff member who serves as a full time field instructor in the elementary teacher education program) and I decided that it was time to provide more opportunities for systematic engagement with equity-related content and practice to better prepare candidates to notice and address bias in their practicum classrooms.

Aims and goals

We cannot rewrite the entire teacher preparation program curricula that our candidates are exposed to throughout their tenure in the elementary teacher preparation program (ETE), but as faculty instructors of EDUC 400 – Student Teaching, we can purposefully center issues of equity, diversity and inclusion in the student teaching curriculum so that candidates are not surprised when these topics arise in our post-observation debriefing conversations. Further, we can assess whether these systematic adjustments to the student teaching curriculum are related to a change in candidates' beliefs and skills[2].

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[1] Nick is also a doctoral student in the EdD program

[2] There are ongoing discussions and efforts to revise the ETE program curriculum to center equity and social justice throughout the preservice teacher preparation course work. Additionally, several faculty are involved with work to recruit and retain students and faculty of color. Recruiting and retaining a

Since candidates are not systematically exposed to these issues during their pre-student teaching course work, we have decided to focus this project on a requisite first step; *noticing* and becoming better prepared to acknowledge, and address bias and discrimination in the classroom. We plan to do this through activities that promote positive identity development (candidates' and their pupils'), exploring one's own bias (via implicit bias tests), learning more about how bias and discrimination is experienced in schools (full-day PD, online modules, expert community-based panel event), and helping candidates make sense of their teaching experiences (reflective activities, inquiry group[3] participation, and post-lesson observation debriefing sessions)

In partnership with Nick, my role is to serve as the lead faculty member on the project. Nick and I are also collaborating with doctoral student, Chanelle Wilson-Poe (co-advised by Rosalie Rolón Dow), to implement and assess several curriculum interventions through two overlapping research studies, which collectively form one pilot study to be carried out this Spring 2017. These interventions include shifting full-day student teaching orientation online to make space for a full-day, in-person workshop that focuses on positive identity development, exploring implicit biases, and providing practice with noticing, and learning how to acknowledge, and disrupt bias and discrimination in schooling contexts. Teacher candidates will also take part in online weekly reflective exercises and activities (i.e. community expert panel discussions) that provide them with opportunities to collaboratively discuss and debrief authentic classroom experiences around bias and discrimination. Additionally, Nick and my field instruction protocols will be adapted to include prompts that elicit candidates' thinking about issues related to bias and discrimination. Some candidates (placed at Jackson Elementary School) will also engage in readings and inquiry group sessions, designed and hosted by Chanelle Wilson-Poe within the context of her doctoral work, to engage in deep sense-making of their lived experiences as White teacher candidates serving children of color.

Assessment

We will use a mixed-methods design to assess the change in candidates' beliefs and the development of their skills to notice, acknowledge, and address bias and discrimination in the classroom during their 12-week fulltime student teaching experience. Quantitative data will be collected through the use of a pre/post survey using Marilyn Cochran-Smith's Learning to Teach for Social Justice-Beliefs (LTSJB) scale (2008). Quantitative pre/post data will also be generated through the use of scenario-response scores to assess candidates' analyses of written classroom scenarios and their sense of preparedness to address equity-related topics in the classroom. Though only candidates who are assigned to Nick and myself will participate in the reformed curriculum (N=36), all teacher candidates (N=146) will serve as a comparison group and thus will participate in the pre/post survey and pre/post scenario response activity. Qualitative data will be collected from online reflective journal responses, field notes from

more diverse faculty and student body requires that we simultaneously improve our climate so that all faculty and students benefit from genuine actions to create inclusive excellence. We see the curriculum revision efforts as interconnected – authentic curricular adjustments impact teaching classroom climates and curriculum innovation efforts improve opportunities for faculty to collaborate around issues of equity and ultimately contribute to inclusive excellence.

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[3] Not all candidates will be involved in inquiry groups

lesson observations and inquiry groups, and transcripts from post-lesson observation debriefing conferences. Nick will take the lead on the quantitative analysis using SPSS and I will use an open and *a priori* coding system to analyze the qualitative data. Chanelle will focus on the data analysis from the inquiry groups.

Impact Statement

The potential impact of this project has multiple foci. First this research project addresses the third and sixth guiding principles from UD's *Blueprint for Inclusive Excellence:*

> **Guiding Principal 3 - Curricular and Co-Curricular Transformation**: In order to create transformative learning experiences for our students that affirms our mission to develop critical thinkers who are innovative, creative, and responsible ethical leaders and problem solvers, diversity must be fundamental to the educational experiences here at UD. Thus we will put curricular goals and measures in place that create common ground values that foster an appreciation and respect for all forms of human difference, and value the cultural traditions and customs of our local and global world communities. We will make these interactions an integral part of our daily educational practices. In this way, we not only affirm the importance of diversity as a central part of UD's educational mission, but we also sustain our inherent belief in the diverse ways of learning and communicating human value across a wide spectrum of disciplines and cultures.

Candidates in the pilot group will improve their understanding and noticing of bias and discrimination in schools and begin to develop the skills and beliefs necessary to enable them to disrupt and address biases. More broadly, we plan to expand this pilot to include all teacher candidates across the ETE program and we hope that our findings contribute to the ongoing conversation about how to improve the ways in which the School of Education faculty and instructional staff address issues of diversity, equity, and inclusion in our curricular choices.

> **Guiding Principal 6 - Community Outreach and Engagement:** We will strengthen collaborative efforts and partnerships with other universities and colleges, external agencies, educational groups, and community organizations invested in building and sustaining the academic pipeline for students, from historically underrepresented and underserved groups. Such efforts enrich the learning possibilities of all students, transform the educational experiences of the underserved and their communities, and position the university as a strong advocate in affirming our commitment to student success, access, and affordability.

Some of the curricular changes we are implementing (e.g. professional workshop on trauma informed care and asset-based classroom management) were born from stakeholder meetings and professional conversations with administrators and teachers from the schools where we place teacher candidates. We have worked to better understand the perspectives of school community members and will continue to reach out to learn from the communities that we aim to serve. For example, the panel (which we hope will be funded with this grant proposal) includes parents, students, and teachers from the schools were we place candidates, so that we, and our candidates, can learn more about school community members' perspectives. As a result of these partnerships, pupils served by candidates in this pilot will likely experience emotionally healthier and more inclusive classroom climates.

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Timeline

Winter 2016
- IRB Clearances
- PD development
- Online module development with reflection tasks
- Scenario finalization

Spring 2017
- January 27th Pre-Survey and Senario Administration
- February 6th PD Launch Day
- Week 1-2, 3-4 content modules w/reflections Week 5 - scenario practice
- Week 6 - Colloquium Event - Panel Equity-Minded Community Educators
- Week 7-8 Reflection on CE Week 9 - scenario practice Week 10-11 independent pracice
- Week 12 Post-Survey and Scenario Administration

Summer/Fall 2017
- Preliminary Data Analysis (June) - SPSS and qualitative coding
- AERA Proposals (July)
- Continued Data Analysis (August) - SPSS and qualitative coding
- Manuscript development (Fall - E. Soslau on Sabbatical)
- Ongoing support for Nick and Chanelle in manuscript development (coauthored or single authored by doctoral students)
- Presentation at ETE faculty meeting (by end of Fall Semester 2017)

Dissemination Goals

We plan to present our findings at national conferences such as AERA, AACTE, and ATE. We also plan to present our work to the ETE program faculty and instructional staff. This work is part of a larger conversation we are having in our college about the potential to develop a boutique program, or program within a program, focused on community-based teaching and education for social justice. We have already shared our student teaching pilot idea with all of the ETE fulltime field instructors at our Winter 2016 retreat and our colleagues are excited to learn about our results – with the intent to expand our work to all teacher candidates, pending data analysis and discussion of the findings. The pilot project was also shared at the ETE full-faculty meeting and is supported by the program coordinator of the ETE program and the Associate Director of the School of Education. These dissemination goals map directly onto the second goal from UD's *Blueprint for Inclusive Excellence:*

> **Goal 2:** to enhance the learning experience of all students at the undergraduate and graduate level—to endow our students with valuable competency skills that make them distinguished scholars and global citizens with a broad set of experiences—our student body must reflect the world we inhabit in an effort to prepare our students to live and work in an increasing diverse world. To do anything less is a disservice to the learning experience.

As aforementioned, there are obvious connections to support the learning experiences of our undergraduate students in the ETE program. Additionally, since two members of this research team are doctoral students in the School of Education (Nick and Chanelle), this research project also addresses the need to provide graduate students with opportunities to develop skills, knowledge, and dispositions that position them well for taking on equity leadership roles in the future when they enter the professoriate.

Sustainability Goals

Our plan is to continue this work in to perpetuity. The funding from this grant will help us offset the cost of the panel event and our travel to conferences. In the future, based on the success of this pilot, we plan to lobby the Director of the School of Education and the Dean of the College of Education and Human Development for a permanent budget to host the panel event and provide additional funding for travel that is directly supporting the generation and sharing of research outcomes related to diversity, equity, and inclusion initiatives. It is appropriate to incentivize faculty to engage in equity-related work by offering additional travel funding to present at, and attend, professional conferences. Funding could be tied to expectations to network with, and recruit faculty and graduate students, who are members of historically underrepresented groups. These connections could ultimately contribute to the College's ongoing effort to diversify our faculty and student body. Additionally, if researchers from the broader community knew that UD faculty were interested in these areas of scholarship, we might successfully attract the type of equity-minded scholars we need to improve our climate and innovate our teacher preparation programs; effectively centering equity and social justice in our work.

Budget

The proposed budget includes funding for the panel event and travel for myself (faculty) and Nick Bell (full-time instructional staff) and Chanelle Wilson-Poe (doctoral student)

Panel Event			Travel	
Panelist Stipends	6 per/ $200.00 Total - $1,200.00		**AERA 2018 Conference Fees**	$195 – faculty/staff (2) $150 – student (1) Total - $540.00
Food/Soft Drinks	$200.00		**Round Trip Train to NYC**	$150.00 per Total - $450.00
Total	$1,400.00		**Hotel in NYC**	$200.00 per night X 4 nights - $800.00/per person Total $2,400
			Food/Taxis	$210.00
			Total	$3,600
			CSD Faculty Grant Total - $5,000.00	

Data Assistance	
Transcriptions	$15/per hour estimated - 120 hours Total $1,800.00
Excel Data Input	$15/per hour estimated – 13 hours Total - $195.00
Matching Funds from SOE Total - $1,995.00	

APPENDIX J-A

Compiled Inquiry Session Transcripts
INQUIRY SESSION 1 – TRANSCRIPT

Inquiry Group 1 - Transcript

Chanelle: One question. So right now let's get started talking about some of the things that you've seen and try to understand that, pull out an area that you can begin to explore and figure out what is the question that you want to explore further. So I'll turn the floor over to y'all. And don't feel like you have to talk to me. Talk to the group, we're all here together.

Jannette: I've been noticing a lot of huge differences in the way that my students perform both academically but also how they act behaviorally in the two different classrooms they're in. How it's night and day, you wouldn't even believe they're the same kids. And so I'm thinking about doing something along those lines because one of my teachers is kind of following the school, the district plan and one of my teachers is kind of going rouge. And the rouge one is having much more success. So I'm not sure how that relates to race yet but I've talked to my clinical educator and she's saying how she's been commenting on how the system is racist so that leads me to think it's somewhere in there but I'm not sure yet.

Chanelle: I have a question about your two different teachers, so the one whose going rogue and the one who isn't going rogue, are they the same race?

Jannette: Yes. They're both black.

Chanelle: Okay. So is your rogue teacher the one who says the system is racist?

Jannette: No.

Chanelle: Interesting. That is interesting. Okay. I'm just asking questions to understand. Anybody else?

Malehna: I feel like my clinical educator has really low expectations for my students. And I'm not sure if that's because of race or anything but she'll

give them a worksheet that's for first grade because she says they can't do anything higher than that. But I feel like they can.

Chanelle: And what is your clinical educator's name?

Malehna: Ms. Johnson.

Chanelle: Right.

Jannette: When I brought up the conversation of what we were doing with my clinical educator she said that race isn't something that's really on the forefront of her mind because she said that she grew up in this area and it was the same kind of thing where she grew up with kids and teachers who all looked like her so she never really thought anything of it. So I kind of want to investigate like what it's like and how to build those relationships and how to have that same comfort level with kids and have them look to me as a role model when I don't look like them. Because a lot of the stuff we're doing [inaudible 00:03:01] in our classes too is you have an adult that you can relate and look up to reading in front of them so they want to follow that example, or they want to do those same kind of things. I want to figure out how to connect with them when I look different but to have that same kind of connection and that they can still see similarities between me and them even though we look very different and we have different backgrounds.

Charisma: Something I notice between my two clinical educators, one of my clinical educators has like classroom management goals, she's amazing. My other teacher, instructionally she's really good but classroom management she has some issues. I know she made the remark to me that she thinks they don't listen to her as well because she's white and the other clinical educator is black and she thinks that's why they don't listen to her. I have other opinions of why they don't listen to her.

Chanelle: You can share that with us.

Charisma: Okay. I think it's because I don't know if at the beginning of the year she didn't take the time to build relationships but I don't think she has relationships with her students like they do. Because even if she wanted to argue that they didn't listen to her because they're white, I mean they listen to me so I'm white too. But then I have noticed that her class is much different when they're with my clinical educator that is black than when they're with her. I think that really hurts her feelings. Which I get,

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I mean if they're better for somebody else than you. But I think the way she goes about it and thinks about it is a little bit concerning.

Jannette: Like I actually want to hold myself accountable and never use it as a cop out, not like a cop out but say like they're not listening to me because I'm white. Like I want to hold myself accountable and not blame it on race as much. Be like they're not listening to me because I didn't establish that. Like my classroom management's not strong. Not that they're not listening to me because I'm white. Because I always think like little kids they'll listen to me. I think that it's you it's not your race. If they're listening to you or they're not I don't think your race is how they determine that. I think it's the way you establish yourself as an authority figure and as an educator to them.

Charisma: And if they like you.

Sethu: I had an issue earlier which I'm now just realizing is connected to what we were talking about yesterday but we were watching this video about the civil rights movement and about Selma and the marchers they crossed the bridge and there was a line of police officers. And my teacher asked like a comprehension question like "What's going on? What are they worried about? What are they thinks going to happen?". And a whole bunch of kids got really upset and was like "Oh those white people, they're going to hurt them.". Like they didn't notice that there were like 40 white faces in the marchers. They have a very deep seated hatred. Particularly of white cops, I don't think they necessarily generalized all white people.

But I did have a parent send in a very angry note and call the school board at the beginning of the term, like three weeks ago. We started learning about slavery, which is in the curriculum and she got really, really upset because she didn't want her son learning about slavery. The son is black, she's black but she didn't want her kid learning about slavery because she was worried it was going to make him hate white people. And so that was a perspective that I hadn't really though of before.

So I'm kind of also thinking about how to kind of counter act that because I don't want my kids growing up hating white people. Because that's not necessarily a productive way to direct people to hate them, anyone.

Jannette: Do you think that they like, have you noticed that they're like mistrusting or don't like white people from that time period or in that civil rights movement period or like now as well?

Sethu: Well the cops thing is definitely a modern thing but I mean, they don't hate me. I don't think they decided that all white people are evil but I see these seeds and I don't want to encourage them to think that ... I want them to be able to recognize that yes, of course these people were doing terrible things and there are still people doing terrible things. I don't want to negate the fact that those things are happening or happened but I also don't want them to come away from that conversation with like this big generalization. But I don't know how or if I can encourage that.

Jannette: So how can we teach them the events without saying "It's all white people or it's all black people who act that way."?

Chanelle: But even because of them feeling angry or hatred, those things are natural feelings but helping them to understand that that's okay, however you can't stay there because that's not productive for anybody.

Malehna: It's very off topic but one thing that I have a hard time with is like language, or speech I guess. I don't know how to ... because my clinical educator will talk the same way, but all the time they're like "I ain't doin' that." And in my head I'm like "No, you are not doing that." But like, that's how they talk at home, that's how they talk here, that's how my clinical educator speaks so I don't know like what's appropriate you know.

Astha: I've actually made it very clear from day one if they speak to me incorrectly with grammar I correct them right on the spot. I'm not sure how productive it has been. I guess I've shown higher expectations for their language, like speaking to me, because my clinical educator does allow it in the classroom even though she doesn't speak like that.

Malehna: That's what I have a hard time with is match with my clinical educator because she speaks like that because I don't want to go against her and correct them if that's not ... And it's the same as classroom management, like they'll scream at them this close to their face when I don't believe in that. You know, so I don't know how to match with her. I don't want to defy her when she's welcoming me.

                But she'll say to them too like ...

Chanelle: I ain't got time for that.

Malehna: Right. Exactly. So it's not my, I feel like, place to ... I don't know, that's
              something I have a hard time with.

Rebecca: I think whenever I had not like the same issue but my classroom
              management with my clinical educator last semester was different,
              where like for her, she would write their names on their board and then
              a check mark and then a name and a check mark meant detention. And
              that wasn't my style because I never wanted to personally call
              somebody out in front of everybody or ever embarrass anybody. So it
              was okay to have a different classroom management style as long as
              you have the same expectations. You talked about too, like my clinical
              leader does that like tough love and she can get loud and that's not my
              style but as long as you establish your own classroom management, as
              long as you keep the expectations consistent I think you'll be okay. You
              know? Everyone's their own teacher.

Malehna: Right. Like that I caught on to I'm just still having a hard time with like
              the language.

Jannette: One things that I've been thinking about is correcting grammar in
              writing but not in speech. Because like, the ability to write in standard
              english is important and also kids are used to getting corrections on
              their papers so I feel like it wouldn't cause any animosity but also if
              you're trying to correct every sentence a kid's saying it's going to get
              frustrating for you and them.

Charisma: What my clinical educator does like with the speaking part is if they
              want to speak like how they speak at home or with their friends or
              whatever, like when it's down time, recess, or lunch that's fine but if she
              calls on them to give a response or an answer she's like you better not
              rap it back to me I want a fourth grade answer. And that's when they
              have to speak with proper grammar and then when they write it should
              be proper grammar. So it's kind of like they don't have to be all the time
              but that kind of sets like academic language in them I think.

Belinda: I agree with that a lot because that was something that I was kind of the
              same thing I saw how my clinical educator, not so much Hopper but
              like how Joan talks to the kids. And I just kind of, like if I'm trying to
              manage a behavior maybe I'll talk to them with the language they use
              just because ... I don't know to me the language, as long as you're not
              writing like that in academics you're not speaking like that I don't feel

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like it's my place to tell them how they should speak. Because it kind of makes me think, not that this is the south but you know southern accents, a lot of people are like "Oh southern accents mean you're dumb." It's kind of like having that same mentality I feel like in some ways. And I don't feel like it's any persons place to tell anybody how they should or shouldn't speak. So yeah.

Charisma: There was something else I was going to write about it in my post but I thought it'd be better to talk about it in here.

Chanelle: You could do both.

Charisma: Okay. Next time I will. I heard something yesterday and I heard it again today, it was between two black students and the one told the other student, he was like "You look like you're from Africa." And I wanted to address it but I was like "That's not an insult but you said it as an insult." I said "Let's treat each other with respect." That's all I said in the moment because I was like "I don't know." I didn't want to be like "That's not a nice thing to say." Because that wouldn't be true either. And then this morning they were like "Stop it, but you're Puerto Rican looking so."

Malehna: Yea, my student do that all the time.

Charisma: I'd heard things before between like different but never like the same race. But what bothered me so much is one of my students, his father is from Africa. He just moved here right before he had him so I was like that's probably really going to upset him. So I felt bad for not addressing it but I didn't know how to address it.

Marisol: It's like a negative connotation.

Charisma: Yeah. Like it was the way he said it. He was hurling as an insult so I wanted to correct that but I didn't want it to sound like looking like you're from Africa is bad.

Marisol: My kids talk about each others families in like the worst ways.

Charisma: Yeah. It's like I just had like the worst blank [inaudible 00:14:13] and I was like "You guys. What is this?"

Marisol: I think they have ...

Chanelle: You can come on in.

Charisma: But I like didn't know how to address it as ... oh sorry. I had never like witnessed that before because usually people like I would think within the same race like would ... I don't know. I didn't realize there were different skin tones within the same race.

Astha: I think it definitely, I mean growing up, I'm African American, growing up I never really noticed that there was a not necessarily divide, I don't want to call it divide because I hate how it is. But that intention maybe, I noticed it in college especially. Like we have the BSU which is Black Student Union and then we have the Delaware African Students Association so it's like separated kind of. And I think it is important to address it but I don't know how exactly to go about it but I think it definitely is important to address it at a young age. If you can find a way to correct it now when they grow up they'll realize, like this divide should not be happening. I wish I could give you suggestions [crosstalk 00:15:27].

Jannette: Sometimes when I hear ... Oh was someone else speaking? Sometimes when I hear things like that I say like "So, he looks Puerto Rican. Is there a problem with that?" And then you're like "Because I think Puerto Rico is cool." And you're saying things like that, like "Yeah. Africa is a sweet continent. Don't you think so?" I don't know. I feel like that way you've stopped the behavior and you've commented on the fact that you've heard it and you know they were trying to insult them but you're like "That wasn't even an insult. You didn't even do it right." I don't know, that's usually how I do it.

Belinda: I think it's interesting to kind of off topic a little bit but anyways when I was in methods last semester I was with Thomas Edison in 2nd grade and-

Giselle: We were too. We were at Thomas Edison.

Belinda: Really? Yeah, who were you with?

Giselle: I had Ms. [inaudible 00:16:24] in 3rd.

Giselle: Weren't you in 2nd?

Belinda: I was in 2nd with Ms. Harris.

Giselle: Don't you love her?

Belinda: Yeah, she was so awesome. [crosstalk 00:16:32] Yeah, she was really cool but anyways, there was one reading I was doing and it was about diversity and stuff and one of the girls raised her hand and was like "I wish when I was born I could've chose to be white because being white is better." And then there's me like a white teacher in the classroom and I just wasn't sure what to say and I'm like "No. You're beautiful the way you are. Everybody is everybody. Everybody is unique. Everyone's different." And then today, not today it was yesterday, the kids were on computer free time and I saw some of the girls were on a site where they were doing makeup and hair and I noticed all of their characters were white. And there was a bar for skin color too and I didn't comment on it with them but they were changing everything else, eye color, hair color. And I thought that was interesting. Because I'm white so it makes me sad that some young girls feel that way. Especially this young and it's kind of upsetting to me.

Malehna: I feel like I've noticed at Edison all my students are African American there also and I feel like there's nothing ever related to their race or their culture when we're doing reading or anything. But I feel like here everything is about that. All the stories they read have to do with African Americans. A lot of the lessons they relate to it so I thought that was interesting since it's the same [inaudible 00:17:59].

Rebecca: I guess my question is something like that it's hard to comment on that. How do you comment on that and be like "No. You're just as authentic." Because they want what you have and you have it, it's hard to be like "I know you don't have it but you're just as this and this and the other thing." When you're not in their shoes and you can't have that experience. Like I'll never have this experience about living because white privilege is real and there's never an experience where I'll live out like somebody that's not white. Like that's never going to be my experience so how do you comment on that without being inauthentic?

Belinda: I feel like it wasn't even my place. I just felt uncomfortable.

Rebecca: Yeah. Like that's that feeling of it's not my place.

Belinda: But it's like I don't want them to have that of themselves and I don't know. I just don't like it. I don't like it but I don't know what to do about it because I'm like-

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Chanelle: I think it will be your place at some point and definitely when you don't feel prepared to confront situations it's okay not to because sometimes you could end up doing more damage than good. Growing up in America there are so many things that we were subconsciously taught that being a person of color is not good. And the way that these students are experiencing it at such a young age, those things don't go away. So if I were, and this is just random, but if I were in that situation one of the things that I like, when students make comments like that it means that it's something they've thought about and that they feel. So because they feel it, it is necessary to address it but a lot of students feel how they feel because they don't understand. So they think that white people are better just because white people are better and that's it. But that's a lot of reasons for why the United States has made people of color feel like white people are better.

So in those situations I'd try to give kids just a little bit of knowledge and a little bit of history so that they understand. So it's like "Okay. I mean I'm white." And they'll probably laugh because you are white but helping them to understand. So saying just what you said, like "You're beautiful." And unfortunately in the United States because of the way that are history is people have made it seem like being white is being better. However so just recognizing and validating their feelings because it is real and it is their lived experience, but helping them to understand that "No. White people aren't better just because they're white."

There's a reason why society makes white people feel or seem as if they're better. And that's okay. We might not be able to change that now but if you have more self esteem and the more confidence within yourself the more people will look at you and be like "Oh maybe I want to be like her." So yes, recognize it, validate them for their feeling and then try to help them understand. Of course this is going to be like a 45 second exchange. But you know validating their feelings, helping them to see why it's that way but knowing you can change that. It doesn't have to always be this way. It may take some time but you can change that.

I did a presentation with some kids who wanted to, who were like future minority aspiring educators and throughout the whole kind of thing I was trying to tell them that they all have problems with the educations system. And I was trying to tell them that "You can change that." And at the end a girl came to me and was like "No one's ever told me that." She was like 17. Like nobody ever told her that she could

change something or that she could change the world or that she could change education. I feel like there are a lot of people who grow up, not that people tell them that their dreams aren't real but they don't ever tell them that you can do something.

So help the kids to understand that they can change something. It's always a great way to end a conversation. Especially when you don't know what to say. It's like "You know what? You can change that. I don't know how, but you can change it." And then you kind of leave it there and that kind of puts it back on the kids to think about it. And maybe they'll think about "Okay. How can I change it?" And maybe they won't think about it for another 10 years but you know, whatever. Anybody else want to share some things they've been seeing?

Sethu: So the thing is in my classroom is my clinical educator will scream at them all the time. She'll start the morning off like that she'll end the day like that. She'll send kids out of the classroom all the time. One thing she told me once is that she feels like she has to because that's the only way they'll listen because that's what they get at home. But it concerns me that that's the way she thinks about it because I feel like if you build the relationships and you get to know the students, like what they're going through you won't have to scream at them. They'll have respect for you, you'll have respect for them. I don't understand why she thinks that's the way it has to be.

Chanelle: But is she black or white?

Sethu: She's white. So I don't know if that has anything to do with it but it concerns me because I don't want to be that way. But they're so used to that, that if you just ask them nicely to do something they'll argue with you.

Malehna: Me too. Me too.

Sethu: So I feel like now that they're used to it they feel like that's the way they have to be spoken to in order to do something.

Malehna: I don't want to get this close to someone's face and scream at them to shut their mouth. I don't believe in that. I felt like my teacher says that's the only way to get them to shut their mouth. And then [crosstalk 00:23:22] yeah, and try and say "Can you please" [crosstalk 00:23:24] Yeah and like cursing and screaming and I'm like.

Marisol: I've actually noticed the same thing in my classroom where comparing what I experienced growing up in a predominantly white school versus what I'm seeing now here where it's the complete opposite and is predominantly African American and in seeing how the teachers interact with the kids, it's completely different. My teachers would never have talked to us the way that some of these teachers talk to their students. And at first I was really uncomfortable with it and now I'm realizing that I'm kind of adopting the way that they're addressing their kids and I don't know if that's a good thing or not. But for lack of a better term, it's not so much that my teachers aren't yelling at them until things get out of hand, but the way that they talk to them there is definitely a lot more attitude, there's a lot more sass when they're talking to these kids. But when I try to talk to these kids nicely and I'm like "Okay, will you please do this for me?" I have kids that look at me like "Who do you think you're talking to?" And I'm like "You're eight."

Sethu: I feel that way too. I always feel like I'm the kind of person that will be like "Okay. What's wrong?" [crosstalk 00:24:40]

Giselle.: Me too. I'm like that too.

Sethu: And if I do that they just look at me like-

Giselle: Like I'm crazy.

Sethu: Yeah.

Giselle Like why are you yelling at me?

Marisol: Yeah. But what's wrong?

Chanelle: So I've heard from a lot of people like the way students are addressed here is uncomfortable because it's not something that you're used to hearing. It is interesting trying to navigate you're own background and experiences and what you agree with, kind of, morally. And then thinking about okay is this a better way to communicate with students and do I have to change myself in order to do what these other people do? But I don't agree with what they do. So I feel like that's a common feeling.

So used the word sass and nicely. What is sass? Like what does that mean? Because people have told me, within the past three weeks I have

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heard that about myself so many times and like I get it. Self reflection, I get what they're saying but what does that mean to you? In this context.

Belinda: I think it's disrespectful to some of the kids. I guess that maybe I'm using sass as sarcasm because the kids get it. That's just what I think at least. Because I feel like when a teacher acts like that, that's not really okay in my mind. I think when you're talking to another adult or your friends it's fine. But I think with kids I don't care for it.

Sethu: I'm not sure what you're ... because when I think of sass out of this context I think of it like as a friendly thing that could maybe be taken the wrong way but is a friendly thing as like a character trait but I'm not sure what you're thinking of is belittling?

Marisol: No, it's not necessarily a bad thing it's just a different way of talking to them so if a kid's talking back instead of turning around and going "That's not the way you need to address me. You need to treat me with respect." It's kind of like "Who do you think you're talking to?" And it's said in that way. So it's just phrasing it differently. It's not so much trying to put the kid down or anything, it's just-

Malehna: Like a little more attitude?

Marisol: There's more attitude involved with the corrections.

Malehna: A problem I have is my clinical educator talks like that too, or uses sass or whatever your definition is but will yell at the students when they talk to her like that.

Chanelle: So you think there's a difference in standards of communication?

Marisol: Yeah. And in no way is it demeaning or anything like that. Like the kids expect it and they participate in the exchange in the same way and it's obvious that these teachers have good relationships with the students so I think that's part of it that allows them to talk to them that way. I know for me, growing up I didn't really have any teachers that I could go "Yeah, I'm comfortable talking to you like I would talk to a peer or I would talk to one of my friends." And it seems like in this context they're a little bit more comfortable talking to them in a more familiar way. And I don't know if that has anything to do with race or if that's just the climate of the school and the relationship that's been built.

Sethu: I've noticed that a lot of the students will talk the exact same way back to the teacher. There's one kid in my class and I'll ask him to do something and he will flat out yell at me and be like "No." And just give me that sass that he would give his teacher, back to me. And I'm like "But I asked you nicely." And I don't know how to have a conversation with him about I'll give you respect if you give me respect, that kind of thing. I feel like he just doesn't get it and he's so used to being spoken to in a certain way that if you don't speak to him that way he will just flat out ignore you.

Giselle: I feel like how you say they're sassy or whatever I feel like it can be considered a good thing because it means that they're comfortable with each other but I also feel like it makes the students feel like they can talk to adults like that. And like you said, you don't talk to them like that so they shouldn't talk to you like that but they're like "Oh, I do it to my teacher all the time so why can't we do it to you." But I'm not giving it back to them so it's kind of uncomfortable because I don't want to give them back the attitude because I also feel like we don't really have that relationship yet anyway. So I don't know it's just a little more difficult.

Charisma: Yesterday, this week I am Hall this week and she's out so it's a lot of stress but it's been going okay. But it's funny because I was correcting the kids yesterday and one of my little boys named [Kai 00:29:45] he was like "That's what Ms. Hall says." And I was like "That's how in sync we are." And she was like "Yeah but she let's the black out with it." And I was like "Okay."

Chanelle: I'm glad that we're more comfortable in being able to kind of talk about these things but I do want to make sure we spend some time thinking about "What do you want to explore?" So for some of you, depending on who you are and what you're feeling, some of you that might be exploring "What does language look like in my room?" Or "Language between a teacher and a student." Or you know "The student's black and giving me this attitude. and I'm white and I don't really feel comfortable trying to figure out how to give this attitude." So I want us to take some time to think about "What do you want to explore now?" There are so many things clearly that were just put on the table that could potentially be explored. But remember we don't have all that time. So let's take some time to, if you want, to look at your observation sheets and kind of share with the group what you are thinking you want to focus on.

Jannette: I just have a question real quick.

Chanelle: Yes.

Jannette: Are we picking like a question like you said, "What is language
               between a teacher and a student." Is that what we're going to be
               exploring? What it looks like with our clinical educator and the
               students or like we for ourselves?

Chanelle: That is also completely dependent on you and what you want to do.
               [crosstalk 00:31:11] Maybe somebody wants to look within themselves
               and look at that relationship. So it could be different for each person.
               But let's spend some time thinking about all the things that we just
               talked about. We call them issues because whatever, not issues as
               [inaudible 00:31:25] big things but all the differences we've seen and
               talked about. What do we want to explore individually? Anybody wants
               to share?

Marisol: I think I definitely want to explore the conversation piece. Like how
               you treat the students and how the teacher believes that it's a cultural
               thing rather than a student thing, if that makes sense.

Chanelle: Correct me, you're teacher's white, right?

Marisol: Yes.

Chanelle: [inaudible 00:31:54]

Marisol: Really? I think I have a different [inaudible 00:31:58].

Charisma: Something I'm thinking about exploring is like when Hall's up there
               teaching or when she's correcting the kids or something it's like this
               atmosphere of like, Hall's my teacher crush for sure but, the energy
               level's like up here. And then I feel like I'm like, just I don't know, kind
               of like our personalities in the classroom, like how they're so different.
               And I'm kind of wondering what effect that has. Because she'll teach
               for a little bit and then I'll go in to teach and it's like this and I don't
               know if that's a good thing. I don't know if it's something they expect to
               be different. So I'm thinking of something kind of along those lines.

Sethu: I have an idea but I'm not entirely sure how I want to go about looking
               at this. For our one class we have to take the implicit bias test and I
               kind of want to look into how race affects the way kids view

themselves and also the way they view the people around them. Because I know for me, I have never considered myself racist, really and actually my family is a little bit and I was always the more mellow one but I know that I did feel uncomfortable when I walked in on the first day and I looked around the classroom and I am the only white face and it made me realize, I'm not necessarily as color blind as I think I am.

But it also made me start thinking about how then is that translating to my kids in how I'm teaching them. But also in how they're viewing the people around them. Because one of the things that you said before was that society kind of teaches us that white is better. So I wonder how much my kids have internalized that message and how it affects one, the way they interact with me, the way they interact with the people around them and then how that makes them view themselves if you're automatically in that perspective of "I'm inferior." Because a lot of my kids have issues with learned helplessness, where they look to you like "If I kind of play these cards right I can get you to do this for me." So I wonder how much of that kind of goes back into that mentality of like is race playing into that whole inferiority aspect? I feel like that's really broad still.

Chanelle: It's a lot. But it's really good pieces that we can actually talk about [inaudible 00:34:48].

Malehna: I want to look into, I think like academically, how us as teachers and even the students expectations for themselves but how the expectations we set affect them. Because I do think my students have really low expectations in that classroom. For themselves and from the teacher and all their test scores are in the red. There's one person who's in yellow.

Chanelle: Yeah. I noticed that all are below [inaudible 00:35:14].

Malehna: They're doing 1st grade and 2nd grade work in the 4th grade. I don't know, I just feel like, but it's a whole different thing for a whole different time but we've backed that gap. Some of them do struggle with the 1st grade and then [inaudible 00:35:31].

Jannette: I want to look into expectations and how expectations influence performance, and kind of do a comparison. I'm not really sure still how race is involved or not so much how it's involved but how I can examine the way race is involved. I know that my educator has a lot of

expectations about schools like these; she's worked in a lot of schools like these. And so I know she has that experience and she has a certain set of biases but I'm not sure how race plays in partly because because both of my clinical educators are black and went to schools like this as well. So I'm not sure yet.

Chanelle: Anybody else have anything they want to share?

Belinda: I guess this area, this inner city, like I'm thinking about how the kids lives influence their expectations and their behaviors in general. Some of the stuff that these kids have gone through is insane and it's crazy and nobody should have to go through it especially a child. I don't know, I find that really interesting because I guess where I grew up it was 80% white, 20% Asian because of all the people from China and India moved there so we had diversity in that sense but it was still predominantly upper middle class, middle class white. And expectations there everyone went to college, like 98% went to college. If you didn't go to college and you went to community college people would turn their nose up at you. That's where I kind of grew up so I'm interested in how their environment outside of the school influences their behavior in the school, like academics and expectations, if that makes sense. That's probably too broad.

Chanelle: It's good to start broad because my job is to help you narrow it down.

Belinda: Yeah.

Astha: I'm kind of thinking about how I can tie my race into it. Because I know when I came in the first day I have four Spanish students, Hispanic students and they came up to me and were like "You speak Spanish?" And I was like "No." I get that all the time. All the time. When I was substitute teaching kids would be like "Do you speak Spanish?" And I would be like "No, but you can teach me." I did tell them when we were doing our identity activity and I was at the board doing my own poem, I was like "What questions do you have about me?" First one, "What are you?" And I was like "I'm black." And when I announced that I think over the two weeks that we've been here, with some students they've started to look up to me more, listen to me more, or like be more intact with me, like make more connections. And with other students I'm almost like, "You're not the same kind of black as me, so I'm not listening to you."

Even though I am black I don't give the same command as maybe their mom does or their grandma does so "Why should I listen to you?" You know. So I'm wondering how I can bring that into maybe something to do with expectations something like that. I know yesterday I tried it out with a small group of students when I was doing a writing assignment with them, I gave them like "At least write 10 sentences." And they all numbered until 10. And I was like "Excuse me? When I say at least 10 I want like more than 10." And then I actually got like 15 and 20. So I don't know how I can tie the two in but.

Rebecca: I'd like to work with expectations and enforcing them in a way that I feel confident in and that I feel comfortable doing but that's also affective so that I'm not repeating myself a bunch of times but I still feel like I'm being authentic to the type of teacher that I want to be. And then I think also, and I know that when I had an unfortunate circumstance at home when I was growing up or just like when something's going on at home you naturally want to go easy on that student that day but the circumstances are that a lot of kids are dealing with things at home and I don't want to go easy on them in the sense that I'm diluting it and lowering my expectations because that's now helping them in the future and pushing them to where they need to be and they fall behind.

I feel like I'm still sensitive and kind and understanding about unfortunate circumstances but that I'm not holding them to a lower situation because I don't want to make life harder for them because I don't want them to fall behind because I'm not doing my job. So like a way to be understanding of it but still hold them accountable.

Giselle: I think I want to do something about the conversation, like the language, because I don't want to change the way that, what I believe in. I don't want to become someone that's like screaming because that's the only way that they'll respect me. So I'm kind of curious to see if I continue and they see that "Oh she really does care about us." I don't know. I just want them to know and respect me and I'm not a softy but I still want them to listen to me without having to be mean or yell or scare them. I don't want them to be scared of me.

Charisma: If I were to switch mine, because something else just came to me that I thought of. I feel like my students they'll come to me all the time constantly needing approval. Like "Mrs. S is this good? Mrs. S am I being good? Mrs. S this, Mrs. S that." Like all the time and they don't do that with Hall, like they don't ask Hall if they're being good, they

don't ask Hall if they're paper's good. So I don't know if that's because I'm new or what because at my middle school most of my students, and I know it's a different age group but most of my students were African American and didn't have that. And the district where I went to school in where I sub now is predominantly African American and I don't have that there either. So I don't if that's just this class but both the classes that I have, it's just this constant need for approval. So I don't know what that's about but I'm curious about that.

Chanelle: Anybody else want to share?

INQUIRY SESSION 2 – TRANSCRIPT

Professor: I'm not going to make the same mistake again this time. I'll try to edit it but whatever, we're good.

Female: Sorry.

Professor: All right. Yeah, yeah, yeah. If you want to look at this piece of paper really quickly, I know for a few people we've gone back and forth and kind of had solid questions and for those people I was able print some stuff out, some different resources and stuff that I can share with you. But if you want to take a moment just to look at it, see if the potential question that I kind of framed makes sense for you or for your life or if your thoughts have changed at all and then you can just take a moment to jot it down, if so.

Female: [crosstalk 00:00:45]

Professor: Oh.

Astha: I don't know how to measure my question.

Marisol: Yeah, me neither.

Female: I can't pick.

Professor: So after you have the time, look at it, let's talk about them. Did you know you don't know how to measure your question?

Astha: Yeah.

Professor: That's the lovely thing to say. Look at you all data-oriented. Honestly, we're not necessarily looking for measure here.

Astha: OK.

Professor: Unless that's what you want. But we're not ... it doesn't have to be like a pretest post answer we're looking for.

Rebecca: Yeah.

Professor: Just like a [crosstalk 00:01:19] But I like that that's the way you-

Charisma: True. What if we can't pick between two questions? Can we have the group help us pick?

Professor: Yeah, yeah, yeah. Absolutely. Or we can try to pull ... Within those two, there would be elements probably that we can try to pull together. That's what we can do. Yeah.

Charisma: Well my first question from the last meeting was, does race or age impact the student's motive to consistently seek my approval as their white student teacher. And then, something I thought about, because of things that happen in the classroom afterwards, that I typed in the Google Doc was, why do my students fill the need to call each other a racist? Is it that don't fully understand what the word means or is it a way of expressing other suppressed feelings?

