November 2019

Teaching towards Critical Consciousness: Preservice Teachers Narrate Race in English Education

Joanelle Morales
University of South Florida

Teaching towards critical consciousness:

Preservice teachers narrate race in English education

by

Joanelle Morales

A dissertation submitted in partial fulfillment
of the requirements for the degree of
Doctor of Philosophy
in Curriculum and Instruction with an emphasis in
English Education
Department of Teaching and Learning
College of Education
University of South Florida

Major Professor: Michael B. Sherry, Ph.D.
Pat Jones, Ph.D.
Vonzell Agosto, Ph.D.
Jennifer Jacobs, Ph. D.
Jennifer R. Wolgemuth, Ph.D.

Date of Approval:
October 2, 2019

Keywords: Critical Race Consciousness, Critical Race English Education, Counterstorytelling

DEDICATION

For Maya and Koa. Thank you for curiously listening to Mommy read out loud about theories of knowledge and critical pedagogy and social justice while you tried new foods on your high chair and played with your blocks. This project was driven by my boundless love and protection over you. I hope I made you proud.

ACKNOWLEDGMENTS

I could not have accomplished this without my partner, Dr. Nick Bardo, who had pushed me every step of the way, read and reread drafts upon drafts, always leaving a loving note to encourage me to keep going. Thank you for believing in my work and putting up with me during my most stressful nights (those were challenging, I know). Thank you for being such a gracious father, so patient and kind, while we navigated the ebbs and flows of our doctoral journey together as a growing family. You are my anchor. Now to new adventures!

I must recognize another patient and encouraging person in my journey who has been providing me endless support from the day we met: Dr. Michael Sherry. Thank you for your generous feedback and our weekly Wednesday sessions. We did it!

I cannot forget my dedicated committee members who were the kind of people who didn't need to say much because through their eyes, you knew they'd have your back. Thank you, Dr. Vonzell Agosto, Dr. Jenni Wolgemuth, Dr. Jennifer Jacobs, and Dr. Pat Jones, for your honesty and expertise.

I certainly could not have achieved this without my participants. Ariana, Georgia, Genevieve, and Orlando: your stories are worth knowing, your voices are worth hearing, and I am forever grateful that you trusted me to share them. As teachers, keep fighting the good fight.

To my family, Daddy, Kuya, Ate, and Rej, who had no doubts in my capabilities, whose kantiyawan have always made me work harder. To my mom, I thought of you often during hard times, but your spirit had always inspired me. To God, thank you. Thank you so much.

TABLE OF CONTENTS

LIST OF TABLES

ABSTRACT

English teacher educators argue the need to reshape English Education programs by offering transformative discussion that promote "Critical Race English Education" which centers race and racism and examines the role of language and literacy in disrupting existing power relations (Baker-Bell, Butler, & Johnson, 2017). This study explored four secondary English preservice teachers' understandings of race in education under a Critical Race Theory lens. Through narrative inquiry, their stories revealed how they constructed and made meaning of their racial identities and how these identities informed their practices and instructional decisions as English teachers. By inviting preservice teachers to confront their experiences with race and racism in education, they were able to articulate and address key issues like whether and how they empower marginalized voices, validate out-of-school literacies/identities, remove linguistic barriers, and critique oppressive systems by reading and writing the world to consciously transform our realities (Freire, 1985). The findings demonstrated the importance of analyzing family influences on a prospective teacher's racial and teacher identity and the urgency of developing racial literacy skills in English education. How we approach critical race consciousness has real implications towards teaching our marginalized students.

CHAPTER 1

INTRODUCTION

Background

Four years ago, I taught my first English Education course at Laurel Oak University titled "Methods of Teaching English in Secondary Classrooms: Practicum." What stood out to me the most, beside the blunders and nervousness of teaching preservice teachers for the first time, was a conference meeting I had with a student who expressed a genuine frustration: "I feel like the College of Education did not prepare me to teach this population. I was at a loss trying to figure out how to connect to the students." We discussed how she felt disillusioned because her expectations were not met, how her own schooling experiences did not align with her students, and how unfair it was to observe how the educational system failed the marginalized students. As a White American, it was her first time in a classroom where racially and ethnically, she was the minority. Everything seemed foreign, and the methods to teach the racially and culturally diverse population escaped her. This is not uncommon.

Hollins (2012) reported preservice teachers often feel inadequately prepared to teach diverse students. One reason, Sleeter (2001) suggested, is that White teachers cannot relate to their students' racial backgrounds. When preservice teachers are unable to be cultural brokers between home and schools, they become ineffective in instructing their students of color (Villegas & Lucas, 2002). My conversation with this student renewed my previous interest

towards race and teacher training. The majority of our teachers are middle class White American women (National Center for Education Statistics, 2016), so I questioned: How do preservice teachers, White and non-White, conceptualize race? What are the stories behind their conceptualizations? Do these stories of race influence their pedagogy? If we become more cognizant of how race plays a part in education, would we be able to better prepare preservice teachers to teach culturally diverse students?

As a Pilipino[1] immigrant student who later became a high school English teacher, I wondered why I never thought of these questions before. Even though I had always recognized being Asian played a part in people questioning my credibility as an English teacher in a predominantly White workforce, I insisted the topic of race did not matter in the classroom. I was not conscious of race's role as a means of how power is distributed in the educational system, I rarely discussed it, and I am sure I did not implement teaching practices that empowered students through their cultures or what Gay (1999) and Ladson-Billings (2009) would call "culturally relevant pedagogy". Instead I imitated what I learned in school and in observations, unknowingly supported normative teaching practices informed by Eurocentric social constructions, knowledge, and behaviors (Lee, 2013). Essentially I unknowingly perpetuated a hegemonic curriculum and mode of pedagogy based upon the norms of the dominant White racial group.

In this study, I began to look at the complexities of the ethnic, racial and cultural incongruence between teachers and their students, which lead to an analysis of our ethnoracial identities and their relationship with developing culturally relevant strategies in the ELA classroom. Despite being an Asian-American with an immigrant background, I was unconscious

[1] A way to reclaim the identity of a person from the Philippines from the colonized label of "Filipino" (Kohli, 2019).

of how race or ethnicity[2] played a role in my teaching. I internalized the notion that English literature and the English language and ultimately, White American culture was superior. Critical discussion of race did not belong in the English classroom. But, what if teacher educators did make preservice secondary English teachers critically conscious of race and how it factored into their pedagogical decisions and worldviews before they set foot in their future classrooms? Could reflecting on their racial biases determine how they will accept or reject the status quo of the ELA (English Language Arts) curriculum and teaching practices?

Rationale and Purpose

With the steady growth of a racially and ethnically diverse student population in the U.S. (National Center for Education Statistics, 2016), it makes sense to incorporate racial topics and counterstories, stories that challenge dominant narratives, in the English language arts curriculum. However, teacher education research has overlooked the voices and complex racial stories of preservice secondary English teachers, which could be valuable in understanding how to teach race and racism through English language arts in the college and secondary levels. Thus, I presented three purposes behind my study.

To Emphasize Race in English Education and in Secondary English Classrooms. I aimed to contribute to the body of knowledge on English teacher education and Preservice Secondary English Teachers' (PSET) critical examination of race. Research has suggested that substantive discussions of race and racism are often missing or deemphasized in preservice teacher preparation programs (Ladson-Billings & Tate, 1995; Solorzano & Yosso, 2002). According to Zeichner (2009), preservice teachers struggle with sociopolitical consciousness and

[2] I use the terms "race", generally defined in terms of biological and physical characteristics, and "ethnicity", generally referenced as groups characterized in terms of common nationality and language, as related concepts associated with culture (Betancourt & Lopez, 1993).

"resist the efforts of teacher educators to help them teach in culturally responsive ways" (p. 63). The purpose of my study was to explore, under a critical race lens, preservice secondary English teachers' understandings of the complexities of race and racism in education. I aimed to reveal their stories regarding how they construct and make meaning of their ethnoracial identities and how these identities relate to their beliefs and practices as English teachers. I investigated these connections by following them in their journey in the profession. I did this by interviewing the participants before their field experiences and listening to their stories of their racial experiences in education, including accounts of discrimination, self-blame, or invisibility. I observed these individuals in their practicum and re-interviewed them after their internships and their first year of teaching to discern whether and how their subsequent narratives revealed changes in perspective in relation to race in education. Did their consciousness of race play a role in their practice? Through restorying, where I broke down the narrative and reformed it using my interpretations to retell the story, I intended to highlight the question of whether developing a critical stance towards race and racism may or may not have informed their secondary English pedagogy.

To Go Beyond Field Experiences. Most studies investigate preservice teachers' perspectives only during their field experiences (Kirkland, 2014; Zeichner, 2009; Pailliotet, 1997). However few studies go beyond graduation and into the field (Grossman, Valencia, Evans, Thompson, Martin, & Place, 2000). It is important to recognize whether and how preservice teachers' beliefs about race during their teacher preparation programs are transferred to their pedagogy in their own classrooms in order to examine the possible impact of their training. Grossman et. al (2000) have found that preservice English teachers often abandon the reform-oriented pedagogies of their teacher preparation programs in the face of challenges

during their first years of teaching. Thus, research is necessary on whether and how preservice teachers continue to enact pedagogies responsive to students' ethnicities and cultural backgrounds in English Language Arts beyond initial teacher preparation.

To Listen to a Variety of Voices. While some recent studies conducted by Bieler (2006) and Kirkland (2014) have addressed preservice teachers' perspectives on race, these studies have foregrounded the voices of White teacher candidates. Research remains to be done on how preservice teachers of color also narrate the intersection of their racial identities and their experiences of teaching and learning, especially in English Education. I highlighted English Education because it is a discipline that often gets misinterpreted as a course that endorses division and exclusion, where "proper English" or "canonical literature" frequently favors White male perspectives and values, maintaining a marginalizing status quo (Gere, 1992; Borsheim-Black, Macaluso, & Petrone, 2014). However, I argued the ELA classroom is quite the opposite, not at all insular as some may presume and can actually serve as a rich space to welcome all sorts of languages and cultural backgrounds.

I employed narrative inquiry (Clandinin & Connelly, 2000) as the qualitative research method because it allowed me to not only tell my participants' stories, but also because I felt it necessary to include my own personal story. How have I conceptualized race as a teacher and a teacher educator, and how has this conceptualization changed over time? This study has motivated me to reflect on my own practices as I applied what I have been learning with my preservice teachers. Lynch (2012) argued that "before seeking out knowledge about the cultures of the diverse students that they will be teaching, educators must first investigate their own heritage, upbringing, and potential cultural and racial biases." This viewpoint applies equally to English teacher educators, as well as to preservice English teachers. If teachers feel comfortable

to express and validate their own racial experiences, they may sense their agency to replicate the type of supportive and open environment that will welcome marginalized voices and cultures to emerge in their classrooms, whether in a secondary classroom or as in my case, a college course.

For example, I shared with my preservice teachers the following story about a moment I experienced in the fifth grade:

It was time to read aloud our class novel, *Little House on the Prairie* by Laura Ingalls Wilder. By this time, I had finally been released from the ESOL (English as a Second Language) program and had read most of the Judy Blume, Beverly Cleary, and E.B. White books from the local library. Feeling confident, I eagerly raised my hand to volunteer to read. My intonation was accurate, my execution of dialogue was playful, so it sounded like I knew exactly what was going on in the story. Then I came to a word, a two syllable word. I knew its meaning. I can picture it on the front of the book. I read it the way it was spelled. Wagon, the horse-drawn carriage with a cover to protect the little bonneted girls who were off for some adventures on America's frontier. Wagon, with a long a.

Snickering.

Giggling.

I stopped myself. An embarrassingly extended pause settled until the teacher clarified, "it's wa-gən" (emphasizing on the phoneme, the short a /a:/). The memory of mispronouncing "apple" when I was in second grade flashed in my brain again. Hadn't I learned my lesson? I was suddenly angry at apples that my family never ate at home and the wagon that never entered my parents' lips. But most of all, I was angry at myself, for still falling short in researching the English language and the entirety of American history and culture. I was even more determined to become Americanized by diving into American books, hoping to resurface less Pilipino and be

fully accepted among my White friends. I wanted to understand the idioms, relate to the characters, and empathize with their problems.

There is a big problem with this picture.

As charming as Laura, Mary, and Carrie were, they were not my people, not my past. The characters in the R.L.Stine stories and the Goosebumps series were the pre-teens and the teens I watched hungrily on TV, shows like *Boy Meets World, Full House, Dawson's Creek*. But these were not my people; they did not have my problems.

In hindsight, I reflected that in the midst of White culture, I seemed to have lost my place. My voice was only heard if it contributed to the normative discourse. I internalized that my Pilipino-ness did not matter, and I subconsciously rejected my culture, my language, and my family.

I stopped there and asked my class if they had similar experiences. Hands shot up and my students shared their own "accent" stories including a student from Brooklyn, New York and a student from Quito, Ecuador. More importantly, my students listened to one another and began to reflect on how our stories impact how we teach our culturally diverse learners. In my study, I decided to include my experience as a Pilipino-American because my voice counts, too, though in the past I did not always think it did. I believe even among our college students, many may still feel silenced. Evident from the lively discussion we had after I shared my story, preservice teachers rarely have the opportunity to delve in the meanings behind their lived experiences and share them openly with their colleagues. As a learning community, I think we all benefited from trying to understand the "other's" point of view.

A point of view I can offer in educational research is of the Asian-American teacher. NCES (2016) reports 3% of the teacher workforce is Asian-American. I wondered how many

are English teachers. I wondered how many are Pilipino English teachers. Where do the Pilipino-American teachers enter in the research for social justice? My experiences with race as an immigrant student, an Asian-American preservice teacher, a Pilipino secondary English teacher and teacher educator could offer a unique perspective often ignored and underrepresented in the literature.

My Methodological Assumptions

Stories, to me, are the most coherent way to gain knowledge. I hoped to understand the relationship between the marginalization of students of color in English language arts classrooms and how we train our prospective English teachers through the stories PSETs tell. I assumed there was a connection between how PSETs racially and ethnically identified themselves and how they taught racially and ethnically diverse students. I assumed that the stories they told about their racial experiences will shed light in their imagining of what the English language arts classroom should look like. My goal in this narrative inquiry was not to prescribe practices of culturally relevant pedagogy in the ELA classroom but to explore the possible implications our stories could produce for English education. I believed there is merit in interpreting stories of individuals and translating the interpretations to a larger meaning useful in changing or reimagining current institutional systems. It was through these reconsiderations that I was inspired to subject our stories to critique in order for readers to visualize new understandings of presumptions based on race. I argued that raising critical race consciousness within narratives should not be confined in teacher education but also in daily conversations beyond the classroom, thus "reading the world" (Freire, 1985).

Narratives invite surprises meaningful to identity work. The tangents in our storying could lay a more truthful path reflective of what teachers find meaningful in their practice. The

stories the participants chose to tell were significant in telling their truths. If we want to determine the consistencies and inconsistences of how we conceptualize an idea and put it in practice, narratives serve this purpose because stories are contextual. Narratives are portraits of a time and situation. They capture what we believed was true and allow us to compare it to what we believe now to inform the future. They provide evidence of what challenged us and what matter to us, much more than graphs, charts, or surveys. Narratives gives a participant voice. English education, in its fundamental core, wants students to find their voice and express it effectively, whether verbally or in written form, so that each individual feels heard. Narratives were appropriate to my research in exploring PSET's understandings of race during initial moments of their career and monitoring the growth in their philosophies. Stories permitted the participants the openness of something they are familiar and comfortable with: stories.

Problem Statement

Students in the English classroom constantly negotiate their identities by connecting with the characters they read about. If preservice English teachers acknowledge that many of our racially and ethnically diverse students are often not represented in the curriculum, and instead practice respecting the different cultural literacies students bring to the classroom, they can validate their students' identities and value their voices. The goals of the English teacher align with strands of culturally relevant pedagogy that encourage students to honor their cultural beliefs and practices and raise sociopolitical consciousness to analyze oppressive systems. But are we really practicing what we preach? By inviting preservice teachers to narrate their experiences with race, ethnicity, and culture, I allowed them to articulate and address key issues for both culturally relevant pedagogy and English Education--for example, whether and how teachers empower voices, validate out-of-school literacies/identities, remove linguistic barriers,

and critique oppressive systems by reading and writing the world for transformation. These opportunities can encourage our preservice teachers to use strategies that will optimize a critical, anti-racist pedagogy and promote student academic success especially for our ethnoracially diverse students. Equally important, English teachers who engage in literacy practices that involve wrestling with issues of difference (starting with the self) foster a compassionate way of understanding the world (Bieler, 2006). In addition, according to Rosen & Abt-Perkins (2000), there is a lack of research from English educators reflecting on how they facilitate with these literacy practices and strategies for critical race pedagogies among prospective teachers.

How is Race and Ethnicity Relevant to English Education?