Professor: What are your thoughts on that? I really liked that second question because I think it is important to kind of investigate how students interact with race and what it means to them.

Charisma: I feel like that's the one I'm more invested in.

Professor: Yeah, I think that was kind of, overarching. You'll probably- well, from what I researched ... There is stuff about how do students learn about racism and how do you talk about it or not talk about in the classroom? And that, to me, is really interesting.

Rebecca: I feel like your second question is more transfer, for your future as an educator, to be able to consider how kids understand and cope with and figure out race versus you as their white student-teacher. I think there's more transfer for that one.

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Charisma: I've decided. This second.

Female: Yeah.

Charisma: Lots of data I could pull out for that.

Professor: Oh, you look cute. Spring in the air.

Female: I like that hoodie-

Female: Blazer. [crosstalk 00:03:05].

Professor: They texted her, but she's ... [inaudible 00:03:11]. Do you have ... Nobody has her actual number.

Female: I do, in the class.

Professor: For the-

Female: Her number?

Professor: Yeah, yeah. I don't have her phone number. So if you could text her, that would be great.

Elizabeth: I thought you guys said you texted her.

Charisma: We did in the Group Meet, but it doesn't always ... It depends on what her settings are.

Professor: Yeah, she might have it on mute. We talk too much.

Female: We do.

Female: You always had memes.

Female: I learned a lot in that class.

Female: I love memes. Do you have a meme keyboard?

Female: No, it's in the app.

Female: Really?

Professor: Yeah. Okay, great. We're making some decisions here. Anybody else want to talk about their question, or if your thought process has changed since the last time we met? Anything?

Sethu: Okay, well, I'm looking at is the students learned helplessness connected to his or her race, my thing is, I don't know how I would figure out if there's a connection, because all of my students have the same racial background, with the exception of one.

Professor: Mm-hmm (affirmative).

Sethu: So I think it's a really interesting topic, and I think it would be really important to figure out, but I don't know how I would go about doing it.

Professor: So when I hear ... Read it to me, what's there.

Sethu: Is the students learned helplessness connected to his or her race?

Charisma: Maybe you could make it broader than race, and do something like whether their family values education, or how they see it. I know one of my students made a comment that he's an idiot, and everybody tells him he's an idiot, and that's why he can't ... Yeah, we had a conversation about that.

Malehna: That's so sad.

Charisma: But things like that, that they say, might give you some things that you can write down.

Professor: I'm thinking ... Or maybe ... Say it one more time.

Sethu: Is the students learned helplessness connected to his or her race?

Professor: Oh, okay, so we could ... This has really brought us together. Everybody's doing really well today. I'm thinking that "is" word, is very yes or no, so potentially that makes us think is the answer yes, or is the answer no, but if we can think about how does race ... Maybe we can change the word, learned helplessness. How does race impact ... How does ... So, when I hear "learned helplessness," I'm hearing this to be their behavior in the classroom, and potentially, their expectations of themselves, potentially motivation to complete work, potentially how they struggle through frustration and instead of struggling through something that's frustrating, just saying, "Can't do it."

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Sethu:	I have a lot of kids that shut down.
Professor:	So how does race play a role? Maybe cutting down what learned helplessness is to maybe one or two things, because learned helplessness could be broad, and there could be things that contribute to that. So maybe race and motivation.
Sethu:	Okay.
Professor:	I don't know if that makes it more complicated, but if you could write that down, and then what I'll do is update it on the doc, and I will look to see what type of things I could find. Because there's a lot about motivation and race, rather than lessons that learn helplessness. So if we could pare it down to something specific.
Sethu:	Okay.
Professor:	So we're talking motivation, and then frustration. Is that what you said?
Sethu:	Mm-hmm (affirmative).
Professor:	Right now, we're just talking about potential questions that we came up with, and then if those things have changed, or how we want to put them into words.
Belinda:	I think you wrote on mine about how do students report that their lives influence their in-school behaviors. Originally, I was thinking about how students see me, but I kind of like that question more because I feel like that applies to every student. How their own life transfers in the classroom. Some kids, for instance, are having stuff going on at home, that disrespect comes out on me, and my CE. It's interesting. And I liked how you asked that.
Professor:	I have moments. All right, good. So I'll run with that.
Belinda:	I think that would be good for me.
Professor:	I did not pull down any resources yet, but I will. For some people, in addition to ... I've printed this before, I went back and I added what I'm going to give you today on this printed. You may see the link ... Everything came from the UD site, so it may just ask you to log in, but you should be able to access it from that link. You just might have to log in to show you have permission. But I did update some of these

links. Anybody else want to talk about their questions? Where they're going?

Rebecca: My question was how do I maintain high expectations for my students, considering the adversity they face? I think I might want to focus that a little towards behavior, because I think academically, I don't think that's something as much ... I feel like the behavior one is when a kid is having a bad day and they get physical with other students, and you almost ... You still know ... You're a little bit softer because you're like, "Something's going on at home," but that's not beneficial to them in any way. My clinical educator is more strict, and you need to be warm and strict at the same time. I want to learn behaviorally to still be very strict with them, but still in that sense, be very warm towards them, considering that adversity that they face, but I want to maybe see if I can make my focus more towards behavioral expectations.

Professor: Again, as long as ... I appreciate that, because the more we're able to narrow-

Rebecca: It down.

Professor: It down, the easier it will be to find resources. Let me make a note.

Because honestly, it can help a student to ... A lot of people don't know what to do when they're angry or they're sad, all those things, and helping students to understand different types of coping mechanisms for whatever they are experiencing, so they're not just lashing out now, but especially when they're older, when the consequences are clearly much more severe. Those are absolutely necessary things, and like you said, that's transferring for them.

Rebecca: And I'm interested in even the older elementary students, like fourth and fifth grade, it's a lot more difficult to maintain that order. I feel like third grade is a really trivial point, where you still have their attention, their focus, and there's consequences that they still fear. To develop that behavioral - they know what they're supposed to be doing - and they do it. I think third grade is a very trivial year because by fourth and fifth grade, if they start being more defiant, it's a lot harder to get it back to where it needs to be. Third grade is a very ... That's right on the cusp of where they get more independent with their defiance, and more confident with their defiance.

Professor: Which is horrible, right? But, they do.

Rebecca: With you guys, we're only a grade difference, and how my students will listen to consequence and to classroom management, and the struggles that I have is a lot milder, compared to yours. And I want to figure out why that is, and how you can maintain that as they get older.

Professor: [inaudible 00:11:28]. That's really true.

Malehna: It really is. I don't know why third grade is ... It's such a split.

Giselle: It's such a split.

Malehna: Third is still ... I would categorize it with first, second-

Malehna: Yeah, there's a huge split. But I don't know why, because it's not that much time between them.

Malehna: The principal said ... our hallways always popping.

Astha: Good popping or bad popping?

Giselle: Bad. Well, nothing's ever bad.

Malehna: Well, not good. High energy.

Malehna: Just popping.

Astha: The question that I had from the last time was how does my identity as a lighter-skinned black teacher perceived by my students? Identity as black people, and my Latino/Latina students? And I am kind of hating this question now.

Professor: Why?

Astha: I hate the whole light skin/dark skin controversy.

Professor: But it's real life.

Astha: It is, but maybe I could change it into ... I don't know. Maybe something about ... If some students don't realize that I'm African American, how could that affect them? But I'm not sure how I would go about even observing that. Kind of stuck right now.

Professor: Can you talk more then about what you mean when they don't realize?

Astha: I don't think some of the students were there when ... Ms. [inaudible 00:13:08], are you Spanish? And I was like, "No, I'm black." And I said that, and I don't think all of the students heard me, and some might still assume that I'm Latina.

Professor: Okay, so could it be something like, does it matter to your students what you are? And how does that play a role - and I'm not saying you have to use this - and does that play a role in how they interact with you?

Astha: Okay.

Professor: I don't know.

Astha: So would I go about that like, having an explicit conversation with them, like, "I'm African American," and seeing how things change from there?

Professor: You can do it however you want to do it. That's one way. Another way might be to have them write something real quick, "What do you think I am?" Just to see what they think already. And those who did hear you, well, they'll know, hopefully if they were listening. And those other ones, then you can start to do your own types of observations in your interactions with them. So it's not necessarily putting anything on them, but you know what they think, and then you're able to then look a little deeper into those interactions. That's something you could do, but not at all what you have to do.

Jannette: You could ask some of the students that you know heard you talk about that and ask them, "Are you glad to know that I'm black?" Or, "Do you feel differently about me now that you know, then you did before?"

Astha: That I'm black.

Jannette: And then kind of use that information to gauge how you will address the other students, which is the students that still don't know.

Professor: When I heard you talking last time, I thought it was less of a - yes, your skin color plays a role, because you're ambiguous - but I thought it was more of ... In my own opinion, it seemed to be more class. Because even though you are black, you don't act the same way that their black is, or the same way that they're used to seeing what they consider to be

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black people. That, to me, was more ... Seemed to be more class, and then your upbringing, rather than skin color. But I could have been-

Astha: That probably is exactly what I was thinking.

Professor: Okay.

Astha: Okay.

Professor: We'll see. I found a really cool article, it's called, "Not Black Like Me." Not that it's super cool, it's just interesting to think about these differences, because even though you're black the same way they are, they're like, "Uh uh."

Astha: It's the same thing, too, the same discussion when a black student versus ... An African American student versus an African student, how they interact, even though they're the same color. It's the insult, you're from Africa. It's not an insult, but why do they think that?

Charisma: That's a problem in my class. I have ...

Jannette: My two clinical educators, one is white and one is black. But they both have really good relationships with the kids. But they are completely different relationships. So I'm thinking about how race of the teacher changes the way that they can relate to their students, and the types of relationships that they build, because my black clinical educator is a very motherly figure, she can yell at them in a way that my white clinical educator can't, but my white clinical educator has this friendship with the kids. She still gains their respect and disciplines them to the same effect, but through more of a mutual respect friendship, as opposed to, "I'm an adult, you're going to do what I ask you."

             I'm wondering ... I know that both of them have talked about it in a context of, "I can do this and she can't because of our race," and I'm wondering ... They definitely see it as a race reason for their classroom management styles, not just one is friendly and one isn't. I see what types of relationships they built with their relationships.

Astha: I have a question. Is there a difference between the age of them?

Jannette: Yes, there's also age, but not that much. My black clinical educator is probably 35, maybe closer to 40. And [crosstalk 00:17:48]. I don't

know how old anyone is. And [crosstalk 00:17:55] my white clinical educator is 25. So there is an age difference as well, but they both attribute it to race, so there must be something to that.

Professor: I think it's cool that you have the opportunity to interact with two people who do consider race, and that you have also two good examples.

Jannette: It is really interesting.

Professor: So it's not like one is really good and one is bad, but looking to see what are the good things you could pull from both teachers? That's a really cool experience to be in.

Jannette: I'm also reading a book right now that I actually already had been reading, but then my white clinical educator suggested it to me, and I was like, "I'm already reading that." It's really great, it's called From White Folks Who Teach in the Hood. It's awesome. [crosstalk 00:18:48]. It's incredibly interesting, and super useful. I recommend it.

It compares the education of urban African American children to the education of Native American children during the Carlisle school period. It's interesting thinking about how the education system perceives education of white and non-white children.

It's written for white people who teach in the hood, but it's certainly applicable to not just that.

Malehna: [inaudible 00:19:39] not my question, but it could be my question. We're talking about minorities and African American students and urban education, but there are - not a lot - but there are a few students who are white who also have the same behavioral problems. I don't know where to go.

Professor: That's really ... I like that idea, because sometimes when we're talking about, "Oh, black kids are bad," that's a really deficit perspective, but being able to compare between your black students who exhibit the same behaviors as your white students, what is happening there? And why is it?

Malehna: And I'll relate that back to class, probably.

Professor: So what are some- go ahead.

Astha: You could maybe do the same thing I'm doing, in terms of you're white, I'm white, maybe our upbringings are different. How does that affect ... I don't know. Do you know where I'm going, maybe?

Malehna: Well, the same thing, I don't know where I'd go with this, either, but we talk about this a lot, me and Giselle. The kids fight all the time. There's a lot of fights in the fourth grade, but you can't get ... You can tell them it's not appropriate, but they're like, "Well, my mom told me if someone offends you, you hit them." And where do you come in and say ... If that's what they learn their entire life at home, and that's what they know, to defend themselves, I don't know. If that has to do with race, if that has to do with class, I'm not sure, I'm not sure what that has to do with. But I would be interested to see, or how to manage that. I don't know.

Giselle: We were saying, it's kind of like they don't know how to separate what they do at home or when they're out of school versus how they're supposed to act when they're in school. You know what I mean? They're like, "Well, that's what my mom says." And you're like, "Well, you're in school. You shouldn't be fighting." But they don't see it like that at all.

Malehna: My one student yesterday was like, "Oh, I'm going to fight her if she tells me something one more time." And I was like, "Why fight? There's no need. Just calm down." And she was like, "No, my mom told me if someone bothers me, I go boop boop boop boop boop boop." And I was like, "All right. All right. Let's take a step back."

Charisma: Because you don't want to be like, "No, your mom's wrong."

Malehna: Exactly.

Giselle: Yeah.

Malehna: Because when you say that, you're just like-

Giselle: I think there's a different way to handle this.

Rebecca: I'd be interested to see if you took a focus on the fighting, because there's definitely a lot more of that in fourth grade-

Melhna: -there really is.

Rebecca:	And the thing is, is it seems like ... I have a kid who shoved another kid, and they're like, "Oh, she cut me in line." And you break it up, it's small, but the more that that behavior continues, how do you put an end to it before then it's high school and it's not so small and you get older and then it gets very dangerous. Where now, it's like, "They shoved me because they cut me in line." And [crosstalk 00:22:32]. They do. They ... One of my clinical educator was talking about one of her students from years ago .. She's not my clinical educator, but during a meeting that ... One of her students from years ago got in a fight, killed someone else and now they're in prison for the rest of their life.
	How do you put an end to those fights? It seems like it's little in third grade, it's little in fourth grade, and-
Malehna:	It's not even that little.
Giselle:	You know what I mean?
Malehna:	If you've watched nine-year-old, not even just at recess - during instruction - pounding each other.
Rebecca:	Yeah. And what do you do? For me, when I pull them off, I struggle a little bit, and they're in third grade. The older they get, how do you-
Malehna:	You have to do a work out or something.
Professor:	Seriously [crosstalk 00:23:15].
Rebecca:	How do you ... You have an opportunity to intervene when they're young, how do you do that when you have forces at home that are like, "That's how you react." [crosstalk 00:23:26] You only get them for seven hours a day, for this portion of the year.
Malehna:	And I'm wondering where does that come from? Where is that coming from at home, that they're saying this is what you're supposed to do.
Rebecca:	Yeah. How do you successfully intervene? And make it last?
Malehna:	Something around their- [crosstalk 00:23:42]
Charisma:	Some of their fights are racial, too.
Malehna:	Yeah.

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Charisma: I think that would be something interesting to look at. Some of the fights are over issues with race, if somebody picks on them, or says, "You look like you're from Africa," and then we have to deck it out in the cafeteria.

And then, it's kind of hard, because ... They don't want to hear, "No, don't fight," because they just attacked something so personal to them. And you understand why they're so upset, but at the same time, you can't fight people.

Malehna: Right. [crosstalk 00:24:17].

Charisma: But, exactly. I know if they went home, and were like, "Mom, dad, somebody at school said this to me," they'd be like, "Why didn't you punch them."

Rebecca: I had one student who hit ... He got in a fight with somebody and my clinical educator took it and said, "You hit girls now?" I thought it was interesting to put gender into it, because I feel like we talk about race, but never like that about gender. But I also saw where she was going, it pushes that - I don't know - I didn't know how I felt about that.

Jannette: That is so interesting, because in fifth grade, 75% of the fights are girls.

Malehna: Yeah, our girls.

Giselle: Ours are a lot of girls.

Professor: Girls are big in fifth grade, too.

Giselle: It's girls attacking boys.

Rebecca: Yeah. Girls love to fight, but [inaudible 00:25:01], and I think he started it, but the same thing goes, like, "So you hit girls now," and it wasn't even just you're not hitting because it's wrong, it's you're not hitting because she's a girl.

Malehna: Like, if it was a boy-

Rebecca: You know what I mean? It wasn't ... I was just ... It got the message through to him, because he kind of had that boys don't hit girls, that's the expectation that's nothing I should do, but at the same time, it was you don't hit because she's a girl, not you don't hit because, you know?

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Professor: I like the idea of looking at ... Do you have fights that you think, "Oh," [inaudible 00:25:35]. That would be cool, because we could keep our focus on race, but also-

Malehna: I feel like the only times I see fights between different races though, is between a Latin American and [inaudible 00:25:47] student.

Professor: That's kind of almost all that's here, right? They don't have many options of fighting. You've got to fight who's there.

Malehna: That's true.

Rebecca: If I could - just because this card made me want to tweak my question a little bit because I do want to focus on behavior, and I still want to talk about maintaining that expectation, but how to have that expectation last beyond one year in my classroom. To maintain that, this is what you need to be doing and have that follow outside of school, and even to the next grade.

Professor: And that's where self-regulation comes into play. We want kids to be doing things because they now that they're supposed to do it and they're doing it for the sake of themselves, because once they leave your classroom, they will go to someone else's and turn into a completely different person, and you're like, "Who are you?" But yeah, that self-regulation is absolutely important.

Giselle: I have a question about my question.

Professor: Okay, great. This is what we're supposed to do.

Giselle: What are the racial dynamics in establishing direct classroom teacher-student communication? How would I go about researching or observing that?

Professor: Can I see what was at the top?

Female: My question is really similar to that.

Professor: Mm-hmm (affirmative), the communication. I found some stuff on communication. Oh, okay, I remember. That had to do with yelling or the specific type of language that is used, and is that race-based, and how can we have good communication, or clear communication without using those types of tactics.

Female: Yeah.

Professor: Okay.

Giselle: And I ... What Jess was saying, how her white clinical educator, they're more friends, and that's how ... I feel like I'm establish those kinds of relationships with my students, too, but I'm not like, "Oh, I'm white, I can't be their friend, I can't yell at them." I think that's kind of just what's happening. Because I just don't go about it in the same way that my clinical educator does. You know what I mean?

Professor: What you can do is investigate your own methods. And even though it doesn't really sound like investigation, but what are the different things that you've done, and how is that different from your clinical educator and what has been effective, and what has been ineffective?

                 Really looking, turning around, looking at your own practice, and just because you are white - are you white?

Giselle: Yeah.

Professor: Okay. You might not be white, you might seriously be something else. But because you are white and your students are not, how does that work and what do you learn from them? What do you learn? You're looking at yourself, what are you learning from what you've done? What has worked, what hasn't worked? What should you scrap, and what should you change? And I think that is absolutely just as powerful.

Giselle: Is that kind of the same question?

Professor: Do a self study.

Giselle: How do I change the question?

Professor: The question-

Giselle: It's not that important.

Professor: [crosstalk 00:28:56] But the language doesn't matter. But if you like that or you want to rephrase that, feel free and we can rework that on the Google doc, but if this is the focus, but the data collection piece will be-

Male:	Pardon the interruption. [crosstalk 00:29:12].
Marisol:	So I had a very similar question, but now I'm thinking about it more ... Not just the yelling, but the responses back and forth. Because if my teacher will talk to one of the ... Not all of them, but certain African American students, they'll be extremely disrespectful back, and I don't know if it's because she's white or if that's just how they've been raised. But some of the other different races in my class don't speak that way to my teacher, so I don't know if it's just how they've been raised or if it's just a racial difference between the two of them.
Rebecca:	I have two questions. The kids that are of the same race, do they have ... Would they be typically the type of student that would act out? Do they have some of the same tendencies?
Marisol:	Some of them. But some of them no.
Rebecca:	Some of them do? I've been wondering whether it's a classroom management thing or if it's race-fueled.
Marisol:	Right. I don't know if it's race or behavior, I'm not totally sure.
Astha:	Do they respond to you the same way if ask them the same thing?
Marisol:	Oh yeah.
Astha:	Like really disrespectful?
Marisol:	Yeah, like really disrespectful.
Charisma:	Do you have good relationships with them-
Marisol:	With any of them?
Charisma:	-when they're not disrespecting, or when they're not having exchanges, or do they not really have a relationship?
Marisol:	From what I've noticed, they have a little bit of a relationship, but not a super strong one. She doesn't take time to talk to them about their weekend or their afternoon the night before. That could also be an issue, that she doesn't have the strongest relationship with them.

Charisma: That's when I noticed when my kids do that with one of my clinical
                educators, the other one is pretty clear they don't have a relationship
                [crosstalk 00:31:01].

Marisol: Relationship-based.

Female: Yeah.

Female: It's all-

Astha: Does she consistently say hi in the morning to every single student?

Marisol: Yeah.

Female: Yeah? [inaudible 00:31:09].

Giselle: I feel my clinical educator does have pretty good relationships, but I
                also feel like they are extremely disrespectful to her sometimes, too.

Marisol: Yeah.

Giselle: So, I think it might just be their behavior.

Marisol: Their behavior?

Giselle: Obviously, I'll investigate.

Belinda: I know my CE has told me ... She yells a lot, I think. She's like, "I can
                do that because the kids know I love them. If they didn't know I love
                them, I couldn't do this."

Charisma: That's what Hill says.

Marisol: Yeah.

Rebecca: [crosstalk 00:31:43] Well, they all say ... That's what my clinical
                educator ... It's more strict, and she's like, "They all ..." Whenever they
                have an issue, she ... I know I witnessed stuff, one student was
                throwing someone off the bus, and she's no longer allowed after school,
                and she disciplined, but she was like, "I still love you, but you made a
                really poor choice." It's always about their choices and their behavior,
                never about them personally. I think maintaining that love and not
                keeping it your choice versus making it personal, I think that's how

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they maintain those relationships while still being able to be really strict when they need to be.

Jannette: So my white clinical educator, there is a certain level of disrespect, but it always comes off from the students as joking, and she takes it as joking. They have a relationship where they can be like, "Aw, man, you're just white," and she'll be like, "Yeah, what do you want to do about it?" They have this relationship where ... I'm not sure what's ... So I don't necessarily think it's mean-spirited disrespect, it is ... If it wasn't her, it would be disrespect, but because of the relationship, but also when they talk to my black clinical educator, they don't do any of that.

They also have very loving relationships with her, but they don't do it at all. I'm wondering ... Part of something that I've noticed is that when black clinical educators threaten children or when white clinical educators threaten children, black clinical educators sometimes threaten violence in ways that white clinical educators don't or can't. Not violence like actual, but they'll be like, "I'm going to whoop you, your behind," or something. Say these things that are not actual threats, they're not actually going to hit the kid, but it makes them shut up. They have this relationship where they can make these different levels of threats, whereas my white clinical educator could never say that. All she can say is, "I'm going to kick you out of class."

Belinda: I was going to say, my white CE does that and she gets away with it.

Jannette: Really?

Belinda: Yeah. Yeah. And T could probably attest too.

Female: [crosstalk 00:34:20].

Charisma: I've never seen that ... At my school, I feel like that was [inaudible 00:34:27]. Like, I'm going to come across the desk and just smack you. Like, that's what they'll say, and I'm like, okay.

It was very weird the first time. I was like, "Is it really going to happen?" And I'm like, no.

Astha: Just in terms of the motherly figure, too, if their mom says the same thing to them at home, their response might be the same as they would respond to [crosstalk 00:34:52]-

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Jannette: And I wonder if it is conditioning, because if your mom says that, she might actually mean that. Whereas, a clinical educator obviously can't hit the kid because their in school. But they respond as if they might.

Male: Excuse me.

Jannette: They'll ... Even though they, if they really thought about it, they would know that [inaudible 00:35:08].

Charisma: I feel like they also know what kids they can say that to and what kids they can't.

Jannette: Yes.

Charisma: My colleague will always say, "I know certain kids that if they're doing something wrong, I can call them out across the room and address the behavior, and I know they're going to redirect back and get over it." Some kids you do that and they are going to hate you for the rest of the year. I think that's also relationship-based, knowing how you can handle disrespect or behavior problems.

              If a teacher was like, "I'm going to reach across the desk and smack you," I would have died, right there in my seat. Just dead."

Astha: I guess back to your point, a big thing in the black community is respect. You know? A lot of fights start off with disrespect, and after they get offended, that's when they get the most mad. They get called out when they're the most mad. But with your clinical educator, how she says, "I still love you, but blah blah blah," It's still showing respect. So does your CE approach it that way? Or does she just go straight at them?

Marisol: She just goes straight at them. At the beginning, of the day.

Rebecca: I think [inaudible 00:36:14] same thing too, for certain things. If it's something bigger, then she will remind them, but for certain stuff, like this morning they were all supposed to be reading and some of them went on their Chromebooks anyway, and she was like, "Oh, so you thought you had the choice," and things like that, where it's more of addressing it. The compassion comes when it's more of a serious type of ... But not as much with little things throughout the day. It's more of the direct, you know? Even just that language. I would never say it that way, but they responded to that. They're like, "No, I didn't think I had

the choice, I knew I wasn't supposed to be doing that." I don't know. I feel like I couldn't say the same things with it having the same effect.

Jannette: I have another question about your classroom. Are the academics in your classroom fun?

Marisol: No.

Jannette: Because I ...

Marisoal: Mine are typically ... The math lessons are always what the book wants you to do, the reading lessons are always from a powerpoint slide.

Jannette: Because my old clinical educator, she would tell you that she has great relationships with the kids, she always said good morning, gives them hugs, but they all hate her because ... They seem like fake love. You know? She does these things that look like love, but then doesn't actually get to know the kids, doesn't actually talk to them, or doesn't actually use any of their interests in her lessons. Her classroom is just boring, so they don't like coming because they don't like her.

Marisol: Right.

Jannette: So I wonder what that-

Marisol: Yeah, how they ... The engagement in the lessons.

Belinda: I feel like care work kind of stuck, too. I know the math CE that I'm with, Ms. Hooper, when people come and observe, they look at the book and they see how well you're going off the book-

Marisol: Off the book, yeah.

Belinda: I think that's what makes us all suffer. Which I know at my last place, I didn't have that issue, because it was Colonial, so we just had a concept web. It was one thing after another, some people really do whatever you want with it. Here, you have to go off the book, because that's what they say you have to do. Makes it difficult, how do you get that engagement?

Charisma: Also, it's painful for us, you know it's painful for them.

Belinda: Yeah.

Charisma: Especially if I'm not lead teaching, I'm like, "Oh, my god, is it over."

Marisol: Even when I'm teaching the math, I'm like, this is boring. [crosstalk 00:38:54].

Giselle: I feel like that too. I wish I could make it more of a [crosstalk 00:38:56].

Marisol: I try to be super upbeat and exciting.

Female: Yeah.

Female: [crosstalk 00:39:03]

Charisma: The management is so much different. If you do something you planned or the school lesson-

Malehna: But I asked, too, I was like, "Can I do a number [toss 00:39:09] with that," and she was like, "I wish, but I got yelled at when I tried." She was like, "You have to follow word for word exactly what this textbook is asking," but it's so boring.

Female: For number talks?

Female: Really?

Female: That's for [crosstalk 00:39:18] not how she runs our classroom.

Female: That's very interesting. Do they learn?

Rebecca: [crosstalk 00:39:27] they're engaged.

Female: Most of the time.

Rebecca: Yeah. I have a few that are-

Female: There are always a couple that just-

Female: [crosstalk 00:39:37].

Female: And our classroom's not run like that at all. [crosstalk 00:39:42]

Sethu: I've actually done number talks with them.

Female: Yeah. [crosstalk 00:39:44]

Sethu: It was technically during the math RTI. [crosstalk 00:39:50]. Might be different. We take the pages out and make packages for them, and then we don't always get-

Rebecca: Mine will have centers, and one of the centers might be a game of Cahoot. Or some of the centers might be different games that they have, [crosstalk 00:40:12]. Yeah. Just the lesson.

Malehna: Sometimes, we don't even get centers. That's frustrating for us. We talk about this all the time, we don't really teach that much because the afternoon, we teach a math lesson, or the morning. Then the afternoon, for two and half hours, it's literally them on their Chromes. Like, writing instructions is all on the Chromes, math RTI is all on the Chromes. We don't do ... There's no lesson plans for it.

Charisma: Sometimes I wonder if almost that is race-related. I feel like the quality of instruction, I don't- [crosstalk 00:40:42]

Professor: It's based far, far back, not far, far back, but that dates - in my opinion, if I'm thinking about it - that relates standardized tests in general. The fact that we have a group of people in this country who consistently perform underneath whatever this random barometer is of proficient.

               So we have this random barometer, then we have most of the black and brown people when they're all together in one space, all of them are underperforming. Yet, nobody thinks to change this random barometer. And it's not to say that these students can't rise to the occasion, but that we have an educational system that is not necessarily meant to necessarily educate everyone - especially when we have a lot of black and brown people together, when they're all together in one space. But then because they're underperforming, we're going to give them worksheets and focus on basic skills and they still don't perform, but it doesn't matter, because we need to close the achievement gap. And in order to close the achievement gap, we narrow down education and then would make it so much more boring that by the time the kids have the choice to go to school or not, they decide not to go to school and then everything else spirals out of control.

Charisma: I feel like if you don't- The point of school is to love learning and get what you need to be successful and learn, not to score well on a test.

Female:	Right.
Charisma:	So if all we do is teach them how to ... Because their reading lessons all ... They literally label the question with what test it's preparing them for.
Belinda:	Yeah.
Charisma:	Like, all right, let's do our benchmark practice question. And everything is test prep. We'll be driving to the store, and we have to stop to do our benchmark question. And then they forget everything that wasn't about the question.
Rebecca:	I feel like ... A lot of times too, there's a criticism for teachers more than the curriculum. And these teachers ... My teachers never thresholded. My teachers weren't all sitting outside the room greeting me by name every single morning. They said good morning when you got there, but my teachers when I was in high school didn't threshold, I never saw my principal walking around. Their principal walks around every morning, she comes into every class, she gives out wings and things. I never had that, whenever I was in school. And I had ... I was in the higher performing school district. I was in one of the top performing school districts in Pennsylvania.

It's ... I feel like not that my teachers didn't care about me, but they really, really care, but they're so limited, because I feel like all the pressure and energy is focused on this test, that they're not doing as much as they could be because they're so focused on getting the score up. |
Charisma:	It's not even really the teachers, because they tell them what they have to do. Like, you have to teach this.
Female:	Yeah.
Female:	Exactly.
Belinda:	Wasn't this one of schools taken over by the state a couple years ago?
Rebecca:	Yeah, that's what they talked about. It's a priority school
Charisma:	It's a priority school.

Belinda: I remember talking to teachers in my last placement when I found out I was here, and they were like, "That's ... The curriculum there is going to be very strict because everyone's job is on the line."

And I think that's the pressure, too. I've noticed ... I feel like with the teaching of anything I notice - not so much with my CE, but the math teacher's CE - she will sometimes re-teach after I teach and stuff. But she'll say the same exact thing that I said, so it's kind of interesting.

But I think the reason why, though, is because it's pressure on her. If she doesn't think I'm doing it correctly, she has to come in and redo it. Because it's her job, and I get that, but-

Professor: And there are test scores count for them.

Charisma: I'm kind of nervous. I've been in two schools that are majority African American students, lower-performance schools, and then I was in one school for methods placement, so I was more in a wealthier area. And I noticed that the schools that are lower-income students, lower performing get so much more relationships, so much more support, but then the higher students get the instruction that we see at UD. Why can't it be both? Because white kids deserve relationships too, and these kids, they deserve quality instruction. If there's such a divide, at the ritzy school, the principal didn't walk around the teacher didn't threshold. They don't look into their lives.

Jannete: So, I'm reading a different book about how there's this in Philadelphia ... There's this trend of big writing projects for all these different schools from areas come together for a day of writing. And the idea is that it's just love writing. Don't work on it, just love to write. And they're based around ... Yeah. They're based around urban areas. The intent is to get kids who are not good writers to enjoy writing. But, then I was reading about these two African American teachers who were discussing how racist this practice was because they were saying first of all, our kids don't need you to convince them that they like writing. If you see anything that you write on their own, you'll see that they know how to write, they know how to put a pen on a piece of paper. But it's racist because it's implying that they are not ready for difficult content, they're not ready to perfect their writing, they just need to learn how to write.

So the idea was that we should stop simplifying things for the kids who need the most content because then they just become further and further

behind. So instead of their white counterparts, who are learning how to construct paragraphs and write essays and form arguments, they're just learning how to write on paper, and then they get to middle school, high school, and they're like, "Well, I know how to write." And they're like, "That's cool, now write something grammatically correct," and they can't.

Professor: But, there's ... This is kind of new, but a lot of people are doing research about education in research, and how most of it is done from a deficit perspective. You're looking at black kids to see what the problem is. So, here's the problem, they don't like writing. So this is what we're going to do, and that's not actually it. That's just not it. But ... And of course, there are so many other factors that are at play. And it's not to say that black kids can't ... They can write grammatically correct, but if you keep telling them to just love writing and then by the time they get to fifth grade they're failing everything.

Charisma: They don't like things they don't succeed at.

Jannette: They don't know how.

Professor: You never enforce that they need to use periods, because you want to be wholistically right. But I don't know. There's just so much stuff that's wrong.

Marisol: Yup.

Professor: And then you get pockets of good, but then we can't generalize those pockets because the pockets were those people at that time. I don't have the answers.

Charisma: Especially seeing how awesome my clinical educator is with kids, it's so amazing to see some of the kids after they leave her. It's kind of like they started to like.

Female: It's kind of like when you're in a good situation-

Rebecca: Yea how do you maintain that.

Charisma: Like, some of her kids, they do, but a couple of them, she has to keep them from running off with kids that are yelling out and cussing. And calling teachers "hos." Like, this one called ... When we had that fire drill at the called her a ho-ass bitch"

And I just ... She was like, "What did you say about your mom?"

Female: Oh my god.

Female: I would love to see her-

Charisma: And she's like, restrain- [crosstalk 00:49:01]. She does. [crosstalk 00:49:05].

           She's my teacher crush for classroom management, for sure.

           But then, I think it's hard, because then they go to teachers that aren't - not saying they're not as good, but their classroom management style is different, they might let things slide that Hill wouldn't let slide, and then I feel like it just starts to-

Rebecca: How do you teach that self-reflection to last?

Female: When you have her there-

Charisma: They can't even last to the time it takes to walk to special. They're perfect angels in there, and then they go to math or music whatever, then they just take them back. They've got them lined up in the hallway when I get there two minutes early, and there's no teacher there.

           Like, "So and so are fighting, so she just told us to go out into the hallway and wait for you." I was like, "Okay."

Rebecca: And the teacher ... I know my clinical educator will get frustrated because she's got excellent classroom management, but when every other adult comes into the room, the kids lose it. And she's like, "You need to treat every adult as if they're me." Like, "Is there a difference between me and Ms. Connor?" No. "Is there a difference between Ms. Connor and me?" No. How do you teach [inaudible 00:50:07]? Because they can't ... You don't always have an excellent classroom manager that figured out how to constantly keep you in line.

Professor: For me, I don't think I ever perfected it. Although, I think I was pretty good. I would like to have explicit conversations with them. Like, you need to do this because you're supposed to do it, and that is it. I always have them think about the real world, especially when you were talking about third graders fighting and right now, it's not that serious, but

when you're a grown person, you're going to prison. Or you're going to get killed.

That's essentially what it comes down to. If you don't learn how to fix yourself, nobody can fix you. If you don't learn how to fix yourself, you're going to stay the same way. The stakes just get higher and higher and higher. It doesn't always work immediately, but I like to be very explicit with them. Because that's the only way ... If we're always hoping that they'll just pick something up. They're not always going to pick it up, so if I tell you exactly why you need to do this, now you know. You may still make bad decisions, that's okay, but somewhere, this is going to come back, that Mrs. Wilson told you that this was going to happen, and now here you are, in prison.

Maybe at that point you'll change. But for a lot of people, they don't. And unfortunately, because you are black and brown, the police are going to see you first. So, then what? You can't sugarcoat it, because the world is not going to sugarcoat anything for them at all. Even if you are ten years old, and you got stopped by the cop, they'd be like, "Oh, he was an 18-year-old man." No, he's not. No, he's not. It doesn't matter, the world doesn't care as much about you as you do about yourself.

Rebecca: What you just said, about because you're black or brown the police will notice you first, I feel like I wouldn't be able to say that without it coming off a certain way.

Professor: As being -

Rebecca: You know what I mean?

Professor: Something else, the thing is, you don't have a lot of freedom, but we did a lot of current events, and even in fifth grade, we would talk ... I was taught in Salem, which is so bad. Salem is a little tiny Camden set on a field. And it's not like they don't see it.

Rebecca: Yeah, no I know.

Professor: So these things happen, so when they came in talking about "Oh, so and so got shot," whatever, whatever, we talk about it.

Rebecca: Yeah.

Professor: There's no way that all the black people, in this community, are just really bad and that everybody's always getting arrested-

Rebecca: Of course not.

Professor: That's not real life, right. But that's what they think, that's what they see. And because they're young, they're trying to make sense of it. So they're like, "I don't know, maybe we are. Maybe I am." And it's like, "No, you are not."

Rebecca: Yeah.

Professor: However, the way that this system is set up, is it's looking at you. It's looking for you to do bad, and when you do ... It's like when you're in a classroom and somebody hits you and then you hit them back. Nobody saw the beginning, all they saw was you respond.

Giselle: That happens in my class a lot.

Professor: All the time. So I'm like, "You always get in trouble because I see you, and because I saw you, I have to address it." Now if that person were regulating themselves, then maybe it wouldn't have happened. Or, if you were strong enough to know that it doesn't matter if you hit me. It doesn't matter if I'm bleeding. Those things don't matter because what matters is me. I don't want to go to 313, I don't want to get in trouble. I don't want to do this, so I'm going to change the way that I respond, even if my mom tells me that I can hit somebody back, I need you to know that you're not allowed to do that in this school, so there are consequences.

              You can do whatever you want when you're on your block, when you're on your porch. You can do those things because you're not going to get in trouble for it. But when you are here, it is my job to tell you that that was a bad decision and this is your consequence. And if you're okay with that, be okay with that. But know, you're not in the classroom, you're not learning, you're not passing test. Then what?

Rebecca: Yeah.

Professor: They think in the moment. They really do.

Belinda: I was just going to say that.

Professor: All kids think in the moment. But the stakes are stacked against you.

Marisol: Yeah.

Professor: So you have to operate differently because the stakes are stacked against you. Whatever is stacked against you. I don't know how to say that.

Charisma: Yeah.

Jannette: So I have a kind of opposite problem with one of my students. She is very, very, very aware of the odds being stacked against her, and because of that, she has a very deep hatred of the establishment, of white people. I totally understand it, and I'm not trying to convince her that her feelings are unfounded, because they're not, but she uses that hatred and it just shuts her down. She's like, "Well, it's not going to work out anyway." Whereas I think she could be using ... If she let this hatred motivate her to learn everything she can, she could change the world."

Female: Right.

Female: Yeah.

Jannette: She could change the world. She could go out and use ... She could let this hatred fuel her social justice action, and I think it will be great, she's very smart. But the problem is, she just sees it as, "Well, there's nothing I can do." So if I tried to have that conversation with my kids, I feel like what she would get out of it, is "Yup, everyone does hate me. I should stop trying."

Professor: Everyone is different, so clearly she is a lot more pessimistic about life. There's a difference between recognizing reality and then allowing that to bring you down. [

Jannette: Yeah, that's what I'm working on with her right now.

               She's young, right? She's how old, ten?

Jannette: Ten or eleven.

Professor: Ten or eleven? Eleven? Might be 13. I had a 13-year-old in fifth grade. No joke.

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Astha: That's how it's going to be next year, too.

Professor: Yeah, no joke. So [crosstalk 00:56:00]. You can ... So some things that you can do is let her read Malcolm X.

Janette: We're about to do social studies, and she's going to talk about ... She's writing a whole different essay than everybody else.

Professor: But allow her to see people who have the same deep-seeded understanding, but they don't stay there. And maybe that's not something that you can explicitly teach her, but it's something that you can give her different things and hopefully she'll come to that conclusion. So maybe in a month you can revisit this conversation, and be like, "Okay, well, this person recognized all of these things that are wrong with society. What did they do about it? Did they just sit down and cry?" No. So you knowing all these things is absolutely important, but once you know all these things, its your job to try and do something different. For all the people who felt the same way you did in the 1700s and 1800s and the 1900s, they all did something, and that's why we are where we are now.

              If you just don't do something, then what about the people later on? Maybe something like that could work with her. So she seems to be one of those smart people who you can't just tell things to, you have to let come to that conclusion on their own.

Jannette: Right.

Professor: I'm sorry, ladies, I know we're over time.

Charisma: You're fine, it's recess.

Professor: Oh, is it?

Female: Yeah. [crosstalk 00:57:15]

Female: Ours is special.

Female: Oh.

Professor: This was ... I found these based on what was here, so you might like to read them. If not, I'll look ... from our notes today, I'll look for new stuff for people and I will put that on your Google doc as well. I do

have some things, but based on our conversation, some of these are no longer necessarily relevant, but ... This one-

Charisma: Did you have anything about why students feel the need to call each other racist?

Professor: I did-

Charisma: Even if it's not relevant, I'd still like to read it.

Professor: That one ... It looks long, but that's because it's double-spaced. It's somebody's ... It wasn't a full article, it was somebody's presentation for a thing. But it's talking about how we talk about race in a classroom with urban elementary students. I found a lot of stuff from high school students, but it's either high school or early childhood. I'm like, "No, what about elementary?" For some people, it took me a little longer to find some things. I may send you some things that's high school, just because the population may not be the same, but the information that you get from it will be similar.

That one was the one for you, or [inaudible 00:58:23], and I have the links there. That one is yours. Did you put something on after?

Jannette: Yeah.

Professor: Charisma, that one was for you. Malehna, nothing.

Charisma: [crosstalk 00:58:36] I think one of my students commented that I was white and one of my students was like, "Don't say that, that's racist." And I was like, "I am white, it's okay."

Professor: I think this was for you, Sethu. But I think we're different now, but you might like it anyway.

Sethu: Okay.

Professor: [inaudible 00:58:58]. Then I started printing some stuff for myself. Look at this one, inquiry into identity, yeah.

But yeah, that one's for me. That one's just for me. "Schools as sites of relations." I think I couldn't figure out who I wanted this for, but I thought it was great for everybody. I just ... Once I get on a kick, I just start printing everything. Student teacher, teacher's communications of

performance expectations. Well, we see them change it now, to behavioral, but you might like it anyway.

Rebecca: Yeah.

Professor: There might be some things that we could pull out. Who did I print this for? I think maybe I just liked this one. Australia is doing a lot of really good stuff with investigating race in schools. Australia and Canada. Some of the things might be Australian. They have a lot of similar issues as we do. Does this sound like something someone would want? Schools as sites of race relations and intercultural tension?

Charisma: I'll take it.

Professor: Let me take a picture of it. Take a picture and send it to me. Are we done? Because I don't want to miss anything. Are we done talking? [crosstalk 01:00:08]. Okay. I don't know how to stop this.

INQUIRY SESSION 3 – TRANSCRIPT

Moderator: All right, cool, so let's get started. Thank you for those who brought your notebooks with you. I want to look in there in a little bit just to talk about process and how you might be thinking about the data that you're collecting. So I got some articles and different things for people. More articles. And I put all the links on your Google docs as well.

                Some of them are so cool - And that they could fit with multiple people, but I didn't want to print everything for everybody because I don't want to waste the paper. So on you links, some of you have like eight different links. You do not have to read them all. And some have like four or five. But like I said, once I start finding cool stuff, I just print it all. So if we can take a moment to collect ourselves and our thoughts and think about where your question was at the end of our last talk together and if you need to be reminded, I can remind you of them. The specific wording. But if not I'd like to talk about what you are doing to observe more or collect data or what have you read in the different articles. Not these specifically, but the other ones that you received and how are you moving forward in your thinking about whatever your question was or whatever problem you identified. And how you're, just working to understand that. So whoever wants to start.

Charisma: So my question was kind of, like my students use the word racist a lot. Does it come from a miss-understanding or does it come from kind of like some other deep seated feelings when they talk about their classmates. And so what I've been doing is at the end of the day when I get home, I'll write down what happened, what I did and kind of like how I felt about I did and anything I'll change.

Moderator: That's a really cool strategy. And you're writing down, and you're keeping track of those notes. Have you noticed any differences within your own behavior or within the students? Is it something that you've begun to address more or not? So how is that changing, if at all?

Charisma: Most recently, something happened today where one of my students called me over because she was upset and she was like so and so called me white and the student is black. And so I pulled him to the aside and said okay, like what was the context around it. Like what happened?

Like if they can say that. And then we kind of talked about like how did it make you feel. And then we talked about what did you say instead of something racist about someone else. How could we talk about it and sort of like before I was like, that's so nice. This is like, it's not as, I don't know. Like it's not like not nice, but doesn't really mean anything. And it's not really accurate. So that was like the beginning and I was more like moving in a more better direction.

Jannette: Are you done?

Charisma: Yeah.

Jannette: Okay. I didn't want to interrupt. My question was about kind of a white clinical educator and a black clinical educator and the relationships they have with their students are different. And so I started talking to them about what their relationships look like at the beginning of the year. How they ... The process they had on building those relationships. And I found that they both started their careers with the same philosophy and same attitude towards discipline, but it ended in very different places.

So like people, teachers feel how important it is to be like, you know, strict and not let anything fly and make them do it again, and all those things at the beginning of the year while at the same time they convince students to feel love. They both started with like very strict no nonsense beginnings but now those two starts have evolved into like an older

sister and a mother. And it's very interesting. And both still continue to discipline their children when necessary, in the same way.

But they, but like in between those moments of misbehavior. They except different levels of attention maybe. And so I found that interesting, and I ... And so I think it comes down to expectations and I'm starting to think that although there is some race involved, it's also a personality difference from the two. I don't think it's purely race. I think race hasn't influenced the way that they feel about it. But I think both teachers are capable of teaching in the other style. They just have chosen one versus the other. So I'm still thinking about like why that might be.

Moderator: Anybody else?

Astha: So my question was, it revolved around how do my students view me. And how would that affect how they treat me, and how they interact with me in terms of race wise. Like, so at the beginning, all of the students assume that I was Hispanic. However, I'm African-American. So actually did a real activity with them, and I have been like breakdown individually. I asked for six of them, because I believe ... The question was what race do you think Miss Astha is and why? And so like visual or how I talk, that kind of thing. That's really, just saying they're fine, they're really cute.

But afterwards we sat down, like in a circle. We talked about what everyone thought that I was and then at the end I told them what I was. And then I asked them to take a minute and think about, does it matter like what I am? And then the first person who answered said, yeah. And they didn't have like a reasoning behind it, even though I did ask why. But everyone else went around and then he changed the answer, so. I got to dig into that more, I think, just to see like if he didn't feel comfortable maybe talking about it in front of everyone else.

Moderator: Some of the students who said no, it didn't matter, did they have explanations behind?

Astha: Mm-hmm (affirmative), they said like everyone is created equally. There were a lot of like God created us equal. Like we're all human. Like pretty good stuff for third graders, you know.

Moderator: That is interesting. You want to share some of like the good and whatever of?

Astha: I think she is Jamaican. I think she is Jamaican because of her skin and hair because her hair is dark and curly. When I see her skin, I see the color tan. So that was like very, like visual, what he sees me as. So I'm gonna like really just race through it and wrote down, like she's a teacher. Just like sentence about me. Not really things about the race thing, so. And there might be some variation here too, because some of them didn't get started and so I gave them some prompting and the day before that, they had gone on a field trip and someone was making like a rural accent and then I said oh, my dad's from the country.

              Like that kind of thing. And I don't think they grasp what country mean, like rural compared to the country. So it's more like Miss Bundy is from the country. Yeah, it's not really, let's see. That this is interesting. I think you are black because now you look, because how you look and how you talk. You look black, because when we go outside you look like it. You talk black because, she talk like me. And when she was born, I think she was born in a city, that's what I think. That was interesting because people before it said oh, you talk like you're white, that kind of thing, so interesting to see from a kid.

Charisma: I like when he said if you go outside you look it.

Marisol: Yeah.

Charisma: [crosstalk 00:08:30] What else? Let me see if I've got more. Yeah, this person was all about the country. [Inaudible 00:08:40]. And then there is one instance beginning of the year when we did like I am poems. The very first week and I wrote like I am African-American but not every student grasped that or heard me. But one student wrote this. I think Miss Astha is black and I know that because she told me she is. The other time and then I asked things like expand and be like if you didn't know what I was what would you think? And he said the other time I thought she was Puerto Rican because she looked like she was. But then I asked her and she told me she was black. She was from the state of Delaware.

Moderator: Yeah, she was listening to you.

Astha: Yeah.

Moderator: Yeah. That was interesting, thank you for sharing that.

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So, Malehna, we're just talking about it and how we are thinking deeper about our question of beginning to collect any information that helps us to move forward in our process. Anybody want to, anybody else want to share?

Belinda: I mean, I guess for me, my question was about how their home lives affect their school life. And I know in my class, especially that's super relevant. I was even telling my CE about it before I came over here. And she was like this with her class for that, just because I have so many kids that are going through, I mean I'm sure we all know. But like going through some serious stuff and I'm noticing like it happens and like something will happen. And then like their behavior just skyrockets.

And it's just like I guess for me like trying to figure out like how, like my role as their teacher, like or student-teacher is and how I can help them get through what they are going through, even though it something I don't quite understand. Because I've never had like some of the stuff that happened. So that, or happening to them has never happened to me. So I guess it's, I'm trying to put myself in like their shoes. But I feel like it's challenging at the same time because it's like, when you haven't experienced something you never know until you experience it. So, yeah.

Moderator: Any suggestions?

Marisol: Can I speak off of that?

Moderator: Yeah.

Marisol: I had a girl who was recently removed from her home, something like with a godparent. And the few weeks after that happened, she wouldn't do any work. She would just sit on the carpet, her head down. And like it was amazing to see how that affected her in school. And I really like the way that you're thinking about how you can help in that situation. I'm not really sure how you could because it's such a personal thing for them. But I really agree with you that it really does affect their behavior in school. Like it changed just like that. She's always been such a happy girl. And then in like an instant it just changed.

Belinda: The biggest thing I notice is the anger. The anger. I mean there's this one girl, sweetest girl ever. Sorry I looked at the door. But, just to make sure it wasn't open. But sweetest girl ever, removed from her mom's

house. Not living with her parents. Today she threw a chair in the morning, nobody prompted her. Nobody said anything to her. Just through a chair. Like so yes, it's kind of like, I mean for me just trying to like get deeper into this question. Like how their home lives, and especially like I know that these are about poverty and stuff. And with a lot of them being poor, I mean like that affects their life, like I mean, obviously. But then -

Moderator: I think these are okay. You can keep them. But I think now I would probably look for more of this stuff around the trauma informed care and how you can be responsive in different ways. Because yes, then being in poverty is not anything that you can change. And then go through experiences outside of school are not going to change. But the way that you react and help them even within school to develop specific coping mechanisms is important. So I will look…

Belinda: Yeah, that would be good. I also like the whole like coping mechanisms. Like figuring that out because I know one thing I've been trying to get them to do is like the belly breathing. I don't know if anyone in here knows yoga. But yeah, so I try to get them to do that. Feel, put your hand on your stomach, breathe.

Rebecca: Do you notice any differences when you do that with them?

Belinda: One kid that actually, like when I did it with him, I mean like actually did it. He was a lot better. So, yeah.

Rebecca: That is cool. Are we just like sharing that?

Moderator: Yeah.

Rebecca: From my focus was dealing with student behavior when they are acting behaviorally. And so my thing, like one of the things that I've had is like affirm a logical consequence that they cannot earn a way. Because I had done, say more like, I was like did, like if they weren't doing math, I was gonna take away recess and you gave them a chance to earn it back. What I've noticed is like ... And then like [inaudible 00:13:51] is they'll do just enough to earn it back and they continue that behavior because they never actually, like we're reprimanded for that behavior.

And so they never like, saw the real consequence that that behavior had. So they will continue to do it, because they always earn it back.

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But if you were to hold strong on that consequence and just have them serve it out. Then the next time, they will kind of more connect that consequence with behavior. And then it was less likely to happen again. So like for example, I would have trouble with kids during math when we do the whole group, they would be talking or kind of playing around. And one of the things I've tried first was to write, we would put no recess on the board and then when you were on task, it would erase a letter. Erase a letter eraser and then eventually you could get recess back.

And what happened is, we get it back and then they lose it again. Or the next day was the same thing. No recess and we're doing the same thing over and over again. Where then one day, we didn't get it back. They didn't have ... They didn't work on task for math. We didn't finish our exit tickets. So I just said hold on to your exit tickets and you'll do it during recess. And when you're finished with your exit ticket then you can go. But they didn't get work done in math, I know what your best work is, like when you didn't get to the math, we'll keep doing it in recess until it's done.

And then after that, they've been a lot better and that consequence is more real to them versus like oh, you can earn it back, you can earn it back. Which was like, my CE said, that was like if you have been earn it back, it doesn't always have that same effect. And then they don't take you seriously because they don't think that you mean it. Because like I'll just get it back, or she's not gonna hold strong on that, when you give a consequence and they know you mean business. They take your work more seriously. Which, is like something that I learned.

But like yeah, I just noticed in this and then another like interesting thing that happened was I picked them up from SEL and I was like trying to get them in line and I was like complementing the kids that were doing, you know, like Bernard it's great. So and so looks great. So, and so looks great. And they weren't doing it. And then Mister Pritchett got really angry at them and just started like yelling at them and he said like some you think that, when she's talking to you. And she's being kind and talking to you in a kind and loving way that you would take it as weak but that's really how we are supposed to talk to one another, but some of you don't respond unless there's a threat attached.

And some of you would go home and your parents would say like I do your homework, you'll say no. They'll say go do it. And then they go

upstairs and they do it. Others of you, you won't do your homework unless your parent yells at you. And then he like raised his voice and was like go upstairs and do your homework or I'll beat you beside the head and like then you'll do your homework. And he was like, and some of you don't do this, like you ... And it's like, unfortunately, like she's still learning that like culturally some of you won't to do stuff, unless there's a threat attached to it.

Which is like I didn't really know exactly how to take that. Because that's not really my style. But he almost made it seem like I wouldn't be able to reach them, unless that was my chain of command basically because that's their culture at home and they can't have two cultures at school and a culture at home. And so you kind of have to match the culture. But I don't really know what to make of that. Because like that's not my style and the last thing, I don't think that I would ever be able to like fully commit to like that kind of threat.

But I still want to have that command over my classroom. With out having to go to that. Even though like ... And culture is culture and I'm not here to judge somebody's culture or criticize somebody's culture. But that's not something that I felt comfortable doing. But he almost made it feel like I could only talk to them that way if I wanted to control ... Because he made it sound like if I did nicely, half the kids will listen. If I did that mean way, the kids that are used to nice encouragement will listen and so the kids in part. And I don't really know what to make of that.

Jannette: I was thinking, so like ... Well, first of all, if you want to go with that, there's like two types of threats, you know. There's like I'm gonna take away recess threats and then there's like I'm gonna smack you threats. And so like, it seems you're not comfortable with that I'm gonna smack you threats.

Rebecca: Yup.

Jannette: But like you can still, like if you want to keep that idea, you can still threaten without being threatening.

Rebecca: Yeah.

Jannette: And then also, like I have found ... So my white clinical educator, she ... Like one of the big differences is this threatening thing, between my two educators. Like my black clinical educator can say that and my

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white clinical educator can't. But she still does in a joking way. So she says like I might say to you, like I'm gonna come to you if like, you know what I mean? And you say it with this, like she says it with a smile and in a way that kids know that she won't. And then she feels better about it. But for some reason they respond to it as if it is a real threat anyway. Even though it's completely not. I don't know if that [crosstalk 00:18:19].

Rebecca: It's like an interesting, just like explore if it's like the way that you are saying or just like what you're saying. Like if they are just like used to that threat attached. That's like part of it was like what the other consequence, like the no recess. That's kind of where I also got to like, you have to hold from that consequence or if I'm like I'm gonna take away your recess and they said oh, no, she's not. It still doesn't have that effect at all. So it's like that firmness with the consequence and standing strong like, even if they're great the rest of the time, they still have to have that consequence because they've earned that consequence and you can't take it away. And then also like trying to figure out that like middle ground of like, I'm connecting with their culture enough that like they are responding but I also feel like comfortable doing so.

Belinda: Now one of the ... Kind of what you said, because they are kind of like fits for me little bit because, my teacher said the same thing to me. She's white and she was like you know, a lot of these kids aren't gonna respond unless you make a threat and then I get in trouble. And like you have to be tough. So I actually changed my style. And I went outside of my comfort zone to be a little bit more aggressive I guess you could say. And I tell you what, ever since I've done that, the kids respond to me like this [*snaps fingers*]. And she even said to me, she's like I felt like the respect, maybe like three weeks ago, it was like it was there. But like not that strong. But she's like now, though. She's like it's so much better. And it's so strong. So I don't know if that helps you a little but, like it was really uncomfortable to do, but like -

Rebecca: When you say you got more aggressive, what do you mean by that?

Belinda: I would say, like I wouldn't get as far as my CE does. I'm going to cover it. But I mean, I'm like do your work now. Head down get to it. I get like that. And that something that I just never have done before. I remember the first time I did it, it was when she wasn't even there. So I took control of the classroom, how she normally does. I like banged a book on the desk. And that's how I went into the closet and I'm like I can't believe I just did that. I tell me what. They were quiet so I guess

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	that's kind of like what I mean. So yeah, I don't know if anyone else relates to that.
Marisol:	Yeah, so my topic is kind of similar to what you were saying. How were my relationship with the kids and how I speak to them different from my [inaudible 00:20:33]. Because like I said, for like, she'll just like straight to yelling. Whereas like me, I try to take a more like, Audrea [inaudible 00:20:40]. But she's always able to stay culturally you have to do that [inaudible 00:20:43]. But I've noticed that like the past few weeks, they've gotten more aggressive, but with me it's kind of more strict. I like, do not let things by anymore. Like you're not listening, go put in your [motherboard 00:20:57] and when I have taken recess like they stand up, they'll be quiet. If they are talking, I make them sit back down.
Rebecca:	Recess, that's their consequence.
Marisol:	Like you can't joke around there and like, okay, like, I'll wait until you're quiet. Like you have to like be like, okay, you're talking so back down. And like we've been late to a few things because they can't get it together. And I've had to make them sit back down a few times. But being fine and like making it known that your consequences are just as strong as [inaudible 00:21:25] and like makes them give you so much more respect. Because I learned this like, instead of me having go straight to yelling in order for them to get listening, like I will say it like once politely. Second time, I'll give them consequence. And by the time I get to a threat in a consequence, by the time they got their consequence, they're like okay, okay, I'll do it. Like rather than ignore me.
Rebecca:	So they know the consequences.
Marisol:	They know it, yeah. They know that is gonna happen.
Speaker:	Yeah.
Moderator:	[inaudible 00:21:54].
Charisma:	I have two things. The first one, like I know I've said it a couple of times, that like the black clinical educator, first the white. Like the black one will say something like, oh, I'll punch you. And like they are joking about it. But like I really have an issue with that. Because then if a kid says that to another kid, we correct it. And it's not okay. And then

they like go with mean stuff like that. But then like their teacher just said it. So it's like, and is like, well, how do you know if you're joking or not. So, that's like one issue I have with that.

Marisol: That's interesting.

Charisma: Because it's hard to like, it's like then it's like double standard.

Marisol: Yeah.

Charisma: But the other thing is like, yeah, like my, positively the same thing, like she's like can't be marshmallow Mrs. S. So it's like ... And like I have been more strict during things like that. But we were talking [inaudible 00:22:38] and she was like don't be too kind. She was like, because the more I like, if it gets to a point, like then they won't take you seriously. Because like they do listen to me, but I think it's like, can you ever be like too kind? Like I don't know what that means. Like I am strict with them. But like, I don't know.

Like I don't want to be strict all the time. Like so just like, I don't know. Like I don't want like kids be scared to come up and ask me something. And I was like, and my message is like costume management sound like so much ... And I still do but then like, one of my students is like scared to death to like talk to her. And I'm like, that would kill me if I knew that. Like one of my kids was scared to come up to me.

Just they wouldn't ask for like anything, they are too scared. So I don't ... And I feel like I don't know, like I don't want to say that like my style doesn't work with this population. Because they're in my middle school. But then as I hear, like for me it's always been like I'm so nice. That like, if you're not as nice to me, you just feel bad because like I'm so nice to you. Like that's always been my go to. And then it's like I don't know.

But I know that I need to be stricter but at the same time I don't want to keep getting stricter and stricter where I don't feel like I'm being who I am as a teacher anymore. Because of that point, I was thinking about it. Because I really try to step it up the next thing I say after we talked about it. And then I was like, I don't enjoy it as much. I don't know, like ... That's not like the teacher that I want to be.

Belinda: Yeah, I agree.

Charisma: And I don't know if that ends up like ... Because I do enjoy this setting, so then I'm like, I don't know. It's a little disheartening, because I was like, I feel like I could be that teacher. But I also feel like you can't be that teacher in a room where the classroom norm is not that.

Rebecca: Where you also weren't here at he beginning of the year - you don't have those real relationships out, and be so quick to like jump the gun. But like you are not effective at it. Because you don't have those and relationships. So like you weren't there at the beginning, so your style might work. Had you been there to like foster these relationships. Because it will be more like I'd be scared of disappointing this house, like I'm more scared of [recess 00:24:45].

Charisma: Like do you have like really good relationships last days, and I feel like, because I started out, just kind of like not a marshmallow, but like I was strict, but I was more like I've got to talk quietly and very calm. And then like ... I don't know, I feel like it's just so drastically different. So I'm trying to to be more like Miss Hill. But then it's like the more I'm like Miss Hill, the less I enjoy it. I don't know.

Marisol: Is it possible to find like a happy medium, like you [crosstalk 00:25:19].

Chrisma: That's what I'm trying to the .

Marisol: But like if they are just doing their work, like that's like your chance to be kind.

Charisma: Yeah, that's what I've been trying to be doing, like in the hallway. I'm trying to get stuff together like that's much more strict. Then like during a lesson it's more like, yeah.

Jannette: I think something that is really important is like reasonableness. Reasonable then. So like what you said, like where the kid, like the teachers are allowed to joke around, but the kids aren't. Like I haven't found that upstairs. My kids are allowed ... If it's as I said the appropriate time, they're allowed to joke around as much as the teachers are. And so like, I think that is it, but also like it's sort of like being strict for the sake of being strict or like yelling and your yelling sometimes seems out of nowhere. That's when I think kids get scared of you. And so I think like if you're yelling because they deserve to be yelled at and they know they deserve to be yelled at then they won't

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hate you for it. As opposed to like if you're just like always yelling. Then they're never sure. It's like I have a passion to yell at me.

Moderator: I have a question. So, do you ... So I'm hearing, I've just been writing down words that I'm hearing. Respect, aggression, threats, firm, violence, fear. Do you think those things are attached to culture and how?

Jannette: Situation I think. I don't know.

Rebecca: I think it's sometimes language that they are more familiar with. And so if they are getting ... If they are instructed to do something and then it's always like an instruction and if you don't do it, there's this consequence. And it's a violent consequence. And they are used to that at home. And sometimes I think culturally that's, I always sense like that's what some of them feel like that's like where it sound like is like, none of the death threats ever, like carried out.

But it's just like an empty threat. I don't really like you know, but like, I was just like how kind of like Mister P. like that very much stuck with me, was like a little bit culturally. It's just like that's just some people, like it's like at home. And so like it's kind of like that's very strict, but like it's like strict and like this is your consequence. And I don't know if it's like, to like have like a fear thing. Because that such a harsh consequence that you don't even want to get there, so you just do what you're supposed to do.

Or if there's some truth to that, I have like no idea. But it's something that I've never experienced, so I feel a little bit out of my element with that. Because I don't really know what to make of her. Like how, kind of like Charisma. So like how to go from there. And I do agree with her that like I feel hypocritical because when they say stuff to each other, we're so quick to jump on it. But then when it's dished out to them, it's kind of like how do you break that cycle if you're still in it?

Charisma: As a student, you can't say you're gonna punch and other student. But like as a teacher like jokes about ... Or like that, or a teacher be like, that's a punk move. But like if another student calls it to you punk, like then say that, don't say that. That's not nice.

Jannette: I have a question. So we talk a lot about how important it is to like respect other cultures and obviously it is, and like a corporate culture and all the stuff. But like if like ... But then where does this line head,

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like if I don't want to threaten my kids, but everyone they know does threaten them, like is that a piece of culture that I'm expected to respect? That they ... Or is it okay for me to teach them, I'm not gonna threaten you, you still need to do what I want? You know what I mean?

Moderator: I don't have the answer just now.

Jannette: And so like do I meet them where they are if I like ... If I disagree with where they are not because it's different but because I'm morally, just like do you know what I mean?

Rebecca: It's a fine line. Like I found, like I have more command for them in an academic setting. Because like what I do, so a lot of them have that learners' helplessness. So they're just goofing off on the carpet. I say okay go back to your seats with your exit ticket. And I just keep saying, like I don't get it, I don't get it. I say try your best. That's what the grand title is more balance. Try your best. And like now when they get so frustrated, and then they kind of get quiet and then realize like, crap, I really should've listened.

               Then I call them back over to the carpet and I have that command because now they realize like I need this. Because I don't know how to do it. And so in an academic setting it works a little bit more. Because I'm like okay track, like you want to be like you want to do it yourself. Go do it yourself. And they can't and then they realize they need me to teach them it. So I have that command.

               And I didn't have to yell, I didn't have to threaten. I kind of just like let them sink for a little bit before I was like alright come back to the carpet. And then the whole atmosphere has changed. And academically, that's the one I found works for me. But then, like in the hallway at recess, at lunch, I haven't found that sweet spot yet. A thing that I can do that's like effective like that. Where they are like, okay, like I need to follow instruction because otherwise it's a consequence that affects me. It's not just like I'm doing it because I want to do it. It's like I want to do it for you. Like I want you to understand this. I want you to be safe. I want you to have all this. But academically I found that sweet spot. I cannot, I'm still struggling to find it when it's not in a classroom.

Charisma: Yeah. I feel like when I'm teaching, I can do, like my teaching style. Like how I like to talk, how I like to handle things. But then it's like when we leave the room, something happens. And I don't know. I think

there's like something in the door frame that when they walk out of it. And like that's when I have to be as strict as Miss Hall. Like when we go down the hall and we go places. And like at first I thought it was just me, but then whenever they get there, I come to get them. They like already have them lined up in the hall for me to take because they don't want them anymore. And I'm like okay. And so ... And the hallway has words now, that like I do it like Miss Hill. But then I'm like, they say it one way in the room. And then we're out of the room. Like what? And it's like totally different. But it's like I have to be that way in the hallway. Or they'll be everywhere.

Malehna: You go first. I'm okay.

Astha: Yeah. I think there are certain ways, like certain things should be said. Like for expectations, for example. Like when giving my students a task now like say the directions and expectations. I like have a very strict tone in my voice. Because they, like might be associated with, okay, she has a strict tone, I need to take this seriously, you know. But if it's more of a kind tone and like, okay, we have to make sure that we do this and do that and do that. And I'm like kind of like today's goal, you know. And they might be chilling on their task you know.

             But if I, and I've actually tested it out kind of feel like. It's when I gave jeopardy directions. I was like all right guys, now we're gonna do this. And then they were goofing off and I said okay, no. Here are the expectations and I got very strict and sat up straight like it was, so maybe if you like have expectations of like that with the tasks and everything. Then ... Or like kind voice and stuff when you're going around checking on them, making sure everyone is fine. Then they'll recognize that strict voice of your expectations in the hallway too. It might be. I don't know, might be a good balance, possibly.

             But it also got me too, when teachers are really strict in the room, and they get to specials, they just -

Charisma: They fall apart right.

Astha: Yeah. Because they were like oh, we can chill now. Like finally.

Charisma: In fact they are so like [heavy breathing]. And then they get there and say [gasp of relief].

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Jannette: I'm not sure of the tone difference in specials because like yeah I think it's, and like that's what I've been struggling with between my clinical educator and myself. Because like I have the relationship to them. Or likes to be, and he did that their special teachers have to them. And like we were talking about how it's not that they don't like specials or that they don't like, that the specials' teacher is doing anything differently than a classroom teacher is. It's just like there's some, for some reason they only will listen to you if you have a stake.

              And so like my, like my kids we have very long time before they would do anything I said at all. Because they were like, who are you to tell me. It doesn't matter if your reasonable or if you're asking the same exact thing that Miss TG asked you, like, because it's coming from you rather. And so like I think that might be part of what's happening in the specials. It's like they're like, well if you were Miss Hill, then I would listen but you're not, so I'm not.

Giselle: I've actually noticed that too, like when, even if another teacher will see them walking in the hallway and say like, be quiet or don't run, they'll look at me and they're like, who is that? She's not our teacher, you're our teacher. And I'm like, you still have to listen to her. She still an adult – you still have to respect her. But they're like, well, she's not my teacher. I'm like, okay, well.

Rebecca: That's like, that's when I first started teaching it by myself, Miss M. was in the back and I would see them all like look at her and she would just be like don't look at me, you heard her. Like that's it. And like that's like it's the same kind of thing off just like, do I actually have to listen to that person? You know.

Giselle: Yeah, that's like you see with me too, like they never listen to me. But now they do and they are like, you're our teacher. Like do we have to do that? I'm like, yeah.

Belinda: I almost wonder like, I don't know kind of side thought of like my CE and I talked about, she told me like, you both [inaudible 00:34:33]. But she ...

              It's just I don't. [crosstalk 00:34:39], but she was like, no she was like, you know, I was harder in school because like I'm military grade teacher. So she ... I don't know if it's like maybe like a chain of command thing, like they just want to listen to the -

Malehna: Who's your CE?

Belinda: Madison, so I do know if that has anything to do with it.

Malehna: She's a what?

Giselle: Military grade.

Belinda: Like, yeah, she's like, I mean, you know. Like you work with her too. She's cracking the whip like she's tough. So I wonder if it's like maybe the teacher they see like being at the top and like they don't listen to anybody, except for the general. [Inaudible 00:35:14]. They're like you know, like I don't know. Like I don't know if like the kids were introduced to that mindset and like from day one and that kind of continued until the year, because I don't think the kids just like made that mindset up. I think maybe the teachers implemented that mindset into them.

Rebecca: I'm curious, like a lot of it is outside.

I said I'm curious if it's like if we been talking about like consequences, if they don't ever like see that consequence given out by another adult that's not their teacher if -

Audio Recording corrupted 35:43*

INQUIRY SESSION 4 – TRANSCRIPT

Facilitator: Every now and then - Feel free to tap the phone and make sure it's still recording. Just because. All right so, sadly this is our last time meeting together in this venue, but I'm happy that we have done this work together. So today this is our final wrap up session, what I want us to talk about more-so, you talk about, kinda what you've - Thinking about where you began with your inquiry and what you wanted to investigate. What did you learn, how did you learn it and, do you think that you've learned enough? Do you think it's something you should move forward with, just final reflective thoughts on what we've been doing.

	And then, I will try not to forget, I actually need to schedule individual interviews with each of you over the next 10 days, so we can talk about that afterward. But I'm ready and excited to hear everything that you want to talk about.
Charisma:	I'll start I guess, my question was kind of a, why do my students feel the need to call each other racist, was it kind of a misunderstanding thing? Or some kind of other deep-seated issues and, I've kind of narrowed it down to three reasons that I think it's happening. But in the future I'd like to move into how to address it, 'cause I didn't get to that yet.
	So the reasons are, that I found from the different instances that occurred are: they know that it'll hit a sweet spot, they know it'll hit sensitive spot. I've also noticed that they don't say that, people that are outside of their own race when they say it to the sweet spot. Another reason they said is that they think that if the other student says something that has to do with somebody's color, their skin tone, that it's racist and they're letting know you shouldn't say that. 'Cause that's what they feel.
	And then the third reason was just kind of like, an identified, kinda seems like they got sparked to upset really quick, and it kinda just flew out of their mouth. They didn't really seem to come from anywhere, so that was kinda that third category. But I think the one reason I'd like to focus on more is the idea that they think that saying anything to do with somebody's skin tone or skin color is racist. So doing it, because they're like "Don't hurt anybody's feelings, that's racist. Stop." If they're saying - I think something they said was that I was white, and they said "Oh, that's racist." I was like "No, it's not racist, I am white. It's okay." But seeing how - [inaudible 00:02:47] or something like that to address that. 'Cause I think that will also help the other reasons, I think that will stop them or lessen them from happening.
	So that's where my research has left me.
Facilitator:	Thank you. Anybody else want to jump in? Well, hopefully everybody.
Jannette:	I'll go. So I was examining how my two different clinical educators interact with their kids, and originally my hypothesis

based on conversations I had with them was that they're classroom management tactics were based on their race in comparison with the race of their kids. But I don't really think that's the case anymore, I think that they're both aware of race and that that's definitely a good thing, it helps inform them in terms of reflecting on their practice, and being aware of what they're saying and what they shouldn't say and things like that.

But I really just think it's a personality difference, and also a life experience difference. One of my clinical educators is much younger than the other, my white clinical educator is very young, she's like 25, so to her in comparison, her kids could be a younger sibling, whereas my older clinical educator. She's a mother, she has a kid in college and she's so far removed from her students and it's in her own life experience a mother, so that obviously affects that she interacts with the student, so I don't think that it's a matter of seeing the kids as ... I see them as being different from me, and she sees them as being the same from me.

It's just a matter of personality in the way that they view their jobs. So my black clinical educators sees the student as children, and her job is to mother them, nurture them, raise them, whereas my white clinical educator sees them as students. And so she's able to come at them with like, she puts less pressure on herself to mother the children. And so while race is a part of their thinking process, I don't think that's why they act like they do.

Rebecca: We can just like, go down the line. My question, that I was investigating mostly was behavioral consequences and how to maintain a strong behavioral standard. And the biggest thing that I realized, and not only this is like a race issue, as much as it is all children, is that relationships are everything. And I've noticed that I don't necessarily know if my classroom management has gotten, has changed as much this time, as more of my relationships have developed, the more it all works out. And how taking time to go and ask them how their day is every day, and being there to greet them in the morning, ask that. And I would invite friends to lunch.

I would make sure I had each kid at least once, so that everyone had an opportunity to get a little bit of more time with me, or

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small group time and how that affected classroom management, and how that's what we talked about, about how they might listen to other adults in the hallway if you tell them to do something. Thinking it's not necessarily the authority that they respect, it's that relationship that they respect. And that's why they respond to you, and so that thing that I'd like to investigate further is how to build relationships with kids and make lasting relationships with kids. And seize opportunities, anyway that I can to build and strengthen those relationships in order to maintain that behavioral standard that I want.

And there's of course some instances where it's not always relation that affects as a behavioral issue, it just might be other factors that you have to consider. But it makes a huge difference to have those relationships, and the stronger those relationships have gotten, the nicer, or not nicer, the more effective my classroom management has been.

Astha: I'll go next. The question that I've been investigating was how my race affects how my students treat my and respect me, and that kind of thing. So when I shared with you guys the activity last time, where I put a question up on the board like "What race do you think [inaudible 00:07:47] is, and why?" And it was pretty funny to see their responses and everything. And then when I did finally tell them that I was African-American, I tried to do some inquiry and see how they would respond and stuff. Just kind of informal taking from that, I noticed that it spread a little bit around the school, like students in Miss Hill's class, I know I had it for RTI and stuff, but like "How did - I guess she just assumed maybe.

But other students would be like, I know "I know you're light skinned; its fine" and I'm like ... I would never come up, I would never spark conversation about it, but it was just like "Okay." I noticed a lot of kids randomly hugging me in the hallways, I don't know if it was like, that figure to look up to maybe. Especially a lot of M's come to me and hug me in the morning, and I'm like "I don't know you, but good morning." That kind of thing.

And I've thinking back to my own personal experience, I went to primarily white school and there were very few African-American teachers, but I remember distinctively my third grade

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teacher was African-American, loved her. It was a person to look up to that I knew was like me, that I could relate to more. But I don't know, it was kind inquiry about that, and I think if I could further investigate it, maybe lie to my students, but just let it go on and not tell them that I'm African-American, maybe let them think that I was like, Spanish or White or whatever, I don't know. And to see how that would play out from there.

Facilitator: My third grade teacher was black too, she was my first, other than mom, she was my first black teacher and I loved her. I really wish I could find her to this day. Just be like "Miss G."

Astha: I was actually teaching over winter, and she was a teacher in the building and it was like "Oh, Miss M." It was awesome.

Facilitator: Cool, that's really cool.

Sethu: I'll go next. So my question was based on student's motivation, and whether or not the lack of motivation that I was witnessing in my classroom was connected to their race. And the perception that I'm black, which means I can't - The society will not let me go farther than a certain point, so why should I work for it?

And based on conversations that I've had with teachers and what I've seen within my students. Because I do have a group of students that are not African-American in the classroom, I don't think it's connected to race, I think that it's "I've learned that if I just say I can't do it, someone will help me or will do it for me." So I think it's more "I've learned how to get out of the work." Rather than a lack of motivation connected to "I'm black, I'm not gonna make it as far."

So I guess where I would take on with that thing would be how would you - It's not really connected to race, but how do you break that? And enforce the "I'm not going to do this for you, you need to do it. Because if I do it for you it's not helping you at all." And how you put that, I don't want to say learned helplessness, but that manipulation of the system. "I'll get my teacher to do it for me, or I'll try to get it so that we're working in groups or partners." And how to break that.

Astha: I thought it was interesting this morning, I heard some comments between my CE and the one across the hall, and they were just saying how they just feel like the kids are not appreciative about everything that's given to them, and they take it for granted sometimes. In terms of getting free meals, I know it's an economic thing, but the media relates to that type of [inaudible 00:12:00] in terms of, they get everything, not everything well. Some things, there's like glasses given to them, just like ... You know. So, I don't know.

Facilitator: When I was in South Africa, that was the mindset of some of the teachers, they didn't think, they didn't agree with social programming or what we might consider to be welfare, or anything. Because they thought that younger people were beginning to take it for granted, and they were always looking for someone to give them something, rather than necessarily using it as a tool to like "Okay, this is to help you now, now move forward." But that was just a conversation that I heard among educators there, which was interesting to me 'cause it wasn't a thought that I had ever had. I mean, I don't know but it was interesting that they feel the same way.

Belinda: Yeah I know. Oh, sorry. 'Cause we're opposite teachers, so I know, my CE; I can't speak today. My CE says that type of stuff all the time. And when she first started saying it, it made me really uncomfortable. Just because in my opinion, it's kinda like "They're kids, they can't really control what they've been given." And I don't know, I feel like, it still makes me uncomfortable. I don't know how you feel, 'cause ...

Astha: This morning I was a little uncomfortable.

Belinda: Yeah, like ...

Astha: She would make comments like "Well, my daughters didn't get all this growing up, so why should they?" It was like ...

Belinda: Yeah, so it's just.

Astha: It's different.

Belinda: I feel that too. 'Cause a lot of these kids come from such harsh home lives and it's not in their control whether their parents

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graduate from high school, graduate from college. You can't choose your family, to put it in a broad perspective. I don't know, just to comment on that 'cause I hear it too from the same person. It's uncomfortable.

Facilitator: Go ahead.

Jannette: My clinical educator and I have been talking a lot, the last couple of days actually, about race or socioeconomic status, and we've been talking a lot about how ... Well, she said she thinks that even more so than race, what separates us is economic status. And she's African-American, and she was like "Yup, I would say that that is definitely more of a problem than race." I mean, for different reasons but ... We took a survey, the two of us by ... Payne is her last name, and it talked about different things that you know how to do based on your - Like, if you're wealthy, if you're middle class, if you're poor. And then also at the end talked about, "Which of these things would bother you if your spouse did them?" So not just what you know, but habits that bug you in someone who's close to you based on habits that are common in people from people. Habits that are common in people that come from generational poverty, middle class, generational wealth.

And it was very interesting, and we talked about how there's this huge difference, and we talked about like ... She comes from poverty, but now has more of a middle class mindset, because of the way her life ended up turning out. I have a very middle class mindset, but my kids have a poverty mindset. So we were talking about the difference between what my children expect and what I expect. It's certainly something that is worth looking into, I think. 'Cause one of the things that was on the survey, just to be a tiny bit specific is ... It talked about how people from poverty, one thing that they do is talk about, one that it's really important to them is quantity of food, whereas people in middle class, the stress is quality of food.

I actually experienced, last week, I was talking to one of my students, we were waiting for the rest of the class, and she wanted to see my lunch and I showed her my lunch, I had leftovers. And I only had a little bit of leftovers because I'm trying to spread it over the week, and she was like "Why do you only had this much food?" And I was explaining that to her, and

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I thought she would really understand that, I thought that would give us something in common. I'm trying to make my food stretch, and she had no idea what I was talking about, she was like "Well, why would you do that?" And she thought it was a white person thing, she was like "White people, they don't make enough food." And I was like "I'd make food if I had food, but I don't have food. I don't have any money right now, I'm trying to stretch my leftovers." And she totally didn't get that.

And three weeks earlier she didn't understand why I wasn't on food stamps, and also why I'm not excited for when I graduate, and I can get on food stamps. 'Cause I see food stamps, personally as, it's good as a program, I'm glad people have it, but if I had food stamps I would see myself as not being successful, I would be disappointed in myself if I had to do that, whereas she sees food stamps as this amazing thing. Why wouldn't everyone want food stamps? It was something that totally disconnected with us, that I wasn't expecting. And it was a class thing, it wasn't a race thing.