Literacy educators place an incredible amount of significance in language. Language, a sociocultural tool for meaning-making and communicating, is also important in establishing identity (Skerett, 2011). To ensure every student is included in fully participating (verbal or written) in the classroom despite one's ethnic, racial, cultural or linguistic background becomes a basic purpose of a literacy teacher. Hence, Boyd, Ariail, Williams & Jocson (2006) argued English Language Arts teachers must create opportunities in their classrooms to reflect a pluralistic environment, where students learn to use language in critical and empowering ways. In a time when the student population has become more ethnically and racially diverse, it has become part of the ELA teacher's duty to address race, racism, and anti-racism to prepare students to participate in the U.S. democracy (Skerett, 2011).

English educators understand that racial, ethnic, and cultural identities influence the literacy learning of students by way of choices they make on what to read, write, say, and the resources they use to communicate. English educators should facilitate the process by which students discover and explore these ethnoracial connections and their impacts in literacy

experiences to better prepare PSETs in teaching in a multicultural, multiracial, and multiethnic classroom. This process includes but is not limited to reflecting on prior judgements about various dialects of English, building critical race consciousness, critiquing what counts as "good literature," reading to dissolve stereotypes, and writing to develop rhetorical strategies that will empower students and help discover their voice.

It is important to note that the first step of the process is acknowledging that English teachers and English educators are complicit in the reproduction of racial, political, and socioeconomic inequities across U. S. schools (Boyd et al, 2006). By promoting the status quo of language, literacy, literature, and culture, ELA teachers have long marginalized the contributions and capabilities of diverse learners. For example, Swenson, Young, McGrail, Rozema, & Whitin (2006) argue that rhetoric that "count" in school settings privileges a subset of students, but as new technologies enable students to write for the world, English teachers could take it upon themselves to help prevent the potential increase of culturally and racially-based misunderstandings by promoting new literacies (i.e. blogs or digital video).

Do teacher educators have the responsibility to prepare English teachers to interrupt ethnoracial and cultural inequities in schools? I borrowed Nieto and Bode's (2007) definition of a social justice education as a "continuum of multicultural education in which teacher and students would be constructors of learning in classrooms that are inclusive, supportive, and constructively critical of students' racial, cultural, and social contexts" (p. 54) to defend the usefulness of emphasizing race in the secondary English classroom. Similar to the purposes of social justice education, racial justice education encourages critical thinking and development of voice.

According to NCTE (National Council of Teachers of English), the committee of Racism

and Bias in the teaching of English aim to eradicate racism and discrimination in their practices and the decisions made in the school and in the classroom ("Statement on Anti-Racism to Support Teaching and Learning," 2018). They also called for social justice objectives in the delivery of instruction. Hollins & Guzman (2005) reported that racial justice education has positive outcomes in language arts classrooms when instructors use multi-literacies and multi-modal strategies like digital storytelling and/or storyboarding. These practices involve collaborative work with local communities, which allow students to express and value their ethnoracial and cultural backgrounds.

English Language Arts Teachers and Racial Consciousness

During another session in my methods class, we had a passionate debate regarding whose discourse belongs in the English classroom. One student argued, "It is our duty, as English teachers, to tell our students that they're speaking improper English. If we want them to succeed in college or in the professional world, they can't use slang or "ain't" or talk in their "ghetto" language."

His classmate quickly retorted, "Who are we to judge the way they speak? Aren't we essentially telling them their families and communities don't matter? You're diminishing their identities and berating their cultures. Have you never been around other cultures before?"

Another student chimed in, "Perhaps what he's trying to say is that our students need to learn how to code-switch. I mean I don't talk to my grandma the same way I talk with my friends." And another argued, "Maybe, as English teachers, we can welcome their cultural discourse, but critique their writing…"

This discussion went back and forth even through break. The students were heated in the debate because they wanted their voices heard. More importantly, they were thoroughly engaged

in the process of grappling with what they thought they knew and what they were hearing from their classmates about their purposes in their future careers. This conversation gave us the opportunity to be honest with each other while at the same time allowed us to challenge our preconceptions. We began to look at how the debate connected to the institutionalization of White supremacy in English teaching expectations.

To be racially conscious and culturally responsive educators, preservice English teachers should be aware of constructivist methods that build on the cultural assets students bring with them in the classroom and engage in critical reflection about their own lives and societies. They need to be explicit with criticizing systems of power (Aronson & Laughter, 2016). It is necessary for English and English Education teachers to integrate empathy building into their curricula as a response to diversity in classrooms by emphasizing on social interactions. According to Bieler (2006), addressing and responding to social inequities and oppression has the potential to create highly relevant and productive learning communities. So, when teacher educators prepare prospective secondary English teachers, they must combine the theories of culturally relevant pedagogy with content area pedagogy and give their students opportunities to apply the concepts and strategies when creating lessons.

In my study, I synthesized my participants' and my own stories by examining our worldviews through a critical race theory lens. After analyzing how each of us have experienced race, I found how we narrated our perspectives on race and education will shape what we do in our classroom and our decisions to implement critical race pedagogies.

Research Questions

Through narrative inquiry, I explored the following questions:

1) What were the stories behind the beliefs, attitudes, and experiences with regard to race

and ethnicity of four secondary English teachers?

2) In what ways did their perceptions of ethnoracial identities inform their practice during their practicum, internship, and first year of teaching?

Because I positioned myself as a central participant within the story, I answered the following:

3) How did the English teachers' stories about race and ethnicity affect my own understandings of my past to inform my present career as a teacher educator in English Education?

Theoretical Framework

One day, my three and half year old daughter came home from preschool and walked to her easel to start drawing. Her markers, strewn about the little red tray, were carefully picked through as she started to form faces and figures on the paper to depict human-like characters. I curiously watched her for a few minutes before interrupting her flow.

"Maya, who are you drawing?"

She turned and responded matter-of-factly, "Our family."

She spun around and chose another marker to fill in one of our family member's dresses. She was busy, and I didn't want to interrupt. However, observing how intentional she was with her characters' skin colors, I asked her to point out and label who each person was. Irritated, she said, "This one's daddy (the tall figure), this one's mommy (the medium sized figure), and this one's Maya (the shortest figure)!" She continued as she turned her head towards me,

"You're the same color as Ms. Olga (her Puerto Rican teacher), dark brown, but more yellow. I'm light brown, and Daddy's pink!" She smiled proudly and returned to her picture. Prior to this moment, she had always drawn everyone in the same color, whether it be blue or

purple. It was intriguing to me how already, at age three, she was distinguishing between skin colors, and I wondered what the lesson was like during art center earlier that day. Race is fascinating to me, and because of my own experiences, and the future experiences of my biracial children, I wanted to understand how race and power wer being presented in our classrooms.

Critical Race Theory (CRT)

Critical Race Theory (CRT) is a response to critical legal studies on the social construction of racism and its institutionalization of White supremacy (Ladson-Billings & Tate, 1995). Frankenberg (1993) has argued that our lives are affected by race daily whether we are aware of it or not because racism is ingrained in minds of people and every structure of society. Race, as a social construct, is part of a "group myth" or "distorted worldview" shared by a particular social group preserved and nourished through collective agreement, imposition and acceptance of such a construction (Figueroa, 2011). In the U.S., Takaki (1993) traced how race was defined by the dominant group as a biological concept due to the fear of losing hegemonic control during slavery. In order to confront race and racism, CRT recognizes its historical construction. CRT was an appropriate framework for my study because my study sought to raise PSET's critical consciousness, the ability to critique one's position, particularly on the construction of race and racism from their lived experiences to better understand and teach their racially diverse students. I drew attention to cultural and educational structures that disenfranchise historically marginalized populations within the secondary English classroom by analyzing stories of my participants' student experiences and of their teaching experiences. The following are CRT's main tenets:

1. CRT centralizes race. Racism is endemic in our society. It intersects with other forms of subordination like gender, sexuality, religion, and immigrant status.

2. CRT challenges dominant ideologies like race-neutrality and colorblindness, ideologies that sustain and justify the culture of power (King, 1991; Delpit, 1998) by attempting to transcend race by claiming, "I don't see color. I treat all students equally" as normative discourse (Choi, 2008).
3. CRT includes interdisciplinary perspectives like psychology, sociology, and gender studies.
4. CRT has a strong commitment to social justice aims.
5. CRT emphasizes experiential knowledge especially lived experiences of people of color. The main method of bringing forth their narratives is through counterstorytelling, storying experiences often not told to challenge stories of privilege (Solórzano & Yosso, 2002).

Ladson-Billings and Tate (1995) repeatedly argued that racism is deeply ingrained in American life. They proposed that class and gender do not explain all of the educational achievement differences between White and students of color. Thus I focused on race as a significant factor in determining inequity in the U.S. The authors also suggested the intersections of race and property help us understand the critical race theoretical approach to education by investigating how the "property functions of Whiteness" relate to education. In other words, they examined how the relationship between race and property can explain the systemic inequality in schools. These propositions were the basis of my advocacy to discuss and acknowledge the importance of race as a way to reform the current paradigm and promote for emancipatory goals in English education.

The property issue, which posited that the institution of education serves to protect the rights of White students including dispositional norms that "require" students to speech patterns,

is especially relevant to the English classroom. Returning to the debate in my methods class about cultural discourse, as English teachers, do we perpetuate this dispositional norm in our classrooms?

Ladson-Billings recognized the growing cultural diversity of today's classrooms and argued that culturally relevant pedagogy, strategies that empower students to honor their own cultural beliefs and analyze a system that oppresses them (as cited in Aronson & Laughter, 2016), is invaluable in teacher preparation programs. Brown's (2014) research on how preservice teachers of color are presented with a daunting challenge to teach in a culturally relevant manner when the dominating normalized culture of Whiteness pervades contemporary teacher education extended Ladson-Billing's position. Brown acknowledged there is a sustained and growing mismatch between the racial backgrounds of aspiring teachers and the K-12 student population in which these teachers will serve. Although a popular solution is to recruit more people of color, a more sustainable solution requires training White and non-White preservice teachers alike by using principles of CRT, like counterstorytelling, to critically analyze our current educational system with guided, meaningful conversations about race in order to implement a culturally relevant and critical race pedagogy. In my study, I constituted evidence of these strategies, especially counterstorytelling, from my participants.

CRT Beyond Limits of the Black/White Paradigm: LatCrit and AsianCrit. As I explored our narratives about race and ethnicity through the broad lens of Critical, it was important to include supplements like LatCrit and AsianCrit to better inform the analyses through the cultural particularities of each ethnic group. LatCrit Theory supplements CRT by paying particular attention to how race impacts Latinx[3] in individual and collective struggles

[3] Used to challenge the gender binary of the Spanish language and to bring attention to the colonization, marginalization, and violence created by this binary (Cardemil, Millan, & Aranda, 2019)

within educational structures (Valdes, 1998; Bernal, 2002). It elucidates Latinx multidimensional identities and theorize issues such as language, immigration, ethnicity, cultural identity, economic status, and sexuality (Bernal, 2002). AsianCrit Theory also offers in-depth critical analysis of other racial groups, specifically Asian-Americans, that can contribute to more holistic understandings of race and White supremacy (Iftika & Museus, 2018). It discusses orientalism, negative generalizations used to dehumanize people of Asia (Said, 1994), the misconceptions of the model minority myth, and the construction of the collective pan-ethnic identity. Critical race theorists have been criticized in their inability to account for racial realities of students who don't identify as Black (Harris, 2016). Thus it was more constructive to view and interpret the other participants' racial development stories who identify as Latinx and Asian-American through a LatCrit and AsianCrit lens respectively.

Ethnoracism. Relevant to the scope of my project, it was also important to extend the dominant racial discourse to make visible those "others" "sandwiched" in between the Balck versus White racial constructions. Aranda & Rebollo-Gil (2004) asserted the definition of contemporary racism should be expanded to include ethnic and global dimensions like culture, language, and national origin to encourage the perception of common interests and solidarity. They argued that these dimensions serve as proxies for discrimination when racial markers like skin color and eye shape are not enough to identify the other; "the racialization of ethnicity has resulted in ethnoracism" (Aranda & Rebollo-Gil, 2004, p. 913). I utilized this concept of ethnoracial structure to discuss my multiethnic/racial participants and their racial experiences.

Critical Race Methodology. To better connect CRT with education, I drew from Solorzano & Yosso's (2002) explanation of critical race methodology as a framework and

pedagogy. This methodology offered space to challenge traditional research by foregrounding race and racism grounded in the lived experiences of students of color. Derived from critical race theory, it centers racial stories often distorted and silenced in the context of the classroom. To challenge dominant, majoritarian stories presented in English education research, critical race methodology manifests counterstories to explicitly address complexities of race in the classroom.

Counternarratives/Counterstorytelling. According to Ladson-Billings, counternarratives represented legitimate knowledge for teachers and students of color in naming their realities (as cited in Lac, 2017). Both critical race theory and culturally relevant pedagogy have a similar dedication towards experiential knowledge, especially the lived experiences of people of color. Through counterstorytelling, these frameworks are able to achieve their goals of raising critical consciousness towards teachers and their students.

Milner & Howard (2013) claimed counterstorytelling not only brings different perspectives and voices of groups from historically marginalized backgrounds forward, but it also allows our students to better understand themselves, the other, and themselves in relation to others. This analysis and reflection are especially conducive in an English classroom where we typically engage in critical analysis of texts, the people behind the texts, and stories of privilege (Solórzano & Yosso, 2002). Counterstorytelling, as a "vehicle through which to subvert the White dominant narrative", also offer opportunities for students to actively engage in critical reading, thinking, writing, and speaking skills, all while complying to Common Core standards (Bissonnette & Glazier, 2016). It affords our secondary students and our preservice teachers a way to engage in cultural and ethnoracial critique.

Conceptual Framework

Specific to my context and interests, I reviewed the participants' stories, especially their stories of practice through a critical race literacy lens.

Racial/Ethnic Justice Education (RJE) in English Language Arts

While I looked at the participants' stories of race, racism, and ethnoracial identity through a critical race lens, I framed their stories of practice within racial/ethnic justice education in English Language Arts. This framework comprised of critical (race) literacy and culturally relevant education allowed me to make sense of the decisions behind our instruction and evaluate our roles as English teachers in regards to race and ethnicity under an ethnographic lens. Racial/ethnic justice education promotes confronting one's Whiteness and deficit thinking; this can potentially lead to discussions on White privilege, and specifically in ELA, discussions on the power of language, on representation in literary texts, and on the values of multiple literacies. It is through the committed efforts of racial/ethnic justice education where I saw critical consciousness develop. When the participants acted from their awareness of ethnoracial inequalities in their classrooms, they combined the goals of an English teacher in developing voice and the anti-racist educator in confronting institutional racism.

Critical Literacy in English Language Arts. The critical literacy framework in conjunction with critical race theory was appropriate in analyzing narratives about race and ethnicity related to the preparation of teaching preservice English language arts teachers. Critical literacy, which focuses on how language practices maintain and disrupt power, is an additional approach to social justice in the ELA classroom. English teachers, who use reading and writing as the medium to account for multiple differences situated in a particular sociocultural context (Jocson, 2009), benefit from using the critical literacy framework to encourage analysis of how

people use language to confront injustices. This analysis allows students of English to examine how cultural discourses work in terms of agency, how language shapes identity, how words and grammar work to privilege certain groups, and how to interrogate classroom tasks by asking about author's intentions towards particular audiences (Guzzetti, Young, Fyfe, & Hardenbrook, 2002). Boyd et al (2006) adds that "Freireian critical literacy is a fundamental teaching objective in all ELA classrooms…if learners do not come to understand that the language they're learning about can be their own language, they'll continue to be mere serfs to those who 'own' the language and the culture of power" (p. 331). These powerful and purposeful statements assisted me in critiquing the literacy practices English educators perpetuate in teacher preparation programs.

Critical Race Literacy. The growth of racial and ethnic diversity among the student population demands an extension of critical literacy that centers race. Racial literacy allows students, PSETs, English teachers, and English educators to fully participate in an informed manner in the ELA classroom by analyzing their positioning in how they're represented in all sorts of texts. It presents another dimension in discovering voice by practicing reading the world in terms of deciphering the interplay between race, class, and geography. Those fluent in racial literacy reads race as a byproduct of an ongoing manipulation by those historically advantaged by the status quo to normalize racialized hierarchies (Guinier, 2004). The critical literacy and racial literacy frameworks were helpful in viewing the emerging expectations in English language arts curriculum and pedagogy.

Through racial/ethnic justice education and counterstorytelling, preservice teachers, inservice teachers, and teacher educators can better facilitate an inclusive and effective discussion of race and ethnicity. Going back to the story about my biracial daughter, a year later

after I asked her about the colors she chose to draw our family, she approached my husband sheepishly and commented, “Daddy, my face is not pretty.”

He asked, “What do you mean? Why do you think so?”

She told him one of her classmates pointed out her face was brown suggesting that that’s weird. So Maya asked her dad, “Why is my face weird? Why are my lips brown?”