Facilitator: I'm trying to learn how to not talk.

Jannette: Do you have anything to say?

Malehna: I don't know if this relates to that at all, but my kids would say that's an insult. They're all like "You want food stamps, you're so broke that" ... They used that as an insult all the time.

Charisma: And they get their haircut. "You got the same hairline from two weeks." Like, I get my hair cut everyday and like "No you don't." Who gets their hair cut everyday?

GIselle: Yeah, some of my kids, you know how on Fridays? They get their food backpacks

Malehna: Yeah, my kids do that.

GIselle: My kids won't take them because they're embarrassed.

Malehna: Won't take them, they're embarrassed yeah.

Malehna: [crosstalk 00:18:27] My kids don't seem to feel that way.

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GIselle: [crosstalk 00:18:32] I was like "Why are they not taking that?" And my teacher was like, "Oh, it's a pride thing. The other kids make of them if they have it."

Malehna: I haven't heard one of my kids say food stamps, [inaudible 00:18:42].

Jannette: Really? That's so interesting. Any of the kids that I've talked about with food stamps, which isn't a huge number, but like [crosstalk 00:18:52] they all seem to be positive

Malehna: They don't like to talk about it. I only hear it as an insult.

GIselle: Well, I don't know, 'cause I was actually surprised about that, that they don't take their food that they need. 'Cause obviously they need it if they're getting it. But even like, did you guys give out those fliers for the food or whatever? They were like "I don't need this. I don't need this, I have money." Like, throwing it all over the place. And I was like, "Just take it to your parents." [crosstalk 00:19:14] They don't like it.

Belinda: I was gonna say, maybe it's reflective of their parents perspective on it. 'Cause some parents, I know like, they'll probably try to scrape by until they have to get food stamps, or if they have to get into the system. But I feel like there's probably a problem with a lot of people, not that I personally know, but like, just taking advantage of the system. So I guess it just depends on the parent perspective, 'cause I know my one cousin, she doesn't have a college education and she doesn't really care about working, and she's just getting her money from the government. She works at Wal-Mart, and I think she got fired. And she just doesn't care.

Astha: That's interesting about the parent's perspective. I have one kid who is black, and like the majority of my class is black too. But it almost seems like he tries to separate himself from the rest, wealth-wise. And we're walking outside one day, his mom is picking him up, she had a very nice, very new Acura. And I was like "Oh, okay, interesting." 'Cause I just really assumed, which is terrible, I assumed that since people got free breakfast, that that was like, everyone need free and reduced lunch that kind of thing. But he is one of the students who does not need it in my class, or qualify for it I guess. And there was some comment he

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made, I forget what it was about. But he was like "My mom said I don't need that." So I think, I don't know. If it's like, him trying to separate from the rest, but it seems that way.

GIselle: When you say that he doesn't qualify for it, does that mean they don't let him eat it?

Malehna: I'm not sure, I think - The whole school gets it.

GIselle: Yeah, that's what I thought. That's why was really confused.

Jannette: It's just easier to give it to everyone if you have so many people.

Belinda: I think he's won that, 'cause it does seem that on mine, about 90% quality.

Facilitator: So the rest, they just have accounts.

Jannette: Oh, they do? I thought they got ... Oh.

Facilitator: I mean, the way that most schools do it now. You know you have [inaudible 00:21:21], bring your money. You don't bring your money [crosstalk 00:21:22]

Jannette: Yeah, I thought here everyone got it. Some schools just qualify for everyone don't they?

Facilitator: I mean, they might give it to everyone, but a lot of [inaudible 00:21:27] like 98%. So there is that 2%, but they [inaudible 00:21:31] [crosstalk 00:21:33]. But yeah.

Charisma: Sure, I just want to say something real quick, about that. With the class separation, I think one of the reasons that we don't have some of those issues in that class, is because Hall will set it up as it's a positive thing. Cause you're getting what you needed, and like when the food truck came, she was like, "It groceries for free. If you need it come get it." I wish I could go. And then with the food bags, the bags they bring with food on Fridays for the kids, I've noticed sometimes she'll whisper for them, she's like "Nothing's permanent." And I'm like, "Should I give it to them?" 'Cause something like that is what you need right now, it's not saying its what you need forever". Can you tell I love her?

But I think, some time I almost teared up one time, when she was doing that. But it's creating that atmosphere. And then that kinda transfers to academic too, it's okay to ask for what you need. I feel like that's a good thing that she does.

Facilitator: That is certainly great.

Facilitator: One of the things that is so interesting when we do talk about race is that class is so intertwined with it. I think we know that class in this country was based on race, so it's very difficult to separate the two, because when you have so many people of color who are living in poverty, there's a specific reason for why that is. And that, initially, was based on race, it wasn't based on ability, it wasn't based on intellectual capacity, none of those things. If anything, if we're looking at the way that the country was structured and founded, it was built on the backs of literally black people, so they could do stuff, they were good for something right? And they brought over their own kind of knowledge, from their own ways that they use to cultivate, that was passed down that made this country the way it is.

But then once all that was done and we when we didn't really them so much the way that we used to anymore, now you're a worse person because of this. And now because you look like this you can't have this money. So hundreds of years later, we can't not talk about class when we talk about race, because class was built on race. So even when we say it's not necessarily race, it's class, but class is race, here. So it's just interesting.

Marisol: So my question at the beginning was about the student-teacher communication, in my classroom my teacher will like 0 to a 100 without any warning. And there's some days where she'll ask the students nicely to sit down and they won't do it. And then she'll just go off, but a lot of times it's like right away in the morning. She'll just step in and start yelling, but the students won't get it straight back to her. They'll be very disrespectful - I've never seen kids as disrespectful as they are in my classroom. So my question is about, is that racially driven? Or is that culturally within the classroom? Anyway, I've kind of decided that it's more culturally, because students, if its Ms. M., they'll not do it to her. Because I think that she has good relationships with some of the students.

So I think in the classroom it's always been yelling at them, and sort of taking the time to get to know them and get to know how to work for them and it's more of a cultural, a classroom culture that, it's just expected that she's gonna flip out on them. Like a [inaudible 00:25:29] kid worked his [inaudible 00:25:31] the second time in the past two months and well, he wasn't being careful, it was an accident, he tripped over his headphones and the computer came with it, and he was just so scared. Because he was sitting there, and he wouldn't look at me at all, yesterday. He said I don't want to get trouble, I could tell he was just scared of her reaction, I don't think it should be that way. Yeah, he should be scared that you're getting in trouble, but I think it's more like how she was gonna react.

So I think that what I've decided is that it's very, very important to build this relationship in the beginning of the year. And at the beginning of the year take the time to politely ask students to do what you need them to do, rather than go off on them. Just because that will last for the entire year, and if you respect them they'll respect you. And I don't really see that in my classroom, even with me, they treat me that way. But I still try to be polite with them, and try to get them to sit down nicely. But I think it's just been all year that they've been treated this way, so they have learned to treat the teacher in the class that way.

Rebecca: I kinda see the same thing with relations, and I also see with the consequence, to be a logical consequence. [That's something that I've learned this year, for example Miss M. left early, and we happened to have a fire drill, and my kids were at the library. And they were very disrespectful, and they were running around, they were being like crazy, and when we finally got upside, their logical consequence, they knew that at the end of the day [inaudible 00:27:11] testing, they were gonna great to watch brain games. And instead, I was trying to think of what I could do, because Miss M, and Hill was kind of guiding me a little bit, and she was like "You need to think of a consequence that's logical, but that also gives your message."

So rather than playing brain games, they wrote about, I had a like a little activity that I made for them, it was like "What are the expectations during a fire drill?" And why is it specially important that we follow them and how do they keep us safe. So they were writing that, they were thinking about it. It wasn't just

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no recess, put your heads down or me yelling at them,, it was them thinking about how their actions endangered them, and that I saw, they were still disappointed, they were like, this is boring. They don't want to do it, but when they thought about it, it made more sense as to like, I felt to correct the behavior they had. Because they were acknowledging what they had done wrong, versus what they needed to be doing and thinking why these expectations are in place and having those effective consequences, they do, like - I think relationships are everything.

And I think that Miss M, will yell, like my clinical educator would yell or raise her voice, but at the same time she has very, very strong relationships with the kids. And I think that, I'm still trying to determine if it's a cultural, not like a cultural, if it's - she can yell because she raises her voice, comes across as harsher if somebody that's white does it versus. Just because it's like, I don't, [inaudible 00:28:40] talked about it, kind of like at home [inaudible 00:28:43] that happens, so I don't know if it's a cultural thing. And I'm trying to break out of that, because I had that conversation with Mr. P, and he kind of explained it that way, I'm trying to move past that, but it's still a thing that you think about a little bit, but ... I'm just losing my train of thought now. Yeah, I just lost it. It'll come back to me.

Facilitator: I think you were talking about building relationships with respect. [crosstalk 00:29:09]

Rebecca: I think part of - We had our panel, I remember Miss G.talked about how she, he first year, she was so involved in making the perfect lesson plan. She was involved with the community, and then her second year she was more about the community, letting people do her hair and thing like that. And so I would start asking about thing that I've never had experience with. So I get my haircut once a year, and it's like a trend.

That whole process it's not something I have any familiarity with, and I've noticed that asking about it, or when I went home I learned a little bit about it, so when I have kids that come in, and they're to put their hair up, I know how to do it more. And I think just that act of spending time to learn about things that they have, part of their culture, and becoming a part of that makes a difference, and it's just a little thing of how [inaudible

00:30:03] do a twist and flip their hair back. But that like I saw it [inaudible 00:30:05] difference. I think it does have something to do with culture and race, and not necessarily that it separates you, but just taking the time to listen and to learn about it to use it as an asset to help you build those relationships.

Belinda: I could talk about my question. So my question was about how my students, how their classroom affects their life in the classroom, and I guess we talked about the trauma informed care, so it's something I try to do.

This once in particular, he will get very angry very quick, so one thing I try to do with him is focus on building that relationship with him first of all. So when I tell him "Let's take deep breaths" and I try to get him to do the belly breathing before, and I remember I told him to do it and he was like "This is weird." I was like "But it helps me when I get angry." But anyway, I try to do that with him and I feel like I have a really solid relationship with this kid, by taking the time to get to know what he's going through a little bit more.

But then I have another student that I am really trying to build a relationship with and it's just not going, he's somebody that's dealt with a lot of trauma, his dad got shot a couple weeks ago, was in the ICU. His dad's alive, but I knew he was going through that and I try to reach out to him, try to build that relationship so that he sees me as more of a trusting adult, but it's not flying. So it's been interesting to see how me being more mindful and more aware of what the kids are going through has worked with one kid for example, but isn't working with the other kid.

So I think that's something I would definitely keep in mind in teaching in general, 'cause I know, even last semester I dealt with kids that were going through really bad stuff at home, and it's always been interesting to me to try to see how I can best help them. Especially when I'm in situations that I have no experience with.

Facilitator: The same things don't work for everyone, but also the turn-around time from your intervention to the response is going to be different for different kids, I don't think he will, but I

wouldn't stop trying to do what you're doing. 'Cause it's making a difference, no matter how big or small the difference is, some difference is better than no difference. So I would absolutely keep trying to do little things like you've been doing. Because, whether it pays off now or later, there are some kids who hated my guts, I don't care. I'm like ...

You hate me because I'm telling you to do what you need to do, but years later they would come back and say "I remember", and in that moment it was just like "You hate me, I almost hate you. That's fine, we're just not gonna like each other." But the way that they think back on it is so [inaudible 00:33:27], kids forget all the bad stuff, they just remember the good. The way that they think, look back on it, he would remember "Oh, I remember Miss Belinda did", whatever, whatever, whatever. And he wouldn't see it as that [inaudible 00:33:36], he would remember all the little thing you do rather than he didn't respond to you the way that you were expecting. I would keep going.

GIselle: I didn't really have a specific question, but it was kinda what Molly was saying, student-teacher communication, and my own self-study kind of like ... But I think it definitely goes back to the relationships more than race, because I know that I don't have a relationship with all of the students, and I know that the ones I do have a relationship with respond to me so much better, I'll just have to tell them one time and they're like "Okay", and they stop. And the ones I don't have a relationship, kinda like "Why do I have to listen to you still?"

But I also think, I mean if I was gonna further study it, I think next semester would be a better time, because I can start with them from the beginning, instead of coming in, in February, when they're already set in the way that their teacher is. And when I'm coming in and trying not to yell or do anything like that, they're just kinda confused. And they feel like they don't have to listen to me. But I definitely can see that they treat me differently than a clinical educator, I feel since sometimes she'll kinda be mean to them on a personal level, so they get personal and mean back to her, and they would never do that to me, because they know I'm nothing but respectful to them all the time.

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	They still disrespect me, but I feel like they know if they said something actually mean to me, there's just no reason for it, because I would never say it back to them. I'm not saying "They listen to everything I say." Because they definitely do not, but they're just at a different level. I don't know how to explain it, but you know what I'm saying.
Astha:	What do you mean like a personal level? [crosstalk 00:35:29]
GIselle:	Just mean comments, like "Oh, you don't even know how to spell this word." And that kind of attack.
Malehna:	Like, things personal, stuff at home even.
GIselle:	Yeah, like yesterday, one boy was "Oh, they're making fun of my mom." Or something, and she was like "Well, at least you have a mom, some of them don't even have moms." And I was like "Wait, that was so mean." And then they go back to her and they're like "Well, you're ugly, you're ..." but they would never say things like that because I would never do that to them. I feel like even the beginning they would try sometimes to be like that, and I'd be like "I am nothing but respectful to you, don't treat me like that, because I would never treat you like that." And I almost can't even get, like she called, one of my student did something and she was like "Don't feed the pig." And the student was like "Well, she called me a pig." You know what I mean? And then she was like "Well, you're ugly." And then she was like "Ugh."
Malehna:	The student?
GIselle:	The student said "You're ugly" to a teacher.
Malehna:	But the teacher called her a pig ...
GIselle:	But the teacher said to another student "Don't feed the pig." As in like, they were egging her on and trying to get her mad. But she was like "She called me a pig." And I was like "Ugh."
Malehna:	I'd really be mad if someone called me that.
GIselle:	So I was like, "Mmm, I don't really know ..." I can't really ... You know what I mean?

Belinda: Wait so she referred to you as that?

GIselle: No. [crosstalk 00:36:58]

Facilitator: The phrase "Don't feed the ..." whatever [crosstalk 00:37:01]

GIselle: Well, like if I was egging someone on, clearly the kids were trying to make her mad. 'Cause she goes off so easily, but my teacher was like "Don't feed the pig." Like, you know, leave her alone.

Facilitator: Yeah, a phrase more so.

GIselle: And she was like, "She called me a pig", and I was like, "No, not really." But I could almost see how you think that.

Malehna: What were the elements, she doesn't even know what happened. Someone else will drop their pencil and she'll scream at the kid who didn't do anything for an hour. I'm like "Oh, it's fine." Mine was more about the physical fighting, and if that attributes to race. And I think part of it does, because I'd never see one of the white students in a fight. But I don't know, I think, the fights I've seen are all out of defense, like something and said, and it comes with defending yourself. So I don't know if that is with race, like that is one way you want to defend yourself? I don't know, I don't know. I'd further study what that defensiveness comes from, and how to ... Like the comments they're defending against, are they racial, or cultural? Or just mean?

                  It's usually about their family.

Jannette: What level of defending yourself are you talking about?

Malehna: What do you mean?

Jannette: 'Cause when I think of the word defending myself, I think of someone's attacking me physically.

Malehna: Like, if someone called one of my fighting students, said something to them, they just ...

Jannette: Okay.

Malehna: So that is one way they defend themselves, they would never start a fight just to start a fight, it always comes after, even the littlest thing that you wouldn't think would bother you, but it bothers them. And that's what, but I've never seen students who are white involved in those fights.

Facilitator: So it's a defense of per se, reputation or character or something like that?

Malehna: Yeah.

Rebecca: This is a little bit off-topic, but not really. One of the things that I, it wasn't part of my question, but I noticed is that I've gone all of my pre-school up to high school predominantly white, my college - university was predominantly white. Any summer camp was predominantly white. So I'd always seen race more from an outside perspective, rather than being more involved in the conversation, and I'd always kind of thought when people are racist that it was the outside, misunderstanding the race, but being here it's kinda like,

                I notice my students will misunderstand it in a sense where I'll have a student, and they'll both be black, but one will be making fun of the other because he's darker. And he doesn't realize that inherently, by making fun of that student that's darker than him, he's also insinuating that being black is a bad thing. Because like "Oh, I'm less bad than you. Because you're darker." But it's still like almost saying, "I'm bad." But it's not ... like that will make fun of each other because this person's darker than this person, and it's very disturbing almost, because it's like they don't even realize that they're furthering this idea that it's a bad thing to have dark colored skin.

                And I had never really realized that, and I don't know if it's me being ignorant, just like I was removed from the situation. How the issues with race, it's not just with different races, it's within the same race, it's something I had never really focused my understanding on. And I had never really realized how deep it went within the race, how there's a hierarchy within the race.

Belinda: I was gonna say, just because what you said kinda connected something that happened in my class yesterday, but it was a little opposite. One of my students was making fun of another

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student, because he's mixed. And he started the common insult nowadays, "Oh, you're Donald Trump, you're white. You're horrible." And the kid got so mad, he started chucking his pencils at this wall, he was tipping desks over. He was like "I'm not white. I'm black." And it was kind of opposite of that, he was - Like this kid that was darker was making fun of a kid that was lighter, and just to see that kid that was lighter's reaction, because he identifies as black rather than mixed, I'm assuming. I think that's really, probably why he got upset. So yeah, I thought that was interesting and kinda went off from what you said a little bit. 'Cause it happened yesterday at the end of the day, I was like "How does that work?"

Charisma: That's interesting.

Belinda: ... Yeah, and then he was throwing pencils at my seat, was like out of the room.

Facilitator: He didn't know what to do with himself.

Belinda: Yeah, and I was like "Uh".

Facilitator: With big group discrimination is so real, and it's unfortunate. Of course your of course you're a little bit worried, but it's unfortunate to see how deeply race can mess stuff up. And if your students aren't taught that being black, and being different shades of black is a good thing. Because people just want to be hierarchical? I don't know. Is that the word? Because that seems to be something that is natural, they will use whatever it takes in order to be on top and race is just easy, and then if it's not race then it's color, and if it's not color, then it's money.

Rebeccas: Yeah.

Facilitator: And then if it's not - Well money, is like the end of it all. If you're poor, and black and dark. Oh my god, you're just like the worst thing ever. But it's sad that our students think that and if they're not - So, just the way that you were thinking about your own racial identity and whatever that means, they have to do their own work too. I'd say most of the time their parents aren't equipped to teach them how to have a positive racial identity too.

So I think I was well equipped and my mom went out of her way to teach us to have a positive racial identity, but a lot of people don't get that. So everybody needs to have their own positive racial identity, that way they're not looking for validation from outside of who they are. I am the color that I am, my little sister probably looks like Giselle, and my twin sister is like a little lighter. We had all shades in our family, so were taught that it doesn't matter what you look like, or what shade you are, this is why you're this shade, and it doesn't matter. We were taught that, and if somebody were to say something to me because I'm dark skinned, I don't really care what you say, 'cause I don't need anything from you in order to make myself feel a certain way.

So positive racial identity is so important on all sides, from the teacher perspective and also from the student perspective, 'cause probably they wouldn't be saying and doing the things that they say and do to each other, if they just respected who they were. And if they looked at someone else and that other person respected who they were, all those things are so important, but who's teaching it? And then if you look for society to teach you that. It's just not gonna be good, it's not gonna have a positive racial identity if you're a person of color, specially a poor person of color.

Charisma: It's not really something that comes up here, but in the district that I substitute in and the district maybe I'll get a job in, is that thing that's like "You're not real black." Because there's an African-American population and there's a Haitian population, so their skin tones are about the same, but it calls a lot of riffs and I don't really know how to approach that. I mean, I was like, I don't think there's a thing called real black, but how to address those issues, so I figured I would take advantage of this being my last session, and see what people think. Because I know teaching them value, their culture and their identity, but how to address the issue of what is real black?

Facilitator: So one of the ways that I think about it, so I know there's some African-Americans who would not consider me to be an African-American, 'cause I have no real connection or communication with anybody in Africa, nobody. So there's that piece, but then I just thought about it, think about it like in

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Harry Potter, with the mud bloods and then the pure bloods, seriously.

That's kind of what they think, and I know that Haitian-Americans, Jamaican-Americans, African-Americans, like real African-American who have contact or touch with them. They have something to base their identity in, whereas your normal American, African-American doesn't necessarily have anything to base any of their identity in, other that potentially skin color. You know, like "All right, well I don't know what I am, but I'm black." And you hear people say that all the time, because we don't know what we are, and there's that interesting kind of, whatever word, I can't think of it now. But one of the things that my mom did, she taught us how and showed us how everyone was from Africa. So if we want to get deep with it.

Malehna: So are you.

Facilitator: You once both [inaudible 00:46:43] over, lucky for you, you just have to happen a lot more. And Haiti did, it was really interesting what they did and how they pushed white people out, but then it got black [inaudible 00:46:51] and now they're all poor and whatever, which is unfortunate. But really when we come to the understanding that we all originated in one place, and that we might [inaudible 00:47:01] to different things and different places, and because of where we were our skin colors were different, the way that our hair grows is different as a result of where our people moved away. So black people have darker skin because we were in the hotter areas, but because of the sun white people have lighter skin because it wasn't that much sun, but then also more hair because it was colder.

All of those things make a difference for how you understand why people are different. And if we rely on society or TV to tell us why we're different, that difference is bad. But if we rely, I don't know, not science, but ... Maybe it is science. But if we rely on that, and are able to teach children that we all look and act differently for specific reasons, then they're probably more likely to base their understanding in that. And yes, they'll always be mean, they'll do and say different things, but all the things that we teach them that actually matter for real life, those things do stay in their mind. And it may not come out within that year or whatever, but like me, how I'm able to go back to

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the knowledge that my mom taught me, you have something to refer back to. And showing them, teaching them why they are different and then teaching them why they're different, the different reasons and helping them to understand that it doesn't really matter that you have contact with people in Haiti, because I could if I wanted to. But yeah, so maybe that.

2nd Facilitator: I think also something that's been, that I've seen work really well, and it's also based in the literature, asking the students to explain. Why is it good to be African-American versus Asian-American? Why is that a point of freedom? And let them talk about it from a point of pride. "Okay, so why do you need to put someone else down to make yourself feel good? Why isn't it enough to be prideful about your roots?" So pushing back and asking students to explain their thinking and explain their rationale, gives you a couple opportunities. One you can pause and think, they have to be on their feet. And two, you can then work with them where they are and get them to a more positive place. But unless you probe, they might say something like "Well, that's what my parents say." Or "I heard my uncle say that." Or "I was watching a show about black power, about black pride. And that's how I associate and Haitians don't do that." But until you know their thought process and their underline rationale, you can't push back on it.

So that's why.

Facilitator: And those are important factors, you don't have to isolate it to those two people, or three people, however. That's something a whole class should be able to do.

Charisma: 'Cause it's escalated to the point of gangs now, in high school. That's the vibe [inaudible 00:49:54].

Facilitator: One of the things that we talked about, I talked about when I was teaching high school was cultural superiority and cultural inferiority and what does that mean for who you are. 'Cause we all have our own culture, and some of our cultures are taught that everyone else is less than. So what does that mean? And how are we able to be happy and proud of who we are without using that to put someone else down.

Jannette: I have a quick question.

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2nd Facilitator:	Wait are you gonna deviate from this? 'Cause I haven't talked about. You're not deviating?
Jannette:	No, but you can do your follow up anyway.
2nd Facilitator:	Okay, very quickly. Do you also learn about Maslow's hierarchy means? Is that a thing? Okay, no. Some of you have, some of you haven't. So in human development, as part of our human condition, you go through this levels of things until you have self-a, you become this whole person that can make sense the book. One of the major pre-requisites, like requirements in order to even get the self-actualization is a sense of belonging.

So some of this identifications with groups and othering other people is to strengthen your own sense of belonging. So one of the avenues that you can go towards, and your discussion was [inaudible 00:50:58] is, do you have to exclude others so that you feel like you belong? Or can you develop a sense of belonging and not have to exclude others? So getting them to think, I'm gonna deviate somewhat here, but getting them to think about these organizations and things that function as exclusionary is important. With your age kids it might not work very well, but sororities and fraternities, they function on the basis of exclusion.

You are special because you are in this, others are not special. Religion, you belong here. I'm Jewish, Jews are the chosen ones. Why does that make you more Jewish? Why do we need to develop these constructs, ingrained in every aspect of our human condition, and our culture, to feel a sense of belonging? You're fighting against centuries of this exclusionary component. So the trick, or the challenge, is to get students to think about, whether it's necessary to, disclude, or to exclude, others in order to develop a sense of belonging? And if it's not, then what are we doing here?

Sorry to go off like that.

Facilitator:	Oh, it's fine. Thank you.
Jannette:	So my question, and it's an opinion question is: In terms of your, you were talking about how your mom was talking about how everyone comes from Africa. And talking about where skin

2nd Facilitator:	Wait are you gonna deviate from this? 'Cause I haven't talked about. You're not deviating?
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Facilitator:	Oh, it's fine. Thank you.
Jannette:	So my question, and it's an opinion question is: In terms of your, you were talking about how your mom was talking about how everyone comes from Africa. And talking about where skin

tones actually come from. I was actually, before you were saying that, thinking about having that conversation with kids. But then, what makes me pause is, what's the word? When you lessen someone's diff, when you try and take credit for someone else's diff - You know what I mean? I worry a little bit about, coming from - Your mom can say that to you because she's your mom, you're coming from the same place, whereas if I come up to my students and try to claim what little connection they have and say, "Well, I'm from Africa too." Is that bad?

Facilitator: I think unless your student is generally older, and really turned off from the system, and even has the wherewithal of thoughts to think "Ugh, she's trying to whatever ..." I think that most students don't know where people came from, and for them it'll be like "Really?" And if you can show them a video, or back it up in some way. They would think that that was cool, rather than you trying to capitalize - It's like more people who are, in my opinion, against this system who would try to say that you're trying to take a piece of me. I think that at this age level, I think - And not even just this, up to like college, I think that they would be open to the idea rather than against it.

Jannette: I also am thinking about some of my specific students, I also worry that they would see, instead of seeing that as something that connects us, they would see it as further injustice. And I'm not sure if it's a good thing or a bad thing.

Facilitator: Well, I mean [crosstalk 00:54:23]

Jannette: So would be like, then it's even less fair if we're not even different from you.

Facilitator: But that's a necessary part of the conversation, because it's showing, okay, there were people, who still exist, there are plenty of people, but they were people who even knowing that we all come from, but even knowing that there was nothing different between us other than skin color, who still chose to do these things. And that's a necessary part of the conversation.

That's not something that we can take away, and if they have that thought process, then that's great, because then that furthers the conversation to show that it's really a result of people. So if people are choosing to do this, and everybody is just going a

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long with it, this is how we got here. But if we can get enough people to choose to do something differently, then we can move in the other direction. Because people always just do what other people tell them to do. So why aren't more people telling people to things that are positive, rather than those things that separate us? That would be a great move in the conversation - I think.

Rebecca: One of my takeaways from this is that I feel like in my educational career, I've always talked about race from the past tense, so if we've had the Civil Rights Movement, we've had segregation, we always talked about it from the past tense. And to start incorporating, as a teacher, more conversations about race from the present tense.

Facilitator: That's a great way to think about it. Even when we - Because we are taught that race, so I have this whole graphic, and it's like an older lady with a bun, [inaudible 00:55:58], it's just so [inaudible 00:56:04], she's an old lady with a bun, and she's saying that race doesn't matter. But it's not something that is past tense, it's something that's very present. You need a pen? If we can remember that, then I think we'll move forward.

Belinda: Well I know - Well, 'cause I'm social studies concentration, I think that that's something that needs to be taught during social studies, and I know that's something, when I was at project search, I was doing an interview with a school district and she asked me how I would go about teaching. And I was like "Well, first of all, I can't just teach what's in the textbook. Because it's not accurate." Well [crosstalk 00:56:50], I didn't actually say that, I just kinda said that now because I'm kinda tired today.

But you know, I said that, especially when you're teaching in diverse schools, you can't just teach history one way or another, you need to have a full rounded view. And a lot of the times, history books are just written from one perspective, and I absolutely hate that as a history person. I just said, and I just think it's so important to incorporate everyone's culture, and everyone's backgrounds into your lessons. So then it's relevant to the kids. 'Cause I think that's a lot of the times why history isn't relevant to a lot of people, because they can't connect with it. Well, third grade, you guys read the Statue of Liberty story? 'Cause that - [crosstalk 00:57:32]

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Charisma: That's sparked a whole race of question.

Belinda: We ignore race in my class, but it was almost inaccurate to go about saying, "Oh, everybody's coming to America because it's so great."

Charisma: Can I tell you what happened in our class? So we're looking at the chart right? That's [inaudible 00:57:52] and talk about a time frame, and what country did they immigrate from. And it was like the 1420s, I had the UK and all these West African country, and I was waiting for somebody to say it, [inaudible 00:58:02] not gonna say it. And she's waiting, and she's just like "Why do you think that [inaudible 00:58:09] from the UK, or West Africa?" And they're just like "They probably came for a better life. That was in the text." And they [inaudible 00:58:17] religious freedom. And she's like "No, West Africa."

                And they're just sitting there, like they don't know, and I was like "Should I say it or no?" And I was leaning in, and she was driving, and I was like "You don't know", and she's like "West Africa." And she was getting so irritated, and I was like, "They don't know, honestly don't know." And somebody was like "For a job?" And I like "A job open?" Not the current problem, you think. And it took so long, and then she was like "Tell em - I can't take it, I'mma cry. She's like "They just don't." And it was so bad, and then I was just like "Was it the slave trading?" And they were like "Oh, oh." And they were like "What were they trading for?" And I was like ...

Facilitator: Yeah, it's a tough conversation.

Charisma: [00:59:04] But like, we need to read some books. I was like "Why don't you start reading?" And things like that.

Belinda: [00:59:11] My teacher emphasized, how was religious freedom and forgiving jobs, and I'm sitting there as a social studies person dying on the inside. Because I was like "I can't jump in", but she's like not emphasizing.

Charisma: The text [crosstalk 00:59:19]

Rebecca: [00:59:25] See, we didn't talk about race at all, which is interesting. My CE is black, and we didn't talk about slavery at

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all. And I think from her perspective she was looking at it like a standardized test practice, so they're looking for answers from the text. That's not [inaudible 00:59:35] from the text, don't worry about it, we're getting side tracked. But I do think it's important to address. I think she was just using that text like a vehicle to get to these other things that we need to learn today, and ignore that fact that it might not be historically accurate or touching on that important conversation. 'Cause she wanted to prepare them for the test.

2nd Facilitator: [00:59:55] Is that gonna be an actual item on Smarter Balanced?

Rebecca: [00:59:59] No, I mean, slavery, the text basically happened, they read the text.

2nd Facilitator: [01:00:02] No, I know [inaudible 01:00:02]. I'm saying when the test comes, is this an item? Are they gonna ask about this time period or they're not?

Rebecca: [01:00:12] No.

Malehna: [01:00:14] I think it's just reading the text and evidence.

Rebecca: [01:00:16]The Smarter Balanced is only -

2nd Faciitator: The skill.

Rebecca: ... Math and reading. Yeah, skills.

Researcher 9:   [01:00:20]Yeah, I just wanted to know if there's a new reading passage.

Malehna: Yeah, I don't think so. There should be.

Belinda: I just thought it was just some core text. [crosstalk 01:00:32] it was just in the book, I just thought it was so ... I hated it.

Charisma: [inaudible 01:00:40] Something I did with my kids, 'cause even on top of the race thing. The text that we were reading made it seem like the immigration process was enjoyable. And I was like "no." So I took them to the tour, and I finally talked about how people were watching you from the minute you walked in, they were looking for all these different things and why were

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they looking for this things. Why would they want somebody with a disease come into the country, why would they want a criminal to come into the country.

And all these things, and we saw it on like 10 different stops, just getting to take out lunch, they get detained. And we listened to some of the video clips of people talking about it, and I think that helped a lot, because just the text of the book makes it seem like they came here, gave them their passport and they let them in. And everybody smiled, and somebody took a selfie and entered the country. It was so sugar cookie, and I was like, "No." And so the kids were saying like, everyone is white. Yes, yes they are.

Belinda: [01:01:41] That's kind of my comment about the history books. Or just the books in general, you have to go off of them, because they were written for, to actually give perspectives on everyone so, I kinda feel strongly about that.

Facilitator: [01:01:58] And we need more people like you who will go into, who are in social studies programs and ask their instructors "Why are we all in? Why is it this way?" Why, why, why. But only when we can get to question we can change. Great plug for inquiry. Okay, I'll turn it off. Thanks so much.

Compiled Exit Interview Transcripts

ASTHA EXIT INTERVIEW TRANSCRIPT

Chanelle: Are you ready?

Astha: Yes.

Chanelle: All right, okay. So, before your participation in the inquiry groups, what opportunities did you have throughout your program to discuss or think about race?

Astha: Hmm ... There was one class that I took, I think it was Diversity in Education with Eugene, and that was really the only class where I felt like I could talk openly about race, and that the topic of race was brought up in education. That was literally ... and like those ... it was a very discussion based class, so it was a lot of the class talking. I think there were like three minority students, me included, so it was definitely interesting, but-.

Chanelle: Did he go deeply into that subject, or?

Astha: No, it was kind of like surfacing. You know, it wasn't really ... I think this was way deeper than what he went at, for sure, but-.

Chanelle: So, in what ways do you think ... In what ways was your thinking about race influenced, as you participated in the inquiry groups?

Astha: He was way more open about it, as you like got into it. Wasn't sure exactly like what I could say or how comfortable the other girls would be with me talking about race, especially as an African American, the only one in the room, so I think it got more open as it went on, and I felt pretty comfortable.

Chanelle: Mm-hmm.

Astha: I felt like they felt pretty comfortable too.

Chanelle: In hearing your ideas. How do you think ... this is just a side, it's not on the thing ... How do you think what you expressed was received? Did you ever think about that?

Astha: Yeah, I did. I think that they understood though, like when I ... Particularly the last conversation we had when ... I'd kind of wanted to say this all along, you know, about how all of the other students had been coming up to me, giving me hugs, all that stuff. I think it had something to do with the fact that I am African American. And I think they were still ... they're all like, "Yeah, like we under, you know, we understood." So, I think they ... I don't think they were offended by it, I think they kind of understood.

Chanelle: Mm-hmm. Mm-hmm. Looking back on your participation in the inquiry group sessions, what about that experience stuck with you most?

Astha: I think ... The inquiry experience, right?

Chanelle: Mm-hmm.

Astha: Hmm ... Like the collection of data, probably. That was a really interesting topic of conversation, and then like asking my students to actually write down what they thought I was.

Chanelle: Mm-hmm.

Astha: And why, and it was a lot of like physical attributes ... And like the follow-up discussion I had with them afterwards, where I asked students like, "Does it matter what I am?" and one student did say yes, but I think that he like wouldn't answer why he said yes.

Chanelle: Mm-hmm. Mm-hmm.

Astha: But then after everyone around him said, "No, it doesn't matter," and gave their reasons why, he changed his mind. So it was like "Huh, interesting." But-.

Chanelle: Can you, since we don't have it here to look at, can you talk more about your question. Why you decided to actually collect data in that way, and then what you thought about what you found?

Astha: Yeah. So, the question I had was "How my race affects how my students treat me, in and out." Like in the classroom and outside in the hallways, and things like that. And then I collected data, by asking students to write down what they thought I was, like what race they thought I was, and why.

Chanelle: Mm-hmm.

Astha: And then ... What was the last part of that? Sorry.

Chanelle: Just what you thought about what you found, and then your experiences after that.

Astha: Okay. I thought it was pretty interesting, like what I found. My students ... like I ... I asked, coming in, I thought that my students would perceive me as like more on the white side of the blacks, you know what I'm saying?

Chanelle: Mm-hmm. Mm-hmm.

Astha: And it was interesting to see, like one of my students responded, "You talk like you're black and you act like you're black." And I was like, "Oh. Interesting." So, I guess, a lot of what I perceive that they would think of me wasn't the case, so that was kind of nice to see, and ... I'm not sure what else.

Chanelle: Yeah. Okay. Is there anything that you will continue to explore, in terms of race and equity in schools?

Astha: Hmm ... I don't know. I just need some ... sorry.

Chanelle: Take your time, it's okay.

Astha: I think it will be interesting to see like ... I used one of the questions from the other student teachers, in terms of how ... if anything has to do with like race and response to teachers ... Because of, my clinical educator is white and the students respond to her very well, and she also doesn't ever yell. Like she only yells when it's like a danger, or ... like she's really disappointed in them, you know?

Chanelle: Mm-hmm.

Astha: But for a really reasonable reason, not just like, "Get your pencils out!" You know, like some teachers yell for everything. That was definitely interesting to see. So, maybe somewhere along the lines of responsiveness and like testing out teachers, and how they classroom manage and talk to their students, especially.

Chanelle: Mm-hmm.

Astha: Based on race.

Chanelle: What about equity?

Astha: Let's see ... I think maybe in terms of ... Maybe like asking students like how they perceive themselves, and where they think their future will be, based on like where they are now, what kind of school they're in.

Chanelle: Mm-hmm.

Astha: And, maybe asking them like what they think other schools are like?

Chanelle: Mm-hmm.

Astha: Depending on ... because sometimes you might have ... they like go, "We're all black in here. The other all-white schools have everything." Yeah.

Chanelle: Yeah.

Astha: But sometimes they don't, because I think their students are like bene-... like privileged to have Chromebooks, and all of the nice technologies they do have, but it would be interesting to see like what they think that [inaudible 00:05:57] gap is, without actually calling it a gap. You know?

Chanelle: Yeah. Do you know the demographics of your next school?

Astha: Yes. It is ... I think it's like 87% Hispanic [racial 00:06:10].

Chanelle: Oh.

Astha: Yeah.

Chanelle: Interesting.

Astha: Yeah, and ... I'm not sure of the rest. I think the rest is white. It's a Spanish Immersion School.

Chanelle: Mm-hmm. Oh, yeah. Sure. That'll be fun to be involved in, to see how that is? Do you speak Spanish?

Astha: I was going to talk to you in Spanish, after this.

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Chanelle:	Okay. What are the first feelings that come to mind, when you think about discussing race in schools? ... Oh my God, that puts me yesterday and today as [inaudible 00:06:40], don't worry about it.
Astha:	Yeah ... Let's see ... With an equity area and race in schools, right?
Chanelle:	Mm-hmm. Discussing race in schools. First feelings that come to mind.
Astha:	I think it's like a necessity, sometimes ... Especially when they're schools like this, and it's a strong majority of one race, instead of the other, and its not like very diverse, you know?
Chanelle:	Mm-hmm.
Astha:	Especially in schools, too, where they're all white, or majority white.
Chanelle:	Why is that important?
Astha:	I think it's just important so they can get the ... understand the races, too, because if they're all together, like all the same race in one school, they will never understand other races, or like even think you have the other races, so it's really important.

Or they might just, like in this school, for example, they might only see their white teachers, and always think of like white as an upper figure, instead of like their peers, so-. |
Chanelle:	How do you think some of those conversations can be had, in schools?
Astha:	Let's see ... Maybe like an open discussion with students, like smaller group, maybe. Or even like an assembly.
Chanelle:	Mm-hmm.
Astha:	In terms of like discovering other races, like a monthly series, or something, where they talk about controversy, and the history of other races. Especially if students have never heard of it, because I have this student in my class who just moved from Afghanistan, and they're all like "This little Spanish girl," and I'm like, "She's not Hispanic." Like they don't understand the differences, and they're young, and I think it's important now to like embed this in them and help them understand.
Chanelle:	Mm-hmm. Does she speak English well?

Astha: No, not at all. Yeah.

Chanelle: Okay, so, do they have ... she's getting support?

Astha: Mm-hmm.

Chanelle: Okay.

Astha: Yeah.

Chanelle: Can you describe anything you learned, or explored, about your own
            racial identity throughout the inquiry period process?

Astha: I'm not sure ... I don't think I really discovered anything, I was pretty
            comfortable coming into this, for sure.

Chanelle: Mm-hmm.

Astha: Like with my own racial entity. But, I think that, like with my
            experience, especially in high school and coming into college-.

Chanelle: What kind of ... what do you mean?

Astha: I guess, in high school, I was very like ... I hung out with only white
            people, just, I guess ... It was really interesting how it happened. Like I
            was just on the track, with the white students in my school, rather than
            African American students in my school.

            But, then I got to college, it was completely opposite. I found like my
            group of ... like other African American girls, too, so it was really nice.
            And, definitely discovered like my wokeness, in like five minutes, you
            know, in college and I came to that plan.

Chanelle: Mm-hmm. Mm-hmm. Mm-hmm.

Astha: And so, I definitely am comfortable with who I am now, and ...