It was heartbreaking to hear my four year old grapple with issues like this at such an early age. But I knew stories like these are important in understanding socialization of race. Maya needed to understand how racial concepts sustain power hierarchies between those with different skin colors, and she needed to be told stories, in and out the classroom, that gave power to non-White concepts of beauty. I looked forward to hearing the stories and the counterstories my participants were willing to share in regards to race and racism in their own lives and in their classrooms. I wondered if they could remember similar experiences like my daughter’s experience. Together, my participants and I analyzed the complexities of race within our lives and evaluated their implications in our teaching.

Terms

1. Race: an ideological construct that is a significant factor in determining inequity in the United States (Ladson-Billings and Tate, 1995)
2. Critical Race Theory (CRT): an intellectual and social tool for deconstructing oppressive structures and is enmeshed in the fabric of America’s social order (Ladson-Billings, 1998)
3. Culturally Relevant Pedagogy (CRP): a student-centered approach to teaching in which the students’ cultural strengths are identified and nurtured (Lynch, 2012)

4. Preservice Teacher (PST): a college of education student involved in a school-based field experience (reference.com)
5. Internalized Racism: the conscious and unconsciousness acceptance of a racial hierarchy where Whites are consistently ranked above people of color (Kohli, 2013)
6. Acculturation: cultural assimilation, or full social participation in the host society (Zhou, 1997)
7. Ethnoracism: a matrix of domination that consists of the interlocking effects of ethnoracial dimensions, cultural, historical, and geopolitical factors (Aranda & Rebollo-Gil, 2004)
8. Critical Consciousness: the ability to critique social, political, and economical oppression and to take action against oppressive elements of society (Freire, 1970)
9. Critical Literacy: the ability to read and analyze texts to better understand power and inequality in human relationships (Shor, 1999)
10. Social Justice Education: a stance and pedagogy that strives for equity for all students (ncte.org)
11. Whiteness: a system of privilege based on race whereby White ideology and identity are viewed as the ideal and the norm (Frankenberg, 1993).
12. Racial Justice Education (RJE): ways to challenge the dominant narrative of race by acknowledging the racial and emotional dynamics involved in deconstructing racism (Matias & Grosland, 2016).

CHAPTER 2

LITERATURE REVIEW

After six years of teaching, I thought I would easily pass the observation from my administrator at the new high school where I was teaching in Hawaii. He quietly sneaked in from the back of my portable and seated himself among my students in the corner. I was introducing Transcendentalism and since I taught 11th grade curriculum before when I was in Florida, I was already familiar with the works of Emerson and Thoreau. I conducted a mini lecture on the latter and with the students, began to analyze "Walden." I didn't break a sweat. For our post meeting, my administrator commented on how impressed he was with my content knowledge, and I humbly nodded. Then he paused, and I knew this was the moment of critique, but I didn't anticipate how concerned he would be when he tried to explain how I was not connecting material with the students. He believed the disconnect was affecting my expectations of the students. He challenged me to try to go "beyond" the text and relate it to our population.

Wahoo High is a Title 1 school on the island of Oahu with a minority enrollment of 98% of the student body, comprised of mostly Pilipinos, native Hawaiians, Micronesians, Polynesians, or hapa (mixed race). Behind my portable, past the mangroves and koa trees, was a lake that extended to Pearl Harbor. The neighboring portable was a popular Hawaii class whose music resonated of native chants and wooden instruments. During lunch, I could hear the loud chatter among the many students who crowded around the front door and steps whereas in my

own portable, one only heard the scratching of the mongoose begging for my sandwich scraps. As I reflected on the post meeting, I planned the next day to incorporate music in the lesson.

I was excited to blast some John Mayer, a contemporary musician, so that students can relate to the spirit of the transcendentalists. As soon as I introduced the singer, my excitement quickly dissipated as blank eyes stared back at me. My students did not know who John Mayer was. Nevertheless, I played the track and told them the next song may be something they would recognize. After all, Joni Mitchell's "Big Yellow Taxi" alludes to Waikiki in the chorus. Little did I know many of these students had never left their community, especially for such a tourist and wealthy area like the "pink paradise". I assumed their parents had listened to Joni Mitchell when it was very obvious that was not the case. I am Pilipino, and I could understand many of the students' dialects in their gossiping, yet I could not identify with these students. They called many of the seasoned teachers "Manong" or Manang" (an honorific title for elders) rather than "Mr." or "Ms." and though I knew this, I still did not catch on to what their culture was about. I looked like them, but I could not connect.

I often return to this story when I discuss relevance in my supervision or in my teacher education classes. It is a reminder of the essential task to understand students' cultural backgrounds and communities. As English teachers, we often have to find creative ways to bridge the texts we introduce to what they know so their learning is meaningful. Equally important, we need to recognize our limited cultural understandings about our students and mitigate our biases to fairly and effectively teach our diverse population. I looked at literature that explored teaching practices that support social justice pedagogy like culturally relevant education and critical literacies in both the secondary English and English teacher education contexts.

First, I described Culturally Relevant Education (CRE), a combination of Culturally Relevant Pedagogy and Culturally Responsive Teaching, as the foundation of what I thought was responsible teaching for our diverse student population. Then I focused on research about Racial Justice Education (RJE) to emphasize on racial and ethnic differences among our students. I attempted to tie in my theoretical framework, Critical Race Theory, to justify the decision behind implementing RJE and critical race methodology in the English and English Education curriculum. Previous research on ways race had been foregrounded in both these contexts informed my inquiry in trying to understand how our preconceptions can influence our instruction. I organized the teaching strategies into pedagogical and curricular sections, and finally, I discussed the gaps I discerned that my research questions explored.

Culturally Relevant Education (CRE)

An abundant amount of research exists on Culturally Relevant Pedagogy as a movement to engage the increasingly diverse populations in our schools today. Previous research on Culturally Relevant Education and Critical Literacy have tended to focus on implementation in K-12 classrooms. Although these studies have provided useful insights into the theories behind the movement and its effectiveness and challenges in particular contexts, they have not thoroughly examined how both CRE and Critical Literacy play important roles in interrogating race in English teacher education. First, I grounded my study by defining and operationalizing these terms. I then continued to explain how the histories, theorists, and researchers behind CRE and Critical Literacy have left a gap in the literature. It was in this space that I situated my inquiry.

What is CRE?

Two prominent proponents of CRE are Geneva Gay and Gloria Ladson-Billings. I

combined their definitions of culturally responsive teaching and culturally relevant pedagogy to explain the characteristics of CRE. Both models are committed to social justice and believe the classroom is a place for social change (Laughter & Aronson, 2016).

Culturally responsive teaching focuses more on teacher practice and emphasizes the prior knowledge/backgrounds of students. Best practices include commitment to high expectations, student-centered activities and curriculum, bridging the gap between home and school, and advocating for emancipatory education, which invite both students and teachers to critically analyze socio-political inequities to join the efforts for a democratic society (Laughter & Aronson, 2016). To embrace this type of teaching, Gay (2002) believed preservice teachers should be required to reflect on deficit perspectives they may possess, so they can become aware of the resistance to culturally responsive teaching. This way, they can build confidence when implementing culturally responsive strategies (as cited in Aronson & Laughter, 2016). In their reflections, the reasons why cultural and perhaps racial differences are essential ideologies in pedagogy could become more apparent. So, for example, preservice teachers who are uncritical of their positionality could implement pedagogy or curriculum that perpetuate an oppressive system. They could impose their cultural values and ignore their students' and thus invalidating their students' backgrounds. Marx & Pennington (2003) discovered in their study that preservice teachers who are critical of their biases are more likely to confront their deficit thinking and become more empowered to disrupt the status quo.

Culturally relevant pedagogy, on the other hand, focuses more on teacher posture and paradigm, emphasizing on empowering students "wholly", meaning intellectually, politically, socially, and emotionally. According to Ladson-Billings & Tate (1995), the tenets of culturally relevant pedagogy are the following:

1. An emphasis on long-term achievement, which is a more sustainable approach to knowledge that go beyond tests. For example, when a student understands the skill of critiquing a piece of literature for author bias, he or she can become better citizens when interpreting social media or the media in general.

2. Developing cultural competence, which allows students to honor their cultural beliefs and practices but still learn to successfully navigate the system that oppresses them. Such strategies include codeswitching, purposefully choosing language appropriate to place and audience (Wheeler, Swords, & Carpenter, 2004), or creating hybrid identities, enacting an identity based on experiences and relationships with others rather than race or ethnicity (Irrizary, 2007).

3. Raising sociopolitical consciousness or critical literacy that fosters analysis of hidden forces of power that shape our logic or even how we define the problem. Freire (1970) argued understanding one's position in society and identifying the powers that perpetuate oppression is the first step to emancipatory education.

Culturally relevant pedagogy has a clear political agenda: the pedagogues seek to develop sociopolitical consciousness, where race, class, and gender are actively critiqued in the lessons. Gay and Ladson-Billings offer a framework of competence and dispositions preservice teachers can adapt. This framework could potentially be a response to the "properties of Whiteness" (privileging the rights of White students) critical race theorists have argued against. Through CRE's tenets, I made connections with my participants' stories of race to their decisions in instruction. Looking back at my experience during my Transcendentalism lesson in Hawaii, I wish I had known these tenets to better respond to my administrator's request and better meet my student's needs.

Critical Race Theory (CRT) in Practice. How do critical race theory and culturally

relevant education contradict or complement each other? I believe, in attitude, critical race theory and culturally relevant education can contradict. Critical race theory seems to be more aggressive in challenging the dominant ideologies and can be criticized as being too accusatory since it posits race as the blame for everything. For example, one of my professors in a seminar class ranted about how he does not comprehend how critical race theorists live because they appear to always be angry about "the system." He said, "It can be much. Can't they just be happy for once?" This assumption suggested critical theorists can seem one-sided and narrow-scoped. However, I understood the unrest and tireless efforts for placing race in the forefront of the national discourse especially today in our political climate where the mention of race has become such a charged contention.

CRE have similar social justice goals as critical race theorists, so I viewed CRE as CRT's practical partner. In other words, CRE is one way CRT can be put into practice. For the scope of my research, I focused on Racially Just Education (RJE) to specifically address the particular injustices of educational structures associated with race, rather than social class, gender, or other categories. Living in a highly racialized society, I believed developing a racial consciousness (Lac, 2017) and adapting the disposition of a critical race educator among our preservice English teachers were worthy goals to becoming change agents for a more equitable and anti-racist educational community.

How is Race Relevant in English Education? Do teacher educators have a responsibility to prepare English teachers to interrupt racial and cultural inequities in schools? I borrowed Nieto and Bode's (2007) definition of a social justice education as a "continuum of multicultural education in which teacher and students would be constructors of learning in classrooms that are inclusive, supportive, and constructively critical of students' racial, cultural,

and social contexts" (p.54) to defend the usefulness of emphasizing race in the secondary English classroom. Similar to the purposes of social justice education, racial justice education encourages critical thinking and development of voice.

According to NCTE (National Council of Teachers of English), the committee of Racism and Bias in the teaching of English aim to eradicate racism and discrimination in their practices and the decisions made in the school and in the classroom ("Statement on Anti-Racism to Support Teaching and Learning," 2018). They also call for social justice objectives in the delivery of instruction. Hollins & Guzman (2005) reported that racial justice education has positive outcomes in language arts classrooms when instructors use multi-literacies and multi-modal strategies like digital storytelling and/or storyboarding. These practices involve collaborative work with local communities, which allow students to express and value their cultural backgrounds.

I weaved in research of critical literacy, which focuses on how language practices maintain and disrupt power, as an additional approach to social justice. Like CRE, critical literacy has a natural niche in the English Language Arts classroom. English teachers, who use reading and writing as the medium to account for multiple differences situated in a particular sociocultural context (Jocson, 2009), benefit from using the critical literacy framework to encourage analysis of how people use language to confront injustices. This analysis allows students of English to examine how cultural discourses work in terms of agency, how language shapes identity, how words and grammar work to privilege certain groups, and how to interrogate classroom tasks by asking about author's intentions towards particular audiences (Guzzetti, Young, Fyfe, & Hardenbrook, 2002). It was at this intersection of these broad areas of research where I situated my study on PSETs' narratives of racial identity and racial literacies.

Racial Justice Education (RJE)

Excited about my internship placement, I was eager to step in the classroom and rapidly take notes on a cooperating teacher (CT) who was held in high regard because 1. She was the department head and 2. She rightfully earned her national board certification. I sat in the back of the classroom after the obligatory introductions and noticed right away her first few periods were comprised of students of color. She was strict, almost relentless, but I admired how she disciplined her students fearlessly. The last few periods were comprised mostly of White students. I remember because there was such a stark difference. And not just the color of their skin. Her instruction was different. She smiled more, she didn't follow the "scripted curriculum" to a T, and her disciplinary practices were definitely a lot more lax. I remember distinctly a student named Barrington in her first period, who called out an answer during class without raising his hand, was told to wait outside as my CT finished reading the lesson script. When she instructed the students to work on their workbooks quietly, I waited patiently to see the outcome of Barrington's reprimand. He slowly dragged his feet back through the door, despondent, head to the ground, and as he reached the space in the middle of the classroom, he kneeled, where he stayed the rest of the period. The students, as if this practice was normal, continued to work quietly after the initial snickers. I was outraged but said nothing. When I did finally inquire about the differences in my observation between these two groups of classes, my cooperating teacher simply and nonchalantly justified her behavior and attitude. Those kids, referring to her first periods, needed structure. There was no room for creativity or disciplinary breaks. Her indifference shocked me, but I was even more surprised when my university supervisor supported it. Who was I to challenge them?

I believe the color division stood out to me because I was an intern of color. I struggled

to understand why my White cooperating teacher (CT) and my White university supervisor didn't confront the disparities between the two classrooms, how the difference in instruction was obviously inequitable and probably racist. But more importantly, looking back at the experiences, why did I feel so powerless? When the classroom was handed to me in the duration of my internship, I imitated my CT's practices. Though I never asked a student to kneel in the middle of the classroom as punishment for misbehavior, in those earlier class periods, I continued to read the scripted curriculum, word for word, no variations, no tangents, and no relevance to students' lives. Whereas in the following periods, I created student-centered lessons on a poetry unit that involved a fun and successful culminating poetry jam at the end of the semester.

Did I perpetuate a racist pedagogy? Did I let down my ethnically diverse students? As an intern of color, should I have advocated for a more equitable way of teaching? In 2014, NCES reported 50.5% of our student population are students of color, a dramatic increase from 10 years prior. Yet 88% of teachers remain White (NCES, 2014). As previously mentioned, many White teachers, including preservice teachers, often feel unprepared to teach culturally and racially diverse students (Sleeter, 2001). Research illustrated discrepancies in educational achievement between races has a relationship with teacher quality (Hollins & Guzman, 2005). One way education researchers have begun to address these discrepancies was through promoting racial justice education as an essential part of teacher training (Matias & Grosland, 2016; Sleeter, 2012).

What is RJE?

Racial justice education confronts Whiteness and how it impacts identity. It is a call to deconstruct Whiteness (Matias & Grosland, 2016). Matias & Grosland (2016) argued that when

students deconstruct their Whiteness, they are more able to engage meaningfully in racial justice. For White preservice and in-service teachers, they could better understand marginalized perspectives when they enter the "race jungle" and share the "burden of race."

Deconstruction is complex because although teachers of color have accepted the responsibility of changing the curriculum to be more inclusive and of dispelling historical inaccuracies of marginalized and oppressed people, Matias & Grosland (2016) contended that the onus to dismantle the hegemony of Whiteness in schools should be for ALL teachers and preservice teachers. Brown (2014) believed teacher preparation programs should not essentialize preservice teachers of color but recognize that deconstructing Whiteness and teacher training committed to racially just teaching should be required for EVERYONE. In Brown's (2014) findings, she suggested that sometimes preservice teachers of color may have unknowingly adopted Whiteness, so it was important to recognize that narrative as well. Kohli (2013) discovered that often times, teachers of color educated by an oppressive schooling system that promotes White cultural values are socialized to see that their own culture is inferior. Brown (2014) acknowledged there exists a racialized space in teacher preparation programs that helps reestablish norms of Whiteness and privilege. So deconstructing one's Whiteness was not necessarily only for White preservice and in-service teachers; research has shown teachers of color could benefit from dismantling Whiteness, too.

What remained to be done, however, was research on teachers of color who were able to avoid the hegemonic qualities of Whiteness. Their stories were important in identifying how Whiteness has impacted their lives and how they were able to re-empower their cultural identities throughout their educational experiences and in their teaching experiences. My study began to assess this process and lead to opportunities for future research.

Racial justice education can reveal the endemic nature of racism and may reveal practices like deficit expectations and discriminatory disciplinary decisions we can avoid in our English classrooms. My study explored the complexities of racial identities and the implications of RJE from both White and non-White preservice teachers. When PSETs become more aware of their racial biases and racial positionings, they can better navigate the racial dynamics or racial tensions that will likely occur in their future classrooms.

Dismantling Whiteness. Before discussing how racial justice education may look in practice, I would like to define the major terms introduced thus far: 1. "Whiteness" is a social construction that embraces White culture, expressions, ideologies, attitudes, and behaviors (Frankenberg, 1993; Kincheloe and Steinberg, 1998; McIntosh, 1988; McIntyre, 1997). 2. "White supremacy" is an institutionalized process that privileges Whiteness at the expense of people of color (Matias & Grosland, 2016). 3. "White resistance" is a disagreeable response to racial discussion that often generates White shame and White guilt (Matias & Grosland , 2016). Researchers posit that this resistance perpetuates White supremacy because it positions White mentalities over others' (Schick, 2000; Di Angelo, 2011; Gordon, 2005).

In the context of educators, White teachers' fear in engaging in racial dialogue is based on sentiment, a fear of appearing racist or unknowledgeable about the topic that may impose discomfort to others. People of color's fear is based more on physical harm, a fear of losing a job, housing, being ostracized or even being subjected to violence.

Understanding Whiteness, White supremacy, and White resistance could help teacher candidates analyze their teacher capacity, or how they see their own identities and roles in the classroom in regards to disposition and building knowledge and skills. In other words, when deconstructing Whiteness, teacher candidates break down their conceptualizations of race.

Recent studies have made it possible to explore how preservice teachers, in examining their own experiences with race, might begin to dismantle their fears regarding teaching about race. In Marx & Pennington's (2003) study, White preservice teachers participated in activities that questioned their "invisible privileges" (McIntosh, 1988) and scrutinized their prejudices against children of color. When developing a "critical consciousness" by becoming aware of their racism and their racial positioning, the participants felt empowered by a new sense of responsibility to advocate antiracist teaching. I continued those conversations by sharing my participants' stories that address their fears and possible hesitance in discussing race in their English classrooms.

Critical Consciousness. Freire's theory of conscientizacao, or critical consciousness, which engages learners to analyze systems of inequality (Freire, 1970), was relevant to my study because I attempted to raise awareness in my participants by offering them the opportunity to question the nature of their social and historical situations through their narratives. As they examined their realities and the development of their racial identities, they began to evaluate how their exploration may have impacted their pedagogical practices. Are they promoting a racially just education, or are they maintaining an oppressive, racist system?

Part of the challenge in facilitating critical conversations regarding race and racism is the potential unpleasant revelations that one could unearth in the process of engaging in deep "critical cultural therapy" (Marx & Pennington, 2003). One example of a revelation was internalized racism.

Internalized Racism. Kohli (2013) defined "internalized racism" as a concept that explains when people of color consciously or unconsciously accept a racial hierarchy. She investigated preservice teachers of color who unpacked their internalized racism in order to

achieve a racially just classroom. Because internalized racism is deep-rooted, preservice teachers can unknowingly replicate these racial hierarchies within their own future classrooms. In her studies, Kohli (2013) found many of her participants recognized that since their culture was underrepresented in the curriculum when growing up, they felt no pride about it and even felt shame. As students, many experienced low expectations from their teachers, and some were placed in English as Second Language (ESL) classes even though they knew how to speak English. The concern is that if they internalized these experiences, these preservice teachers may potentially reflect the same type of expectations towards their diverse students, perpetuating racism. They can unknowingly replicate racial hierarchy within schools.

Freire (1970) would describe internalized racism as oppression and lack of critical consciousness. When the dominated is subjected to a hierarchy of power for a long time, they deem their native culture worthless and wish to embody the culture of their oppressor (Freire, 1970). It is important that teacher educators provide space for our prospective teachers to critically reflect or heal from their experiences of internalized racism, to unpack their belief systems, and unlearn deficit perspectives (Kohli, 2013). Kumashiro (2009) claimed the purpose of education is to unlearn current knowledge in order to learn something new. Our preservice teachers of color are especially relevant to include in this conversation because they offer valuable insights about being part of the diverse student population; however, they are often unheard, their ethnic identities dismissed, and because they are shunned, recruitment and retention of minority teachers can become difficult (Kohli, 2012). Kohli (2013) argued that teacher education programs should examine the process by which teachers of color can unlearn internalized racism before they begin their professional careers.

In my study, I evaluated how internalized racism, among other influences, figured in the

PSET's narratives and in their pedagogical practices. I included participants of diverse races (including myself) because deficit views were often associated only with White teachers (Marx & Pennington, 2003). I encouraged opportunities for my non-White participants to confront their misconceptions about race as a student of color, a preservice teacher of color, and a teacher of color, alongside my White participant who had her own challenges of dismantling Whiteness. Often times, our student teachers misunderstand discrimination and can possess a form of dysconscious racism, or an uncritical habit of mind that justifies systemic racial inequity (Cooper, 2007). An important step to being a socially just teacher is to learn and unlearn what we believe we know, to interrogate our beliefs and critique the world.

Racial passing. Historically, racial passing stemmed from the illogical assertion of the one-drop rule that classified any person with one ancestor of sub-Saharan African ancestry as Black, resulting into a feeling of "race shame" among mixed raced individuals during the 20th century (Hobbs, 2016). The notion of "passing" comes from a biracial or mixed race person making the anxious decision to turn one's back on his or her Black racial identity by pretending to be White. It is a way to "maneuver around the terrain of a racist society" (Hobbs, 2016, p. 18). Though I recognized the differences between racial passing and internalized racism, I connected these two concepts in regards of my participants' stories because they both suggested the solution to social and academic success was assimilating to the dominant White middle-class culture. In some ways, all the participants acknowledged this concept in their lives, but whether they acted on it depended on their learning towards critical race consciousness. Albuja, Sanchez, & Gaither (2018) found that being forced to choose an identity, denying membership to one race, carries social repercussions because it can activate negative stereotypes about one's self. Research on PSTs' experiences of passing could be useful in understanding their pedagogies.

Racial identity development. Hawkman (2019) asserte that educators must not only be aware of their own racial identity development, but also how their students develop their identities as well. Within the social studies context, Hawkman used Helm's (1995) framework of racial identity development to promote what she calls racial pedagogical decision making (RPDM), a way in which teachers make instructional decisions when exploring racialized content and realities in curriculum and in the classroom. According to Lawrence & Tatum (1998), anti-racist pedagogy is based on principles of racial identity development because it assists in changing teachers' fundamental beliefs about race and racism. When teachers don't open this topic up for discussion, students may feel forced to identify with models presented by their teachers (Hall, Johnson, Juzwick, Wortham, & Mosley, 2010). Thus it is a useful goal for teacher preparation programs to examine the interplay between racial identities and teacher identities and how it manifests in pedagogical practice (Nguyen, 2008).

However, research on identity development in education have mostly ignored the English education field. Like Hawkman's study that examined how interrogating race affected social studies curriculum and teaching, it was also worth investigating the relationship between racial identity development and literacy instruction. Hall et. al (2010) posited that negative literacy experiences can influence how preservice teacher identify themselves as literacy teachers. They found attempts to gain "identity capital" affect how students learn to read and write, that students could adopt language and speech patterns to position themselves as a certain type of person. Deconstructing this notion of privilege as prospective ELA teachers can result into rethinking and transforming the English curriculum and pedagogy in ways that can empower identities rather than marginalize them.

Complexities of being a preservice teacher of color. In Brown's (2014) study, she

investigated how preservice teachers of color are often presented with the challenge to teach in a manner that is critical, culturally relevant and transformative in an environment where the culture of Whiteness is normalized and dominates teacher education. Through interviews, Brown (2014) discovered the preservice teachers of color felt they received lack of preparation to effectively teach students from diverse backgrounds. In many ways, their confidence was diminished. They reported high levels of alienation and lack of support from their program community. They believed there was a cultural disconnect in regards to coursework and the social environment of their programs, and even in their field experiences, they were viewed as "inauthentic" relative to their White peers (Brown, 2014). Many felt pressure to accommodate to White normative behaviors in order to succeed in their program. In seminar classes, they found White classmates dismissed the continued existence of racism in U.S. society, therefore they felt the responsibility to defend themselves or challenge such ideas. There was an assumption that preservice teachers who possess the lived experience, perspective, knowledge, and positions aligned with and valued by the dominant White society would succeed (Brown, 2014).

Furthermore, preservice teachers of color then get "essentialized" as those possessing a commitment to teach for social justice (Brown, 2014). They quickly become the representative within this discourse. In Carr & Klassen's (1997) survey study of English Language Arts in-service teachers, they found racial minority teachers felt they were often called up to be "experts" in antiracist teaching or they are relegated to the "lower status" English as a Second Language (ESL) department. However, just because these teachers are of color does not mean they chose this profession for racial justice reasons. Brown (2014) noted that in some cases some preservice teachers may not even recognize racism when targeted directly at them. Her study suggested a need to further explore preservice teachers of color's experiences in their teacher training program

especially when race is brought up. My research provided these students the voice to express their real challenges in school and in the teaching field. I had not found my voice during my own internship experience, so I hoped that when my participants are given the opportunity to express their challenges, they could make better and more informed instructional decisions than I did.

Teacher educators' critical consciousness. The beginning of raising critical consciousness is an aspect of racial justice education that would prove valuable not in just challenging the worldviews of our teacher candidates, but with teacher educators, as well. While engaged in a conversation among teacher educators, the subject of race came up. I asked them if they could share any personal experiences of racial discrimination, expecting they would have at least one or two. They looked dumbfounded by the request and could not think of any personal experiences and were unable to share a story from their classroom. One said, "I'm colorblind and treat everyone equally," and the others echoed, "Race is never an issue in my classroom." I was struck by their lack of stories because I had an arsenal of personal stories I was waiting to share. This position of colorblindness, a set of ideas that rationalizes White supremacy and helps perpetuate White dominance by claiming, "I don't see color" (Bell, 2003, as cited in Gordon, 2005), seemed absurd to me, especially coming from former high school teachers who had daily interactions with students of color.

In racial justice education, we can provide opportunities to challenge this colorblind ideology and open up a conversation that can be scary but potentially be transformative. Purposefully adding and confronting provocative issues regarding race in the curriculum can produce meaningful and valuable realizations. Gordon (2005), who struggled with colorblindness as a teacher educator herself, has suggested that "colorblindness" is an obstacle to developing pedagogies that acknowledge and elicit students' own stories of racial identity and racialized

inequity. Research remained to be done on how English teacher/educator narratives of racial identity maintained and disrupted colorblindness.

Racial Justice Education in Practice

Racial justice education incorporates pedagogical and curricular strategies that allow students to analyze racial inequality by identifying White privilege and then making it a goal to eradicate it (see Table 1). I was interested in prior researchers' implementation of these strategies, specifically in the secondary English classroom and the English teacher preparation contexts, as models and forms of assessment for my participants' and my own teaching.

Table 1. *Racial Justice Education Strategies in English Education*

PEDAGOGY	Autobiographies/Autoethnographies Counternarratives & Hip-Hop Literacy Critical Dialogue
CURRICULUM	Text Choice Critical Texts Young Adult (YA) Counternarratives

Pedagogy. Because all students are required to take English in secondary schools, there is a unique opportunity for reaching and impacting a large numbers of students (Lopez, 2011). It is important for teachers to be conscious of their pedagogical decisions to prompt reflection, growth, and transformation when teaching literacy skills. When ELA teachers provide opportunities to read alternative texts and write counter texts, students can examine how their cultures are presented or misrepresented, allowing them to use their voices and speak from their point of\ views. How ELA teachers employ these pedagogical tools depends upon how they engage with their students in everyday relations of power.

Autobiographies/autoethnographies. Pedagogical practices include self-reflections and self-identity awareness activities like autobiographies, autoethnographies, or counternarratives, a principle tenet of critical race theory. Ladson-Billings (2000) believed teacher educators need to restructure their programs to include autobiographies with the purpose of reflecting on field experiences in diverse contexts. Johnson (2002) added that autobiographies will allow White students specifically to see things differently, providing opportunities to "decolonize the racial colonizers's mind." In Barlow's (2016) study on her college composition course, she demonstrated racial inquiry lead to improvement of student writing through self-reflection and cultural analysis. Provocative prompts and encouragement of writing a "racial literacy narrative" (Barlow, p. 430) revealed fears that obfuscate racial realities, which produced dynamic writing, a sophisticated lexicon, and informed self-critique. Johnson (2012) conducted a critical ethnographic research that explored two English teacher candidates' use of literacy practices to engage in social justice-oriented actions. Though not specifically on race, she did emphasize on employing testimonial literacies and/or counter storytelling as effective ways to disrupt harmful power structures that may support the deficit viewpoints of many preservice teachers. McArthur (2016), who studied secondary students, used autobiographies to promote ways to employ critical media literacy in English classrooms by disrupting narratives on Black girls. She shared five different contexts in which counternarratives challenged the normalized racist and sexist views the media portray about this group. Under an overarching organization called the Black Girls Literacies Collective (BGLC), the projects emphasized counternarrative initiatives, which lead to transformative thinking and activism among the students. These researchers have made it possible now to study how teacher educators can champion critical racial literacy among preservice English teachers.

Counternarratives and hip-hop literacy. Counterstorytelling, as a medium that challenges "majoritarian stories of racial privilege" (Solorzano & Yosso, 2002, p. 32), allow marginalized students to express their lived experiences and discuss their realities. It serves as a conduit for critical racialized discussion that can address Whiteness and its roles of power, privilege and oppression in literature and in society. Still another avenue English teachers can take to support emancipatory goals and racial justice education is incorporating hip hop literacies in their classrooms (Love, 2014). Rooted in critical race theory, hip hop is a vehicle to counterstorytell and a pedagogical tool to provide a powerful voice to those who are often unheard. The English classroom, with language at its foundational element, is the ideal environment to negotiate identities and welcome different perspectives, and thus is an excellent place to integrate reading, listening, viewing, writing, and performing hip hop lyrics. Belle (2016), who incorporated hip-hop literacy in her secondary ELA classroom, found that her students were able to re-envision the English classroom by challenging the literary canon and learning their opinions were valuable (see Appendix E for more examples).

Bissonnette & Glazier (2016) found that introducing counterstories in conjunction with canonical texts and conducting explicit discussion challenging the dominant stories were excellent ways to engage students in racialized conversations in a high school ELA classroom. In addition, inviting students to craft their own counterstories have proved successful in engaging students in master narratives like Gardner's "Grendel" or Shakespeare's "Othello." This study has suggested that English teachers can promote literacy practices that allow secondary students to counter the dominant cultural narratives by generating counterstories. These researchers also suggested the ELA classroom offers a safe space for students who are racially diverse to share their experiences while analyzing texts they encounter. Is it our responsibility, as "core" class

teachers, to expose students to racial issues that saturate many of our modes of communication we are reading and writing in our society? Is it one of our responsibilities to recognize the daily lived racial experiences often ignored? These studies inspired me to examine how English teacher educators might similarly encourage preservice secondary English teachers (PSETs) to generate narratives of racial identities to function as pedagogical counterstories.

Critical dialogue. Dialogic activities that confront issues of White privilege and cognitive dissonance, inconsistent attitudes regarding belief systems (Leon, 1957) are also worthwhile tasks in racial justice education. Critical literacy researchers like Weinstein (2002) and Scherff (2012) implemented critical dialogue in their classrooms and found the strategy effective in transforming their students' thinking. According to Weinstein (2002), dialogic pedagogy offered a critical lens as the teacher and her high school ELA students discussed how "cultural capital" played a role in their "literate activities." Her students negotiated discursive norms, which aided in developing individual identities. Scherff (2012) studied how to develop a "critical stance" with preservice English teachers. She found it encourages one "to stand in the shoes of others" in order to understand different views (Guzzetti et al, 2002, p. 110). Drawing from Fecho (2004), Scherff echoed that a critical stance allowed preservice teachers the capability to generate change. Implementing critical dialogue with a multigenre project, Scherff found she was able to engage the preservice teachers in thinking about privilege and power in the educational system. These studies demonstrated how critical literacy practices could be utilized for racial justice education.

Understanding positionalities can uncover certain revelations about us and our students that may impact our teaching. For example, in my methods class, after participating in a privilege walk, a kinesthetic activity that allow learners to recognize their powers and privileges

over others, and debriefing Peggy McIntosh's "Unpacking the Knapsack of White Privilege" through a Socratic seminar, my students unraveled some deep connections they made regarding this topic and reflected how important it was for English teachers to understand where their students are coming from in order to begin to teach their lessons. The activity began with a few seconds of fidgeting and side-eye glances because it seemed no one wanted to start a potentially contentious conversation. However, one student, usually outspoken but contemplative, was itching to say something. Finally he sighed a dramatic sigh and announced, "Ok, I'll start. So, I really hate reading sh*t like this, because come ooooon! I'm not stupid, I know it happens SOMEtimes, but not AAAALLLL the time!"