Chanelle: How do you think that comfort prepared you to be in a space where
            we're talking about race, and you're the only ... Well, luckily for you,
            not the only one, but the only teacher candidate. Luckily for you.

Astha: Let's see ... More comfortable, for sure, and ... How did it prepare me?

Chanelle: Yeah, yeah. So, coming into that space where you knew you were the only black teacher candidate, and we would be talking about race. Maybe if you could tell me what were your feelings in the beginning, and then what were your feelings throughout? If that makes sense?

Astha: At the beginning, I think I definitely had to like kind of figure out where everyone else's mindset was. Kind of had to like read people to see kind of where they came from and their principle-.

Chanelle: Can you tell me a little bit about how you did that?

Astha: Yeah. The first professional development day, I think, we ran a talk about the question based on race. I think, one of the girls admitted, she was like, "My family is racist. Like some of them are." And I said, "Oh, interesting." You know, and it kind of really helps me to like ... they spoke it, and so I knew that they were honest about it, too.

Chanelle: Mm-hmm.

Astha: But I knew that and she like admitted, and she's like, "I try my hardest not to be, but sometimes, you know." And that just gave me a good idea about her, and then also ... Then they were just like open about ... like I come from primarily white background, white friends, white schools, white neighborhoods, everything. So, kind of like based on their experiences, what I can bring to them and what they could get from me. You know?

Chanelle: Mm-hmm. Okay. And so, at the beginning of the project we talked about ... you are helping me understand my role in the inquiry group process. Can you share anything that you remember about our interactions, or anything that I did that was maybe hurtful, or helpful, to the process?

Astha: Hmm ... Helpful, I think the articles were definitely helpful. Especially ... I think a lot of the other girls, especially, were kind of nervous and scared about talking about this issue, probably, and the articles probably helped them ... like as a white teacher coming into a primarily black school.

              I don't think anything was hurtful, at all.

Chanelle: Any suggestions?

Astha: No, I like hearing you talk.

Chanelle: Oh, thanks.

Astha: Yeah. You always have like really great input, so ... talk more, maybe. I know it's not like your job to talk more, except you've been very good, but ... I don't know.

Chanelle: I try to not talk. I try to talk less because I have a problem with talking too much, actually. But, is there anything else that you'd like to share with me, about the experience, that I haven't asked about?

Astha: I don't think so.

Chanelle: Okay.

Astha: Yeah.

Chanelle: Thank you. So, the next step ... hold on, okay, here ... so-.

BELINDA EXIT INTERVIEW TRANSCRIPT

Chanelle: So, this interview is just about your experiences during the inquiry group, but you don't have to ... I just want to get your own personal perspective without anybody else here, which is why we're doing it individually.

Belinda: Okay.

Chanelle: So before your participation in the inquiry program, what opportunities did you have throughout your program to discuss and/or think about race?

Belinda: To be honest, never. I don't think we ever really talked about it in my classes. We had a multicultural class, but even that, it wasn't a lot of topic about race at all.

Chanelle: Was it the cultural diversity [crosstalk 00:00:46]?

Belinda: Yes, that's what it is. And I felt like it barely brushed on the surface of that.

Chanelle: And you're in social studies, right?

Belinda: Yeah.

Chanelle: So the way that that instruction at DUD is, how many courses do you take in social studies credits, if you can guess?

Belinda: Oh. I know I have 18 credits going toward a history minor.

Chanelle: Okay. Okay.

Belinda: But ... social studies courses, I should know this.

Chanelle: No, those will be the history courses.

Belinda: Yeah.

Chanelle: Okay, okay. I'm just wondering for my own personal information. So in what ways do you think your thinking about race influenced how you participated in inquiry groups?

Belinda: I think that this was a good experience for it, because all of my students are African-American, and my last school was probably about 50-50. My methods was all African-Americans. I feel like being here longer though, I got to, I'm trying to think if I'm answering the question correctly.

Chanelle: You are.

Belinda: And I think it was a good experience because I feel like their experiences are definitely something I personally can't relate to, because I'm white. And I think it really was enlightening in some ways, to see the difference, because I've always had more of an outsider perspective.

             And I'm still an outsider, but I have more of an idea of what is actually going on. I feel like I'm more aware.

Chanelle: Okay.

Belinda: If that makes sense.

Chanelle: Yeah, that makes sense. Absolutely. Because the word 'aware,' we'll never know fully. But when you think that you should think about something, that begins to change how you think.

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Belinda: Yeah.

Chanelle: So do you think that how you thought about race changed in any way throughout the inquiry group process?

Belinda: Yes. Cause I know, I think it was one thing that you had said at the beginning about not seeing color. That was something a lot of teachers at my last school said and I was like, "Oh, I should do that too, like I just treat everyone the same."

               And then I realized coming here that not seeing color was detrimental to the child, because I notice a lot of my students, being black, they're black and they're proud that they're black. And for me not to see color is wrong. And I feel like it's almost me putting my blinders on to something that I don't necessarily ... I don't know if I do it because I don't relate to it because I'm white. To me, I just didn't think anything of it before.

               But being here and doing the inquiry group I realized, I need to see color. It's important, it's part of their identity. So for me not to see color is hurting them and not being fair to them.

Chanelle: Looking back on our sessions, did anything about the experience stick with you or resonate with you?

Belinda: Through the inquiry group? I would just say having everybody's input and everybody's different perceptions, really stuck with me. What people would say about how their teachers acted with their students. I know one of the girls who said about, she was looking at her black teacher, how she acted, and her white teacher, how she acted. And I took that and I looked at it in the 3rd grade.

               And I definitely noticed some of the things that she was noticing as well, because I feel like a lot of the black teachers are more motherly with the kids. The kids, not that they aren't receptive to the white teachers, but it's not the same relationship. And I don't think the kids even do it knowingly, but they probably relate to what they're familiar with.

Chanelle: Is there anything else, when you think back on the inquiry groups, that helped or hurt your process?

Belinda: I think it definitely helped, just getting everybody's perspectives and everybody's different points of view. Especially because we all came from different places before being at this school, so we all had different background knowledge to bring to the placement.

So, yeah. Did I answer that?

Chanelle: Yeah. Is there any suggestions that you would make based on your experience with the inquiry groups?

Belinda: Like, to the inquiry group?

Chanelle: Mm-hmm (affirmative).

Belinda: I think it would've been interesting to know different people's backgrounds. I know I just said that. Know exactly what's going on with their backgrounds. Because I know the one girl that's in 3rd grade, Carolyn, from what she's described, her school is very diverse, having a white population, a black population, and a Haitian population.

And my school was a lot, it wasn't all white, it's probably about 80 percent white, 20 percent Asian. We have very few African-American students that I graduated with. There's some, but not a lot.

Chanelle: So, their schooling experiences from the beginning, bringing that in.

Belinda: Yeah, cause I feel like UD definitely teaches us for one type of school. And I feel like being where I was for methods and where I was here, what I learned at UD, I felt like was almost irrelevant a lot of the times, because it was like, they were teaching us curriculum, curriculum, curriculum. But here, and where I was for methods, you're wearing like 50 different hats.

Which makes me think of Scandal.

Chanelle: True.

Belinda: And I feel like, the race, one thing. But also just all these kids are mostly low-income, poverty level. And I feel like UD definitely did not prepare us for teaching this population. Because when you teach in a school like this, you have to be like 50 different people. And I think having the inquiry was nice, though, because a lot of the girls were just talking about how they were feeling.

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Because I feel like this type of placement, they don't prepare us for at school. So we were all kinda just trying to figure things out and everything.

Chanelle: Is there anything that you will continue to explore in terms of race and equity in schools?

Belinda: I think the trauma [inaudible 00:07:35] care. I thought that was interesting. Especially because it was super relevant to my kids that I work with. And I think that in terms of equity, I don't know how to describe it. The curriculum, why can't they do fun things? Why can't they do fun things and engage with learning? And why is it like this, this, this, this?

              I don't think it's fair, because I feel like just because they are in a school that ...

Chanelle: Underperforming.

Belinda: Yeah. But it's like a system, they're stuck in a system. And I guess that was something I wasn't really aware before. But then me working with some of these kids, especially those kids that are, they need more, they need to be stimulated more, and they're not getting it more. Because they don't have the opportunity to get it.

              And I know I was talking to one of my students and he was saying how his mom wants to choice school him somewhere else, because he would get a better education and get to do more. And I looked up the school after the fact, and it was like an AFBO. And you know, schools like AFBO, they get to do those things. And I don't think it's fair that a school like this doesn't.

Chanelle: How do you think that that will impact your practice as you go forward? Just being aware now of this.

Belinda: Yeah. I think just being aware of it, especially if I teach in a school like this one. I still want to give them fun things to do. I'll fit it in there somehow, and especially if I'm teaching mostly suburban, upper-middle class whatever school, I feel like that won't be as relevant there, because I'll have the opportunity to do that.

              But if I teach in a school like this, I still want to include that stuff, because I don't think it's fair, especially to the higher kids, that they

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don't get the opportunity to explore. Because you have two kids in the class that are behavior problems? I feel like as a teacher, you need to do something about that so then you can give those kids the same opportunities as they would get in a school district like AFBO. Or where I went was pretty, everyone was upper middle class. I was probably one of the lower people, because my parents didn't graduate from college.

And I remember doing all kinds of things in third grade, and it just blows my mind that they don't get the same opportunities.

Chanelle: Do you think that you would consider teaching in a low-income school?

Belinda: Yeah. I changed my mind about that. Yeah. Just because I feel like I can handle myself. Because I was always really hesitant.

But it's like, all my placements have all been challenging, and I've never been in that nice, all the kids are little perfect angels school. And I think when you teach in a school like this, kids have so many different experiences that I personally won't have. But me having this experience and looking from an outsider's point of view and seeing, and being more aware of what's going on, I feel like that would make me a good candidate to teach in a school like this because I already kinda know what's going on.

Chanelle: Yeah. So you have that experience.

Belinda: Yeah. And I feel like, it's different. And I feel like you don't know until you experience it. Because I know this was so different from the school I went to growing up.

Chanelle: What are your first feelings that come to mind when you think about discussing race in schools, either in a low-income setting or even in a upper middle class, more suburban type?

Belinda: Yeah. I don't think it would be bad to discuss race. I think that sometimes it's always a little uncomfortable for me as the white person to be like, "Oh yeah, slavery was horrible." And then by looks, I'm white.

I think, though, it's important to have those. Just because I'm uncomfortable doesn't mean the kids shouldn't be ... I'm trying to think of how to say this. Like, should still be exposed to those things.

and I won't even say I'm uncomfortable, it's probably more like I just don't want to come off on a pedestal, do you know what I mean?

Chanelle: Yeah. You don't want to be offensive.

Belinda: But I think it's important to talk about race in schools, and I know some of my students, they've been like, "She's white, she's black, that's racist." And it's like, no, I am white. You can call me white. You can call me white girl, whatever.

I think that it's important to have the open conversations, especially, I've noticed being an outsider, to the African-American community, I've noticed there's a lot of pride in race.

I actually watched the Netflix, Dear White People. I binge watch it. It was awesome.

Chanelle: What are your thoughts about it?

Belinda: I really liked it. I feel like it was very eye-opening for me, to see how everybody in that show interacted with each other. And I thought that they did a really good job.

I don't think anything in there was offensive or anything, and I thought it was interesting how they talked about how the one girl who was light-skinned, how she wasn't real black. And the other girl, I forget her name, she was like, "Well, I'm black, nobody questions that."

And then there's like, the African kid that was from Africa, and he was like, "My ancestors were smart enough," I remember when he said that.

But yeah. So I thought it was interesting. I think it was that and just being at the school, just made me more aware. Because I feel like before I was aware, but I wasn't like, super aware. Not that I'm experiencing it, but like an outsider seeing the experience. You know what I mean?

Chanelle: So you, to paraphrase. Seems before like you knew it existed, but it wasn't anything that you involved yourself in, understanding. You just

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kinda picked things up as they went, or they came to you and that was it.

Belinda: Yeah. Because I know my sophomore year roommate, she was black, she was very involved with all the, sorority clubs and everything. So I remember talking to her and her friends a lot and to be honest, that was the first time I was really friends with somebody that was African-American. So I feel like I was very sheltered from the culture.

I mean, my neighbors are, that we're really close with and stuff. But yeah, and I remember her mom would always be like, "I can try to braid your hair." And I was like, "Wouldn't that hurt?"

So I don't know, I feel like I was very sheltered, I guess is what I'm getting at. And I was aware, but not as aware as I probably should've been. And it really wasn't until I was here, and then I noticed such a difference in the education quality. How it's like, what?

And then I started looking into it more and I'm like, "You know, this is a thing everywhere. Why?"

Chanelle: It is, an interesting and important question is just, so it seems like when you have a school that's majority students of color, this is the type of schooling that they get. And then people wonder why they don't like school.

Belinda: Yeah. And then I think too, for higher education, it's just not preparing them as well, and then they can't go to the best schools. It's just crazy to me.

Chanelle: So when you talk about, you think it is good or necessary to have conversations about race, even if you're uncomfortable. In this placement or just in general, when you talk about race, what have you done to minimize any of that discomfort for you or your students when you talk about race?

Belinda: I know there was a time last semester where I was helping a student and I guess she didn't like my outfit, she was like, "Oh, I really hate white people sometimes." And I kinda looked at her, I said, "I know I'm white, but I was trying my best to help you and if there's another way I can help you, please let me know."

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So I feel like just stating the obvious, because I didn't really get into it that much here, but I just think stating that obvious point, getting that out of the way is important. Because I think especially kids, I don't think they think, I think they're more accepting than adults, and they're not gonna be horrible.

Because I know where I live, we had a lot of people from all over the place. There was an Indian family and they hated white people and they made it very obvious. And their daughter was dating my friend who was white, and they had to go behind their backs and everything. So that was interesting.

But I feel like saying that, a lot of adults have deep-seated feelings already. And I feel like with kids they don't always have that. And I think that develops, and that's because of society, and what they're used to and what they see and everything.

Chanelle: Maybe if we talk a little bit about race, it would be less of those feelings as they get older.

Belinda: Yeah. And I think that you need to recognize it and you need to accept it, it's just the way it is.

Chanelle: Can you describe anything about the way you learned about your own racial identity throughout the inquiry groups?

Belinda: Racial identity. I've always identified myself as mostly Italian. Well, not that I'm straight Italian, but we always follow the Italian culture and traditions and everything like that.

I mean, that's how I've always viewed myself. But I know I'm very white. I'm the whitest person in my family. On my mom's side, they are all Italian, Italian, and then there's me. I'm like the whitest person at Christmas dinner.

But I feel like I've always known that, and I'm just like, I'm white. I celebrate Italian traditions, because my Nonna's like 100 percent and everything.

Chanelle: Did you have any movements here that you thought being white played a role in?

Belinda: Like being white played a role ...

Chanelle: Between you and your students, or something like that.

Belinda: I feel like some of my students, not all of them, but I feel like some of them definitely recognized my whiteness and they didn't respond to me as well because of it, right off the bat.

              And I think that just goes back to, whoever you're familiar with, subconsciously, whoever looks like you, you're more likely to be more comfortable with. And I don't think it's my place to get in there, question that or anything, because I get it.

              But I think that a lot of students, they may have saw me differently. I know the one day, I don't know if I told you this, I got asked if I was light-skinned black, me. And she was like, "You're light-skinned black," and I was like, "You know, I'm white."

              And she's like, "No, you have to be light-skinned black." I was like, "No, I'm not. You can think whatever you want, but I'm not." And then the one girl was like, "No, she's white, because when you poke white people they change colors." And then she started poking me.

Chanelle: That's interesting.

Belinda: Yeah.

Chanelle: Was this a student in your class?

Belinda: Yeah. Yeah. So it was interesting, and I kinda took it as a compliment, like, "Okay. If she wants to identify me as being like her, that means she probably accepts me. Even though I clearly don't look it whatsoever."

Chanelle: That's an interesting way to take that in. That's funny. Okay. Next question. At the beginning of this project, we talked about you all helping me to understand my role in the inquiry group process. Can you share anything that you remember about my interactions in the group, and if that helped or hindered?

Belinda: I think anything about the social structure of America, I feel like you did comment on that a couple times, and I thought that was good to add that in, to keep us aware. Cause I feel like with all of us besides Ayanna, we're all white. So we see it but we're not experiencing it.

And I think when you bring topics up like that, it was like, it clicks with us like, oh yeah. Not that we're like, not paying attention. But I feel like when it's not part of your life, you just have a tendency to forget about it.

And that kinda goes for race or anything. I guess for an example, all the laws that were passed for gay marriage. And then there's me, I'm straight. But I don't really have an issue with it, but I also don't follow up on their progress or things that are going on related to what they need to get done.

Chanelle: Legislation.

Belinda: Got it. But yeah. I guess it's just like, you're just more likely not to be aware of things that don't affect you in your personal daily life. Because I feel like people just naturally are a little self-centered when it comes to their experiences. And I think when you bring up topics like that, it reminds us all, oh. There is a serious problem. And what can we do as teachers to quell that problem for upcoming generations?

Chanelle: Okay, cool. Is there anything else you would like to share with me that I haven't asked about? All of this.

Belinda: Let me think. I will say, this is interesting. There was a moment when I was here, I was like, I almost felt out of place, being a minority at the school. Which I know sounds ridiculous because I'm usually a majority. And I just thought that was interesting, how I thought that one day. I was like, this feels weird. Just because you get used to it, and then I was like, oh okay. This is different for me.

So I don't know, that's probably relevant to your research about me.

Chanelle: I mean, it's an interesting thing to realize. Because I think we don't think about it, and say, when we are in a space where everyone is not like us, that's normal for me. But coming in as a white person, being able to know what you're thinking about.

Belinda: Yeah.

Chanelle: So some people say, "Oh, I was scared." And it's like, it's not that you were necessarily scared, you were just at this moment in a place where you were the minority and you hadn't dealt with that before. But even being able to put those words to it is really ...

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Belinda: Yeah. And I feel like, because I know you just said scared. I don't think I necessarily identified with that one, that word. I think it was mostly just a realization. And it was just kinda like a quick thing, but then I moved on with it, because I was like, I feel like now I do a better job of seeing color and everything. But I'm definitely not uncomfortable whatsoever.

             I know I talked to my one friend, she's in school to be a teacher and she's like, "Oh, I could never deal with that. I could never be like the only white person in the school," is how she phrased it.

             And to me, that comment really stuck with me. Because I talked to her the other day. And I never felt like that here, ever. I almost feel like it was more accepting, the kids were more accepting, the people who work in the school were a little more accepting.

             And it wasn't a big deal for me to be a minority in the building. You know what I mean?

Chanelle: Yeah. That's cool. I like it. I'm glad. Because when you think about your friend, there are a lot of people who won't even consider teaching in schools that are lower-income or primarily students of color, because they don't think that they'll feel comfortable. And if they went to just try it ...

Belinda: Yeah, that was her thing. She won't feel comfortable. And I think my thing is like, I'm thankful. I've had the student teaching placements that I have, because it's been like eye-opening for me to be like, I don't care.

Chanelle: It's not that big of a deal, yeah.

Belinda: It's not that big of a deal.

Chanelle: Wonderful.

Belinda: Yeah. So that's been good.

Chanelle: I'm glad, I'm glad. That's one of my goals, is to help us all realize that if we just go outside of our little comfort zone for a little bit, we realize that our comfort zone didn't even really exist.

Belinda: Yeah.

Chanelle: And that we're good either way.

Belinda: Yeah, cause I know moving from Ohio into Delaware, for me that was a bit of a culture shock. So I feel like, I don't know. Me and my comfort space have really expanded throughout the last couple years.

Chanelle: That's good.

Belinda: Yeah.

Chanelle: That's the purpose of going to school, right?

Belinda: I did like, a 360 though. Oh my gosh it was crazy.

Chanelle: I've never been to Ohio.

Belinda: Very conservative.

Chanelle: Okay, I'll turn it off now.

CHARISMA EXIT INTERVIEW TRANSCRIPT

Chanelle: Okay, so the reason why I wanted to meet with everybody individually is just so that I get the opportunity to hear your own perspective and not have you be mixed up with everyone else, but also so I can ... So you can talk more about your experience with your inquiry group. So you ready?

Charisma: Yes.

Chanelle: All right. So before your participation in the inquiry group, what opportunities did you have throughout your program to discuss or think about race?

Charisma: We did have one cultural diversity class, but we didn't really talk about anything deep or serious. It was just kind of like, "Read books with your class the feature people of different races." That's what we talked about the whole semester. You could just say that, and we're like, "Got it."

Chanelle: Good.

Charisma: Really the inquiry group was kind of the first time for actual direct talking about it.

Chanelle: In what ways do you think you're thinking about race was influenced as you participated in the inquiry group?

Charisma: I think as I participated in inquiry it kind of moved it more to the forefront because it's like you realize there's a problem, things are going on, but it's kind of like you're so focused on lesson planning and meeting everything on the [inaudible 00:01:15] that that kind of gets pushed back and I think having the inquiry group and having the online modules makes you think about it more, which is definitely helpful because it made it more of a priority for me. I hate to say that I wasn't a priority before, but it's just so easy to let things that ... To be honest, you're not being evaluated on, slip kind of.

Chanelle: To the side.

Charisma: Yeah.

Chanelle: Looking back on your participation in inquiry groups and your data collection, which I really want to get into, what about that experience resonated most with you?

Charisma: I think I really liked looking at ... Like when I collected the data, kind of why they were calling each other racist, because before I was focused more on me, like how should I handle it, like what should I say? I don't want to say the wrong thing, and this was kind of like focusing on ... Because really I need to figure out what I would say and that's important too, but that's not going to fix the issue.

Chanelle: Mm-hmm (affirmative). Can you tell me about how you made decisions about how to collect data and what you did and that kind of stuff?

Charisma: I just collected what day it happened because I want to see how frequent it happened and then I put what races it was between, and then the different purposes, so whether it was to hurt their feelings or strike a nerve, or it was just a misunderstanding of the term, not really know what's racist. Like when somebody would say anything like, "Oh, that person's white." Then, "That's racist." No, it's not.

Chanelle: Can you tell me what the other was?

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Charisma: So the one that was in other, they called somebody racist, but nobody said anything or did anything.

Chanelle: Oh, nobody responded.

Charisma: It was like they said it. That one student, I know sometimes if he's struggling with work or something like that he'll try to call something, but you get those couple minutes where the teacher's getting back together before it's dead silent in the room and he's just like, "That's racist." I was like, what? Silence? That was the day I marked an other.

Chanelle: He tried to use it as a distraction.

Charisma: Yeah.

Chanelle: Okay.

Charisma: But he's also one ... He's three of the other times in the misunderstanding, like one student.

Chanelle: Oh, interesting. And can you tell me about him?

Charisma: He struggles a lot behaviorally and to get along with a lot of his other classmates, and they'll be friends and then one day he's calling them racist and picking on their skin.

Chanelle: Is he black?

Charisma: Yes, he's black and he's male. Academically he does pretty well, but just, it's mostly a behavior problem. He doesn't have a good relationship with his teacher. He has a better relationship with [inaudible 00:04:00]. We didn't hit it off at the beginning, but then actually it was because something Elizabeth told me to do, like an instructional strategy. Then now he loves me. We have a pretty good relationship, but he'll still ... Even, because I have him for RTI. He's not in my class, so all of this takes place in the RTI.

Chanelle: Okay.

Charisma: Which is a 30 minute block.

Chanelle: Short time.

Charisma:	And he tries to be kind of sneaky about it, but I think mostly it's just he likes to cause a stir and he knows he can either do it to hurt somebody's feelings or he can do it to get the extra time he needs. He's very purposeful about it, but he also doesn't use the term correctly. It'll be like if somebody says something mean, like if he's talking and somebody tells him, "Shut up." He'll be like, "You're racist."
Chanelle:	No it's not.
Charisma:	So I feel like [inaudible 00:04:58] talked with him, but I'm not sure, because I don't feel like he's a student that would receive it well.
Chanelle:	Mm-hmm (affirmative) and he's not even your student for a long period of time.
Charisma:	Right and I feel like because I'm really the only one that has a good relationship with him, I haven't wanted to push it and lose that, especially because I do have him for RTI everyday, but then it's like if nobody does, it's going to keep happening. It's just kind of stuck from that, like what to do. I don't know, maybe since I'm only going to be here one more week, would be a good opportunity because if he gets mad at me, oh well. But yeah. He's just one of those kids that's he's so bad but he's so sweet too at the same time.
Chanelle:	Maybe ... I don't think that you having a conversation with him has to be an upset in your relationship. It could really be just a conversation like, So, I've noticed that you just use this word a lot. What does it mean to you?" Asking him, but allowing him to ...
Charisma:	Lead the conversation?
Chanelle:	Lead the conversation by you asking that in questions and then of course I don't know what his response might be, but, "I've been doing some work around this and I've done some research and what I know about this word is bing, bing, bing, bing, boom." Then he'll probably be like, huh.
Charisma:	He yelled at Elizabeth.
Chanelle:	Did he? Oh my goodness.
Charisma:	She was in his seat to observe.

Chanelle: Mm-hmm (affirmative). [inaudible 00:06:14] "You're a racist."

Charisma: He didn't say that. That would have been-

Chanelle: That's good. That's good.

Charisma: That would have been really interesting.

Chanelle: What about your own thinking, maybe thinking about race just outside of maybe that situation with him as we went through this semester? Thinking about any other thinking about race in general and how it fits in classrooms or in schools.

Charisma: Okay. I notice especially here, like in my classroom, they have [inaudible 00:06:48] who's black and then their math teacher, she's white. It's like they don't take things as well from her and they don't have relationships with her either, so that's definitely a piece of it. But it just seems like ... But I don't know if it's a race thing, because they're not that way with me.

              But the other day at recess, she asked two of my students, who are black, to get off the spiny thing that they're not supposed to be on anyway, but then she let these other kids stay on it. I was like ... They came over to me and they were like, "I'm sick of her. They told us to get off, but they don't have to get off," and I was like, "I don't know about that." But then we were lining up and they were just, she yelled at them again and she was just like, "I'm sick of her with her ugly fat white racist self." I was just like do they notice that I'm white? But sometimes I almost feel like they don't. It's almost like they don't bring up that you're white unless they don't like you.

Chanelle: That's interesting.

Charisma: Yeah and I've noticed they don't just do that with her. It's another teacher that's white, but then Miss Walker, who's the, I guess she's a behavior person, she's white but they don't ever bring that up. That's kind of interesting.

Chanelle: It's like a double issue if you're being whatever and you're white.

Charisma: Yes.

Chanelle: And that's the only time it matters.

Charisma: Yeah, it's like being white is not an issue until you do something they don't like.

Chanelle: Mm-hmm (affirmative).

Charisma: But I think just generally, I think a big issue is, and a lot of this misunderstanding piece is they don't talk about anything as race. Like I shared in the inquiry group when we were talking about people immigrating before the 1820s, they're all from West Africa and they had no idea that it was the slave trade. I was like what? Then when I was at my middle school placement and I realized I had to do two weeks of background knowledge on the Civil Rights movement to read a book, I was like ... I was thinking, I was like all right, one day. I was like all my students are African America. We're reading about on Civil Rights. I'm like I'm not going to have to do-

Chanelle: You have some background knowledge.

Charisma: Yeah, and they didn't have any, but then I also found out their parents didn't have any because I did an assignment that I showed Elizabeth. They had to go home and interview somebody that's over 18 at their house about a historical event they witnessed in their lifetime and one of them brought in in their mom's handwriting that they witnessed the assassination of Rosa Parks in 1986. It was like what? Then somebody asked me when Martin Luther King Jr was president and I was just like ...

Chanelle: It's troubling.

Charisma: Yeah, and I'm like no wonder there's so many ... But then they also don't teach social studies, like Briana was saying. It's like how are you going to fix anything? Then they have SEL. I'm like all the learn in SEL is-

Chanelle: What's SEL?

Charisma: Social Emotional Learning. It's a unified arts.

Chanelle: Okay.

Charisma: But it's a joke. They just, like, "You should be nice to people." And they'll have a whole lesson on you should be nice to people.

Chanelle: That would be the perfect place to [inaudible 00:09:44].

Charisma: Yeah.

Chanelle: Okay, and so not only are we not necessarily teaching it in colleges, our students don't have the background either at young ages. So then how can't you? That's really interesting.

Charisma: Yeah, and then some of the suggestions that we get to have the conversations with students, they don't really have any background knowledge to absorb it. When we were talking about ... When asked the question about the Hispanics and the African Americans, like what's real black. She's like, "You can talk about how they all come from Africa." I'm like, "Some of them don't know that they come from Africa." I'm like-

Chanelle: Where do I start?

Charisma: Yeah. I don't know. You just don't know, because they don't have the background knowledge to absorb it.

Chanelle: Yeah.

Charisma: In my own classroom I could teach it, but in situations like this, it's hard. But then it's also hard to let it go, too.

Chanelle: Right. Continuing with that, what will you continue to explore in terms of race and equity in schools now that this is over and you're going to get a job?

Charisma: Yes, so what's really interesting is one of my top two districts that I'm looking at ... It's kind of interesting in a way, and I noticed it, but then some of the teachers here at this school they went down to that school to visit for some kind of training and the teacher came back and she was angry and she was telling us all about it. She was like, "All the black kids are in one room and they're all in special ed." She was like, "And the other classroom don't have any black kids." I was like, "Oh yeah." I don't know. It's terrible. That will be something I want to look at, and then I was talking to Elizabeth and I was like, "I don't really know if I want to go to a district that's going to be like that." Then I was like, "But then if the only people there are people that are okay with it, how's it going to change?" I was like I don't think I could change it by myself, but-

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Chanelle: You could start it.

Charisma: Yeah, exactly. I don't know. But I feel like both my top two districts, they have some kind of major issue to do with race. I feel like no matter- I'm hoping to get one of them, but whichever one I go to, there's going to be something that is focused on, whether it's the divide between Haitians and African Americans or if it's the all the black kids are special ed in one room.

Chanelle: The segregation.

Charisma: Yeah, it really is. Then they don't do anything for those in special ed. Even my home district when I used to sub, I used to call out the one black boy in the back of the room because he would be in an island because either they couldn't put up with his behavior or something like that. It was always the black boy. I was like it's never anybody else, ever. I just ... I feel like no matter where I go, and I'm sure it's more than just those two schools, but I feel like no matter which one I go to there's going to be something to do with race.

Chanelle: Mm-hmm (affirmative). I don't know. So you said that there are either places that you're looking at, or wherever we go, we know that there are going to be issues of race that exist within schools. How might you go about teaching about that in your own classroom or bringing that into your own classroom?

Charisma: Tough one. I think a lot of it, I'd like to include social studies instruction because I feel like without the background knowledge it's hard to have those conversations and I feel like learning certain things even prevents from even having those conversations.

Chanelle: What do you mean by learning certain things keep-

Charisma: Like learning about the Civil Rights movement, like a big thing that my 7th graders were surprised about that I never thought [inaudible 00:13:37] ... Like the white people were in the marches. They thought it was all blacks against all whites, and so I feel like if you touch on that piece, then they'll realize it's not necessarily an institutional thing like all white people. It's more of an individual thing. I feel like if you look at that, it's such an intense period of time that if when you look at it now, you'll see it's the same way. It's on an individual basis first.

Chanelle: Do you think it's individual and institutional?

Charisma: Yes, definitely. I just mean not all white people, that institution.

Chanelle: Yeah, yeah. You don't have to stereotype this whole group.

Charisma: Yeah.

Chanelle: yeah, okay. What are your first feelings then when you think about discussing race in schools? what are the first things that come to mind?

Charisma: That it's a little scary, especially being white, but then I'm also not scared to talk about it. Just from the experience I've had here, I know that if I wanted to talk to my students about it they would be like, "Oh, she's white. She doesn't know," because I have that relationship with him, so I feel like you have to build a relationship first to make it safe space where people feel comfortable talking about it. Because you couldn't just walk in on day one and start talking about it. They'd be like, "What are you doing?"

Chanelle: So I think during the inquiry group you were saying that before you were ... If somebody says something about racism or racist, that you were uncomfortable talking about it and now you realize that you will begin to say things. How do you feel in those moments? This is like three questions. How do you feel in those moments? What now makes you feel like you can have that conversation, and if something is uncomfortable, how do you deal with that?

Charisma: The first one I'll answer is how I feel comfortable talking about it now. I think a lot of the strategies you and Elizabeth, like I really liked the one Elizabeth shared at our last inquiry group where she was just like, "Have them talk about their feelings, like what does that word mean to them. Where is that coming from?" Then so I feel more comfortable ... Now I have something to say, because before it'd be like, "That's not nice." That doesn't do anything and it sounds bad. I think I was uncomfortable about it at first because I didn't know what to say, and I felt like it was more dangerous to say the wrong thing than to say nothing. It's bad to say nothing, but I felt like it was less bad to say nothing than to say the wrong thing, like have something blow up. That was two of the questions.

Chanelle: Then the third one was, in those moments where you felt uncomfortable, how did you manage that within yourself or among the interaction with the student?

Charisma: I think just keeping my composure was a big piece of it, especially with the one student. If I reacted he would have known that using that word would have got a reaction out of it every time. Then it would have become more frequent, I felt like. So just keeping my composure and either trying to anticipate the situation or try to figure out what's going on. But I think mostly just [inaudible 00:16:47].

Chanelle: Yeah. Is there anything you think you learned about your own racial identity or that you explored about your own racial identity through inquiry groups at the time? Or thought about.

Charisma: Sometimes I thought about like when you talk about race as almost like a negative thing to be white because or like that white people don't have their own issues, that's the base and then everything is off of that, I think from inquiry just realizing that it's okay to talk about what your race is and it's nothing to be ashamed of. Because if we're teaching everybody else not to be ashamed of ... It's okay. I think during the online modules, even when we did the one about white privilege, as long as you realize that it exists and you don't take advantage of it, and that you teach that it is wrong, it's okay. Because sometimes I'm like ... I don't do it, but do I take advantage of my white privilege? I wrote in my thing, like I've never even really thought about it before. I've heard the words but didn't really think about how it even applied to my life. It's not feeling bad, because I didn't create that.

Chanelle: Right, right. I think sometimes it's okay to take advantage of it, but it's just making sure that you're using your advantages to help other people as well. You didn't ask for it. You have it, so because I have it and I didn't ask for it, I'm going to help other people as a result of me having it rather than what a lot of people do, either feel guilty for it or push back against it and say that it doesn't exist. I think that's a healthy place to be in. Anything else you thought about in terms of your own racial identity?

Charisma: Not really.

Chanelle: No, it's fine.

Charisma: I haven't thought about it.

Chanelle: As you move forward, what are some things ... Or is there anything that you think that you could or should or might explore about yourself?

Charisma: I think it will be interesting to find out what kind of white I am.

Chanelle: What do you mean by that?

Charisma: I feel like, I don't know. Most of the time people think they're black, they think African American. White, there's so many different countries that you could be from through your ancestors. I feel like we don't really focus on it. I think it will be interesting to find out what kind of white I am.

Chanelle: No, that makes sense. I [inaudible 00:19:22] black people we really don't know. There's not many ways that we could find out, so that's cool though.

Charisma: Yeah, that's what [inaudible 00:19:28] was asking. She was just like, "So what part of Africa are black people from [inaudible 00:19:32] from?" I was like, "I have no idea." I said, "I don't know if they know." I was like, "I've never heard anybody talk about it."

Chanelle: Yeah, unless you have the-

Charisma: We have the [inaudible 00:19:40] Festival.

Chanelle: Unless you have a direct route or you're somebody who can-

Charisma: You keep track.

Chanelle: You keep track of who came here and when and for what or whatever, you really don't know. There's a different test that you can do now and I think they're a lot more sophisticated than they used to be, but unless you have the money to pay for that you're just like, "Ah, I'm black."

Charisma: Yeah.

Chanelle: It's just a blanket term for somewhere over there. But at the beginning of the project we talked about you all helping me to understand my role in the process and is there any feedback that you can give me about the inquiry groups, about what I did, what I said or anything that was helpful or anything that maybe hindered the process?

Charisma: That was really nice how you just kind of let us share what we needed to share that day, especially because sometimes everything that we shared came back to race, but sometimes it would go off on tangents a

little bit. But I felt like it needed to be shared in the moment, and then just you and Elizabeth coming in every once in awhile. I really liked when you guys would do these strategies if we were stuck, because sometimes it's hard to take it from a book or an article and see how it would be, but when you would say what we would say if we were in that situation and then how it would go, I found that even more helpful than the articles. The articles were great, don't get me wrong, but sometimes it's like I need that in that in the moment for this afternoon.

Chanelle: Yeah, the word for word, yeah.

Charisma: Because it happened so quick and we need it right then. So I thought that was really great. Honestly I just loved how the process went. I thought it was really helpful and I also thought ... Because at the beginning before we ever started the first one, I was so nervous. I was like what if I say something that gets taken wrong way, I didn't mean it, and everybody thinks I'm racist or something? I feel like that was an underlying fear for a lot of us, but then when we started sharing and just everybody listening to what each other had to say and [inaudible 00:21:38] and sharing similar experiences and there's really no judgment, I thought that worked really well.

Chanelle: Is there anything else you want to share with me that I haven't asked about, anything?

Charisma: Is there any way we could keep some of the things about how to set up an inquiry group?

Chanelle: Yeah, yeah. You can keep the whole thing. The only thing that I would like to see, like is definitely this, and I think you said you made some notes. Did you make notes, or you just noted on the dates and this type of stuff?

Charisma: This is pretty much my notes.

Chanelle: No, no. That's good. That's good. If I can keep this, but everything else, you are welcome to have and hold, and I hope you do use it.

Charisma: Okay, because I was thinking about eventually ... Like maybe not my first year I might not want to jump into it, but doing this with some of the teachers at my school wherever I go to might be a good way to start tackling some things.

Chanelle: That would be amazing.

Charisma: Because like I said before we did this inquiry group, those kind of things trickle to the bottom. Like with everything else you have to worry about, unless you're actively talking about it and thinking about it, I feel like it's easy to let those things slip down.

Chanelle: Mm-hmm (affirmative) and just like you said earlier, now you say you look around and you're a little more ... You didn't say aware, but what I got from you is aware.

Charisma: Yeah, that's what I meant.

Chanelle: If you can help other people to develop that awareness, that's the beginning and like you said, it's so easy to not realize that all the black kids are in the same class. You just go about your day and then you never know, but once you become aware, and then hopefully you will begin to notice and then I feel like once people notice something that is an issue, I think as people, if they're good people, they want to do something about it.

Charisma: Yeah.

Chanelle: That is really exciting to think about you facilitating your own inquiry groups and then one other thing is, something that I had to keep telling myself throughout this process was that there's no right way for it to look. It'll look different with every group and with whoever is involved, and so keeping that in mind as you begin your own work, remembering that it is what you make of it in that moment with those people. That was something I had to keep telling myself, because I had this idea of what our inquiry groups might look like based off all of this stuff that I read, and then sometimes it did look like that and sometimes it didn't, but overall it didn't matter because we were doing it and the doing it is what's most important.

Charisma: Right, most important.

Chanelle: So remember that, but I'm excited. Please keep in contact with me and let me know.

Charisma: Yes, I definitely will.

Chanelle: Because I think it'll be fun and that type of teacher leadership, we need that. We need people who are going to take the ... Who are going to take the lead and who are not afraid to get other people to do it with you, because I'm sure that there are people there who want to. It's just, you need somebody who's super committed and motivated.

Charisma: Yeah, I was talking to a principal at one of the elementary schools I'm hoping to work at, Shaundra Philips, because she was the assistant principal at the middle school when I went through, that I was telling her what we were doing. She was really excited about it, so I'm sure, especially if I end up there she would definitely be like, "Run with it."

Chanelle: That is exiting.

Charisma: Yeah.

Chanelle: I'm excited. I'm so happy I got to meet you and work with you guys. I hope that this is just the beginning and we just stay in contact.

Charisma: Yeah, I hope the other student teachers get to do it, too. The ones that are coming up, because I know Elizabeth said she's trying to make it mandatory.

Chanelle: Mm-hmm (affirmative). So part of what I'm doing here, so my report and everything, I'm also, one component of it is creating a list of recommendations or suggestions for the elementary teacher program as well. Just so, at this point, most people are at the end, but hopefully we can start to trickle it down further into ... Excuse me, course work and that kind of stuff. But we got a plan.

Charisma: Yeah. Yes.

Chanelle: Elizabeth and I, we have a plan. It's mostly her, but I'm trying to get in where I fit in. All right, let me turn that off. Thank you so much.

Charisma: Thank you.

GISELLE EXIT INTERVIEW TRANSCRIPT

Chanelle: Okay, so the reason why I'm doing exit interviews individually is just because I want to be able to get your own personal perspective and opinion on the process on inquiry groups and that kind of stuff. Here we go. Before your participation in the inquiry groups, what

opportunities did you have throughout your program to discuss and/or think about race?

Giselle: I don't think any, really. I think that was like the only time that we really talked about it. I don't know. It wasn't a question or a topic that I was talking about with anyone, really.