As the teacher watching from the outside circle, I tried not to show my eyes popping out in response. Though I was a little thankful the conversation started with this comment, I anticipated an explosive and angry backlash. Thankfully, the comeback was civil, but serious. An older White woman, who was also outspoken, calmly retorted, "You are a White man, Lucas, of course you would say that. You can't possibly see the microaggressions people of color experience everyday."

Maybe because we were in an intimate circle, maybe because everyone had already taken notes in preparation of what to say, maybe because this cohort was already comfortable with each other, or maybe because together we have set expectations about how to respond to each other's opinions, I was pleasantly surprised by how the conversation flowed. No punches were thrown or no one stood up and left in defiance. Instead, my Black student, the only Black student in the class of 25, who is usually meek and reticent, spoke up, turned to Lucas, and asked him, "Do you know how many times I've been told 'You're pretty for a Black girl?'"

Lucas, genuinely aghast, said, "What? Really?"

Alba, a Central American student, also usually more reserved, piped in, “Everyday I have to remind my own children to stay focused despite the racial remarks they are affronted with so they can show them, the other students, their teachers, that they are just as competent or even better. Why do I have to do that?”

Students chimed in with their thoughts and their experiences, and with the time we allotted for the activity, we had a tremendous amount of learning and self-reflecting that I hoped would inform our actions and teaching. Lucas, at the end of the activity, had written me a reflective note admitting he still had issues with confronting his privilege, but was happy to be part of the conversation as it was “eye-opening” about real lived experiences of others.

Creating an open and non-threatening environment to be able to confront our worldviews is an essential piece to raising critical consciousness. Asking our students to participate in activities like the privilege walk, reading materials like McIntosh’s article, and debriefing it with them with honesty and open-mindedness are effective ways to discuss privilege in our lives. Lac (2017), who conducted a simulation to create a “microcosm of inequality” and then used dialogue to co-construct the topic of racial identity, found that these opportunities, while uncomfortable and challenging, promoted necessary critical thinking about the role of a teacher in culturally diverse classrooms. She commented that at the very least, her activities satisfied a craving for young people to talk about issues relevant to them.

Discomfort in discussing race. Understanding “racially just teacher education” requires understanding the implementation of Freire’s (1989) language of critique, the ability to critique society but maintain humility, compassion, and tolerance. As facilitators to help their White preservice teachers confront racism, Marx & Pennington (2003) discovered that Freire’s notion of dialogue generated constructive and respectful conversations. Matias & Grosland (2016)

advised to embody an ethics of care when deconstructing Whiteness because although one must have the fortitude to withstand the discomfort of self-interrogation, one must avoid becoming myopic. Bissonnette & Glazier (2016) have found through their research that cultivating a caring relationship with their students was the most effective way to demonstrate critical race theory in practice. Echoing Gay (2010), Bissonnette & Glazier (2016) believed teachers must first forge relationships with their students by being as open and vulnerable by offering their own counterstories. Sharing one's anecdotes about racism was particularly helpful for Marx & Pennington (2003) who believed doing so helped establish trust among their students and thus created a more constructive conversation. With my participants, I addressed our adapted worldviews and our personal histories behind them by sharing my own family stories and struggles with conceptualizing race in order to build a rapport conducive to honest narratives.

Grant & Agosto (2008) warned educators to not patronize their students in order to prevent even further resistance in meaningful engagement when deconstructing Whiteness. Marx & Pennington (2003) found that they had to remind themselves that many of their participants had little experience talking critically about race so it was important not to become offended. Strategies that open up uncomfortable but necessary racial discussions require an empathetic and supportive disposition.

At the same time, both teacher and student must be made aware of potential pain when examining one's self. Lac (2017) referenced Malcolm X's famous line, "The examined life is painful" (p. 15) to summarize his analysis of her students' reflections on institutionalized racism. The process of becoming more critically conscious of one's historical-socio-political positioning in the world can lead to unpleasant reckonings but may also lead to a sense of empowerment. Marx & Pennington (2003) learned that their participants felt at first debilitated by their

recognition of White privilege, but then eventually moved on to firm resolves as antiracist educators. My research explored these feelings preservice English teachers may experience as we dug towards the roots of our misconceptions through our personal stories.

Resisting RJE. The biggest challenge of promoting racial justice education is the fear of resistance. Among social justice issues, Bender-Slack (2010) who studied 22 secondary English teachers and their understanding of social justice pedagogy, found in-service teachers feel they would get in trouble bringing up sensitive and controversial issues. Parents could get involved, then administrators, and without proper support, the teacher may be reprimanded or worse, risk job termination. Teachers, and especially first year teachers, are themselves oppressed by fear (Bender-Slack, 2010). Comber (1999), though, counteracted, "What are the associated risks of this kind of work, and what are the associated risks of NOT doing this kind of work?" (p.17).

Safe topics are heavily relied on because they yield "proper" class participation, and teachers can anticipate what will happen next. Some teachers argue that students may not feel comfortable enough to express themselves. However, safe topics are often disconnected from students' lives. Many safe topics are not directly related to their communities, so students make easy judgements and hasty solutions, avoiding in-depth evaluation. Safe topics may not properly represent marginalized students and thus perpetuate the dominant culture rather than challenging or resisting it (Bender-Slack, 2010). Comber (1999), accounting for one ELA classroom exploring critical literacy, argued that educators fear critical analysis will spoil children's fun by "brainwashing" them with their own ideology, which defeats the purpose of "emancipatory education" (Freire, 1970). She continued that teachers often argue children may not be mature enough to tackle these controversial topics and when do they begin to understand the scope of "seriousness," it may make them cynical. However, her study suggested if we will students'

interest to drive critical literacy as they discuss how texts work and how they work in the world, positioning their thoughts and ideas in the center of the lesson, they could take ownership of their learning (Comber, 1999).

Curriculum. The choices ELA teachers make in curriculum identify whose version of culture, history and everyday life will count as official knowledge (Luke, 2012). When ELA teachers expand beyond the canon, they could engage their students in counterhegemonic critique to encourage the recognition of marginalized experiences and restore the power to the readers, enabling them to "read the world "(Freire, 1970).

Text choice. As English teachers, we strive to make literature relevant and meaningful. Rather than making safety and comfort a top priority, we should scaffold students to recognize tension and interrogate feelings of discomfort. We should recognize the classroom as a political space. When we do, we create people who can critically reflect on their decisions as citizens and consumers of media. To make curriculum more meaningful, ELA teachers should have the autonomy to combine canonical works and contemporary novels. Text choice has a powerful effect in one's understanding of marginalization. Some texts allow students to recognize their "position" in relation to the dominant culture and encourage them to reflect on the development of their racial identity. Powell (2011) resisted the pressure to teach Jonathan Swift, John Keats, and William Butler Yeats, a curriculum dominated by dead White males, when her student population was 90% Latinx, Asian, Native American, or African American descent. Morrell (2005) called this text choice phenomenon "Critical English Education" where teachers and students challenge canonical texts, and teachers provide students with skills to create their own critical texts.

In Oliver's (1996) study, she asked her students to select their own areas of literary

analysis. Her objective was to "explore the concept of 'differences' by examining equality, immigration, assimilation and the American dreams from the perspective of the minority" (240). In class discussion, she heard xenophobic responses from her students who tended to call themselves "the real Americans." However, at the end of the lesson, after sharing films like *El Norte* and *Glory*, she was surprised by the breadth and depth of the research the students pursued, and more so by how proud they were of their final products. When given text choice beyond the literary cannon and by providing support to learn about diverse populations, students increase their sociopolitical awareness and become sincerely engaged as evident from Oliver's study. Projects that include students deconstructing required texts, producing texts that reflect their own backgrounds and taking ownership of their products, reflect a critical pedagogical approach in an ELA context (Morrell, 2009). This study suggested that attending to patterns in curriculum such as the canon or the "hidden" curriculum of internalized racism may provide an opportunity for raising critical consciousness.

Critical texts. Having the choice of what to read or study or research is the first step of a more democratic classroom, but it is also important to understand that what the teacher uses to substitute or supplement coursework is integral in accomplishing social justice goals. Because race in particular can be a sensitive topic, a teacher must be extra careful and thoughtful when choosing critical texts.

Rubin's (2012) approach to this challenge served as an excellent model. Alluding to McDaniel, (2004), Rubin agreed that "children in the United States are taught to not question the status quo and to accept and obey the voice of authority" (473). So Rubin (2012) campaigned to address sociopolitical issues students encounter every day and declared, "All high school students need an ELA teacher who will give them the opportunity to explore the world in a way

that they had never even considered possible in school"(72). In one project, he coupled the novel and film *V for Vendetta* as a means to discuss government corruption, the National Security Agency (NSA), vigilantism, nuclear weapons, racism, genocide, and heterosexism. Rubin chose to broaden the literary cannon by adding atypical texts, ones that inspired students to explore the world and/or were relatable to their lives. He reiterated the choices we make as English teachers may lead to more critically engaged citizens mirroring Paolo Freire's (1970) concept of critical consciousness (Rubin, 2012). When students become more aware of their oppression, including racial oppression, perhaps the texts can influence them to action, alluding to Freire's (1970) concept of praxis, which requires movement to transform oppressive structures. When evaluating who maintains power in our country and our educational system, our students may begin to confront them. Rubin (2012) believed in both the teacher's power to "arm" students with necessary skills to become responsible citizens and in the students' power to find a solution to our country's problems.

Delpit (1995) claimed, "despite the rhetoric of American education, it does not teach children to be independent, but rather to depend on extra sources for direction, for truth, for meaning" (101). Rubin rejected this normative ideology by believing students can challenge the oppressive culture with hopes of transforming their worldviews. In relation to my research, I wondered if my participants felt they had the agency to supplement their curriculum with critical texts or if they even found it necessary to do so. We looked at the texts they chose and the justifications behind their choices.

Young adult counternarratives. In Glenn (2012)'s study, she found that engaging in Young Adult (YA) counter-narrative texts provided an opportunity for PSETs to reconsider assumptions of race and reconstruct knowledge about people of color. Because characters from

these YA novels were relatable, her participants were able to make empathetic connections while finding their own positionings in the realities of others. Grice, Murphy, & Shanahan (2018) found YA novels like *The Smell of Other People's Houses* and *Ramona Blue* challenged YA readers to be conscious of White privilege and concluded these powerful counter-narratives can help fight single stories and ultimately encourage teachers to be non-complicit with inequities in the classroom.

Literature as cultural artifacts. According to Moll, Amanti, Neff, & Gonzalez (1992), methods of inquiry should not be restricted to reading school texts. Students should consider why the literature they are "required" to read is written in a certain way, and then imagine how it could be written differently. Students should be asked to see texts as cultural artifacts produced to do certain kinds of cultural work (Comber, 2001). This promotes a kind of critical race approach because when students assess a canonical text together, they are forced to consider each individual's racial background and how the text can oppress marginalized voices.

For example, in my methods class, I bring the Springboard curriculum implemented in our county and ask the students, in groups, to evaluate the units. Questions like, "Which culture is mostly represented?" and "Which cultures are marginalized?" often produced conscientious conversations regarding scripted curriculum as cultural artifacts. They appreciate having the opportunity to then critique the English curriculum that often overlooks race relations and brainstormed thoughtful ideas on how they can be more inclusive in their classrooms. I explored how preservice English teachers, who then became in-service teachers, thought about the current curriculum and how they justified adhering to or manipulating it in regards to addressing race.

Gaps in the Literature: Underrepresented Voices

Culturally Relevant Pedagogy and Critical Literacy are terms and topics now commonly

found in educational research due to the emphasis on serving the country's culturally diverse population. My project contributed to this research by extending the conversation on how race, in particular, plays a role in our pedagogy through the voices of those often unheard: preservice teachers, both White and non-White, preparing to teach in the secondary English context, as well as an immigrant English teacher educator preparing to teach these teachers.

Narratives Beyond the White/Black Binary

Kohli (2013) admitted few scholars have attempted to understand the concept of racism in schools outside of the African-American community, so I provided non-Black voices as well. I found there is little research that allowed a mix of secondary English preservice teachers to describe how they have conceptualized race not just from their personal lives, but also from their academic and professional lives. Table 2 summarized the gaps in literature that my study intended to address. Teacher educators frequently discuss the need for culturally relevant education but how that translates under the lens of preservice teachers of color and into the field is often ignored. It seemed necessary for teachers, teacher educators, policymakers, and researchers to hear what they have to say.

Table 2. *Gaps in the Literature of Social Justice Pedagogy in Language Arts*

	Discussions of Race	White voices	Non-White voices	PSETs/English Education	Secondary English context
Oliver (1996)	X	X			X
Carr & Klassen (1997)	X		X		X

Table 2 (Continued)

Pailliotet (1997)	X		X	X	
Comber (1999)		X	X		X
Weinstein (2002)					X
Marx & Pennington (2003)	X	X		X	
Bieler (2006)		X			X
Lewison & Heffernan (2008)					X
Bender-Slack (2010)			X		X
Chapman, Hobbel, & Alvarado (2011)					X
Powell (2011)	X	X			X
Glenn (2012)	X			X	
Johnson (2012)		X		X	
Rubin (2012)		X	X		X
Scherff (2012)				X	

Table 2 (Continued)

Kohli (2013)	X		X	X	
Storms (2013)				X	
Brown (2014)	X		X	X	
Kirkland (2014)		X		X	
Epsteen & Gist (2015)	X		X		X
Belle (2016)	X		X		X
Bissonnette & Glaizer (2016)	X	X			X
McArthur (2016)	X		X		X
Morales (TBD)	X	X	X	X	X

Narratives Beyond Teacher Preparation Programs

I attempted to answer the calls made by Hollins & Guzman (2005) who claimed there is not enough research investigating the long-term effects of antiracist English education. What are the effects of encouraging a racially just pedagogy and curriculum that challenge White supremacy, colorblindness, and inequity? What are the effects of promoting storytelling and particularly counterstorytelling as a lever for raising critical consciousness?

Sleeter (1989) has asked for researchers to examine how multicultural lessons in teacher

education programs transfer or translate to pedagogy once the preservice teachers leave. How do we monitor our preservice teachers' commitment? Did my participants, after analyzing and reflecting on their racial experiences, exhibit critical consciousness and implement what they have learned into their instruction beyond student teaching? Few prior studies have examined the effects beyond teacher preparation of racial justice teacher education practices. Were my PSETs' own students encouraged to deconstruct the complexities of race and transform their thinking? Lastly, how did the preservice teachers make their students of color feel represented? Their stories revealed how their analysis of their racial identities informed and related to their pedagogy.

Narrative of a Pilipino Immigrant Teacher Educator

Looking back at my story about my own internship, my understandings of equitable education were challenged. It seemed right to dumb down instruction because a person of authority had not been challenged. But reviewing my end of the year summary of the trials I faced with my cooperating teacher, I can see how that first day influenced my internal resistance towards a pedagogy I did not agree with. However, I did not critically reflect enough on my situation to do something about it. I did nothing because I felt a lack of agency. Few prior studies include English teacher educators' own narratives of racial identity, negotiation, and journey towards critical consciousness.

One of my goals as a teacher educator was to develop thoughtful and strong identities that negotiate race, culture, and language differences in the classroom (Jupp, Barry, & Lensmire, 2016). I wanted to help form future teachers who can confidently challenge the ideologies that dominate our educational system. I believed that confronting these topics head-on is integral in joining the conversations and issues affecting our political and social climate and undoubtedly,

the mindsets of our students. What they bring into our classroom is sincere curiosity often stifled by the discomfort of racial dialogue, but if preservice teachers wrestled with their racial identities first, perhaps they can truly engage their students in these discussions in a meaningful manner that may transform our racially-charged world.

CHAPTER THREE

METHODOLOGY

No longer a little elementary school kid, I was ready to tackle whatever obstacles I might face in the chaos of middle school. With my hair teased high and a pair of new, black Nikes, I was going to conquer 6th grade. I glopped some pink goo on my lips and stepped into my classroom with my printed schedule on hand. The teacher, already looking haggard and exhausted on the first day of class, checked the half-sheet, and with disdain, uttered "Morales" and pointed to the direction of my assigned seat. Slowly, and less confidently, I wiggled my way through the narrow aisles already congested from bags strewn about, legs sticking out, and pointy elbows refusing to move for a passerby. I did not see a familiar face. All I saw were airplanes and paper air balls being thrown around, a disinterested teacher looking down at her desk ignoring the mess, and a whole room filled with brown people. "Girl, sit down before you get hit," said the girl in front of me. She rolled her eyes and then turned back around to speak Spanish to the girl in front of her. In fact, all I heard was mostly Spanish and foreign languages. When I heard the bell, the chatter continued. And that was how it was the rest of the day.

I told my mom, a former teacher in the Philippines, about my first day, and she was outraged. In her Ilokano dialect, she yelled at my Dad demanding I move to another classroom. My Dad, who was better at English being an English major in the Philippines, was responsible for driving to the administration building and calmly requesting for a classroom transfer. It took

a couple of days, and I was actually starting to enjoy not having to do any work at school, but alas, I ended up in a "gifted" classroom where it was quieter and much cleaner.

We discovered the sixth grade center was divided into four buildings: Building 1 (where I was initially) was (informally) considered the "boom boom" building, Building 2 was "the regular" building, Building 3 "the advanced", and finally, Building 4 "the gifted." I remember being relieved I was placed in Building 4. I remember seeing some of my classmates I was "tracked" with in the 5th grade, and I also remember realizing I was one of two people of color in the class.

Twenty years later, I was narrating this story to a medical doctor friend of mine, Sophia Rodriguez. She laughed after the scene, and she said, "Oh ya, I remember seeing you there." WHAT? I had no idea. Dr. Rodriguez, who was born in Colombia but grew up in Tampa, said she stayed in that "crazy classroom" the entire year, basically serving as a translator to other students and teachers. Her English was perfectly fine, but she didn't mind speaking Spanish.

Our collective conclusion was that we were placed in this classroom because of our last names. Except I got out of there. Now that she looked back on it, Sophia questioned why she didn't. Stories reveal so much about ourselves and offer layers that clarify social constructs we may have learned or internalized. Without sharing these stories, we may not have the opportunity to explore how we understand our sociocultural positioning in society. Did Sophia believe she belonged in that environment? Or did that experience push her harder to dismiss stereotypes about Hispanic students? To be more resilient? Reflecting back on my internship experience when the color of my skin seemed to dictate how I should behave as a prospective teacher, I allowed myself to feel defeated. The powerlessness I felt in my stories made me empathize with current interns of color and drove me to reimagine a support system for them.

Choosing Narrative Inquiry

Our daily lives and the development of our identities are shaped by stories. We interpret our past in terms of these stories. According to Connelly and Clandinin (2006), narrative inquiry is a study of experience as story.

Conceptualized as a narrative inquiry study, my study explored how secondary English preservice teachers narrated their ethnoracial identities (how a person perceived his or her self in a socially constructed system of categories based on physical and cultural characteristics) in conjunction with their English Language Arts (ELA) teacher identities (how teachers perceived their role in terms of the context of literacy teaching) through their lived experiences (in their own schooling, teacher education program, student teaching placements, and their first year teaching positions). Revisiting our stories allowed us to justify reasons to teach or not to teach race in the ELA classroom.

The narrative inquiry approach was appropriate because it offered an opportunity for participants to share with me how certain events in their lives have shaped their normative world views in regards to race and ethnic biases. Narrative research values individuals' oral and written accounts of their lived experiences (Chase, 2011) and asserts knowledge is built upon the particular context (Clandinin, 2007). Clandinin, Pushor & Orr (2007) believed stories surrounding teachers and teacher educators are the "woven fabric of school landscapes" (p. 33). For me, as a teacher researcher, I can better understand the contexts that matter to my participants' development of racial and teacher identities through their stories. This knowledge can be valuable for English teacher educators interested in incorporating racial justice and critical race pedagogies in their programs. Going back to my introductory vignette, Sophia and I were able to explore and understand how our shared lived experiences as students with Hispanic

last names inform our sources of motivation academically and perhaps socially. This story encouraged me to reflect on my own teaching of ethnically diverse students.

English educators place an incredible amount of emphasis on the power of stories to better understand the world, its people, and in turn, better understand themselves. Simultaneously, English language arts students learn to critically analyze these narratives, how they are told and how they are written, to understand rhetoric, or ways of persuasive communication. In their exploration and practice of effective language, they begin to develop their voice. English teachers assist students in developing literacy skills they need to lead meaningful and insightful lives. When English educators offer stories of race, prospective teachers can learn to analyze how their own racial stories inform their instruction and decisions they make in teaching. They confront foundational questions like "What makes good literature?" or "What's good writing?" and "Who gets to determine what is good literature and what is good writing?" Hence, stories are utilized in ways to critique the ELA curriculum; PSETs could analyze the power of language and how it was manipulated to sustain those in power and demean those who are not. These conversations could lead to a more inclusive ELA instruction and a racial/ethnic justice pedagogy.

Choosing narrative inquiry, a method that emphasizes storytelling, was the most appropriate method to understanding the link between English teachers' and English teacher educators' ethnoracial identities and their pedagogical practices.

Narrative inquiry also provides a platform for voices that want and need to be heard. This method was important for my study because my participants (including myself) represented various ethnicities different from previous research that have focused on solely White or Black voices (Gordon, 2005; Bieler, 2006; Kirkland, 2014). My study offered an opportunity for a

racially diverse group to tell and analyze their stories where their stories are emphasized rather than overshadowed by surveys or generalized summaries.

Revelations in Narrative Inquiry. The narrative inquiry approach welcomed counterstorytelling, a method rooted in the Critical Race Theory (CRT) paradigm, and critical analysis, which both aligned with how I viewed my study. CRT embraces counterstorytelling as a means to represent alternative, non-mainstream stories of racial identity that counter dominant, discriminatory cultural narratives. The "other" or those whose voices are often silenced can be heard and their experiences that refute hegemony of the dominant race can be validated (Milner & Howard, 2013; Chase, 2011). Narrative inquirers argue our social existence generates our consciousness, including our critical consciousness. Through storytelling, critical race theorists can challenge the macrosocial forms of oppression that exist in society (Clandinin, 2007). In other words, our counternarratives can reveal stories of times we have been oppressed or times we have oppressed others, and in so doing, challenge the normative visions of what makes a "good" English education and instead encourage us towards an emancipatory education.

According to Bochner and Riggs (2014), stories do not just reflect on the past but have implications for the future; as my participants and I told and rehashed our stories, we simultaneously thought and rethought about how the histories of our worldviews impacted our teaching. This process taught us how we may have viewed our students and the matter in which we have instructed them. Thus, narrative inquiry does not assume participants' stories are stable and consistent; rather, this approach invites or evokes different and even conflicting accounts.

Wolgemuth and Donahue (2016) discussed emancipatory narrative research that encourages participants to recount contradictory stories where paradoxes may emerge as a way to analyze oneself. This type of inquiry may result into shifting positionalities that person may

have never discovered if he or she have not engaged in such a process.

In my study, I encouraged participants to narrate past events in ways that may have revealed assumptions about their social position, cultural and ethnoracial values, power/agency, and racial and teaching identities. Research has demonstrated students do not engage with professors regarding these topics beyond surface level (Cochran-Smith, 2000; Sleeter, 2001), and I also have had students who have complained to me about the lack of authenticity discussing such topics. Perhaps the avoidance maintain status quo, whereas deeper analysis and confrontation could result in changes in awareness that many, including the professor, are not ready for. When students discuss race and ethnicity, racism and ethnoracism, how often do they relate to their teaching? Do the strategies they use in confronting racism in their social lives transfer to their professional lives? Opening up the space to position ourselves with respect to learning and teaching could develop a new form of consciousness that will be useful when confronting racial issues in the classroom. In this space, I hoped we learned in our stories the powers of storying race in itself.

Researcher's Position in Storytelling. It was my first week in China and the people in charge were trying hard to woo us, the new Peace Corps volunteers, by treating us to excursions and exotic cuisine before training and sending us off to the rural parts of the southwestern provinces. I was sweaty and sticky from hiking around the Leshan Giant Buddha. Coming from Florida, where AC is air, I was desperate to climb back on the luxury bus. I didn't care who I sat with because I was still unfamiliar with the other volunteers. I just needed the fan on my face. A skinny guy with glasses, equally sweaty, slumped next to me. I should've been excited someone wanted to talk with me, but I was a little annoyed he was sucking my air.

"Hey, I'm John. You got any stories to tell me?"

Immediately I thought, “Peace Corps people are so weird.” But, because I didn’t have any friends, I said, “Sure. My name is Jo. Wanna hear about the crazy last day I had before flying to this insane country?” Sure enough, John and I exchanged stories on the hour ride back to Chengdu, and he became one of my best friends in my two-year service.

Storytelling has always been appealing to me, and I connect with concepts and people better when there’s a story behind them. My husband always wonders why I turn whatever discussion we have to a personal story, and I think it’s because it’s the way I learn. I loved hearing my father’s stories, and storybooks drew me to major in English literature. Through storytelling, oral or written, I gain knowledge and seal friendships.

The researcher and the participants. Narrative inquiry allowed me to use story in multiple ways and allowed me to interact with my participants in ways that were personal and not removed. Together, we attempted to make sense of our racial experiences and simultaneously challenged our prior assumptions. Clandinin and Connelly (1988) said relationships are joined by the narrative unities of our lives. Narrative inquiry embraces the interactive quality of the researcher and the researched by the mutual exchange of stories and by attending to how participants’ narratives affect the researcher. This collaborative research constituted a friendship I found more meaningful than being emotionally distanced from my participants (Clandinin and Connelly, 1988). It was important I created an open and comfortable judgment-free space for us to explore our preconceptions and our worldviews. This way, our stories felt more honest and authentic in ways of emotionality, generosity, and sincerity. These were the stories that mattered because they informed what was behind instructional decisions, rather than cover stories, stories teachers told themselves to fit a professional mold (Clandinin & Connelly, 1996).

This methodology served well for racial/ethnic justice education, which required each

participant to deconstruct Whiteness. My participants and I shared and interpreted our stories of race and wrestled with discomfort together. This was important because just as researchers' perspectives can be informed by their participants' narratives, English teacher educators might learn from the narratives of preservice secondary English teachers the urgency of racial/ethnic justice and critical race education in the ELA classroom.

The researcher and the readers. Understanding that narrative inquiry research involves emotionality (Bochner & Riggs, 2014), I made it my goal to retell our stories in an evocative manner. Because we recalled stories of our past, about our families and our learning environments, the conversations were personal. I assumed the posture of a feeling observer, vulnerable participant, and with the best of my ability, attempted to capture the sentimentality and heart in our stories (Bochner, 2001). Ellis (1998) argued that emotionality, as a legitimate and significant medium of lived experience, helps make our stories meaningful and valuable. Sharing a piece of ourselves by challenging our prior knowledge and worldviews was disconcerting, and I hope how we told our stories revealed the impact of our analysis. In our vulnerability, I hope my audience and readers will become co-participants rather than mere spectators and become emotionally involved through what English educator, Louise Rosenblatt (1938), calls "aesthetic reading." With this stance, the reader draws upon personal experience evoked from the journeys of the participants to grow in their own self-reflection and self-criticism. Rosenblatt's (1986) transactional theory posited that the only way for a reader to have a meaningful experience with a text is to get involved in the story by bringing his or her baggage and the context from which he or she lives in the "poem." Thomas and Stornaiuolo (2016) believed this theory translates to narrative inquiry in that it involves examining the conditions that shape readers' stances as they respond to the stories. Clandinin (2004) argued, "To be a

reader of a narrative is to be drawn into a story and participate" (p. 132). Elbow (1973), another influential English educator, called this participation "an act of insertion," a dialogue that allows readers to share some qualities of the participants' experiences. So for example, if a reader had a similar experience to a participant who unconsciously performed a colorblind ideology, I hope the self-reflection evoked in the reader helps them come to terms of their own racism or privilege. Narrative inquiry helps readers question their own stories and raise their own questions about their practices.

In my study, I hoped I fostered reflection about ways individuals and institutions constructed English teacher education while advocating for racial justice and critical race education. Because of the emotional stakes invested in our stories, I hoped this research provided opportunities to transform not just the researcher and the participants, but also the readers.

Through the narrative design, I was able to retell how the participants storied their perceptions of race over time and synthesize how these perceptions may have influenced not only their own pedagogical values and expectations in the teaching profession, but also my own and those of other English teacher educators (Montero & Washington, 2011). This retelling, or restorying, allowed me to explore the complex meanings we made from our stories, which opened up fresh perspectives regarding training of secondary English language arts teachers. Narrative inquiry turns "away from idolizing categorical thought and abstracted theory and toward embracing the values of irony, emotionality, and activism" (Bochner, 2001, p. 134-135). Readers hopefully heard the voices of the participants, empathized with their struggles, and sought from the participant's meaning-making their own personal paths to self-understanding and anti-racist pedagogy

Narrative Inquiry Approaches. Chase (2011) described four approaches in narrative

inquiry: the story and the life, narratives as lived experiences, narrative practices and narrative environments, and the researcher's story. The two types that stood out as most relevant to my study were narratives as lived experiences and the researcher's story.

Narratives as lived experiences. In this approach, I focused on not just the content of their stories but also how my participants narrated their experiences. While they narrated, they were constructing their meaningful identities, and because I was interested in how they were making sense of their racial identity in relation to their teacher identity, it was important to my study to use in-depth interviewing to elicit this type of storytelling. How did my participants make sense of their personal experiences with race, and did these meanings somehow interact with their teaching practices? I looked for how they questioned or resisted dominant assumptions about race in the language arts classroom and how they tended to those assumptions as (future) English teachers. I paid attention to discursive practices like repetition and hesitation to explore moments where they grappled with a concept. This approach to "storytelling as lived experiences" acknowledged content of the stories was important, but equally, the way in which it was told was also an essential part of the process. Each participant constructed his or her reality not only through narrative but through narration (Chase, 2011). In other words, how the participant told the story reflected how he or she created meaning behind it. Thus the storytelling itself was data and an interpretation of the lived experience. I interpreted these stories and the performance of storytelling as data and analysis (Connelly, 2007).

In a previous study I conducted about race and teaching, I interviewed two former high school English teachers and one in-service high school English teacher about photos they took to represent their teacher identities. I included an excerpt of an interview to demonstrate how I attended to the nuances of expression and language in their storytelling (see Appendix A).

The researcher's story. Because I included myself in the study, another narrative inquiry approach that appealed to me was the notion that the researcher's story is significant and necessary to address the research questions. My third research question, "How did the English teachers' stories about race affect my own understandings of my past to inform my present career as a teacher educator in English Education?" inquired about my understandings of race, so I joined and actively participated in the process of deconstructing my "Whiteness" and internalized racism.

Reflexivity for educators, including teacher educators, is integral in the facilitation of critical conversations regarding race and racism (Ladson-Billings, 1996 as cited in Lac, 2017). So I attempted to engage myself in constant awareness and critique regarding my own practice. As an Asian American, I was able to assist in exploring the topic of race more fully when I contributed my own story of when I was an English preservice teacher, teacher, and currently, a teacher educator. One goal of this narrative approach was to have an equitable relationship between the researcher and the participants on understanding the topic at hand (Chase, 2011). I was able to accomplish this goal by also directing the analytical lens on myself (Ellis, 2004).

I combined these two approaches in order to answer my research questions. Through narrating their experiences, my participants constructed their ethnoracial identities and realities and reflected on how these identities pertained to their instruction. Additionally, my own narratives and analysis of them allowed me to construct new understandings of race and implications in teaching preservice teachers. Synthesizing our lived experiences, I analyzed and revealed how our views about race in the past may have informed how we taught and teach our students of color.

The context. This study was conducted in a university in the southeast region of the

United States. All of the participants were in their final two years of their program. The Secondary English Education program required students to successfully complete content area classes (i.e. British Literature, American Literature, Traditional English Grammar, Composition, Public Speaking, etc.) in the English department housed in the College of Liberal Arts before being admitted to the College of Education. Students then enroll in Foundation classes like Introduction to the Teaching Profession or Education, Diversity, & Global Society where they may partake in isolated coursework that relates to working with students of different races and ethnicities. In the last two years of the program, students must take Adolescent Literature for Secondary Students and Methods of Teaching English in Secondary Classrooms which are usually followed by the practicum course. The practicum requires pre-interns to complete 30 hours in an English Language Arts context and for some prospective teachers, their first time stepping into a high school classroom as a teacher figure. By the time they reach me, they experience two significant differences: 1. They are in class solely with secondary English teachers, and 2. They are facing challenges in the field in ways they hadn't before in the university framework. After passing the practicum, students are then placed in a middle or high school as interns where they assume the role of a teacher for about three months. In conjunction, they take a senior seminar where they are asked to complete a few assignments required by the state and where they have opportunities to reflect on their teaching. These are the final courses all Secondary English education majors need to take.

Recruitment. After my first semester of teaching Methods of Teaching English in Secondary Classrooms, I began to think about my research topic and became interested in perservice teachers' stories behind their conceptualizations of race. My students and I had discussed social justice ideas in the English Language Arts context in our class, and their

comments had intrigued me. After the course was over, I sent an email feeling out possible participants for my research study. I asked if anyone would be willing to talk to me about the topic of race and its potential influences in our learning and teaching English Language Arts. I made clear this was a voluntary research which meant they could choose to participate or withdraw anytime. Because they were no longer my students, their decision would not have affected their course grades or evaluations. I obtained IRB permission to collect from the practicum course artifacts like course assignments and fieldwork observations as part of normal education practice. I employed convenience sampling to determine who would be available for the study. After some students expressed interest, I then purposefully selected students from different racial backgrounds due to the lack of literature representing narratives beyond the White/Black binary (Kohli, 2013).