Chanelle: In what ways do you think that your thinking about race was influenced as you participated in the inquiry groups?

Giselle: I think I didn't think about a lot of things happening because of race. You know what I mean? I wasn't thinking someone had a different ... Clinical educators with different races, and they said their kids reacted different to them. I guess I just didn't really think about that as being about race, but it is. I didn't think about it as much as I did after.

Chanelle: Okay. Tell me a little bit about your previous placements. Yeah, can you tell me a little about your previous placements?

Giselle: For blocks, I was in Thomas Edison Charter. I didn't think the kids treated me any differently because of my race at all. I was the only white person in the classroom, and I didn't think. They were second grade, so I think maybe just because they're younger. Because I feel like maybe my kids here, at first, didn't really take me seriously because of my race, I guess. Just because I wasn't intimidating to them, maybe. I don't know. I still really don't. There's still a lot of questions that I would have, I guess. Kind of.

Chanelle: Okay. What are some of those questions?

Giselle: I wonder if it was just because I came in halfway through the year, and they were just like, "Oh, she's just a student teacher." Or is it actually because I'm white. I don't really know how to test that.

Chanelle: How you would [inaudible 00:02:17].

Giselle: Yeah, without asking them, which I feel like is weird.

Chanelle: They would probably actually love to engage in the conversation with you. Do you think that the way that you thought about race, in terms of race itself, changed as you went through inquiry groups, or throughout this placement?

Giselle: What do you mean?

Chanelle: If I can give you an example ... I want to give you an example, but I don't want to sway your thinking. Say you were a person who never thought about race, and then you began to think about it. How do you think about race? How did you think about race at the beginning, and how do you think about race now?

Giselle: Okay. I'm trying to think of ... I actually feel like before ... I don't know. I feel like after this whole experience, maybe I think about race more in a sense of, "I wonder why this is happening, if it has to do with race." I also feel like I think of race less. Do you know what I'm trying to say?

Chanelle: I think I do, but I don't want to put words in your mouth. Can you explain what you're thinking?

Giselle: I feel like I didn't think of like, "Maybe they don't try hard in school because of their race." I don't think I thought about that, but I also feel like I thought ... Maybe I thought I was more different than them than I really am. You know what I mean?

Chanelle: I do.

Giselle: Now I feel like it's ... I don't know. I feel like I felt there was more of a divide between me and them than I do now. I also now think more like, "I wonder if they are fighting because of this." You know what I mean?

Chanelle: I think I know-

Giselle: I don't know how to word it. I'm trying to word it better for you, but I think you're right. I think you know what I mean.

Chanelle: I think I know. I'll say I wanted you to explain it first, because I hate doing interviews and the interviewer explains your thoughts. Now that I think you're closer to your thinking ... What I'm thinking is that before, like you said, you thought of race ... When you thought of race, you thought about it as something that seemed to matter.

Giselle: Yeah, yeah.

Chanelle: Now you're seeing that it doesn't necessarily matter, in terms of your interactions. However-

Giselle: Right, like relationships and stuff like that. Yeah.

Chanelle: In another way, whereas you didn't think about race in terms of how it influenced things. Now you are thinking about race as how it could potentially influence a situation.

Giselle: Right, like situations that aren't impersonal. You know what I mean?

Chanelle: Mm-hmm (affirmative), mm-hmm (affirmative).

Giselle: Yeah.

Chanelle: It's a really cool thing. Before, it was a big deal in one way, but then it wasn't a big deal in another way. Now the two things have kind of flipped for you, which is an interesting ... it's an interesting kind of realization, I think.

Giselle: Yeah.

Chanelle: Looking back on your participation in the inquiry group sessions, was there anything about that experience that stuck with you or that resonated with you?

Giselle: Actually, I think a lot of it did. I really thought it was really helpful. I think it was interesting thinking about how ... I think something someone said about one of the teachers told her that because they're getting yelled at at home or something, you have to yell at them here. I think it's interesting to think about how their race or their culture at home is carrying over here. I guess people think we need to treat them the same way that they're being treated at home, which I disagree with. That kind of stuck with me that he said that to her. I thought that was interesting that people think that.

Chanelle: What are other things that maybe stuck out to you?

Giselle: I just think ... I'm trying to think now.

Chanelle: No, take your time. We got some time.

Giselle: Yeah, I know. I don't know, I think maybe ... Well, I remember how someone said that her white clinical educator was more of a sister to them, like a friend. Then the black clinical educator was more like a mother, and I actually kind of think that's true for me with my

students too. I feel like they look at me as more of a friend or a sister, kind of, than a mother. Where I think my teacher kind of acts more like a mother. I don't know if that's because of race or just because of the way I act with them. I don't know.

Chanelle: What about the structure of the inquiry groups? Was there any suggestions or anything that you thought was helpful, or anything that was hurtful or hindered you?

Giselle: I think it was good. I liked how everyone ... you made sure that everyone talked. Because sometimes, I think I just take a listening ...

Chanelle: You did.

Giselle: I'll be like, "Oh, I really am agreeing with what everyone's saying and I could probably chime in, but everybody's chiming in." I'm like, "Oh, I think they're right."

Chanelle: Yeah.

Giselle: Yeah, I think that it was good that you kind of forced me to talk.

Chanelle: You would always be towards the end.

Giselle: Yeah. It was like me and Maddie were just like, "Mm-hmm (affirmative)."

Chanelle: Listening.

Giselle: It's true.

Chanelle: Which is cool, though, because you still do have more time to grow. The next question then, is there anything that you will continue to explore in terms of race and equity in schools as you move forward?

Giselle: Well, I definitely think that next semester ... Well, I don't know where I'm going to be placed. Which I kind of wish I was going to be in the same kind of situation, so that I could compare it. I don't know, but I think I would definitely just want to continue thinking about, "Is it because this is what they're used to that they don't listen if you're not yelling?" If I could establish that in the beginning, I wonder how it would be. That is something that I really ... I feel like I said that a lot, but that's something that I really am curious about.

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Chanelle: Communication is a big deal to you.

Giselle: Yeah, yeah.

Chanelle: It is important. I have my own reason probably why I think it's important, but why is it important to you?

Giselle: I just think they're not ... Most kids are not going to automatically trust you and think you're a good person, I guess. I think if I show them that I respect them and I'm not going to be screaming at them or whatever, then I would hope, and I would be interested to see, if they would do the same to me.

            Because I think after a while, they did. They were never mean to me, but I just feel like they had more respect for me because they saw that I had respect for them and I actually cared about them. I wasn't just coming in and trying to scream at them and be their teacher right away. You know what I mean?

Chanelle: I understand. You're saying that you'd be interested in coming to a similar setting so you can do more comparison. What about when you are actually in your own type of classroom? What kind of school do you think you want to be in?

Giselle: I don't know, because I feel like this is the only experience I've really had so far. Even my last setting was in Thomas Edison. It was similar-ish. I feel like this is what I would do, but I don't know because I don't have anything really to compare it to.

Chanelle: Okay. What are the first feelings that come to your mind when you think about discussing race in schools?

Giselle: I think it's kind of scary. I feel like I'd be nervous just because I'm white, and I just wouldn't want to come off ... Because sometimes, I feel like you don't realize if you're saying something that's hurting someone. I think I'd be nervous, but I also think it's kind of necessary in the beginning. Because I just wouldn't want my students to be uncomfortable around me or anything like that. I think important, nervous.

Chanelle: When you say that you think it's necessary, whose responsibility do you think it is to bring discussions of race into classrooms?

Giselle: The teacher. Because I feel like the kids, if they're talking about it, it might be in a negative way. I feel like it's important, even before it's ... I think I used to think, "If it's brought up, then talk about it." Now I think, "Just talk about it before it becomes an issue or anything like that."

Chanelle: Okay, so potentially, it could become an issue. Even you said that you might be a little nervous.

Giselle: Yeah.

Chanelle: How do you think you could handle those moments of emotional ... Or there's this guy, Howard Stevenson, he calls it "racial stress." He says that everybody feels it, but not a lot of people do anything about it. What I think you're describing to me is it's uncomfortable, it makes you nervous. That's a feeling of stress.

Giselle: Right.

Chanelle: How do you think that we could navigate that in classrooms so that we are talking about race in positive ways? Rather than not talking about it and then allowing it to turn into something negative?

Giselle: Wait, what do you mean? How would I do that?

Chanelle: Yeah, so what are your thoughts about how you could navigate a situation where you're uncomfortable, but you know it's something that you want to do or that you should do?

Giselle: Yeah, I don't know.

Chanelle: You don't know?

Giselle: That is something that I am interested in. I don't think it's really been an issue this semester in my class. It doesn't seem like it would be ... I don't think that they felt uncomfortable around me because I'm white or anything like that. I don't think. Maybe in the beginning they did, but I just kind of ... I mean, I never brought it up or said anything.

             I think they knew that I just cared about them genuinely. It didn't really matter. I think maybe that's why they just got closer with me and stuff. I would think just having an open discussion about it. Not really structured, because you don't really know how they're feeling or

anything, so you can't really plan it. I don't even know how I would begin that.

Chanelle: Another area of something to [explore 00:12:04]?

Giselle: Yeah.

Chanelle: I can definitely send you some stuff too. For your leisurely time over the summer, right? Yeah, I can send you some stuff, because I think ... I appreciate this place where you are where you're at the beginning but you want to do something. When someone wants to do something, I want to give them some tools or strategies, so I'll definitely send you more stuff about that.

              Can you describe anything you learned about your own racial identity throughout the inquiry group time? [crosstalk 00:12:35] What was your thinking about your own racial identity as we went through this? Maybe you didn't have any new learning, per se, but was there anything that you found yourself thinking about your own racial identity?

Giselle: I feel like I wasn't really thinking about my own race. I feel like I was more trying to understand other people. Do you know what I mean?

Chanelle: Mm-hmm (affirmative).

Giselle: I didn't really think throughout any of ... I don't know if I'm understanding the question.

Chanelle: No, I think you're understanding it. Is there anything that you thought about yourself being white, or about your own schooling experiences? Did any of that stuff come up for you as you were in this placement or as we were talking an inquiry groups?

Giselle: I went to a school ... All my schools have been mostly white, but I never really felt like ... I guess it was kind of separated. There was only a few black students in my class, and they were like ... I think that we were all friends with each other, because there was only like two or three. It's not like they were just ... You know what I mean? I didn't really see it like that, so I guess I didn't really ever ... I don't know if I'm making any sense.

Chanelle: I think I understand you, but I want to try to and explain it to me.

Giselle: In my own school I just didn't think about it, I guess, because I was not in the minority. I almost feel like here, I obviously am in the minority. Maybe that was ...

Chanelle: How did that make you feel?

Giselle: Yeah. Okay, this is all just coming to me. I didn't think about this until right now.

Chanelle: Oh, that's fine. Take your time. You got time.

Giselle: Here, obviously, I'm in the minority. I guess it kind of made me think ... I wasn't really thinking about it then, until right now. I guess that's how it was for the minority in my school when I was younger, which is kind of interesting because ... I just think there's certain things that they're all like ... all my students say or whatever. Even with their hair and stuff like that, they're all asking me questions. Like, "How is your hair so soft? Why?" and whatever. I'm like, "I don't even know." That's so interesting. I never really thought of other ... that I feel like my hair is different. You know I mean? Instead of thinking everyone is like me except for these few people, you know?

Chanelle: I see, I see. Exploring what it's like to kind of have the attention on you for being different, rather than it being the other way around?

Giselle: Right. Yeah.

Chanelle: Okay. Is there anything that you ...

Giselle: I don't even know if that's what you asked, sorry.

Chanelle: No, no, no. It is. Well, it's part of what will come from this type of response. How do you think you navigated being in the minority here, opposed to the rest of your life, which was very different?

Giselle: Right. Well, I guess it was interesting. They were asking me like ... The hair is just the only thing, really, that I can think of that they asked me about a lot. I was like, "Oh, that's kind of interesting. I don't even know why." Then they were like, "Is that your real hair?" Then someone was like, "All white people, it's always their real hair." I was like, "Actually, not really. Some people get extensions and stuff."

I just thought it was interesting that they just assumed, "All white people, that's their real hair," and all this stuff. I was like, "Well, I dye it. It's actually not." I don't know, it was just interesting. I feel like that is just something really small to think about. There's probably so many other questions that they would have for me if we did have a discussion or something like that.

Chanelle: An open kind of discussion.

Giselle: Yeah.

Chanelle: At the beginning of this project, we talked about you all helping me to understand my role in the inquiry process. Is there anything you can think about that I did that stood out to you, that maybe helped or hurt the process?

Giselle: I don't think you did anything to hurt the process. No, definitely not. Well, like I said, I think just kind of forcing me to think about stuff that I really didn't think about. I think in this situation, it's important to think about race and stuff. I almost feel like, now, a lot of people are like, "No, nobody sees race," and all this stuff. This was like the complete opposite. It was like, "Obviously, we all see race. Let's talk about it." I just thought that was helpful just in general. Especially being in this setting and not ... so out of my element, where I literally grew up in my little small Catholic School my whole life. It was just interesting. It definitely helped the experience to force us to kind of think about that.

Chanelle: Is there anything else you would like to share with me that I haven't asked about? You can take your time.

Giselle: Yeah, I don't know. Not really. I kind of wish I had these questions ahead of time and I could've really thought about them.

Chanelle: I can send them to you, and you can send me something too.

Giselle: I can't think of anything right now off the top of my head.

Chanelle: All right, no problem, but I will send them to you anyway. If you do think of something, you can throw it in. Because I would love to have all of your thoughts as much as I could. Let me stop these, actually.

JANNETTE EXIT INTERVIEW TRANSCRIPT

Chanelle: Okay. First question ... You have any questions for me?

Jannette: I don't think so.

Chanelle: All right, first question. Before your participation in the inquiry groups, what opportunities did you have throughout your program to discuss or think about race?

Jannette: Well, we had our diversity in education class which I took maybe it was at the beginning of freshman, beginning of sophomore year, but it was barely a diversity class. Yeah, so mostly not at all.

Chanelle: Okay. Do you remember the course number on that? Was that 419? That couldn't have been 419 that soon in.

Jannette: I don't know. Eugene taught it.

Chanelle: Oh. Oh, okay. I know, cultural diversity, teaching, schooling, right. Yeah.

Jannette: Yeah.

Chanelle: I'm doing that one this semester, and it can get very far away from real diversity because there is so much choice.

Jannette: Yeah.

Chanelle: What about in your own personal kind of life?

Jannette: Well, you mean in terms of education?

Chanelle: Mm-hmm (affirmative).

Jannette: I'm personally really interested in urban education and I've been doing a lot of research on my own, and because urban education is so closely tied with race it does overlap quite a bit. In my own personal research I've read articles and things like that about it, but certainly not as much as I've done this semester.

Chanelle: Okay. In what ways was your thinking about race influenced as you participated in the inquiry groups?

Jannette: Like how did it change?

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Chanelle: Change, or yeah. Yeah, so maybe change or maybe like all the ways that you thought about race throughout this past semester.

Jannette: I wouldn't necessarily say that my thinking has changed. I think it's become more refined. I thought about it in ways that I hadn't before, or to depths that I haven't before, but I wouldn't say that I thought one way before and now I see a different way. But I definitely think that there are facets of racial inequity and social justice that I just hadn't thought about yet, and like I said to the extent that I have at this point.

Chanelle: What are some of the things that you think went deeper for you and maybe why?

Jannette: I can only think back just so many weeks.

Chanelle: I'm sure.

Jannette: For example the article we read recently about white privilege. I've thought about white privilege a lot in my personal experience and whatever, but it hadn't ever been put to me in the wording that that article did. It made me think about it in different lights, which was great. Like I said it didn't change my opinion about why privilege, it just refined it. Then thinking about things from the other side of the coin. I always thought about race in terms of my role in it, more so than other people. Like for example, I always thought about it as what white people are doing as opposed how black people feel about it. Do you know what I mean?

Chanelle: I see. I see what you mean. I see what you mean. Yes.

Jannette: I would see like ra-

Chanelle: It was very introspective or self-centered in your thoughts about race.

Jannette: Right. Right, so I would think about racism as actions that people are or aren't doing as opposed to racism being the effect that those actions had on someone else.

Chanelle: Okay. Okay, so maybe kind of a individual racism versus a person who lives in a system of racism and what that person who lives and as a person who experiences racism feels.

Jannette: Right. I don't know.

Chanelle: Well, I think I understand what you're saying. If it were me I would think about racism as, "Okay, I'm not doing this and the people who I know aren't doing this," rather than thinking about, "How does that other person experience what other people may be doing to them that is completely outside of what I could be doing to that person?"

Jannette: Right. I was thinking more I don't want to say preventative, but I was thinking about racism in terms of what can be done to stop it or just focusing primarily on the actions that are racist, kind of like you said. Then as opposed to thinking about how to help people who are victims of racism.

Chanelle: I see what you mean. I see. Yeah. That makes sense to me. If we're looking back on the inquiry group sessions, was there anything that resonated with you, and in what ways did things potentially become meaningful or valuable or important?

Jannette: Just in the inquiry sessions themselves?

Chanelle: Mm-hmm (affirmative), and then we can talk about the other one, anything else.

Jannette: I don't know. It was interesting to hear other peoples' experiences and see how they compared to mine. One piece of feedback I have about the inquiry sessions is, and I don't know how avoidable this is, but I sometimes felt that the inquiry sessions were racist, like unnecessarily so.

Chanelle: Okay, what do you mean?

Jannette: I've been thinking about it and I think part of it is that the nature of the beast was we were being asked to generalize. That's kind of something that we are always taught it becomes racist when you try to say everyone has the same experience, when we try and say, "Black kids are this way," and that's kind of how I felt like some of the conversations ended up being.

Chanelle: Yes. Yes, I felt the same. I understand what you're thinking, where outside it became something where people were beginning to generalize rather than us keeping it specific.

Jannette: Right.

Chanelle: I understand what you mean. I felt that sometimes. I felt that
               sometimes.

Jannette: Yeah. But it was particularly interesting because I was noticing these
               traps that the articles had alerted me to, so I hadn't realized that people
               did these things because it just hadn't occurred to me. Then I read these
               articles and realized, "Oh my gosh, people shouldn't do those things,"
               but then I was seeing even though we'd all read those articles, it was
               still happening. That was interesting to me. But yeah. Maybe it's
               because so many peoples' inquiries were similar and so because of that
               they were trying to say like, "Oh, I've seen this in my classroom. It's
               related to your thing," and the process of relating to each other caused
               these generalizations.

Chanelle: I see, yeah.

Jannette: I don't know. But yeah, it sometimes, and I'm sure that I did it too, but
               yeah, it sometimes made me uncomfortable just that, I don't know.

Chanelle: I understand what you're saying. Sometimes I felt like the
               conversations turned into an us versus them type of feeling.

Jannette: Yeah.

Chanelle: In trying not to squash the conversation, which was the purpose of use
               being there, it was a struggle for me to think about, "Okay, how do I
               guide people out of this place without denigrating their ideas?" I
               absolutely understand the feeling that you're talking about because I felt
               it too. It's something especially that I definitely need to think about as I
               move forward because I want to continue with these types of groups,
               but helping people to not fall into the traps that we read about all the
               time and then somehow when we're there we're like, "Oh crap. We're
               here. We did it again."

Jannette: We did it anyway. I don't know. I think that maybe the idea of inquiry,
               at least to me, came off as this idea of trying to find answers, and I
               think that it's hard to find answers for these things. It's more about just
               being informed than trying to know what it is, you know?

Chanelle: Mm-hmm (affirmative).

Jannette: Maybe if we're stressing more about just bringing observations based
               on topics as opposed to answering our questions, then maybe people

wouldn't jump to conclusions, or not jump to conclusions, but form conclusions.

Chanelle: Yeah, so helping it to be more process-based rather than looking for conclusive evidence to support whatever your finding is.

Jannette: I don't know. Yeah, but it was interesting. [inaudible 00:09:46] to this a little bit but another thing that I found that was great is that the process kind of helped me, and I'm sure this wasn't the intention, but my question ended up being answered by, "Race isn't a factor." While ...

Audio recording corrupted 10:09

MALEHNA EXIT INTERVIEW TRANSCRIPT

Chanelle: Okay, so the reason why I'm doing the interviews individually is just because I want everybody to be able to talk to their own experience and have enough time to say whatever they want to say. Then yeah, hopefully I learn something more about you.

Malehna: Okay.

Chanelle: Before your participation in the inquiry group, what opportunities did you have throughout your program to discuss or think about race?

Malehna: Nothing.

Chanelle: None?

Malehna: None.

Chanelle: Okay.

Malehna: It's like one cultural diversity course, but we never talked explicitly about race.

Chanelle: Okay. In what ways then do you think your thinking about race has maybe changed or progressed throughout the inquiry group?

Malehna: I definitely think it's different. Now, I'm definitely much more aware too. I don't think I was ever aware. Well, actually when I took that

stupid implicit bias test and it said I strongly preferred white people. That was such a shock to me because I never thought that. I think now I'm just much more conscious of the implicit bias I have or just like race in general and racial issues. I knew they were a big problem, but I never really thought about it or just didn't think I thought about it in a negative way, but I guess I ... Not negatively, but just didn't realize that it was so prominent.

I think I'm much more aware. Even they were watching a show last week in class and it was just like they got a reward, so they're watching a show, but there was one bad person in it and it was a black person, but it was so crazy that that's what she was showing to them, but I don't even think she noticed that because I would never notice that if I wasn't not looking for it. I feel like I'm much more aware.

Chanelle: Okay. When you said your thinking, you said before you thought of it as a bad thing, do you think, well if you can clarify for me, thinking about or talking about race generally had a negative connotation whereas now it's not as [inaudible 02:01].

Malehna: I don't think it's negative. I just think it's what it is. It's what's happening. I do, I'm not going to lie, I still feel a little uncomfortable when we do inquiry and Dr. [Fitz 02:13] walks in. I don't want to say anything about race. Like someone ... I don't know. Me and [Gab 02:18] were saying that we both still feel uncomfortable if I was like, "Oh well, I think this is related to race." I'm still not fully comfortable, but I don't think that's a bad thing because before I probably would have never talked about it and I think we've only had eight sessions or whatever. To be able to talk about it in small settings is fine for now.

Chanelle: In some way because you're still growing.

Malehna: Right.

Chanelle: Continuing with that, what do you think about the inquiry groups and talking about race or not, what about that experience has stayed with you the most?

Malehna: I think just how you can address it so much not even being aware and now I am more aware, but just ways you can go about it with students especially. I still wouldn't know how to ... We talked about it in the beginning, talking, teaching race and bias to them. I'm not totally sure. I

think I'd have to have my own classroom, start from the beginning with that.

Chanelle: Right, right.

Malehna: I think the personal identity thing is so important and making sure each student feels they have a positive personal and cultural identity from the beginning would avoid issues better than not doing that.

Chanelle: Do you think that ... So if you were to describe the inquiry group to somebody else, how would you describe it?

Malehna: Like what we do?

Chanelle: Mmm-hmm (affirmative). What we do.

Malehna: [inaudible 03:42] this morning.

Chanelle: Oh really?

Malehna: Yeah. I said it's like we all just researched our own thinking of issue in the school with race or not even an issue, but just an event that's happening that we could think could be associated to race and we're saying why, how? What would make it associated with race? What can we do? Everybody has a different topic I guess that they're diving into. It's a bunch of different perspectives on a bunch of different I guess, areas of racial issues.

Chanelle: Okay. Do you think that was meaningful in any way?

Malehna: Yeah, I do actually. I really do. I think all schools should do that student teaching because like I said, I was never comfortable talking about it and I'm still totally not there, but there was nothing on race. There was nothing on how the kids feel with their race and with their identities and all that and there's nothing that teaches you that.

Chanelle: Being in this beginning exploratory place with race, which is a great place to be I think, is there anything you will continue to explore in terms of race or equity in schools after this placement is over?

Malehna: Yeah. I think I definitely want to work in an urban setting like I ended up. I love it and I worked last semester in [Montayo 04:59]. I just don't think the school I particularly loved. The school I was at last semester, I

really loved, and that was low income. I think you just ... Making that positive identity and making sure all the kids know that yeah, there's differences, but there's also similarities. I think that's super important. Yes, our skin is different, but what are things that are the same?

Seeing how they see me and stuff because Ms. Johnson said this morning, she was like, "I don't think they see you at white." I was like, "Really?" She's like, "They totally don't." She was like, "I think it's weird though that they see me as black because they had a lot of white teachers in third grade and stuff." I think it's just like interesting to see and to see how like, you're feeling it, then it's the only way and if that is race, I would look further into that because I don't think doing that and if I don't work in this setting ... Starting from the beginning. I think if I had my own set up, they would listen to me without having to yell. I think that's just my clinical educative personality and I don't know if that's associated with a race and that's something I would continue looking into.

Chanelle: Communication is absolutely important. What are other things that you're thinking about as you ... Because next semester, you will be able to begin in the beginning and it won't necessarily be yours all your own.

Malehna: Right.

Chanelle: Is there anything that you plan on doing maybe specifically or would like to do, but you just don't know yet how to do in your classroom to talk about equity or even race?

Malehna: Well, I feel like it depends on where I am. I feel like even if I'm in a classroom that's mainly white children and a few African American students or a few Latin American students, I think that's super important to address too because the opposite. Even here, it's important to address too because it's mostly African American students and I have no white students. I just think showing them that there are different people. I like doing the I Am poems where you write, "I am this. I am this." Everyone talks about it. It's a whole way to show who you are, but also see how other people view themselves.

Chanelle: Yeah. What are your first feelings when you think about discussing race in schools?

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Malehna: I feel uncomfortable. I feel like it should be addressed, but I have no idea how to address it. Here, I feel like they don't ... I'm white. They're all black. Like, okay, here's race. They're going to be like, "What are you talking about?" I don't know fully how I'd do it or what you'd even do to teach it. I guess using ... Well, I know using a lot of stories with African Americans they love and showing positive African American history and figures and stuff like that is so important. That's only in this setting is what I'm thinking. Then I wonder if I was in a different setting, I guess you just incorporate everything. I don't know. I don't know how you teach that.

Chanelle: Okay.

Malehna: I think it's important to teach.

Chanelle: Okay. I can definitely send some ... There's some things that I can send you, but one of my friends that I grew up with, she teaches in Baltimore. They have this really cool ... It's like a conference kind of, sort of. They specifically teach you how to talk about race, equity, and all those things in classrooms, which is really cool. I don't know if the registration is over, but I will look up some of the research that they have on the website and send it to you.

Malehna: I also think it's something that you need to start young too. My kids are in fourth grade now and they're like, "We hate Donald Trump. He's some white guy we hate." They have their own biases against white people I feel like now or just low things about themselves sometimes that you can change, but it's so much more difficult when they already have these ideas in their head.

Chanelle: Absolutely something that ... Yeah. Building each person's positive racial identity from the beginning.

Malehna: Starting little.

Chanelle: Yeah. Thinking about your own racial identity, is there anything you learned about your own racial identity throughout the inquiry process? I haven't thought of a better way to say 'learned,' but anything that you have thought about or noticed about your own racial identity?

Malehna: Like what I see myself as?

Chanelle: Maybe not ... I'm not looking for any specific type of answer, but maybe the way you see yourself, but maybe not. Maybe how you dealt with being a white person in a minority. What was going on within your head about race? That's not necessarily coming at you from your students.

Malehna: Right, okay. Well, I definitely think in the beginning it was difficult just to adjust and a lot of the teachers were black too and it was new to me. I just think, I don't know, it's like you feel like you're not fitting in. As I continued to work with them more with everyone, you do fit in. I feel like I too have also picked up things I wouldn't have usually done and I don't know if that's associated with race, but sometimes I talk to the kids, I'm like, "What am I saying to you?" Like I'll come home and I'll be like, I'll talk in words that I shouldn't say. I'm like, "You ain't even doing that right." They're like, "What are you saying?" I'm like, "I don't know."

Chanelle: I don't know. I'm assimilated.

Malehna: I don't know if that's just from hearing everyone, but I don't know if that's associated with race either.

Chanelle: Is there anything that you've thought about in terms of how you think about yourself and how you fit in this type of setting where you are in the minority?

Malehna: I think I do fit in. Like my teacher was saying, I really don't think they see me any different than they would see my clinical educator because of our skin color. I think they see me as Ms. Cooper, their teacher, and they listen. Again, we talked about this in inquiry. I don't think it's like skin color. I do think they see me as this white girl and maybe not as authoritative, but they do respect me still because I have a good relationship and that, so it's important. Not I think the skin color.

Chanelle: Okay. At the beginning of the project, we talked about you are helping me to understand my role in the inquiry process. Is there anything you remember about our interactions that helped or maybe hindered the process?

Malehna: I think the only thing that was like ... Oh, I loved the discussion and everything, but the only thing I think was it was a lot and with everybody's different discussions and I didn't even get to say what was on my mind or if I was following a certain path, but then someone else

was going on a different path. It's just hard to focus on what you're trying to look into when everyone else, which I am still so interested in, are going on these different paths. I feel like a lot of times it was more just what we noticed [inaudible 11:47] and what was going on instead of everyone really looking into an issue and figuring it out on their own kind of thing.

Chanelle: Is that something that you wanted to do more?

Malehna: No. I liked how it was. I just ... Also time too. I didn't totally have time to take that out what I was saying and do that. I feel like just going more into my question personally would have been more beneficial or just something like that. Saying more onto one point. Maybe if you did private things like this and then had one meeting where everyone came and shared, things like that.

Chanelle: The group being large?

Malehna: Or like phone calls and then like ...

Chanelle: Okay. Yeah, so absolutely. I plan and I hope to do more of these things. Your suggestions are absolutely necessary. Sometimes I did feel like our group was too big. It was good to hear from everybody, but ...

Malehna: You're right.

Chanelle: ... It was big.

Malehna: Everyone likes to talk.

Chanelle: It was a lot coming in that ...

Malehna: I also think too ... I think it was nice to have everyone together, but I do think that the grades are totally different, which is nice to hear that perspective of like, oh what? They say things in third grade. I'm like, "Oh that's totally not how it is up here." Which is interesting to hear, but maybe it also would have been beneficial if you did fourth and fifth grade and then third grade. Because there's eight of them. That's a group itself. Then maybe because they see it all together and stuff, I don't know if that would have helped.

Chanelle: Chunking it. The large group sessions were valuable, but having some time where there was less people, so that you could dive deeper into things.

Malehna: Right. Maybe starting it off with small group and you put us into groups of three and we all share in our groups of three and then come back.

Chanelle: Yeah, okay. Thank you. Is there anything else you want to share with me that I haven't asked about in terms of any of this type of stuff?

Malehna: This is definitely not good, but I'll just share it ...

Chanelle: Share it anyway. Please.

Malehna: ... Because it's now coming to my mind all the time. I definitely, I guess it was I do have implicit biases, but now I am totally noticing them. I would walk ... I volunteer [inaudible 13:44] all the time. I go to the soup kitchen there. I do this preschool that's for kids experiencing homelessness. One time I even got stopped by the police. He was like, "You're doing a lot of things wrong." I'm like, "What am I doing?" He's like, "You're walking by yourself. You have a necklace on. You're carrying your phone."

              That to me ... He was basically like, "You're setting yourself up to get things stolen or get hurt." That to me is like now I walk scared. I see someone, like oh my God, they're going to take my necklace right off me or they're going to take my phone. Now I feel like I would see like ... I don't know if it was race, but I feel like I would see it more with people who were of color. If two men were walking past me with their pants low, I'd be scared. Now I'm seeing that I'm like, no. That's my students grown up or like people living their life. I have no ... Society makes you feel scared when it shouldn't. That police didn't need to say anything to me because nothing was happening.

Chanelle: I think that's a great place to be in because so many people have those influences from society, but they don't have that other aspect that you did have to one, to notice when you're feeling a certain way and then to either talk yourself out of it or be like, no you really ...

Malehna: Right. Sometimes I'll be like, why am I scared? That's so ridiculous.

Chanelle:	A lot of people don't have those experiences or they don't have the awareness to know.
Malehna:	That didn't start until here I think, so I don't know if it was like inquiry or just working here. Now it's like I feel like I'm much ... I went on a [inaudible 15:06] trip too over winter and I went to Bright Beginnings in DC, which is a preschool for kids experiencing homelessness and we just talked a lot about how you view people. Even now, I'll see people experiencing homelessness and I'll just talk to them. I'm like, "Hi. How are you? I'm so sorry I don't have money today, but how's your day?" That means so much. You would never think of that. I think now I just have this change, everyone is a person, everyone ... You know.
Chanelle:	That awareness is the biggest ... First it's like first step. It's the biggest first step and then what you do with it after there I think is most important. That awareness, it is hopeful or it's inspiring. Because once we get more people to be aware, then we can change some stuff, so that's a really great place to be in I think moving forward. Is there anything else that you want to share with me?
Malehna:	No. I think that's all.
Chanelle:	Okay.
Malehna:	Inquiry wise.
Chanelle:	Okay. I'll turn this off. What ...

MARISOL EXIT INTERVIEW TRANSCRIPT

Chanelle:	So I can make sure I have enough time for you to talk about what you want to talk about, and also to understand your own experience better. So are you ready?
Marisol:	Yes.
Chanelle:	Okay, so before your participation in the inquiry groups, what opportunities did you have throughout your program to discuss and/or think about race?
Marisol:	Do you mean the elementary education program?
Chanelle:	Mm-hmm (affirmative).

Marisol: So we took one class, cultural diversity and it was just a complete joke.

Chanelle: Oh no.

Marisol: Yeah, we didn't talk anything about race or anything about diversity issues in the classroom. It was ... I don't even remember what we talked about, but definitely not that. So I feel like I was never really given the opportunity to talk about race throughout the first two years at University of Delaware, but last semester in blocks, some of the kids would start saying some things to each other like, "You're a racist," and because I was never given the opportunity to talk about it in my classes I didn't really know how to address the situation then. So I wish that we had bee given more instruction how to deal with that in the classroom.

Chanelle: You mean your students, like the students who were students in the school.

Marisol: Yes.

Chanelle: Okay, so did you do anything in those situations, or are you just kind of like tried to get-

Marisol: I let the teacher take over, just because I was only there for three weeks out of the entire semester.

Chanelle: Oh okay.

Marisol: They were very-

Chanelle: How'd the teacher handle it?

Marisol: She would address it and say, "No, he's not being racist." She would try to explain the student's thinking and explain what racist is, but I don't know. I was hard because I didn't know what to do and even now, I think I'm still iffy on discussing race with my students because in my classroom they'll take everything you say and twist it. I'm really nervous to bring that up or address it, because I don't want to say anything incorrect and make them more upset.

Chanelle: Yeah, yeah. In what ways then do you think your thinking about race has been influenced as you participated in the inquiry groups?

Marisol: I think that I realized that it's really important to address issues in the classroom and address race, not as an issue, but more as identity, like making sure that all races are included in the curriculum in stories ... This is hard.

Chanelle: Take your time. Take your time.

Marisol: I just really think it's important to discuss it, because you don't want these kids to go through life having an incorrect idea about it or having a negative idea about race so that one race is worse than another. I think that they should all have the knowledge to understand what race is and how we can be accepting of all races. I think that it's really important to address race in the classroom, but in a positive way.

Chanelle: Yeah.

Marisol: That way they're not talking negatively about each other like they do.

Chanelle: And like you said, so they have a real understanding of what it is and then debunk a whole bunch of myths that they just make up or that they hear from other places.

Marisol: Right, and that they hear from home or ...

Chanelle: Or wherever, just their friends and they take that as fact, which is ... I love the way they do that. They're so trusting of each other's information. Anything else that just you thought about race as we went through the inquiry groups?

Marisol: Like I said, I think I'm still iffy on how to talk about it, because I'm the type of person that never wants to say anything wrong, so I think that I'm still iffy on that and I definitely hope that I'll improve that as I go on. But I really do think that it's important to address it in the classroom.

Chanelle: Okay.

Marisol: I don't know.

Chanelle: So looking back on your participation in the inquiry groups, was there anything that stood out to you or that resonated with you?

Marisol: Hmm. For my own observations in the classroom, I decided that I didn't think ... Because I had talked about student teacher communication and I decide that I didn't think it was a racial issue, just because she'll talk to any of the students that way, not depending on their race. But I thought it was really interesting to hear other student teacher's information. Like Maddy upstairs, her question about whether or not fighting, because they were always fighting people of their own race. I think it was really interesting to listen to the other student teachers bring in their information that I might not have thought about and that got me thinking. I would notice things in the hallway or I would think about what their information was, and try to pay attention more to things.

Chanelle: So being in that group where you were able to hear from other people, it helped you to just look differently outside of what your own situation was.

Marisol: Yes.

Chanelle: What were your other thoughts about just the sessions in general? Were there things that were helpful or even things that you thought hindered your process or not hurtful, but you know.

Marisol: I thought it was really helpful just because like I said, because it opened my eyes to a lot of different issues in this school, but one thing I do wish that I had done more of is collect data. I felt like I didn't really have the time to sit down and make notes or observations. It was really just from memory, so I wish that ... I think that that kind of hindered my own experience, just because I didn't have hard, concrete things to look at. I was just going off my memory.

Chanelle: Yeah, an observation.

Marisol: Mm-hmm (affirmative).

Chanelle: Okay, so one of the things that ... Because it was an experiment for me as well, but just trying to find that balance because you are student teaching, you're still taking classes, and to expect people to do full on research projects is just, is not possible. As I move forward, just trying to figure out different ways to find that balance where we are doing something systematic but not taking so much time out of your life, because nobody wants that. It's like your practice is way more important at this point. Is there anything you will continue to explore in terms of race and equity in schools?

Marisol: Hmm. I just need a minute to think.

Chanelle: Yeah, take your time.

Marisol: Let's see. I think the biggest thing is that I definitely want to explore
              more about how to discuss race with my students. I think next year it'll
              be, not easier, but I'll have more of an opportunity since I'm meeting
              them at the beginning of the year so their ideas for that school year
              aren't fully formed. So I think that's one thing that I definitely want to
              work on and continue, is how to speak to them about race. I think that
              I'll definitely continue being more open minded to issues about race in
              my classroom. I think that I'll definitely be able to look more and think
              about how race might be effecting the [inaudible 00:07:25]. I can't
              think of the word.

Chanelle: The dynamics of the classroom?

Marisol: Yes, dynamic. The dynamics of the classroom. Yes, that's it.

Chanelle: So you're going to be in Apple, right?

Marisol: Yes.

Chanelle: Are there diverse schools there, or is that pretty homogeneous?

Marisol: I'm not totally sure to be honest. I think it's more a white middle class,
              but I don't know if there ...

Chanelle: There probably are other people represented.

Marisol: There are, probably. Yes, hopefully.

Chanelle: Yeah, yeah.

Marisol: But from what I've heard, it's a very affluent district.

Chanelle: How interesting do you think that would be to have discussions about
              race?

Marisol: So interesting because from what I know about the area, I don't think
              that the kids in that area are really ... They aren't open ... Or- I can't
              think of my words today. They don't see a lot of diversity in their
              district, so I think it'll be really interesting because I think that they'll

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come in with these ideas that they've learned from their community or home or wherever and I hope that they're open minded to discussing issues about race, but at the same time, if there's not a diverse class I think it'll be difficult because you can't really discuss issues about race if they're not ... I don't want to bring them up.

Chanelle: Present, right.

Marisol: I don't want to bring them up and be like, "Let's talk about race for a minute." If they're not present I don't think then it'll be a little more difficult.

Chanelle: Do you think if from outside it appears that issues of race aren't present in that context, do you think it's still important to talk about it?

Marisol: Yes, I definitely think so, because you never know where they're going to end up in life and even if they aren't ... God, I can't think of the word. Even if they aren't shown-

Chanelle: Aware?

Marisol: Not aware, but shown that there are ...

Chanelle: Even if it's not visible, like it's not ... I can't think of the word, but if it's not like right here in your face.

Marisol: Right. Even if the diversity isn't right there, they're going to experience it at some point in their life and even down the road I think it's important for them to be aware that just because someone's a different color, just because someone's- even the same race as you, but a different color like we discussed in our inquiry groups, they're not different from you. They are, but they're still people. They still have the same rights. I really think that that's important for children to understand because it's going to effect them later on in life.

Chanelle: Do you think that your thoughts about race or equity impact where you think you want to teach once you get there?

Marisol: I don't think- Oh.

Chanelle: It's fine. The table's off.

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Marisol: I don't think that my ideas about race and equity are necessarily impacting where I want to teach. However, I think that in a school like this, they aren't given as many resources as they could be, so the equity portion maybe. I would really like to teach in a school that is not as strict on their curriculum and has more resources available to them, so I think that the equity is a big issue in education and that might impact where I want to go but after being here, I think it's also important to provide the instruction in this school just because they aren't given those resources. You need good teachers to help the students along, and even work with the resources that they have to build the students' knowledge, even if it's their not the best resources.

Chanelle: Yeah. What are your first feelings when that comes to mind when you think about discussions of race in school or discussing race in schools?