Obtaining consent. I attended to an informed consent process to confirm the participants would not be harmed due to anonymity, confidentiality, and empathetic listening (Clandinin & Murphy, 2007). I obtained the participants' signed voluntary consent forms (see Appendix D) which detailed the purpose of my study, their rights as participants, sample interview questions, and a thorough but appropriately simple explanation of my methodology, methods, and procedures. In addition, we held a dialogue that addressed their questions to ensure each individual understood the nature of the research project and their involvement with it. They understood their identities and data would be secured and protected in accordance with IRB regulations.

Initially, I had six students who expressed interest in my research topic, but two, a White female and a biracial female, were unable to commit to the project. All of the students were in their final year of their English education program and were asked to participate after our class

was over. The four participants who had consistently communicated and continued this project with me are described in the following paragraph.

Participants: Ariana, Georgia, Genevieve, and Orlando. I generated the narratives from four preservice teachers in their final year of their Bachelor's degree in English education at the local university in southeast U.S. I recruited students from different racial backgrounds due to the lack of literature representing narratives beyond the White/Black binary (Kohli, 2013). Narrative inquiry gives voice to experiences often shrouded in silence (Bochner, 2001). Former research on PSETs and race have foregrounded White and Black narratives, so procuring a diverse group have opened the dialogue in a wider, more representative manner. The sample size of four, five including me, was sufficient in representation and variability of racial experiences. I believed our stories could provide enough information necessary for addressing my research questions. Montero & Washington (2011) argued that narrative approaches can be time consuming and are more suitable for smaller numbers of participants. I believed the participants' stories, detailed and rich with meaningful insights, contributed to the work of my interpretations satisfactorily and in a manageable manner.

Ariana identified herself as an African-American twenty year old female who comes from a low socio-economic background and lives with her grandmother. She has always been interested in working in Title 1 schools in order to give back to her community and has provided rich stories about challenges she has faced as an African American in a predominantly White charter high school. Orlando identified himself as Puerto Rican twenty-five year old male who struggles to come to terms with how schools disenfranchise students with different cultural backgrounds. Georgia identified herself as a Caucasian twenty-three year old female who has expressed interest in culturally relevant pedagogy due to her conflicting understandings of how

her families perceive ethnicities and race. Finally, Genevieve identified herself as a Lebanese-American twenty-two year old female who grew up in a small town and has started to question how her family has experienced discrimination after 9/11. All four preservice teachers offered diverse backgrounds that have garnered insightful perceptions relevant to my research questions. The following are my three research questions:

1) What were the stories behind the beliefs, attitudes, and experiences with regard to race of four secondary English teachers?

2) In what ways did their perceptions of racial identities inform their practice during their practicum, internship, and first year of teaching?

3) How did the English teachers' stories about race affect my own understandings of my past to inform my present career as a teacher educator in English Education?

Data Generation. In my study, I asked my participants to explore their racial experiences; in doing so, I had to implement ways for them to comfortably talk about those experiences. Since we discussed beliefs, attitudes, and perceptions, the answers were more nuanced and less forthright. To gain a richer impression of their understandings of race and further insight on how their perceptions inform instructional decisions, I gathered data from multiple sources. Data sources included university teacher preparation course assignments (e.g. philosophy of education statements, community-based projects, lesson plans from required observations), written reflections about student teaching, and artefactual data, selected by the participants, that they used to represent their understandings of racial and teaching identities. From the variety of data sources, I could better analyze how their teaching intentions coincided with what they talked about in their interviews and compare them to what they said they were currently doing in their classrooms. In addition, the heuristics they brought to the interviews

provided me deeper insight to what mattered to them in how they created a metaphor to conceptualize their identities and explain their experiences. For my narrative, I drew from my own university teacher preparation experiences and my own reflections on student teaching, as well as subsequent stories I generated in response to these data sources during my graduate studies. These sources from my own experience illuminated how race may have impacted my drive to conduct this study.

Interviews. I scheduled four one-on-one interviews and utilized a semi-structured interview protocol (see Appendix B) in order to elicit rich, individual stories, one per semester. In-depth one-on-one interviews invite the researcher to access specific stories (Chase, 2005) and gain a stronger understanding of memories. One-on-one interviews give the narrators space to analyze their stories together with the researcher and the privacy and freedom to get emotionally involved. A semi-structured organization could serve as a guide or a start off point, though I was more interested in the direction of the story. This included tangential stories participants found important to include, which brought another layer of analysis during meaning-making. Holloway & Wheeler claimed the flexibility for new concepts to emerge enables participants' interests to be explored in depth (as cited in Doody & Noonan, 2013). With semi-structured interviews the researcher is also free to seek clarification and has the chance to explore issues that arise spontaneously (Berg, 2009, as cited in Doody & Noonan, 2013).

In addition to the individual interviews, I conducted a focus group interview or an "interactive interview" (Ellis, 1998) among the four participants in the beginning of their internship semester (before having extensive classroom experience) and at the end of their first year teaching. The purpose was to determine if changes have been made in regards to their perspectives on race and their pedagogy. Interactive interviewing is a collaborative

communicative process that takes place in a small group setting (Ellis, 1998). The feelings, insights, and stories of the researcher are as important as the participants' and what they learn together or what new knowledge emerges during the interaction could be as compelling as the stories themselves. According to Ellis (1998), interactive interviewing is most helpful when all of the participants have had a personal experience with the topic. The group interviews allowed my participants' stories to interact and thus provide a richer understanding of what race looked like in the language arts classrooms.

Active interviewing. According to Gubrium and Holstein (2009), active interviewing, which questions the familiar in order not to intimidate, also involves recounting stories where participants witnessed social injustices. This interaction could potentially take forms of confessionals or testimonies that involve repression and marginality (Chase, 2011). It allows for the researcher to elicit ways to examine one's inconsistencies, fostering self –critique. In this approach, the interviewer and interviewee are collaboratively constructing meaning people attach to an event (Gubrium & Holstein, 2009) thus creating new knowledge about its consequences. For instance, I asked participants follow-up questions like, "So at that moment, were you thinking about the conversation you had with your grandmother that you mentioned earlier?" that positioned us as conversation co-tellers of the narrative(s) being elaborated.

While I was actively interviewing, I was also active listening, a technique that could elicit deeper and more relevant responses from interviewees. I wanted to approach my participants in a respectful manner that offered passive empathy (Boler, 1999) where I could present a sort of kinship to their experiences. Through active listening, participants could feel more comfortable to be candid because of the reciprocal vulnerability I shared with them. For example, when Georgia appeared visibly embarrassed by inappropriate comments a relative made, I gave the

participant a few moments to feel comfortable enough to share while I told of a time I felt ashamed of something that was said by my own relative. Reading facial expressions helped me connect to how participants may have been feeling.

However, though I wanted my participants to be comfortable, I attempted to create a pedagogy of discomfort (Wolgemuth & Donahue, 2006) where I elicited challenges to their social-political positionings, specifically on their beliefs about race, and motivated them to have the sense of agency for their personal transformations. For instance, I referred to past conversations that seemed to be inconsistent to what the participant was currently saying as a way to challenge their beliefs. In addition, I asked difficult questions like, "In what ways have you contributed to apparent social injustices both in and out of the classroom?" I recognized that these actions required a careful sensitivity on my part, but I was confident I could provide a safe space where together we could share stories about our racial experiences, examine our own inconsistencies to foster self-critique, and deconstruct our racial identities. I felt a sense of camaraderie and collaboration during this process because we were able to confront our biases and miseducation together.

Through our interviews, I intended to have the participants explore with me how the meanings we made behind our racial experiences may inform the way we teach or approach multiethnic perspectives in our classrooms. The following are examples of my interview questions:

- Tell me a story of a time you experienced racism in school (whether it was directed to you or someone else). How did you react or respond? How has your understanding of race changed since then?
- Can you speak about a time when one of your teachers addressed race in class? In what

ways have you felt racially, ethnically, and culturally represented?

- How would you or how have you approached multiethnic and multiracial texts in your classroom? In what ways could you or have you incorporated your students' different ethnoracial backgrounds?

In the duration of the study, which spanned from their pre-internship to their first year of teaching, I examined whether our commitment or awareness to accommodate and be inclusive and fair toward our ethnically and racially diverse students persevered. I hoped our stories helped direct our consciousness towards teaching our students of color.

Artifacts. In a few interviews, I collected personal and creative artifacts (visual texts like poetry and/or photos) from the participants as heuristics to deepen our conversations on how our past informed both our racial and teacher identities. Artifacts present a visual means of making meaning for something that was difficult to describe. They can trigger specific moments in memories and/or enhance the development of the story (Keats, 2009) and may prompt comments and discussions about the "internal narrative" (Banks, 2001, as cited in Keats, 2009). For example, for the first one-on-one interview, I asked the participants to bring an artifact that represented how they understood race or when they realized what "race" was. One brought a photo, another brought song lyrics, and another brought a Reddit post. All brought an interesting story that coincided with the artifact.

The variety of texts can serve both participants and researcher in gaining richer and more complex understandings of the experiences and could generate new perspectives and knowledge. Keats (2009) added multiple texts are a good option for interpreting meaning of what a single participant or a group of participants experienced. I believed the combination of these sources of data could expose ways we challenge dominant ideologies and commit ourselves to social justice

aims in relation to race in the classroom. The multimodality of the data enriched our overall narratives and preserved the complex and holistic nature of learning (Lopes, Silva, Cravino, Santos, Cunha, Pinto, Veigas, Saraiva, & Branco, 2014). Obtaining multiple texts allows for the process of deconstructing and reconstructing while connecting pieces through various ways of understanding (Keats, 2009). Creswell (2007) emphasized the narrative researcher accommodates the stories, the tellers, the contexts, and the listeners by "melding the data collected from various sources into a collective narrative" (as cited in Duke & Mallette, 2011, p. 332).

The individual interviews I conducted post-practicum were to unpack some of our assumptions about race and share the stories behind our present definitions of race. I asked each participant to bring an artifact that helped describe or narrate a time when race became significant in his or her life. The purpose behind one-on-one interviews was that family histories were personal so I wanted each individual to be comfortable sharing past experiences. I asked questions like:

- How do you define "race"? Tell me about a time or a moment when you realized what "race" was.
- This artifact represents my understanding of race. Can you share something that represents your racial identity? Why did you choose this artifact?
- Tell me a story of a time you experienced racism in school (whether it was directed to you or someone else). How did you react or respond?
- Can you speak about a time when one of your teachers addressed race in class? In what ways have you felt culturally represented or valued?
- What experiences do you believe have shaped your understanding about education?

- What societal issues have influenced your belief system?

The following table presents data that was generated followed by the specific purposes and explanations behind each procedure.

Table 3. *Data Types And Data Generation Processes Per Participant*

Participant	Practicum *Heuristic	Pre-Internship	Internship	Post-first year teaching *Heuristic
Ariana	Observation Interview and Assignments	Interview Focus	Interview	Interview Focus
Georgia	Observation Interview and Assignments	Interview Focus	Interview	Interview Focus
Orlando	Observation Interview and Assignments	Interview Focus	Interview	Interview
Genevieve	Observation Interview and Assignments	Interview	Interview	*Decided not to continue teaching, but joined the Focus interview

Focus group. For the pre-internship focus group interview, I was able to express my intentions and personal goals behind my study and mapped out a timeline and set of expectations

for them to consider. I made it clear that my classroom observations and our conversations directly after are to connect our thinking about race to our practice. During the focus group, we casually talked about our anticipations in the classrooms and shared some experiences we've had with race as students, specifically as pre-interns. In a group setting, we were able to build a comfortable environment because we all had similar fears about being in charge of a classroom for the first time, and we all shared a common interest in investigating race in our lives and in our teaching. Genevieve was not part of the focus group because she did not take her internship in the same semester as the other three.

I kept contact with these students and often saw them around campus. We would chat in and out of my office, including having lunch or coffee with them. I emailed them during their internships to see how they were doing. Three invited me to their classrooms during their free periods where we were able to discuss their teaching, their planning, and what informed their decisions. Of course race was brought up, and we talked about the role it may or may not have played in their instruction. Unfortunately for Orlando, because he had a difficult time with his host teacher, he decided not to invite me to his internship classroom and instead we conducted the interview in my office.

The following summer after their internships, Georgia and Orlando were hired, so they generously invited me to their classrooms to interview them. Ariana obtained a job as a full-time substitute because at that point, she had not passed the licensure exams. Genevieve had decided to "take a break" from teaching. Still, the participants met me for our final focus interview post-first year of teaching where I asked them to bring an artifact that constituted evidence of their attempts to be culturally relevant and racially just educators. We attempted to reflect on previous stances and commented on how practice can be different from theory we had originally wrote

about in our philosophies of teaching. In the spirit of Freire, we committed to thinking of ways to further our awareness and take actions towards a more socially just English classroom. The following are questions I asked the participants:

- What role did race play in the classroom, if any? What do you think are advantages and disadvantages of bringing up race in the English classroom?
- How did you approach multiethnic texts in your classroom? In what ways did you incorporate your students' different racial backgrounds in the ELA classroom?
- This artifact is one way to represent my teacher identity. Can you share something that represents your teacher identity? Reflect on your initial teaching philosophy from our Methods class. Which points remained the same and which points changed?

These questions focused more on practice since at this point, they had more teaching experience. All of the collected data was useful in constructing stories from each participant that illustrated their conceptualization of race and racism and how these conceptualizations informed their teaching practice in their practicum, internship, and first-year of teaching.

Practicum observations. The practicum was often the first time the participants had the chance to teach a high school class. All students had to complete 30 hours in a secondary classroom (through observation and scaffolded activities) and were required to teach at least three full lessons by the end of their time in their placement. I could either be invited to their classroom to observe, or they could record a class period I can view so we could discuss and reflect on their practice. Ariana and Orlando both invited me to their classrooms for one period where I sat in the back row to take notes. Afterwards, during their free period, we were able to discuss my notes and debrief. At first we talked about methods in general, and then we discussed how race and our class conversations may have informed their instruction. For Georgia and

Genevieve, they shared a video of their teaching as part of the practicum course and though we had primarily discussed methods and pedagogical moves, we were able to refer back to this meeting on following interviews. In addition, we referred to previous assignments and discussions from our Methods/practicum class to help us tease out our understandings and misconceptions of teaching pre-practicum and post-practicum.

Data Analysis. According to Bochner and Riggs (2014), there are two ways to analyze narrative research: 1. Narrative analysis where the story is the product, meaning writing the story is how the researcher makes sense of the phenomena, and 2. Narrative "under" analysis where the product is a text to be analyzed, meaning the interest is in the interpretation of the stories. I did both. I interpreted my participants' stories but also attempted to analyze myself and my instruction in my own storytelling. I tried to make sense of my own teaching of preservice teachers while interpreting my participants' stories about race. Clandinin, Pushor, & Orr (2007) claimed in narrative inquiries, researchers make sense of the narratives by considering three "commonplaces": temporality (people are always in transition), sociality (feelings, morals, and surrounding forces like the environment affect the individual's context), and physical location (the specificity of place as crucial to the experience). For example, in Pushor's study on parents' positions in schools, she moved back and forth in time, teetered between personal and social contexts, and traveled through different school landscapes to analyze her participants' stories. Connelly and Clandinin (2006) argued that these commonplaces are like "check points" to direct one's attention when conducting a narrative inquiry, areas of which I explored while looking at the data.

In telling my personal stories in conjunction with retelling the others' narratives, I exercised my interpretive authority to analyze how I told my story, and how I perceived race

over time. Thus, I brought my own stories into relationship with those of my participants (as data and interpretations of data). At the same time, I adopted a critical resistant analytical approach where we attempted to deconstruct ourselves, embracing the "falling apart of self," or "resisting" the self to better understand our positionality in the world (Wolgemuth & Donahue, 2006). In analyzing data over time, I attended not only to consistency and change, but in particular to contradictions in the content or resistances in the retellings that spoke to how race played a part in our teaching lives. Through my interpretations of our counternarratives and teacher cover stories, stories teachers tell where they portray themselves as experts to fit within the larger story of the school (Clandinin & Connelly, 1996), I attempted to analyze the rationales behind our conceptualizations of race and how our stories informed the way we taught, especially our students of color. In this analysis, I identified how retelling and rereading the stories reshaped my own views on race in teacher education

Combing through the interviews and artefactual data, I paid close attention to recurring themes, possibilities of multiple or conflicting voices, and to the structural components (plot, characters, setting, conflicts, etc.) of the stories (Clandinin, 2007). In sum, I analyzed the participants' narratives in our interviews, practicum observations, and former assignments like our teaching philosophies by identifying recurrences and contradictions. These patterns connected to coding categories I have developed based on pre-existing theoretical constructs. For example, Ariana perpetuated a stereotype about Asians when she implied her Asian-American student was by nature passive and needed to learn to defend herself from aggressive Black girls, which I identified as internalized racism. Orlando assigned a project that integrated students' communities, which I interpreted in terms of principles of culturally relevant pedagogy. Genevieve attempted to engage her class in a discussion about Tupac Shakur, an African-

American hip-hop artist and poet in order to challenge dominant narratives in the secondary English curriculum, which I recognized as counterstorytelling. I considered ways to identify how the preservice teachers' narratives projected their understandings of race as a social construction, in hopes of revealing valuable insights on significant moments in their lives that may have transformed their thinking.