Marisol: Scary because like I said before, I still am very uneasy about addressing it in schools, just because I don't want to say the wrong thing and I don't want to make children upset or give them wrong ideas about anything. I'll definitely have to do my research more in how to talk to them about it, but I also think that it's very, very important to discuss.

Chanelle: How do you think ... So when you say scary, yeah it is because it's unknown and unfamiliar territory.

Marisol: Right, because you don't know what they're going to say.

Chanelle: Right, and you're working with real people here. As you know they're only in third grade, but they can say some crazy stuff.

Marisol: Yes.

Chanelle: So what I'm hearing when I hear you say scary, is it's a stressful situation, right?

Marisol: Yes, very stressful.

Chanelle: It could be for the student and also the teacher. Think about maybe in the future, or even moments that you have experienced here, what did you do in those moments where you felt some type of emotional or racial stress, or emotional stress that's based on race? How did you manage that? If you managed it.

Marisol: Once student compared me to Donald Trump one day because he said that I didn't understand why he always had to fight because I didn't come from where he came from. I said, "You're right, I don't come from where you come from, but that doesn't mean I can't understand you." Then he went on this rant about Donald Trump. That was a stressful situation because it's like oh my gosh. You're comparing me to Donald Trump. That's not good. And so in that situation, I just took a breath and I was like, "Well, I think Donald Trump is one person. That doesn't mean that everybody thinks like he does." I think that that was a good way to handle it. I wish that I had gone maybe more, saying like, "Donald Trump's beliefs aren't everybody's beliefs."

Chanelle: Or every white person's beliefs.

Marisol: Or every white person's beliefs, but so just taking a deep breath helped me take a minute to think and address it.

Chanelle: The more you become prepared the better equipped you'll be to make the conversation longer. Although, that's a perfect response.

Marisol: Thank you.

Chanelle: Because kids are kids, and they try to categorize and then when they're angry they just want to ... It's so funny that that's now an insult. It's hilarious.

Marisol: "You're Donald Trump."

Chanelle: Right, right, and then everybody's shocked and offended like [crosstalk 00:14:08]. It's just funny. Can you describe anything you learned about your own racial identity throughout this inquiry group?

Marisol: I guess I learned that ... [inaudible 00:14:23] close the door.

Chanelle: I've been trying to think of a better word than learned, but anything you experienced in terms of exploring your own racial identity?

Marisol: This is a hard question.

Chanelle: Take your time. We've got time.

Marisol: I think that what I learned is that I'm more open minded than I thought I would be. Not in terms of race, because I've always felt like I've been

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accepting of all races, but just coming in here, I just had the idea that it would be so rough because everyone's from a low income place and I guess originally that was linked to race. I feel it's hard to distinguish that because I grew up in a really good home, a really good family. The school that I went to, it was very separated, so I was in the AP track with all the white kids and all the non AP-

Chanelle: [crosstalk 00:15:32]?

Marisol: Mm-hmm (affirmative). They were not. I was never really mingled with them, so I feel like I had these expectations that this school was just going to be a certain way, but then I got here and I was a lot more open minded and accepting of all the students in my classroom no matter what their race was and I think that this was a really good learning experience just for becoming more accepting of everybody.

Chanelle: Do you think ... How you say, like you didn't really have previous experience. You see people of color but not interact with them in a meaningful way.

Marisol: Right.

Chanelle: How did that change here?

Marisol: I've built a lot more relationships with the students here and I feel like I've learned so much from them about their culture, about their life, but what they do and their experiences and I feel like I've never really gotten a chance to make those connections with students of color before. So I think that that's one way that they've impacted me, building those relationships with them.

Chanelle: At the beginning of the project we talked about you all helping me to understand my role in the inquiry groups, so is there anything that you can remember about our interactions either personally or when we're in sessions, anything about any feedback you can give?

Marisol: I like the way that you just kind of sit back and let us all discuss because I think it's good to bounce ideas off of each other, but I also ... Like there were a few times where you'd ask a really, really good question and I'd be like, "Oh, that's a good thing to think about." I think it was something about ... It was, I think when Maddy or Gab was discussing their question. You brought in something about culture and

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it was a really good question. It made me really think, but now I can't remember the question, of course.

Chanelle: That's okay.

Marisol: I think that those guiding questions were really helpful, but also the fact that you just sat back and let us discuss it among ourselves.

Chanelle: That's what I was trying to do. I'm trying to learn how not to talk too much. It's hard though. Is there anything else you would like to share with me that I haven't asked about in terms of the whole process?

Marisol: Not really, no.

Chanelle: Okay. Perfect. So the next thing after this is the ... I'll turn it off.

REBECA EXIT INTERVIEW TRANSCRIPT

Rebecca :   Okay.

Chanelle: Don't worry about it. I'm going to point it that way just in case. So, the reason why I wanted to meet with everybody individually is just so that I could get to know more about your individual process, and thoughts, or whatever. Yeah, so all right. This is starting.

Rebecca :   Okay. Sure.

Chanelle: So, before your participation in the inquiry groups, what opportunities did you have throughout your program to discuss, and/or thinking about, race?

Rebecca :   To be honest, not really any. I didn't really realize that as much until we started doing this. I started thinking more about the hard hitting questions that kind of make you uncomfortable. I always grew up in a family that was very much ... My grandfather was incredibly involved in the Civil Rights movements. I remember I would hear stories about how he did the march on Washington. My grandma took care of my dad and uncle when they were younger, so my grandpa could register black people to vote. It was always on that right side of history, and I almost would consider myself, just by association, on that right side of history, because my grandpa was and he had those values, and my dad was, and so my outlook wasn't as involved. He grew up with those value. So, I grew up with those same values.

I was actively taught that people are all equal no matter the color of our skin, what they look like, where they come from, and I'm always taught to look at the demographics of people and poverty. Take responsibility for yourself, too. My grandmother would be like, for example, they live in inner city Pittsburgh, that's where I'm from, and so if somebody broke into your car, something like that, or you left your purse. Consider that's a situation where they need that. Don't tempt them. It's not necessarily like they're this awful person. You're the victim. You kind of have to look at this whole picture. So, I always considered myself somebody that was on the right side of history, that'd be understanding, but I never thought about it.

I never thought about my own privilege, and it almost made me uncomfortable to admit that I had privilege. It was kind of a shameful thing to be like, I'm not like those people that will say I'm better than you because I'm white, or I deserve more because I'm white. I never wanted to make myself a part of that, and it wasn't until this semester that I realized how much I do have privilege, and that's not a bad thing to admit that. It's a helpful thing to admit that, because I'm admitting that it exists, and that I'm a voice on that side of saying that it exists.

By saying that it exists, you can say this is a problem. You know what I mean? The only people that are saying it's a problem aren't the people that are negatively ... I feel like it's not just the stigma of it. The only people that say white privilege are people that are people of color.

Chanelle: Right. They don't have any.

Rebecca :   Yeah. Then it's like when you've got people that are white saying, oh, I do have privilege, then it adds to that, look, they're not crazy. They're not saying it just because they're angry at the world for this or that. They're saying it because it's real. I have it, and I'm saying it's real, and that's a beneficial thing, and I never thought about it, and I also never thought about the fact that race is such a ... Especially in the past few years, like with the Black Lives Matter movement, and people talking more and more about race, I never realized that I never put myself in a situation to be a minority ever.

So, I grew up in a predominantly white neighborhood. I could probably count the amount of people of color. There had been a few Asian kids more than anything else, and there'd be a handful of Indian kids, and then kids that were black in my school, I could probably count them on two hands. There were not a lot. Then I came to the University of

Delaware. Very predominantly white. Then, if you look at the minorities, there's Asian, but for the most part, there's very, very, few people of color, and especially in the education major, it's a lot of white women. There's not even a lot of male. It's white upper-middle class women.

Even in the first few schools that I'd been at, same kind of thing. This was the first time I had ever been in a room and I was the minority. This was the first time I'd ever been in a room and I was the only white person in the room, which is never a thing that'd I ever ... It didn't make me uncomfortable, but I was just kind of thinking this is the first time that I've ever felt being a minority. It's not the first time I've ever talked about race, but I've never talked about minorities, or how they might feel in America, or how we treat minorities in America, but it was the first time I'd ever put myself in their shoes. So to speak. Not in the same way, but in a way where I walk around the room and there's nobody that looks like me.

I'm 22, and that's the first time I've ever put myself in a place where I looked around and not everybody looked at me. In my classroom, I was the only person in my classroom. I was like, that's really sad that I'd never put myself in a position to be like that, but I think that I, just in this semester, grew so much more, and was so much more open minded, and really had the ability to delve deep and be like, wow, this is a problem. This is a problem, and the first time that I'm ever in a situation where I'm a minority. It's when I'm in a situation with people that are ... A lot of these kids from low income areas, and why is that? They work just as hard as I did when I was in elementary school. They have parents that still care about them just as much.

They might not be as actively involved because they're working. I had a stay at home mother, which is a different situation. We had teacher appreciation day. Their parents are still there, appreciating the teachers, or parents are still there for sending emails, and calling, and involved. Why is that? I never thought about that.

Chanelle: You're talking to me about how you knew there was racism, but it wasn't something that you delved deeply into. How do you think your involvement in the inquiry groups influence any way where you're beginning to notice?

Rebecca :   I think just talking about it and talking about other people's perspectives, because our inquiry group was pretty much all white, too,

which is like the same the kind of thing. It's the people that you have to choose from. That's how others feel like ... Then, hearing from their perspectives, and trying to consider ... Even just thinking about, is there a different style of teaching based on a black educator versus a white educator, and a different style of teaching when you're teaching towards children of color versus children that are white. Is there a difference if you're a white teacher teaching to children of color, versus if you're a white teacher teaching to white kids, or if you're an educator of color teaching to children of color.

What does that mean? I never even thought about that, and just being in this inquiry group, and you're thinking about it, and so you're discussing it, and then I would think about things like, my educator talks to kids differently than I would ever talk to them. Is it because she's black and I'm not? Is it because we have different styles of teaching? Is it a cult? Just being in those inquiry groups provoked a conversation that I might not have talked about, and now it's constantly on the forefront of my mind, and especially for me, next year, I'm doing City Year with AmeriCorps in Philadelphia, and that's going to be in a similar population I'm working with now, and just based on demographics, and how the way that things are now, most of those schools are children of color, and I never even thought about that. Here I was, going to put myself in a situation having never even thought about that. You know?

Chanelle: Yeah. I see.

Rebecca :   I'm not the only person that does that. You almost start with the mindset of, oh, I don't see color, and that's such a bad mindset because it's not about I don't see color, because then it just disregards this huge issue. It just disregards this huge issue of why is it the way it is, but I never even had those conversations before. Now, I'll talk Justin's ear off about it. I'll talk my family, or my roommates, and things, and even talk about how race comes into play for education, it's especially been a major my sophomore year, but among all of my classes, we never talked about how race came into it. The closest we ever got, maybe, was talking about how poverty can come into it, but even then, not really.

We talked about diversity in education. I had a class on diversity in education. We still never really talked about how race comes into play, and that's very problematic to me. I didn't realize how problematic it was until I was in this inquiry, and then I realized that all the people

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that are not in it are going to graduate, that are my year, are going to graduate without having any of these experiences.

Chanelle: So, if I can ask you. The next question is what about this experience with the inquiry groups resonate with you, but I also want to ask about ... So, you just said the people who are graduating, and potentially people who are going into City Year, going to these populations where some of them have thought about issues of race, and a lot of them haven't. How do you think that will have an impact on the way that they approach the situation?

Rebecca :   I think, for me, it was very uncomfortable until this semester to admit I had white privilege, and admit how that affects me. You kind of feel guilty because you didn't ask for it. You just have it, and you feel guilty that other people have an uphill battle that you didn't have. I think that, especially when you're working with populations that are going to have those issues, they're going to have that uphill that I never had to have, I think it's very important to consider where they're coming from, and I think, too, we had those panels. I remember one of the parents talked about in morning meetings, how you do a high five, and how that's cultural appropriation because she said people of color, they fist bump. You don't high five.

She was like, you're appropriating your culture and you don't even realize you're doing it, and that's such a small thing that I never would've thought of that, and I would've done my morning meetings and all of that, and would've high five, I would've like, oh great job, Jess. High five! I never even would've thought about that, and I think it's just that you're not taking into consideration somebody else's culture, and you're going on your teaching, and you're not even taking ... Then, it's like a lot of teaching is building relationships, and part of a budding relationship is not just with the kid, which it took me a lot to realize. It's with their families. It's with their communities.

You don't even recognize that there's different cultures, and yet you're uncomfortable admitting, oh, I don't see color, and you're disregarding another culture, and you're not building those relationships and making an effort to learn about another culture, and learn about another community, so you can become a part of it. These programs are teaching low income areas, where a lot of times it is very race centralized. You don't know any of that, so you don't have the tools, or that mindset, to be open to other cultures, and to learn about other cultures, because you're like, oh, I don't see another culture, and that's a

huge problem to me. Then, you don't get the opportunity to build those relationships.

I now have that just from this semester, and I would've loved to learn even more of it to be honest. I'm graduating with at least something that, at least now I have it in my mindset to ask these questions and to think twice about things. Where, I know people that are doing Teach For America or things, and they don't have that mindset, like ask those questions, or I remember on the panel, the same mother was talking about how asking about just getting your hair done, and that's like a cultural thing. I remember my kids were so interested, like is that your real hair? Or, I'd have kids come in because their hair was falling in different ways. I'm like, for me to take time to learn about it a little bit so then I can help them put their hair up, or do the twists on side, and things like that.

It's just like that. I'm open to your culture, and I want to learn about your culture, so I can become a part of it, and just learn from you, you learn from me, and I never would've had those conversations. So, I think people that aren't a part of the inquiry group would never have those conversations of race, don't know to ask those questions. I mean, at least, I never did. I never asked about race, and I was always more talking about poverty, not about race.

Chanelle: Do you think they're connected in any way?

Rebecca :   I think sometimes, but not all the times. Sometimes they're just totally different issues, and I think that by just connecting them, and just assuming that are blanketing it, and saying we're not going to talk about race, we're going to talk about poverty. I think that that eliminates a whole issue that needs to be talked about because there are issues of race with people that are not in poverty. So, if you just say the only issues of race are within poverty, then you disregard that whole other problem.

I know even my past educator, her and I have spoken. Clinical educator, we've spoken. She was like, well, it's not about race, it's about poverty, but there are people that are never a part of poverty that will face racism in their lives. You even see those things with, you'll turn in the same resume, the two different names show up. The typically white sounding name, like you would have Bryan, and then you have a name like Tyric, or something, and how they get called back less, and they're equally qualified, and you wonder why.

So, people that aren't a part of poverty, but might still face racism, I think it's considered both, and then consider them separately. Yeah, but I never did until this semester, which I feel a little bit ashamed about because I never talked about it. Yeah, I did. I never talked about it. I think about it so much more now, and I'm just very thoughtful about any certain situation, like if I even notice myself treating somebody differently because they don't look like me, if I do, why that is why I don't ... And, even just thinking about that ...

Chanelle: It's a huge step.

Rebecca :   Yeah, and I don't think that I would've done that necessarily on my own, without having this, or even just being more comfortable talking about race, because you kind of feel like, oh, that's not really my place.

Chanelle: Is there anything else that resonated with you form participating in the inquiry groups, with thinking about or talking about race?

Rebecca :   What do you mean by?

Chanelle: I think you answered that one.

Rebecca :   Yeah.

Chanelle: Is there anything that you will continue to explore in terms of race and equity in schools?

Rebecca :   I think I want to be more open to the conversation. Not think that it's off limits just because I'm white, because sometimes I think that I, at least, would think that, and think that it's not really my place to talk about it as much just because ... I don't know. I'm trying to figure out how to word this in a way so that it says what I'm thinking because I don't think I'm articulating it as well as I could be. Let me just collect my thoughts for a second.

Chanelle: Yeah.

Rebecca :   I think, going forward as an educator, I want to keep in mind. I think part of it is we talk about race a lot of times like it's a past issue, and I always talk about it ... I was like, the Civil Rights movement, and my grandpa was on the right side of history for that, and you talked about it that way, and I think I want to go forward and continue to think about it as not a past issue, as a current issue, and how part of the thing is it's

not as openly ... I don't want to say as bad. It's so obviously bad in the past because it was like this is the black section, this is the white section.

Chanelle: Very explicit.

Rebecca :   It was so obvious how bad it was. Where, now, it's not as obvious. It's like there's discrete racism where people are ... It's under the table. People get paid less because of their skin color, or they don't have as many opportunities because of their skin. They don't get into the same colleges because of their skin or color. You're just treated differently. There's even I was watching, and even things like that where you think about it. He was saying, when I go into a store, I notice they look at me a little bit more than they would look at somebody that was white. It's a little bit discrete. It's less obvious, but still.

To me, that's even more problematic because it's a lot harder to fight that. Nobody takes responsibility of their racism. It's much more discrete racism, and I want to be a lot more open about it because I think I have an opportunity to be a voice of a different side of it, and I think that the only people that are talking about racism are the people who it's directly affecting. They don't get as much done because people may not take it too seriously, and they'd say oh, you're just blaming this for ... But, if you've got people that aren't negatively affected by white privilege. If anything, white privilege would benefit me, and I'm talking about it. Then, it makes me more of an advocate, and I'd like to be more of an advocate, and an active advocate. Not just consider myself an advocate because I consider myself not to be racist, or to do these things.

I think another thing, too, was to consider my own biases. That was one of our modules and one of our [inaudible 00:16:23] to consider your own biases, which is super uncomfortable to do, and take that racism test and be like, oh, I have biases, or just things that are so uncomfortable to admit, and it's very shameful and embarrassing. You don't want to admit that you have any biases, but I think it's really important to do so because then you can act against them rather than just saying they're not there. So, I'd like to be brave enough and strong enough to overcome that discomfort, and consider my own biases, because it's super uncomfortable to do, but then you can fight against them that way, and if I'd like to consider any biases that I have so I can work against them, and I'd like to actively partake in these conversations more, especially with people who might not have the

same mindset as me, or haven't had this experience, because it's a lot easier to talk to people that agree with you. It's really hard to talk to people that don't agree with you, or to tell people that you have biases and privileges, because that can seem very offensive, but most people don't consider that they do, and they just assume that they don't.

I'd also just like to not inactively appropriate my own culture without realizing that I'm doing it. I want to be more conscious of that. I want to make a more organic and authentic role in somebody else's community, and make that my community, too, or part of it. Not by appropriating my own, but by learning and not saying I don't see color, but I don't see any color as better than the other, but I still recognize that there are different cultures, and they're both very valuable and very important, but they're both there.

Chanelle: Yeah. So, do you think in your work with City Year, that you'll be able to do that?

Rebecca :   I think I'm a lot more prepared to do that now than I would've been, which is really, really, cool, because I think I know things now. The big thing they talked about is relationships, and how those are everything, and especially with younger kids, because when you get older kids, if you have a kid that their grade is everything to them, they'll do whatever you say because they want that grade. It doesn't matter who's in front of the classroom talking to them, or teaching them, they'll do what they have to do to get that grade. That's what they're doing it for, but when you have younger kids, they don't care about grades at all. My kids don't care. They don't care because they don't see that long ...

Chanelle: Right.

Rebecca :   They're in it for the weekend, for the summer, for their spring break. They're kids, but building that relationship, and having them trust you because you've built that relationship, like this is for their benefit, and they learn, and supporting them, and trusting in them, and they trust in you kind of thing, then they do things, and to build those relationships, I think that this is a huge part of it. So, I think I know, for next year, when I'm doing City Year when I want to build those relationships, I want to build them as authentically, and as organically as possible, and in order to do that, I know now it's not just about the child. It's about their parents. It's about their community. It's about all of that.

So, I know that. Now, I feel like I have the tools to do it the way that I want to do it in the most fulfilling way, and for the tools I don't have, I'm asking the questions to get them in my head, and then finding my own resources to get there. So, I don't have all of the tools yet, but I think that I have the mindset that I'm actively seeking them out, which I didn't before.

Chanelle: Right. What are your first feelings when you think about discussing race in schools?

Rebecca :   I think it's really important, and I think part of it, even when we were like let's talk about race in schools, we started teaching them Black History Month, and I was like, oh, this is easy. I'll just do my Black History Month whatever, and then it was February, and then you're like, okay, now I want to talk about race, but I don't want to do it always as like a past famous black person. It was a lot harder, and because that's so organic in it, or even things like, we did a story about Ellis Island and immigration, and my clinical educator is black, 18 of my 20 kids are black, and we're talking about people immigrating, and they're talking about how people came over for a better life, and all of their ancestors didn't come over for a better life. They came over for slavery, and we didn't talk about that at all.

We didn't talk about that at all, and to me, that's crazy. I get that it's a really uncomfortable and terrible thing to talk about, and they're kids but, at the same time, this is part of their history whether they're in third grade, or whether it's still a part of their history, and it's a part of their lives. I think that I would like to talk about race more honestly and openly, and I know we kind of talked about it. I did when we talked about Martin Luther King Junior, and I had one student who was asking some hard hitting questions, and he was like, why do white people think that they are better than black people? He was asking stuff like, how come it was always black that got less, and white people never got less? Why is it that they were always seen better? I was like, well some people ... You kind of have this conversation, but they're asking these questions, and it's hard to answer. I think that's because nobody ever talked about it with him, and so now he has the opportunity to, and he had a lot of questions about it, and they're really relevant to his life.

Chanelle: Right, and that's third grade, too.

Rebecca :   Yeah, and then it's also relevant to everybody. So, for me, I never talked about race because my whole school's pretty much white. There's like the handful of kids that aren't white but, for the most part, it's hard to talk about racism as much, and it's almost like it doesn't apply to you as much, but it does. I think that attitude that it doesn't apply to you as much, and you kind of just teach it as a moment of history, rather than a current issue, because it doesn't apply to you as much, is really problematic.

So, I'd like to teach it. Even now, I'm thinking about it. So, I don't know how I would teach it, yet, but I'm thinking about it. I think that's a really big step, in and of itself, and so I'm thinking about how can I incorporate, and how I incorporate these uncomfortable conversations. So, it's not it not just during black history month, it's not just during the Civil Rights movement as a past, like in the 1950s, of it being now. How can I ...

Chanelle: Do that.

Rebecca :   Yeah. How can I do that? But, I'm thinking about it, and I think about it like, in Social Studies, you talk about voting demographics of, okay, can you look at this? Most black people vote democratic. Why is that? Then, just having that conversation where it's not like abrupt. It's like, why do you think that is? Or, having those conversations of, okay, here's the situation. Why do you think that is? Not necessarily being me projecting my opinions on them, or my thoughts, but just having them kind of like what we did, because you never projected your opinions on us. It was more of like, just why do you think that this is? Or, why do you think that these teachers talk to their students this way? Because, it was always my thought, but it was just getting me to ask the questions that made me think about those things.

So I think, as an educator, I'd like to just start by not necessarily teaching, like instilling, my own beliefs, but having them think about these things, because I never did. Especially if you don't even start doing it, really, until high school, if at all, and then high school's kind of like that's too late. It's too late a little bit, and thinking about these things. I think you could create more thoughtful citizens if you start with them as kids. I think people go, oh, they're just kids. They don't get it. I think, then, you look down upon kids and their capabilities. I had questions in third grade. He's the same kid that asked me when the world became in color.

Chanelle: I remember that.

Rebecca :   Yeah, but at the same time, he's asking all these hard hitting questions. He's very capable. I think people underestimate the cognitive ability of a child, and he's very capable, and he's very understanding, and he's very self aware, and has these very deep questions, and he's not the only one. He's not a genius. He's the only kid that thinks this way. They all would if you gave them the opportunity to. So I was like, moving forward, I would like to give kids the opportunity to think about ... I don't want it to become a taboo topic.

Chanelle: Right.

Rebecca :   Because, it's not in life.

Chanelle: Yeah. It definitely isn't.

Rebecca :   Yeah, and the first time they talk about it shouldn't be when they're older. It should be all the time. It should be very open.

Chanelle: It's evident. I think there are probably a lot of people that experience race, and racism, but they have no basis to understand it, and so this is when we get the mindsets of people who think that this is just how it is.

Rebecca :   Can I ask you a question?

Chanelle: Yeah.

Rebecca :   When was it ... if I ever, I guess I don't want to assume, that you experienced racism?

Chanelle: I grew up in predominantly white neighborhood, and I know the first time that I was told that I felt racism. We were playing with the neighbors at their house, or whatever, and we were young. I was probably like five or six. Then, my older sister was like, we have to go, we have to go. I'm like, all right. Well, we're not done playing, but we have to go. So, we had to go because the girl's dad, her name was Megan, Megan's dad told her that we have company over, so we have to get the niggers out of here.

                It's like, we play with Megan all the time, and so that was like the first time, but I was young then, and then I guess after that, my mom, she was a teacher, and my dad, he wasn't a teacher but he was very much a

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thoughtful person, he read a lot and all that kind of stuff ... So, we talked a lot about race, and we started, me and my mom, we would go through the whole Roots series, and we would watch one, and then we would stop to talk about. Watch another one. Stop to talk about it.

We were able to have those conversations, but that's because my mom was who she was, and my who he was, and when we were in a dance school, it was all white. We were the only black ones. Our teacher told us that we had to brush our teeth better because our gums are brown, and we were always like, I brush my teeth everyday, but for her, she didn't have a lot of experience with black people, so she was like, no, I don't think you're taking care of your teeth well.

So then, my mom [crosstalk 00:26:05]

Rebecca :   That's not a unique experience. That's a terrible experience, but it's not unique, and that's like ... But, then you wait to talk about it until you're older.

Chanelle: Mm-hmm (affirmative), and those types of things, that's how we get internalized based on where you're consistently made to feel subtly, or even overtly, that you are less than, and there are a lot of people who adopt that mindset.

Rebecca :   I know, for me, I remember whenever I was ... It was something I didn't know when I was younger, and it doesn't happen nearly as often, but I remember whenever I was younger, we'd play with the neighbor kids, and her mom asked my mom, because she had just moved there, asked what church we belong to, and my mom was like, oh, we're Jewish, and then they asked us leave and didn't ask us to play anymore.

Chanelle: Oh wow.

Rebecca :   Yeah. That's happened like such a handful of times where we felt uncomfortable for being Jewish, and I don't know why I never made that connection even. Until just now, when you said that, I was like oh ...

Chanelle: Those little things.

Rebecca :   Yeah, I never made that connection. I think it's really terrible to not talk to kids about race, and have a conversation about race until they're old

enough, but meanwhile they face it all the time when they're not, when you can imagine, but they still face it.

Chanelle: Yeah. So, my mom, she was a teacher. So you know [crosstalk 00:27:22]

Rebecca :   Everything's a learning moment.

Chanelle: It was very much like, this is what happened, but that doesn't mean that you're less, and that doesn't mean that they're better, and so always, whenever we had a situation, it was always generally countered by mom saying this is not who you are.

Rebecca :   Yeah. When she taught it to you, did she teach it to you as they don't know better? That's why they're saying these things. Or, that they're racist? Because, I'm curious is it like would she teach you that it's kind of like they're ... I don't want to oversimplify it, but they're like bad people because they're saying these things, and that's not you, or they never received these conversations, and that's why they don't know? You know what I mean, and maybe they may not necessarily be bad people. They might be ignorant people.

Chanelle: Right. I don't know that my mom, when I was younger, ever ... I didn't necessarily know the word racist the way that someone would when people would tell me when I was a kid. It was never in terms of ... I guess it would come from a mindset of they don't know what they're saying, or how it affects you, and so because you can't control other people, you have to control the way that you respond to other people. Yeah. I don't think she ever used the word racist ever, because, I mean, I think actually some people were. My mom is still the only black one in our neighborhood.

              So, it's like, some people were absolutely racist. Others, they just didn't have a lot of experience with people who look like us. So, they were just trying to treat us like everybody else, but they would know that things were different, and so it was kind of like that colorblind thing.

Rebecca :   Yeah. It's that thing they talk about. It's like it's not about ... Certain things, like, when I talk ... Kids tease kids no matter what. You kind of have to ...

Chanelle: Yeah.

Rebecca :   I remember my kids, when I was teaching their kids about edges, I
                didn't know what edges were.

Chanelle: Yes. Edges are very important.

Rebecca :   Yeah. I didn't know what edges were. So, she said my edges were
                crooked, and I was just like, what does that mean? I was just like, I
                know it's bad because she's saying, and she's quite upset about it, but
                then I ask my co-teacher, and she thought it was hilarious, and I was
                like this is a dumb question, but ...

Chanelle: Yeah.

Rebecca :   Yeah, yeah. It was like, how am I supposed to like [inaudible 00:29:35]
                now you know what they're talking about, and that's ... You know what
                I mean? [inaudible 00:29:39] at least I don't remember this type of
                thing is just like, I taught ... We were doing an assoc-emotional lesson,
                and we were talking about gossiping, and they were like, oh, I don't
                gossip. I wouldn't care if anyone said anything about me, and I was
                like, you guys all fight whenever anyone talks about your mother or
                your edges.

Chanelle: Right.

Rebecca :   Anytime anyone talks about your mother or your edges.

Chanelle: Or your edges!

Rebecca :   You guys lose it. Every single one of you, and they're like, that's true.
                That's true.

Chanelle: That is true.

Rebecca :   I know that was very memorable, like when kids would fight about
                things, like you might make fun of certain things, but I can't remember
                anyone ever saying anything about my mom, or me saying anything
                about anyone else's mom, or my friend's mom.

Chanelle: Yeah, that's culture.

Rebecca :   Never about that. That's the thing. You should know about if that's what
                your kids are getting, and you want to teach kids, you don't like when
                somebody says about you, but it's like even using examples that are

relevant to them. You know what I mean? Things that are just relevant, like when we talk about gossiping, it was like oh, I don't do that, but then when I brought up that example, it was like, oh, yeah. I do.

Chanelle: [crosstalk 00:30:30]

Rebecca :   I do do that, and I do hate when that happens to me, but it was like knowing about making that connection of oh yeah, and it's my mom, yeah, yeah, yeah.

Chanelle: Yeah.

Rebecca :   But, like, if I wasn't thinking about ... Like, if I was just using it like, what if somebody says they don't like your shirt? And, they're like I don't really care. We all wear uniforms. You know what I mean? Stuff like that, like it's generic, but when you bring something that is more relevant to them. You know what I mean? Then, another thing, I got through to them because then they realize, oh yeah, I hate when that happens. Oh yeah, I do do that.

Chanelle: Yeah. Helping them to make the connections to let them know and understand.

Rebecca :   Yeah, exactly. I think that I now take that into account more, just because I think that the big thing that I gained from this is just to think about it more. I've got like, glossing over it, or ... I just think about it more. I think race comes into play all the time. Not even just like a negative way. There's positive ways it comes to play, but we don't even acknowledge any of it because we're like, oh I don't want to be racist. I don't want to be racist. I don't want to be ... Especially in schools, it's kind of like you say one wrong thing, especially if it's like a teacher that ... People lose their jobs for saying the one wrong thing all the time. You don't want to say the wrong thing. You don't want to offend anybody. Then, it's like comes in here raising it's like an offensive conversation, and it's not.

Chanelle: Yeah. It doesn't have to be.

Rebecca :   Yeah, it doesn't have to be. Exactly, because it could be, but it doesn't have to be.

Chanelle: Yeah.

Rebecca :   I don't have all positive things. What are we positive things when we have people of different races, and people that are generalized, what are ... We never talk about race in like a positive side. I remember, I saw this quote once, if only we loved black people as much as we loved black culture, and we use black culture all the time. You see it all the time, but we never talk about where it comes from, and the people. Then, it's like what? I never even thought about that, and why is it I'm just thinking about it now? It's because I have teachers who promote these conversations, and then I could think about it, and now, me being a teacher, I can provoke these conversations, but then there are like, what? There's like ten of us. So, all the other people that graduating student teaching, they didn't have those conversations.

Chanelle: [inaudible 00:32:32]

Rebecca :   Yeah. So, it's like they're going to go out, and they'll still have all these things, but it's kind of like you don't have those conversations, and you're going to deal with those things. Especially for all the people that are like I want to do City Year, I want to do Teach For America, I want to do these things, you never even talked about it, or even if you don't, and that's maybe an extreme chance where you were putting yourself in the heat of it, but what about you working on stuff at school and you've got one black kid. You never talked about it, and you were like oh, I'll treat him like all my kids, because that's what you want. It's like equality, but they're not treated like everybody else. So, you have to acknowledge that so you can be the best teacher you can be, so you can create the best environment for them, give them the best tools to move forward. Give every kid around them the best tools to move forward, so that they don't make anyone feel like how you felt when you were growing up sometimes.

              You don't know that. So, you're like, oh, I treat them all the same because in my eyes they're all the same. They're all just third graders. No, because that kid goes home, and he or she deals with racism in their daily life, and you treat them as they don't, just like every other kid, or like they have the white privilege. Same thing as everyone else. They don't. I want to be more conscious of that. So, whether I teach in [inaudible 00:33:42] schools, or I hope that when things change, maybe I don't ... It doesn't matter what school you're in.

              It doesn't matter if you're in a private schooL, at a public school, in an upper class school, it's always the same, because race isn't just an issue of economic status. It's just an issue of life, and people who are the

wealthiest will still face it in their life. People who are poor, same thing, and everybody in between, and I think that that's part of it. I just think about it more, and I think that that's everything. I'd just like to think about it more.

Chanelle: No. Absolutely. Yeah, and one of my goals. Absolutely. Just to get people to think about it. So, at the beginning of the project, we talked about you all helping me to understand my role in the process as like an inquiry facilitator. Is there anything you can share that you remember about our interactions, or anything that I did during inquiry groups that helped or hindered your process?

Rebecca :   One of the moments between you and I that I remember very consciously, I think I will always remember very consciously, is when I was talking about how you have kids that are really aggressive, and their poor behavior or something might be throwing things, and maybe really acting up, and having that conversation, and saying okay, right now your consequence is [inaudible 00:34:53] What's it next year? What it next year? I was almost uncomfortable saying it, and you were like, okay, and then it's present or worse. We die. Guess the reality of a lot of most black guys? Because you look at the demographic, and I never would want to say ... Why would I want to say that? Because, that's the truth of the matter. I was like, the incarceration rate doesn't make sense. I mean, it's very obvious. It was like, but that's true.

                You hear that, too, about how even if you have an aggressive white person, how they were able get him in handcuffs, and that was in custody. Where someone else was being aggressive, they got shot. I was like, I don't want to have this conversation. He's just a third grader. That's the reality of the situation. It's like, there could be a situation where that's very relevant, too. I don't want none of that conversation because I was like, oh, it's too sensitive. It's not too sensitive to become a reality one day, potentially. You know what I mean? Not just the fact that it could potentially become a reality to be talked about.

                I feel like we're so gentle at discussing it, and we tend ignore the fact that that's the reality. I think you, as the facilitator, kind of got me to think about the fact that while you do want to be aware of different developments, I was like, you can't talk to a third grader the way you talk to me, because they're still a third grader. But, at the same time, you're already ... This is too sensitive for their sweet little ears because it has the potential to be something that they could face in their life. You should have these conversations, and I was like, oh my gosh.

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That's a really hard hitting conversation to have with a third grader, but then the more I thought about it, I was like, is it? Because, they'll probably have heard around the news at sometime in their life about somebody that looked like them, that faced that reality, or they'll know somebody that looked like them and faced that reality, or it could be them.

You don't want to have this conversation because you're like, oh, it's too delicate for them. [inaudible 00:36:46] It is what it is, and that was one of the things that the facilitator made think about more deeply, and just having those conversations of what do we even think about, because my investigation, I was investigating how race came into play with my classroom management. Did I talk to my students differently, or react differently, because they're black and I'm white? Versus my educator. Did that come into play at all?

Even when I would think about things, you would always connect it back to race, because I would stray away from that. I don't know if that's because I got so comfortable, or because I just wasn't thinking about it. Then, I just think [inaudible 00:37:28] be like, you know what? Actually. I don't know if it's a race thing, and just thinking about that. I think, as a facilitator, you would kind of prompt it back, and keep reconnecting it back to race, but sometimes I could stray away from it.

Also, just kind of bringing it to light of, yeah, these are hard hitting questions, and things to consider for a child, but at the same time, they're hard hitting aspects of their life that they could encounter. So, just because they're a child, it doesn't make it off limits, and that was something I never really thought about. It was kind of like, I had had things in my life that I had dealt with when I was younger. Most people would say it's way too mature to talk about this thing that had happened to me when I was a kid, and you can't just not talk about it because I'm like, oh, I'm a kid, because I'm still experiencing it.

Chanelle: Yeah.

Rebecca :   Even back then, I felt that, too. I had experienced very traumatic loss as a child. They'll be like, oh, you're a kid. So, we shouldn't talk about it. But, I still felt it, and I still experienced it, but again, I never made that connection of I deserve to talk about it. Even though I was a kid, it may seem like it was too serious, that was my reality. So, get past the sensitivity part of it, and if this my reality, I need to talk about it. Same

thing with race in America. It's beyond the fact that, oh, it's a sensitive topic. It's like, you have to just get past that and be like, it's the reality of it. It's all around them. Whether they face it, whether someone they love faced, whether another person faced it, you need to taLk about it.

Chanelle: Right. Some people just are experiencing it.

Rebecca :   I think detaching yourself from it, too, and just being like, oh, well if it doesn't affect me, I'm not going to talk about it then, but, it's like what about what happens when it is you and nobody talks about it then? Because, it's not them. It's kind of like that. You keep, oh, it was happening to somebody else, but I didn't speak up because it was them, not me, and it kept going, and going, and then it is you, and then there's nobody to speak up for you. You don't want to be on that side. I don't want to be on that side of history.

Chanelle: Yeah. Absolutely. So, is there anything else you want to share with me about race [inaudible 00:39:27] that I haven't asked about?

Rebecca :   Not that I have a lot of weight in it, but I think my recommendation would be to make this more of a part of everybody's student teaching experience. I think, it doesn't matter where you want to teach, it's a part of the experience. [inaudible 00:39:48] you said you don't that. For your life, it's a part of you experience. He came in and he was talking about [inaudible 00:39:54] he was like, don't you think that they should have more training in community. I was like, I never thought about that, but yes. For everybody. It's kind of like, it should be a part of it. For me, I always kind of thought of it like ... Because, I worked here. I worked in a restaurant, and I was like I wished worked more in the service industry, because then they would know how to treat people that are in the service industry, because they had experience doing it, because I would never be rude to a server, a host, now. I'd never be rude on the phone, especially because I worked there, and I know.

              Same thing with this. It's putting ourselves in encounters with different people, in different communities. You know how to treat them better, because you're like, oh, now I know. It's kind of like, I have experience with it, and I would like everybody to have that experience with it so they can be more thoughtful. Not just educators or students, but just people. Just be more thoughtful, and understand, of differences and having those conversations, and I think that the more recognize the biases and the privileges that we have, the biases and privileges we don't have, or others don't have, the more we can come together and say

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this is what we need to change. This is what we need to strengthen. We don't do that.

The people that are having this conversation, it's almost kind of like you have to really experience people having those conversations, and I think you need more of the milder people to have those conversations, even though they're not necessarily protesting all the time, or people that are having riots or things, because you have such the loud, but if you had a lot more of the mild people having these conversations, it would be just as powerful and loud, but in a way that maybe didn't make people feel as ... Like, with the protest being so loud and aggressive, you kind of associate it with that aggression rather than a conversation.

I'd rather have race become ... Not to say that protests are bad, because they're important still, too, [inaudible 00:41:43] only ever at protests, but you can still have a conversation in your everyday life. Well, not your everyday life. As a child, as an adolescent, as an adult, it should be a continuous conversation. It doesn't necessarily have to be the person winning a side, but that we both are having those conversations. It can be just as loud as the people protesting, but in a very different way, and sometimes people need to hear different voices to eventually find one that they register with, and they might not register people protesting, but they might register the conversations, and try to just make it more accessible and talk about it to everybody.

Chanelle: Yeah. Absolutely.

Rebecca :   Yeah, and I'd like for it to be just a very open conversation, and play my part in that more actively, but I think I have been in the past, but having had this inquiry, I'm more active in the conversation, and how I want to continue to have it, and have it with others, and I think that going forward, I'd like to see other people have these conversations, too, because we don't enough.

Chanelle: Okay. That's my whole life's goal is to have people think, like you said, and once people begin to think, once people are aware, then they can go from there, but for so many people, they are unconscious.

Rebecca :   Yeah. It's true.

Chanelle: They don't want to change their conscious.

Rebecca :   Yeah.

Chanelle: All right. Thank you so much!

Rebecca :   No. Thank you.

Chanelle: I'm so excited we got to actually sit down.

SETHU EXIT INTERVIEW TRANSCRIPT

Chanelle :   All right, we're good.

Sethu: Yeah, that one doesn't like you.

Chanelle :   Okay, I think we're good. All right, so I have a series of questions to
                 ask you, but whatever, so before your participation in inquiry groups,
                 what opportunities did you have throughout your program is discuss
                 and or think about race?

Sethu: I think race was kind of one of those things that you didn't really talk
                 about, because if you talked about it you had to kind of face the issues
                 with it, so a lot of times it wasn't really brought up and it was just kind
                 of ... you didn't really think about it, it was just you're going to have a
                 group of students that are going to be diverse, but you more thought in
                 terms of academic ability rather than cultural or race, if that makes
                 sense.

Chanelle :   In what has your thinking about race been influenced as you
                 participated in the inquiry groups?

Sethu: Both through the inquiry group and through the stuff that Elizabeth has
                 posted as part of our class, I've become a lot more aware and I was so
                 guilty of saying "I don't see color." I was definitely guilty of that cuz I
                 was like, "Oh, I don't see color, it doesn't matter." I realized how much
                 that's actually hurting my kids, especially in this environment, to say
                 "Oh, I don't see your race" because that just saying "I don't see your
                 culture, either and I don't see your experiences" and all that kind of
                 stuff. I definitely learned that that's not a productive mindset to have
                 when you're dealing with children.

Chanelle :   Anything else that you learned or deep in or explored about race as we
                 went through this process?

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Sethu: I thought one of the things that you brought up in the last meeting was interesting about how it's race and socio-economic status are really, really tied together. Realizing just how much of an impact that has on my kids, especially here, where they're all low socio-economic status, they've all gone through traumatic things. Kind of starting to think about how much of that is actually really tied to their race and even talking to my family at home, discovering that my family is slightly racist, but going home and talking about stuff and then being like, "Oh, well, you're welcome to inner city. You're going to have that kind of population and it's expected," but then also looking at it going, "If it's expected, why aren't we trying to change it?"

I mean, it's ridiculous that just because your black, you're expected to live in a poor part of town and to live in the 'ghetto'. Why is that seen as acceptable and why aren't we trying to change it. But then also looking at my family and going, "Okay, white middle class family."

Chanelle :   This is just, this is not here, but growing up, what lessons do you think you learned about race, either directly or indirectly? Or even in your teacher ed program?

Sethu: Most of my classes growing up were predominately white. Especially once I started to get to the upper track. I took a lot of AP classes in high school, there was one black person in class. Everyone else was white. I actually did think about it at one point, I was like, "I wonder what it feels to be the one black person in a sea of white faces" and just how that would affect her, cuz she was always very quiet too, and I was like, "Is this your personality or not?"

Through UD, I think it's still that way. It's still very much the majority is white. I think that may also be part of why race isn't really talked about, because there's not a whole lot of racial diversity in the major itself, so we don't have anyone raising their hand and being like, "Well, what about this group? What about that group?" Because we're all coming from the same backgrounds, so we have similar mindsets when we look at everything.

Chanelle :   Looking back on your participation in the inquiry groups, what about that experience resonated most with you?

Sethu: I think the idea that race is very much a social ... I don't know how to put it, I don't want to say social construct-

Chanelle :   It is.

Sethu: It is, but that the effect of race is something that we are promoting.
          Either through inaction or deliberate action that's discriminating against
          certain groups of people, and then how that can affect our kids, because
          I mean, they don't know that if they were a different race, maybe they
          wouldn't be some of these socio-economic problems, or maybe they
          wouldn't be living where they are. They wouldn't be going to this
          school, more than likely.

          Realizing that it affects everything. Even though we try to say "Oh,
          your race is your culture," but it's not just that, like it's not limited to
          just that area, it spreads across everything because of how society
          perceives it, if that makes sense.

Chanelle :   Yeah, yeah, that makes perfect sense to me. Is there anything you think
              that you'll continue to explore in terms of race and equity in schools?

Sethu: That's a good question.

Chanelle :   Take your time and think about it.

Sethu: I definitely want to explore how to make my own classrooms culturally
          diverse and like how to celebrate the different aspects of student's lives
          and not just Black History Month and just be like, "Okay, now we're
          going to recognize all the contributions that African Americans have
          made." But that's saying, "Okay, we only care about you one month out
          of the whole year." That's not fair. Why do I get 11 months and you get
          one month?

          Trying to make sure that I'm teaching those kinds of accomplishments
          throughout the year and making sure that I'm celebrating student's
          home lives too, and I thought about a couple different ways to do that.
          Like having projects where students research some of the places that
          they're from and then teach the rest of the class. This is where I'm from,
          this is the kind of stuff that we do. It's a project I had to do in 5th grade
          that it stuck with me and I love it cuz I'm very, very Irish and I love that
          part of my culture and I'm a little crazy with it.

          But finding ways to celebrate the diversity instead of trying to
          minimize it and also trying to promote the mindset that just because
          you're a certain skin tone doesn't mean you're any better or worse than

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anyone else and it's all about how you act. Trying to instill that in my students to hopefully start to cut down on it from that angle.

Chanelle :   In terms of race and equity, do you think that has an impact on where you want to teach and what types of students you want to teach?

Sethu: See, I don't know, because I know I liked my last placement a lot better than this one.

Chanelle :   Where was your last placement?

Sethu: My last placement was P.S. Dupont Middle School, so in Brandywine, but there were a lot of differences-

Chanelle :   I don't know much about that school.

Sethu: Yeah, so I was in an Honors English class for 7th and 8th grade, so I had the higher track kids. I also had majority white kids and I don't know if I liked that placement better because I had less behavioral problems, or if it's the age. I know I'm struggling to teach some of the fundamentals. I'm getting bored with it, but we're also having a lot of behavioral problems. I feel like if we didn't have the behavioral problems, that wouldn't be as much of an issue. I know the behavioral problems are part of where the kids are from, socio-economic status and all of the stuff that they're dealing with in their home lives, which is all tied back to race.

                I'm leaning more towards the upper grades, cuz I like having-

Chanelle :   I prefer upper grades.

Sethu: I like having those conversations with the kids where I can say "All right, I like where you're going with that, now dig deeper." Instead of just, "Okay, make two groups of three."

Chanelle :   Here's a noun.

Sethu: Well, and the sad part is I had one kid come up to me, I was like, "Make two groups of three." She had to try six or seven times before she finally got it, I was like, "I don't understand where this disconnect is." I think that was incredibly frustrating for me and I think that's just because of where the kids are academically, so I think for maybe upper grades are just going to be more challenging for me. Which is why I

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think I'm leaning that way, but I do think that the behavior, if it hadn't been as much of a behavioral problem down here, it probably would've been hard to choose. Like I said, all the behavioral problems, or most of them, are tied to the community and the lifestyle that these kids have.

Chanelle :   Say you prefer upper grades, which I do to, do you think that conversations about race, what do you think that would look like or how do you think your students might perceive that?

Sethu: I think, I would hope, that in the upper grades that they would be more open to talking about race, but I also think it could be potentially problematic at that point, because you could have those opinions already instilled in them, which is one of the reasons I can make more of a difference at a younger age cuz I can help shape those mindsets as opposed to working with the mindsets that they already have once their older.

                 I think you could have a lot more bias in the upper grades, I think you could have a lot more students that are already, like me, who are "I'm colorblind, I don't see color, because I've been taught if you see color, you're racist." Or other kids that are like, "All I see is color, and I'm going, you're not the same as me and that's a bad thing." But I think, especially because I want to teach English, I think I could use what they're learning to kind of tie race back into it and talk about, "Look at these two characters in this book and look at how they're perceived differently."

                 What was it? Tom Sawyer, or Huck Finn. Look at Jim and Huck and look at the dynamic between the two. One is a grown man, who's taking orders from a 10 year old boy, all because of skin color. Starting to talk about it in that way and saying, "Do we see anything like this now? How can that be translated to society? How would the book have been different if that wasn't the case?" Kind of thing and start thinking about it that way. Looking at it through that perspective-

Chanelle :   Yeah, using literature as a way to kind of begin those conversations. That's a cool idea. Thinking about that, what are your first feelings that come to mind when you think about discussing race in schools?

Sethu: Little bit nervous. Mostly because I am white, so having the conversations about race, one of the things that we read about white privilege was that we're still an outsider kind of looking into the whole race issue, so I don't have first hand experience with some of the stuff

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that you might have gone through, because of your skin color. Trying to make sure that I'm not minimizing it while still ... I want to celebrate the differences while still providing information about this is an ongoing struggle and we're not on even playing field as much white middle class or upper class would like to say we are. I think for me it's just making sure that my own bias doesn't leak into it too much. I mean, obviously it's going to, but trying to kind of minimize that to give an accurate representation of what's happening.

Chanelle :   Say you were to teach in a district like Brandywine, how do you think ... and so you're nervous or whatever, so I'm sure your students would be nervous about having that conversation as well, how do you think you could manage that kind of emotional stress about race, knowing that it's something that you want talk, something that you need to talk about, but something that everybody's going to be uncomfortable with?

Sethu: Right. How I could manage it with my kids, or how I could manage it with myself?

Chanelle :   Within yourself and with your kids, potentially.

Sethu: For me, I think it would be really important just to make sure I'm prepared ahead of time and know that we're reading Tom Sawyer, we're reading Huck Finn, I know I'm bringing this up, I need to make sure that I'm prepared to have the discussions and also making sure that I create a safe space for my kids, where they can ask questions that are going to be difficult questions, or that are going to be uncomfortable questions and they don't have to worry about being labeled, "Oh, you're racist because you asked that question." Or "You're completely ignorant because you asked that question."

But also giving students the chance to kind of debate and say like, "Hey, I see where you're coming from, but have you thought about this?" Because that could impact it too and it also ties in their background and not just, like I said, the kids I had last semester were predominately white middle class, upper class, but I mean, I could have any range. That was just because I had the advanced kids. If I had been in a typical classroom, I could've had more of a mix, so it would've been kind of cool to have that debate and see both perspectives and where they come into play. But I think the biggest part would be making sure that it's a safe space to have that.

Because I don't want it to be "Oh, you said something in class-"

Chanelle :   Right, and then it continues outside.

Sethu: It continues into the hallway, and now I've got a fight outside my door because we talked about race in class and they have two very different viewpoints.

Chanelle :   It is delicate. It's really delicate. I was an English teacher, I'll always be an English teacher, but it's interesting to me, I think about the way that I teach Othello and it's completely from a racial type lens, looking to see and looking for insults and all that kind of stuff and I remember, even in college, the way that it was taught to us, they focused on his pride and I'm just like ... So my senior thesis paper was on, I don't know what it was called, but looking at his pride from a racial perspective, so I kind of flipped it.

But it's so interesting how there are opportunities in so much of the literature that we cover in schools, but nobody necessarily takes that jump into it. Most often because they're not [inaudible 00:15:10] about it.

Sethu: Right, and something that I realized, even when you just said that, was that I read Othello in high school, and I wrote a paper on it and you know how you get mental images when you're reading through and you picture what's happening? All of the characters in my head, even if they explicitly say, they are black, they're Asian, they're whatever, in my head, they're white. I always picture them, and I don't know if it's ... like Othello. Pictured him white until it told me otherwise and even then, I was like, "I'm having a hard time now changing that picture."

Whereas, I feel if it was the other way, I think from the beginning that their black based on how they're speaking or whatever, and then I find out they're not, I think it would've been a lot easier to switch to a white character, versus white to black. I think that was just something interesting in my own thought process that have I really convinced myself that I don't see color to the point that even in my head, I don't.

Chanelle :   Or, I mean, I think about my own students, and just your average English curriculum, all of the books that you do read, that are in the canon, are white people, and so it makes sense to just, I think even for me growing up, everything was white people. It's not even for a white person to think everybody's, but for people of color to just also, they read a book and everybody's white.

Sethu: Everyone's white because-

Chanelle :   That's kind of what we're taught, and that's the lens that we're told to take on, so it is interesting.

Sethu: That would be something good, then, too, to try to introduce more culturally diverse text and say okay, I can meet this standard dealing with a text from ... I'm blanking on her name right now. Toni-

Chanelle :   Morrison?

Sethu: Morrison. Yeah. That focuses on more black culture than you know, all of the traditional-

Chanelle :   Mark Twains and Shakespeare-

Sethu: Yes.

Chanelle :   I love Shakespeare, but-

Sethu: I have a love hate relationship with Shakespeare.

Chanelle :   I just, I'm at all love right now, so all love, love for forever. But yeah, so even thinking about different ways that we can continue to do what we're expected to do, but ways that we, as the teachers, can exercise that autonomy so that we're making sure that our students are getting access to it.

Sethu: Cuz that was something I started thinking about last semester, was trying to increase student access into text. One of the things that I focused on was the texts that we read are so boring. I wouldn't want to read this if I was in my class, so why should I expect my kids to want to read it either? We could've met the same standard reading the Hunger Games or reading Divergent, or reading the Mortal Instrument series, which most of my kids are carrying around with them.

Chanelle :   Right.

Sethu: Why can't we pull some of those in, just because they're not the traditional-

Chanelle :   The canon.

Sethu: Classic books that we're expected to use, but they understand the concepts now and they can apply them to the classic text because they were more engaged at the beginning-

Chanelle :   Right, they care a little more.

Sethu: So, I had already started thinking about how can I increase student access into these ideas through that perspective, but I had never really thought about it through a race lens. I have five black kids in my class, if we're reading all white literature, how can they relate to it? So, making sure that I incorporate the more diverse literature, with more diverse characters that maybe put the white kids in the position for once that they can't relate and make them struggle through some of the text a little bit.

Chanelle :   Yeah, I mean, it's an interesting way, when somebody is aware enough to being to flip and change and question things, everybody's willing to expand and it's really important, even when I was teaching high school, I was teaching all black students, but we would read a lot of stuff about Asian cultures, Middle Eastern cultures, because it's your job to know about other people because they exist and that is the only reason why. Because they exist and so they're like, "Well, I don't want-" "I don't care what you want to do, because you need to know."

                The Kite Runner, oh everybody loved it, but it's just if you don't go out of your way to bring those things in, how are our students going to learn?

Sethu: Right, we celebrate diversity without actually celebrating diversity.

Chanelle :   Without actually doing the work.

Sethu: We claim to do, it's what we claim to do, but then we don't. We just still whitewash everything.

Chanelle :   Yeah, so many people make the claim, but I'm just like, "Can we do the work?" Cuz the work is fun and I think after a while kids really get into the conversation but we just gotta help them do it.

Sethu: I think pushing them so that they get to the point where they do feel safe, and they're willing to challenge some of the ideas is when you're going to see that change start to happen. I think that's one of the places where having the older kids might actually be more beneficial because

they are willing to challenge some of that kind of stuff, whereas at the elementary grades, they're just learning what they're supposed to be doing let alone challenging all of that kind of stuff.

Once you get to the middle school and the high school grades, even, I think I'm nuts cuz I'm considering high school now-

Chanelle :   Oh I love high school. High school's amazing.

Sethu: He's like, "Oh no, no no."

Chanelle :   It's amazing, you're going to love it. You're going to love it.

Sethu: I'm going back and forth between middle and high school I think now, but I think even at that point it's still ... the system that we have now is kind of teaching, accept what you're told, don't really question it and I was actually having a conversation with one of my friends the other day about the whole concept of citations and having to cite things. I was like, "Why does my thought have any less value than this guy's just because."

              I understand if you're doing your research paper or whatever, but for Othello, I wanted to talk about the theme of jealousy and I could not find-

Chanelle :   An article to support.

Sethu: Sources on it, so I ended up having to switch and I kind of had to twist the sources so that I could get what I wanted out of them. But I was like, "Why do I have to do that? If I can create a valid argument and support it." I think kind of passively-

Chanelle :   Yeah, I've had a love hate relationship with citations too, cuz I remember at the beginning of my grad program, and I guess kind of toward the end of undergrad it was always like cite, cite, cite and I'm like "Why is my opinion not valid? I have to somebody else validate it?" It's annoying. I've accepted it now, I've completely assimilated, but yeah, I had that feeling for such a long time.

Sethu: I think part of it too, is it's kind of don't think for yourself. It's someone else has already thought this out for you, you just have to be able to argue their point. I'm like, "I don't like that." I'm like "Shouldn't we be teaching students to think for themselves and to question what they're

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told, not just passively accept it." I feel like, especially now with the more emphasis on the citations and find resources to back up your point of view, like, yes, okay, if you're making an argument, you need to have good valid sources and reasons for why you believe what you do.

But if you're doing an analysis of something, and this is how I took it, why do I need to have someone else? Maybe I picked up on something that you didn't pick up on or the last 20 people who read the text didn't pick up on because I have a unique perspective coming into it. Why now do I need to try to find somebody that's going to support my perspective? I'm going to be able to because no one has my experiences. I think making sure that students are kind of put in the position where they have to question what they're being told-

Chanelle :   And what they thought they always knew.

Sethu: Yeah and especially when it comes to race, that's going to be really invaluable.

Chanelle :   Right, I think because the narrative is that there is no racism, we're a post-racial society that so many people have adopted and I'm like, "How are we post-racial if we're still categorizing by race?" We're not post-racial, what's that? It's so interesting how so many people will just accept it and it's just like, "But we're not." We don't have enough people who question it or enough people in positions of power, really. There's a lot of people, but enough people in positions of power. It's interesting.

Sethu: I definitely think putting my kids in a position where they have to question and making sure. One of the things I saw online was a teacher stood up in front of the class holding a book and he told his kids, he said "The cover of the book is red." And all the kids said, "No, the cover of the book is black." The cover was black, but when he turned it around, the back cover was red, so it was like don't assume you know until you see things from other people's perspective.

Teaching kids just because you're taught one perspective or you're being told one perspective doesn't mean that's the only perspective there and it doesn't mean that it's completely right. Course, no perspective is going to be completely right, they're all going to have elements of the truth. But that's why it's so important to look at it from multiple perspectives, look at things through multiple lenses.

One of the classes that I did take that actually did help, focused on race a little bit was looking at young adult literature through a cultural lens, or a racial lens and looking at books that way. But that's really the only time that I can remember explicitly talking about race.

Chanelle :   That was an English department class, right?

Sethu: Yes.

Chanelle :   I heard the English people are really doing a good job-

Sethu: Dr. [Lewis 00:25:04] is great, I love him.

Chanelle :   Yeah, I heard that they're doing good work over there. Kind of going along with that, is there anything that you learned or explored about your own racial identity during inquiry group time?

Sethu: I definitely learned that white privilege is very much real and I realized I was kind of one of the people that was kind of promoting it by just denying that it was there. Like, "Well, I really think that African Americans, if they work hard, can have the same ... " not realizing that there's still that stigma and that social barrier to it and I think that kind of opened my eyes a little bit. Being here and through some of the readings that I've had to do that, no that's actually not the case and that's really not fair. That's probably the biggest one.

              This wasn't through this, but I was one Pinterest and it was like Tumblr post that came up and they were talking about race. I completely just lost where I was going with that. Entirely.

Chanelle :   You were talking about racial identity, rethinking what you thought about white privilege and how real it is and then you switched to Pinterest and Tumblr, there was a racial-

Sethu: There was a racial thing, I can't remember what it said.

Chanelle :   No, take your time, I'm excited to hear about maybe what it was, or if you want to look for it. You probably didn't pin it.

Sethu: I probably did, but there's like thousands.

Chanelle :   Yeah, yeah, I'm addicted to Pinterest.

Sethu: I don't know. If I remember I'll send it to you.

Chanelle :   Okay.

Sethu: If I find it again. But yeah, it was ... it's going to bother me that's it's gone.

Chanelle :   Look for it.

Sethu: I don't know where it went. That's was not where I wanted to be.

Chanelle :   Yeah, you can go to the top and pull it down and then just search race and see what happens. If you go to your own boards.

Sethu: Yeah, I don't think I have it. Yeah, no, that went to a running race. Nah, I don't think I have it. It's going to bother me.

Chanelle :   Well, hopefully it'll come back.

Sethu: Hopefully. I keep a lot of Tumblr that shows up there, my friends keep telling me "Just make a Tumblr." I'm like, "No."

Chanelle :   Yeah, Tumblr I haven't quite figured it out, I don't think I want to. But all right, let's just keep going, if it comes back, hopefully it does, and then we'll just remember that it was racial identity. This table's lopsided.

Sethu: Yes.

Chanelle :   At the beginning of the project, we talked about you all helping me to understand my role in the inquiry groups and what feedback can you give me about what went well, what could've been done differently, any suggestions.

Sethu: I think you help just by promoting the thought process and saying "You really do need to think about this and you can't just ignore in your classroom." You definitely helped me refine the question too, cuz I know I was all over the place. I was like "There's race here, there's race there, there's race this and like, how is this all connected?" And helped me kind of narrow it down, say "You're worried about the motivation part."

Because that's the biggest issue I have with my kids in the classroom. So helping make it relevant to me and to my group of kids rather than just my wonderings in general was definitely helpful and then the resources were also really good. Just coming back and touching base with us several times throughout the semester was really helpful because it forced us, it was like "You can't just, it's not a project that you get assigned at the beginning that at the end you're turning in a paper and I don't think about it till a week before too." Cuz that's exactly what happens with those.

I had to keep thinking about it from month to month because I was meeting with you and I had to have something to contribute, I had to have something to say or to think about. That was definitely helpful to keep checking in.

Chanelle :   The process part, yeah. To me that's most important because as people, we just gonna throw it. Like, throw it to the side, cuz there are so many other things that seem like they are more prioritized.

Sethu: Or not even that, just this is due tomorrow, or I have to talk about this in three weeks. I'm worrying about what's due tomorrow.

Chanelle :   Right.

Sethu: Then it keeps just getting pushed and pushed and pushed, which definitely guilty of that.

Chanelle :   This is [SD2 00:29:26] for you, right?

Sethu: Yes.

Chanelle :   Are you applying to jobs and that kind of stuff.

Sethu: No, I'm actually going right into my grad degree.

Chanelle :   Oh, okay.

Sethu: I'm doing the 4 + 1 program.

Chanelle :   Is that in education?

Sethu: Mm-hmm (affirmative), I'm in exceptional children and youth, so it's focusing on spec-ed populations.

Chanelle :   Okay, which has fun implications for race. Do you think that you will continue kind of exploring the ideas of race and how it plays into special education?

Sethu: I think so. Whether through choice or kind of being forced to. A lot of the studies that I've been reading for a lot of my grad classes do break it down by demographic and say "Okay, this portion of this population is represented" and minorities tend to over-represented in spec-ed and it's actually made me wonder if our instruction just isn't culturally relevant.

             Maybe that's why they're being labeled. Not so much because they actually don't understand, but because we're not teaching in a way that they can connect to, which makes, I mean, if I'm teaching something that you have no personal buy into, why should you care and what motivates you then to understand what I'm trying to teach? So I wonder if the reason they're over-represented in most categories is because of that, rather than-

Chanelle :   Being it their issue.

Sethu: Right. It's the system's issue, which again, is it because socially whites are considered superior? We are the majority that our perspective gets taught and you know, our culture, our literature, all of that, and then there's no buy-in for these other students and then they're struggling because they don't have a buy-in and they don't have an access point to what we're teaching.

             Maybe, I mean, don't get me wrong, I'm sure there's still a portion that are genuinely-

Chanelle :   Some people, yes, yes, yes, who actually have needs.

Sethu: But, I wonder if the reason it's over-represented is because we're just not teaching the way they learn and because I mean, I know for me in my school district growing up, the majority of the teachers and the student body, was white, so we learned the white perspective and there was never any push back on it because we all shared the same perspective, but for that one African American girl in my class that never spoke up about anything, was like, "Are you understanding? Do you have that buy-in to these concepts? Because we're not teaching to you." It's like you're the forgotten few that kind of been pushed to the side because you're different and I don't think that's fair.

Chanelle :   Yeah, definitely. Really interesting insights. Yeah. I was trying to say more, but yeah, yeah, no, no, no, I'm glad that you're coming to some of these conclusions. Not because it'll fix the whole system, but we need more people who can begin to question, like you said. But once they have some type of base knowledge, then they can begin to question, but for so many teachers, "Oh, this kid's BD, this kid's ED, this kid's MD," and it's just like, "All of these kids can't have all of these issues."

Sethu: No.

Chanelle :   It's just not possible but they're like, "Nope, the numbers say so." It's just like we need people to question it.

Sethu: I know right now, I have spec-ed kids in my class. I could not tell you for the life of me who they are, I could give you an educated guess, based on behaviors in the classroom, but I treat them all the same. I'm like, "You know, maybe you need a little extra time. That's fine. I'll give you the extra time." But I feel like when we put that label on, this is actually the topic for my discussion this week, is labeling, I feel like when we put that label on, we automatically attach a deficit mindset to the student.

               Then because you have that, well, it's acceptable to have lower expectations for you and lower standards and that also kind of perpetuates the whole idea of race as being tied to socio-economic status, because if I set these lower expectations for you and you only get C's going through school, the odds of you getting into college are less. Which means the odds of you getting a high-paying, well-of job are less. It's like a chain reaction, a domino effect that keeps going down the line and it starts here.

               I can't be a one woman against the system, and I know that, but-

Chanelle :   I'm with you.

Sethu: Two women against the system, yeah. But trying to change the system, even if it's just through my classes, especially in middle school, having six or seven classes and getting to deal with 150 kids, and say "No, I don't want you to just passively accept that what I told you is accurate. I want you to challenge me. I don't mind being told I'm wrong because that means you were paying attention and wait, wait, wait, that doesn't make sense." Please challenge me, I would love it. Make me think on my feet. Make me back up something that I say.

I see it all the time with, another Tumblr Pinterest thing, but referring to sex. Just the automatic put downs of women and just asking someone to explain it and go, "But why is that funny?" And then watching them crash and burn because they can't explain it. It's just something that's been put in their head and that ties into race, too, like I mean, my brother. I'm finding out so many things about my family through talking about some of this stuff. My brother, when he gets mad at me, will be like, "You know what? Just go make me a sandwich." Because I'm female. I'm like, "Um, I'm sorry, what?"

Chanelle :   No. Yeah.

Sethu: I'm like, "Go chop some lumber."

Chanelle :   Right, right. Go make some money and bring it home.

Sethu: Yeah, like just because I'm female doesn't mean my place is in the kitchen and just being like, "Well, why is that funny? Why is that your comeback?" And starting to make them think about that, especially if I see situations in my classroom where kids are maybe making comments or being bullied because of race and saying "Well, why is that offensive? Why do you think that's funny?" And then watching them be like, "Well, um, but, I um. I don't know." If you can't tell me, then you have no basis for saying it. So you need to stop saying it, and obviously not the only reason you should stop saying it but-

Chanelle :   No, that's great. I'm excited for what you're going to do from here. I'm with you, I'm with you. We got like five people, I'm with you. We can do this.

Sethu: The five of us are going to change the world.

Chanelle :   Oh, absolutely. That's why I love education, cuz I really do think that the system has set it up so that we can infiltrate people's brains. Let's do it in the right way rather than the way that it's been happening.

Sethu: I actually had a high school teacher that wanted me to be his TA and I was like, "I can't, I've signed up for summer classes," and he's like, "Oh my god, what do you even want to be that you're busting your butt this much through high school?" I was like, "I want to be a teacher." He was like, "Don't." I was like, "You are a teacher, what do you mean don't be a teacher?"

Chanelle : I remember getting to that place, like I was just so turned off to education everything, but it really was because I was going with exactly the way that it was supposed to be, but it's not supposed to be that way and then as soon as I started doing things differently, I like fell in love all over again. I think the people who feel like that, they're the ones who have just lost themselves, really, within the system and they're the ones who blame kids and all that other stuff.

Now of course, yes, sometimes kids just don't do their work, but if we're operating in a system that's not catering to them, then why are we doing it?

Sethu: Right.

Chanelle : Yeah, I do hope to change the world through education.

Sethu: Same, and I know Elizabeth warned me, she was like, "Okay, first year out, you need to just get your bearings. You don't need to go out and like become a one woman crusader first year because you'll probably get fired."

Chanelle : Yeah, yeah. But.

Sethu: She's was like, "Yeah, push a little bit." One of my biggest goals throughout the semester was everything here is so scripted and it drives me crazy. Cuz I'm like, but again, these textbooks are made by upper class or middle class white men. I have lower class African American students.

Chanelle : Children.

Sethu: Yeah. How is what you're telling me going to connect to their lives at all? Trying to push back on the curriculum a lot and not just say, yeah okay, that's going to work. She was like, "Okay, I'm very worried about you doing that first year out, though, because you're going to be floundering to start." She's like, "Maybe try one lesson a month or something that you're really, really pushing instead of every single lesson, every single day."

Chanelle : Depending on where you go. If you're at this age level, absolutely, you know, you gotta go with some of the things that are there and then add in little elements, but what, I was telling Briann, what I really enjoy about upper middle school and high school is that there's much more

freedom. Like you'll have potentially, a scope and sequence and your different standards that you have to hit and sometimes schools will have like book lists that you should hit or whatever that's in the supply closet.

I loved high school because I literally, when I was getting to that place where I was like hating school and all that kind of stuff, I decided to change it up completely. I would create every unit was new and it was a lot of work, but it was so much fun as we were going through, because the kids were enjoying it and there was a lot more freedom in the upper grades than in the lower grades.

Sethu: Right, for me, I don't mind the extra work if it means that my kids are getting more out of it, and if my lessons are more enjoyable, cuz I feel like me standing up in front with the curriculum guide, just reading at them is as boring for them as it is for me.

Chanelle :   Right. It makes your life so much harder.

Sethu: I would rather spend the extra work and stay an extra hour, two hours after school, to flesh out my lessons and make sure they're relevant.

Chanelle :   And then after time, over time, it became so natural that I felt like I wasn't actually doing work, and then in high school it was real nice, because I would put the work on them. Like, "All right, this is what we gotta do, tell me how we're going to do it." They'd be like, "What?" But then they would figure it out and they would plan lessons and things like that.

Sethu: That's awesome.

Chanelle :   It was cool. It was scary for them, cuz they were just like, "Tell me what I need to do to get an A and I'll do it." It was just like, "No, we're not operating like that anymore."

Sethu: See, that's the mentality I want to challenge.

Chanelle :   Yeah, we're not operating like that anymore and they're like, "What? I have to think, I have to plan, I have to do?" "Yes." Then when they started doing more work, like I would do the front end stuff and I would have all the resources, but they were doing the work and it was fun.

Sethu: Right.

Chanelle : They were engaged, no matter how much they hated me. No matter how much they hated me, they knew that it was a good time, by the end of the class period, they're like, "Oh, it's time to go already?" I advocate for upper grades.

Sethu: I think that's one of things that actually we talked about in one of my Masters classes was intrinsic versus extrinsic motivation and how grades actually really damages-

Chanelle : They do, they do.

Sethu: I'm like, "I want to see if there's a way that I can kind of get rid of the grading scale in my-"

Chanelle : Oh my god, you sound like me.

Sethu: I'm like "I want to get rid of grades in my classroom," and one of things that I went in and volunteered at my old middle school and shadowed some of my teachers over the winter. Not this winter, but the last winter, cuz I had classes this winter. But she had me grading some of her papers and I was like, "What do I do? You gave them a four question quiz and they're getting two wrong." She was like, "They get everything wrong [inaudible 00:41:33] questions," cuz she was like, "You can give them half impartial credit and then you look at the top score and you curve it from there." Because obviously, if your top score is a 50-

Chanelle : Something is wrong.

Sethu: Something is wrong, you didn't teach it well any way, but she did that. It was a worksheet, it was a homework assignment. She did it throughout. It's not super hard to get an A in her class if you do your work and do the stuff that she expects you to do, so it wasn't as damaging because it was a lot harder to fail because you really had to do nothing. But at the same time, even so-

Chanelle : It was completely arbitrary [inaudible 00:42:07].

Sethu: I want to figure out a way that I can get rid of the grades-

Chanelle :   Me too. But no, no, no, let me tell you something that blew my mind in grad school. We read a book, it's called How to Succeed Without Learning and it was pretty much talking about grades and how they do the same thing to emulate kind of what's happening society creating a hierarchy of people who are on top and people who are on the bottom. It's just like, it's just and even when you think about tracking, like when you said you were in your AP track or whatever, you know, your people in the college prep or like normal track, what do those different tracks look like?

Sethu: Right.

Chanelle :   It's so interesting to think about the way that all of these things that are happening outside of schools are brought right back into them and grades is another way of creating a hierarchy and a social structure.

Sethu: Yeah, so obviously there needs to be some way of holding the students accountable for quality work, making sure that they're meeting [inaudible 00:43:08] doing whatever they've gotta do, but I want to find a way to kind of minimize grades and have it more be about show me that you learned something. Maybe instead of having a grade system, saying you know, student demonstrates understanding of the concept, or something like that and having that on their report card or progress report-

Chanelle :   Some elementary schools do that, like they have the standards and they have meets, does not meet, all the exceeds whatever expectations, but that, I think most schools do away with that by like 4th grade and then go straight to A, B, C, D, E, F and then all those letters do, and I found that in my 5th grade class, all those letters do is turn students off. Like your students who, like us, were going to be over-achievers and do it anyway, they're always going to excel. But for those students who get C's, who try really hard and they're best is a D, after a while it's just like-

Sethu: Why am I busting my butt for a D?

Chanelle :   Yeah, I'm not going to do it. Then younger grades sometimes they want to please the teacher, whatever, whatever, but as they get older and they start to question it, most students don't question or challenge and do something about it, they question challenge internal. That's when we have our students who are disengaged, our students who drop out, all of those things, and it's just like, "Why are we still using grades if they

don't really tell us anything? Why are we still using the SATs if they don't really tell us anything? Why are we doing these things?" Why are we doing these things? Cuz we create a stratified society.

Sethu: Yeah and actually I was having a conversation with one of my friends last night where we were talking about state testing, cuz I mentioned that we're testing this week and he was like, "Oh, I used to hate testing." Like the DSTP, he remembered going through all that and was like, "I always hated that cuz it was on my birthday. Always. And it was always the first day of testing and it was the writing portion and I hated writing with a passion. Cuz it was something, like you said, couldn't figure it out. Could never. I got fives on everything else and got threes on writing. Because it didn't matter what I said, didn't matter what I did-"

Chanelle : It just wasn't coming out the right way, the way they want it.

Sethu: It just wasn't working. It's funny because we all talk about in college, like we learn how to work the system

Chanelle : Yeah.

Sethu: I'm like, "You're grade, it's not telling you anything because I know how to get the A." I know how to say what you want me to say and that's kind of terrifying to me, as a future teacher that my kids are going to say what they think I want to hear because they want the A. Like, no, I want it to be about you actually learning it and I want you to challenge me.

I think incorporating student choice into stuff is really, really important, and this isn't really tied to race at this point.

Chanelle : We're just talking.

Sethu: We're just talking about this. Yeah, incorporating student choice and saying, you know, play your own strings. When I went and shadowed my one teacher, she had like a tic-tac-toe sheet and said "Okay, you need to have one from each row."

Chanelle : These are worth this amount of points-

Sethu: Right. Like you need to do this, and it allows students to pick and say okay, you either need to write something, you need to create a song or

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you need to draw something. So you've hit a bunch of different types of learning while still being able to test the same concept. I thought that was great. I hated her rubric because I went through and was trying to grade stuff and she had one rubric for all of it and I was just like, "This ... if you're going to do that, you need a rubric for each assignment."

But I loved the idea of it. I was like, "This is great." It's definitely something I want to do in my classroom, I want to give students the opportunity to say "I need you to demonstrate this type of learning. But how you choose to do that, is on you."

Chanelle :   Imagine if these kids had the opportunity, cuz I know teachers who use the tic-tac-toe, even 1st, 2nd, 3rd grade. Imagine, not a normally low income school, because you're told what to do, but imagine if they had this kind of choice, they would pick something that they liked, and then they would do it and then you probably would have less behavior problems cuz they'd be doing what they liked rather than what you've just told them to do.

Sethu: Right, and you've have more motivation, which is, I mean, like I said, this was one of my biggest concerns was these kids, they're just turned off to learning already.

Chanelle :   Already, and it's only 3rd grade. Like, you got nine grades left, and that's why a lot of them don't make it.

Sethu: Yeah, and it's terrifying and that's why we stay in these same tracks. I definitely agree. I went off on a tangent there, but the conversation I was having with my friend, he asked me, he was like, "Well, how did you do on these tests?" I was like, "Oh, well, I got like fives on everything except writing." He was just like, "Oh. Well, that's cool. Well, I never did that well. Math was my best section." Then he was like, "How'd you do on your SAT?" I was like, "Well, I got 1920, if I remember correctly." He was just like, "That's impressive. Mine was in the 12-1500 range."

But then he proceeded to justify why he was in that range. I definitely see what you mean about grades creating this hierarchy of oh my god, she sounds really smart, like I don't want to sound ... and I mean, he was super proud, he's going through accounting at University, so he posted a snap of his grades for this semester and he was like, "I'm so proud of myself, my lowest grade was a B+ and this is the best I've ever done." I was just like, "That's great." But for someone like me, who's

always gotten straight A's, it's almost like oh, that's kind of condescending to be like, oh you did? That's awesome.

Chanelle :   Good job.

Sethu: Yeah, so I definitely see what you mean about grades creating that. He's someone that I'm super comfortable with, so the fact that he was justifying to me, he was "Oh, well, I'd just gotten out of the hospital, I'd had surgery, so I didn't have time to study for the SAT, that's why my grade was so low."

Chanelle :   I hate that we're using it as a judgment.

Sethu: I was like, "You don't need to justify to me that you didn't do well on the SAT or you didn't do as well as you wanted to on the SAT." I definitely see grades as a segregating factor rather than a unifying one, so I would love to find a way to get rid of them. Like I said, yeah, you need to be able to somehow judge whether or not students understand, but does that mean that I have to have a point system associated with it? Or do I have to have a letter assigned to it? Maybe just saying, "Hey, you have to have a finished product that meets these criteria and you get an A."

Chanelle :   That's what I'm doing now in college, cuz it's just like, especially because of teaching teachers and everybody wants the A, that's what we're accustomed to, but it doesn't mean that you're actually learning.

Sethu: No.

Chanelle :   I've been, everybody gets an A unless, like there are some who are just egregious, but for the most part, if you are doing the work and you are engaging with the material in the way that you are supposed to, not necessarily even always in the way that I expect you to, but for the most part, the way, that if you're doing it right, it's aligning because we're all kind of moving in the same direction. If you're doing that, then you're doing that.

Sethu: Right.

Chanelle :   That's all that I can expect of you, because that is it. I've been experimenting, but it's easier for me, cuz whatever, we can do whatever we want at this point.

Sethu:	I would also love a grading system that focuses on progress rather than, "Oh, you're not hitting where I expected you to?" I mean, I can have a kid start out at a D, and finish with a B.
Chanelle :	That's A-level work.
Sethu:	He's still sitting there, "Why have I only got a B?" Versus the kid, like me, that came in at an A and kept an A the whole time.
Chanelle :	Like, it was easy.
Sethu:	Yeah, like why can't I be graded on, okay, this is your baseline, you need to show me growth and if you don't show me growth, then you're not learning.
Chanelle :	And I need to figure out why you're not learning.
Sethu:	Yeah, say for me, came in with an A, I stayed at an A. How am I showing growth?
Chanelle :	Right.
Sethu:	I stayed here. Yeah, okay, I came in knowing what I needed to know, but then you didn't challenge me, you didn't push me, so am I really learning anything.
Chanelle :	That's that success without learning, yeah.
Sethu:	Yup, so finding a way to say, "Okay, I'm judging you on your progress, rather than-
Chanelle :	If you started out here, then you need to be here and that may always be an A, but I need to see depth of thinking along all those things, yeah.
Sethu:	You need to be challenged, and if I sit here and okay, this is the assignment, I'm differentiating for you, because you clearly already understand this, so here you go. This is what you're going to investigate. Same topic, same whatever, but you're getting a new depth. Because you need it and you can handle it. I would've been so much more engaged in school if it wasn't just show up, learning stuff I already know-
Chanelle :	Take the test.

Sethu: Or learning stuff that okay, picked it up really fast. Now what?

Chanelle :   And then forget it.

Sethu: I can't tell you half the stuff I learned in high school. But I knew enough to finish with like a 98 GPA, so I'm like, I didn't retain anything. It was like, remember for the test, another thing I hate.

Chanelle :   And forget it once the test is done.

Sethu: Right.

Chanelle :   And quickly remember something else.

Sethu: You didn't learn. You remembered how to take a test and you remembered what you need to know for the test, but you didn't learn anything and if you're not learning anything, how can you apply? How can you challenge?

Chanelle :   How can you do?

Sethu: How can you do anything?

Chanelle :   Yeah.

Sethu: You become a puppet for the system. Because you work in the system. That's all your doing.

Chanelle :   Yeah. We're revolutionaries here, we're going to do this.

Sethu: We are.

Chanelle :   We are, we are. We absolutely are. We have to, because once you start, you can't stop and that's what I think is so cool. Once you start, you can't stop. Last question, but I think we've talked about everything. Is there anything else you would like to share with me that hasn't asked about on terms of race, inquiry groups, anything?

Sethu: No, I think I've just about hit everything.

Chanelle :   Yeah, I think we got it, but yeah, no, I'm really excited for the work that you're going to do.