Researcher Positionality

My positionality as the participant's former instructor must be noted regarding the reliability of this study. As the storyteller, I am deeply involved with the participants and immersed in the investigation. While interpreting and critiquing their stories, hermeneutical considerations must be acknowledged. The way the stories were told was solely written from my perspective as the principal researcher and the participants' former teacher. Though I may not have conveyed the entire story, I attempted to capture its essence and the teller's voice.

In narrative inquiry, I am cognizant my retellings may have focused on part of the stories that are most meaningful to me. I was aware of the importance of stepping back from my participants' stories to understand how my own history intertwined with their narratives and how my interpretations were reflected in the inquiries. The verisimilitude of the study depended on my relationship with the students and their participation in evaluating their individual stories. I gave them the opportunity to fairly and freely tell their stories in a relaxed atmosphere, and I hope our found friendships helped build the trust with each individual.

Because of my role as a former instructor, I understood I may have impacted the stories narrated by the participants. Their knowledge of my own ethnic identity as a Pilipino immigrant may have also impacted their stories as well as alter my interpretations of their stories. Nevertheless, our collective narrative provided a rich description of our lived experiences that

have valuable implications to transform and address the issue of race and ethnicity in teacher education programs (Sleeter, 2001).

Ethical Considerations and Reflexivity

I borrowed Nell Noddings' (1992) notion of how the "ethics of care" connects lives and goes beyond the ethical considerations often called from formal, procedural processes. As part of "ethics in practice" (Guillemin, & Gillam, 2004), the ethics of care I tried to embody was important when sharing experiences with each other because relationships could develop and trust formed. Because of my relationship with my participants, I acknowledged the possible biases in the way the stories were told or the way I restoried them, and I was constantly aware of retelling their stories in a non-exploitative way. I understood that discussing personal racial experiences can bring discomfort to participants and reveal a vulnerability in which the researcher has to decide how to respond (Guillemin & Gillam, 2004). However, I was confident the participants volunteered to participate because they were sincerely interested in exploring the topic. I was equally vulnerable in self-reflection and had my own inquiries that I hoped they could enlighten me about. Our interactions were easy, filled with humor, food, and understanding of the gravity of a serious issue, a genuine curiosity evidenced by thoughtful choices in their hermeneutical artifacts, and admissions to things they didn't think about before.

Reflexivity come to play as we actively constructed our interpretations by questioning how those interpretations came about (Guillemin & Gillam, 2004, p. 274). For example, my commentaries that included my own anecdotes were purposeful in reflexivity, placing them in certain spots to demonstrate metacognitive steps I was taking as I interpreted the data and how I chose to present our findings. I constructed knowledge through collaging our stories and planning and replanning how to structure our stories through themes I found in the data. My

own reflections became part of the data as I noted what I was thinking and what stories evoked memories of my own lived experiences, which allowed me to analyze not just the participants' stories but also my own thinking of my own stories. In other words, I scrutinized my own stories through the participants' stories and scrutinized it even more when I put them together, asking questions like, "Why did I put that there? Why does it fit there and not here?" In this way, I inserted myself in the overall story to demonstrate my learning along with the participants.

I hoped I built a good enough relationship that the participants would not just have told stories to please me, but I understood that perhaps it was inevitable. I hoped they were as candid with me as I was with them. All of our interviews were conducted in a non-threatening manner, evident from our moments of laughter and at the end, our appreciative tears. Out of mutual respect for each other and for the topic, we were able to tease out miscommunications to avoid misunderstandings. Culturally relevant pedagogy includes giving students' opportunities to voice their experiences, and I wanted to stay committed and true to that practice.

CHAPTER FOUR

FINDINGS: BLACK MEANS UNEDUCATED

Ariana

When asked to bring an artifact that had her thinking about race, Ariana was prepared. She pulled out a shiny 8 x 10 family photo from her folder and carefully placed it on the table. I was awed by the size of the family and the genuine smiles each person wore. "Which one's you?" I squealed. She giggled and pointed to her chubby cheeks a little off center on the foreground. "I was 7 or 8 there, and there's my brother, there's my sister, here's my cousin my dad adopted, and these two are from the same mom, but I'm not gonna go into that." She paused. "See, I'm not super dark, but I'm on the darker side, and I remember when I saw this picture, I thought, why is everybody brighter than me? I was 7! And you know what, it still bothers me! This picture was tucked away, didn't wanna look at it for the longest time."

I furrowed my eyebrows in sympathy and thought about how I am also haunted by the color of my skin. In the Philippines, where skin whiteners are constantly advertised to make women more "beautiful," I was always criticized for being a darker shade than my sister. My mom and Titas (aunts) would shield me from the sun with an umbrella "para hindi ka mg itim" (so you won't turn Black), and I grew up feeling conscious about the hours I spent outside with friends. It wasn't until high school when I saw girls spending exorbitant money on tanning beds that I finally began to appreciate my skin color. Yet, as an adult, I still felt a little ashamed when

I was stopped at a bus stop where a complete stranger approached me and commented, "You know, you would be so beautiful if you weren't so dark." This favoring of light over dark complexion, or colorism (Montalvo & Codina, 2001), can affect not just one's self-esteem, but can also affect educational attainment and academic achievement (Ryabov, 2016). Ariana's story exemplified colorism, and I wondered how this shame complicated Ariana's teaching and her narration of her identity as a teacher.

Skin color was a feature Ariana was acutely aware of, but would rather ignore. Since Ariana was seven years old, she compared herself to her lighter-skinned family members, and since she was seven years old, she believed she had to work harder to appear less Black. To Ariana, being Black meant unattractive, poor and uneducated. Who and what experiences helped shape this definition? How would this definition impact her teaching, especially students of color?

Grandma. My first interview with Ariana took place at the university's student plaza. We were under a shade of an outside umbrella sipping on a couple of frosty jumbo Jamba juices. It was a steaming hot summer, and we needed something to cool us down, but the air conditioner inside was uncomfortably cold. Ariana relished, "Ah, so refreshing" and explained how she and her grandmother were using coolers to refrigerate their food because their old refrigerator broke down. Her next paycheck was to be used on the new appliance.

Many of Ariana's stories involved the mention of her grandmother. "Granma" taught her responsibility, drive, and how to care for people. She is Ariana's confidant, cheerleader, and mom. Granma kept her focused and kept a strict household. Ariana said, "I was not allowed to get a job in high school because Granma told me, 'You don't need to be focusing on something else when I can take care of you just fine.'" In college, Ariana was allowed to work at the local

amusement park to help purchase food and apparently, the appliance in which that food was stored. Ariana didn't mind but what annoyed her was that a majority of the food went to Ariana's brother and sister, who Granma was also taking care of. But Ariana didn't expect anything back. Her Granma cared for her own brothers and sisters, her kids, and now took care of her kids' kids, so Ariana learned that no matter what, you have to take care of family.

Most importantly, Granma was supportive. She taught Ariana "If they can do it, you can do it, too." That sense of confidence, discipline, and perseverance despite some challenging obstacles will follow her into her career in teaching and guide how she will treat students of color.

On Race. Ariana claimed, "I think I have a better grasp of racial issues than most of my classmates because I'm Black. I mean, people have different ways of thinking about their own race, but I got mine mostly from my Granma. She and I talk about everything, EVERYTHING." Because the topic of race is pervasive and prevalent in their household, Ariana believed she is better equipped to teach students of racial diversity. This didn't mean Ariana did not challenge some of her grandmother's assertions.

Ariana explained, "Granma always says, 'Kids always get along, they don't really see color.' And I was like, 'Lies lies lies!' They do! Like my Black student who is the only Black person on the soccer team has told me he's the only one who doesn't get enough play time. They know."

I wondered when I realized I first saw color. How much of an influence did my parents have on my "colorblind" lenses (King, 1991; Delpit, 1988)? It was not an explicit topic in the dinner table, but around the TV, comfortable on our couch, my Dad would point out, "Why are they all White people? Nasaan ang mga itim? Mga pinoy? (Where are all the Blacks? The

Pilipinos?)" Perhaps representation didn't matter to me then, but I know nowadays, I notice the same things when watching cartoons with my children. Why is the White kid always the protagonist? Why is the Black girl the sassy one, and why is the Asian girl so passive? In my own experience, as in Ariana's, family is an important influence on my ability to identify issues related to racial identity, like representation, and to talk about them openly with others.

Mom. In contrast with her relationship to her grandmother, Ariana described her relationship with her mother like oil and water: "We just don't mix." She added, "My mom was more like a friend, which is not common in many Black families. She didn't raise me. My grandma did." This was a phrase Ariana repeated whenever she talked about family. It was important that I hear she is not like her mother. Granma encouraged Ariana to pursue education, whereas her mother didn't care. Ariana beamed, "You know, I'm the first to graduate in my family. My aunt went to college but had to quit when my mom had me so, so that she can finish high school. My uncle got his GED, my cousin dropped out, but Granma and I are still working on him to get his GED. He's very smart. Like my brother. He almost went to college, got a scholarship even, but he just didn't wanna go. It's coz of my mom. It's all her fault. My sis got her work ethic, too. She says, 'I don't have time,' and I'm like,'Well ok, can't you just finish at least one semester?' My students do the same thing! Yet they wanna be doctors and lawyers!"

Ariana shook her head and took a long sip of her smoothie. I began to wonder about last Christmas when my whole family was together for the first time in a long time. My oldest niece, Lei, came home for the holidays from her stint in the Army and was aloof and uncommunicative. Lei, who is also my goddaughter, was especially important to all of us because she was the first baby in my intermediate family. She was now 20 years old among her six years old and under cousins. For someone who grew up in a bad neighborhood with a mother who seemed to take

advantage of the welfare system and solely relied on child support for her other five children from different fathers, Lei appeared, to me, pretty well-adjusted. Though my siblings and I couldn't persuade her to pursue college, we were proud of her nevertheless to choose the military. Because she was withdrawn, my brother approached her to ease the tension. Her pent up frustration and resentment exploded as she screamed, "I'm sorry I'm such a disappointment! Sorry I can't be a teacher, an engineer, a CPA! Sorry I didn't go to school and become successful!" Lei, who is half Black, problematized the meaning of "success." Her double consciousness (DuBois, 1994, as cited in Abdi, 2015), where she saw herself through the eyes of others and learned to behave how others expect, became a point of failure as she was unable to perform an identity that fulfilled expectations. Listening to Ariana's resentment towards her family's lack of academic motivation reminded me that familial expectations regarding whether a teenager pursues higher education or not, could have a powerful influence on that teen's narrative of professional and ethnic identity. Would it be the role of a critically conscious teacher to take the time to guide students toward higher education?

Education. For Ariana, the impact of family perspectives on her racial and teacher identity was best exemplified in the ways her family opposes education and defines Blackness. Ariana's sister often told her friends, "She may look b=Black, but she's not Black, she's White." Ariana rolled her eyes. "They [her family] still say that today, and I laugh, and I say, 'Don't hate on my education!' and we all laugh and joke about it, but sometimes I don't even bring up my education coz my family doesn't like it." This was not the first time Ariana equated Blackness with lack of education. She described a falling out with her cousin where an altercation occurred after Thanksgiving dinner over a miscommunication regarding school. "Fists were thrown, and my cousin was like, 'She thinks she's better, she don't know she's Black, and I was like,

'Really? My education is defined by how Black I am?!'"

Ariana looked over my shoulder and sighed. I quickly noted on my notebook that Ariana's family members exemplified a kind of deficit thinking in danger of being caught in a self-fulfilling prophecy. The thinking process was that Black people were not educated and when they were, they had forgotten who they were and think they're better than others. The underlying message was that Black people don't deserve to be educated and therefore should not become educated. Ariana's educational achievements, like going to college and graduating from the best high school in the city, was a counterstory in the Black culture as defined by her family and at the same time, served as a counterstory among the dominant, White narrative of English education.

Low Expectations and the Self-fulfilling Prophecy. I asked Ariana to share a time when she experienced this stereotypical thinking in school. She nodded and started, "When I was in 6th grade, me and my best friend, who's Hispanic but looked White, y'know, did our homework together and turned it in at the same time. But I got an F! And she got a B!" Ariana overheard her White teacher talking to another teacher saying, "I don't like her (Ariana), she thinks she's better than everybody. She's just as poor as the other Black kids…" This was a trigger for Ariana. Somehow Black was in the middle of a venn diagram: poor = Black = uneducated. At that point, Ariana fell for the trap. After discovering how her teacher perceived her, and anyone in her race for that matter, Ariana refused to do the work and started thinking of a career in McDonald's.

She snickered, and I recalled my own experiences when I had to respond to teachers' race-based expectations. I remembered in third grade, Mrs. Bass, who was White, assumed I would excel in math, and surprisingly, along with the only other Asian in my class, we had the

highest scores and thus were chosen to be the designated math tutors. In this case, my teacher's expectations, though they followed the "model minority stereotype," motivated me to exceed expectations. I remembered in 12th grade, my English teacher, who was also White, called me to her desk to tell me that she predicted I would not pass my AP exam. Rather than being discouraged by my teacher's lack of confidence in me, I adopted a "transformational resistance" approach which occurs when oppressive situations create an "I'll prove you wrong attitude" (Chavez, 2012) and earned a five out of five. These stories illustrated students could be influenced in a variety of ways by a teacher's race-based expectations.

Thankfully, Ariana eventually set higher goals than working behind the counter at McDonald's, but what I am afraid of is how enduring this sentiment of low expectations is among our Black students. If our current teachers have the same expectations, students who may not be as resilient or are not as supported as Ariana can be detoured on a more limited path, ultimately leading to a dead end job. For example, during my first year of teaching, I had an 18 year old Black male in my freshman class. When my colleagues saw his name on my roster, they chortled and said, "Good luck with that. That kid is not gonna get anywhere." I saw him a couple of years later while he handed me my coffee at the Dunkin Donut drive-thru. He chuckled, "Hey, Ms. Morales! Don't you remember me? You failed me in your English class, and now I'm here!" There are of course many unseen factors of his current situation, but I can't shake off this account when I reflect on how my colleagues' comments, and perhaps my own internalized racism (Kohli, 2013), may have influenced my (low) expectations of him.

I shared this story with Ariana, and she looked into the distance for a moment and began to explain her strategy for academic success: "It's hard when there's a way to do things, and you kinda have to follow that. That's the way you're gonna be able to survive. You have to follow

the rules." Ariana emphasized, "In order to get where you need to go, you gotta play the game. It's hard trying to get out of social norms. I didn't want to stand out. I tried to be invisible from everybody. I'm just gonna give my teachers what they think is right. Most of my teachers were White, and I learned to assimilate into how White people run their class. They had a method that just happened to fit me. Whenever I got a lecturer, I was happy."

Ariana and I both learned early on as students of color that there were certain methods and content we must understand in order to fulfill our teachers' expectations. We were fearful we would not earn that "A" if we were to resist. In other words, we believed we needed to wear camouflage. We had to act a certain way, speak a certain way, learn a certain way, and look a certain way in order to blend in and achieve academic success.

I reflected on my experiences as a newly arrived immigrant. I spent much of my time as a "careful observer of American ways, trying to understand the culture, and sharing tricks of survival in the United States" (Olsen, 1997). My father insisted that my siblings and I not lose our Pilipino language by forbidding English in the home and not to forget where we came from by making sure the Pilipino community was our social circle. However, I believed I needed to abandon my mother tongue, adopt the behavior and make the sounds that would not give me away as a foreigner (Olsen, 1997) to do well in school. I did earn straight A's, didn't receive a "C" until college, but was the sacrifice of my baluktod (broken) Tagalog and the adoption of "White-washed (Olsen, 1997) ways worth it?

Resistance as a Student. One way Ariana stepped out of her "invisible" mode or her "camouflage" was when racial slurs were directed at her. For every instance she was called an "oreo," she defended herself by retaliating, "Good home training doesn't mean I'm an oreo." Every time the word "ghetto" was thrown around, she would snipe back, "ghetto" is not a

"Black" thing. Ariana was defensive towards being called "African-American" and insisted, "I am not from Africa, I am Black." Black identity and the terms that surround it was complicated the most with the use of the n-word.

The N-word. "You wanna know when I first heard the n-word? It was at church." "Really?" "Yah, during a sermon!" Ariana was very involved in her church and in fact, attributed her experiences there as a volunteer Sunday school teacher to her decision to become a teacher. She always felt she got along with the kids even better than adults. Her leadership roles increased as she grew older and her grandmother was just as an active church member, being in charge of leading the elderly program. So, it was interesting to hear that the first time she heard the n-word was at church. She said, "Older people tend to use that word. I guess for them that's what they were called." I thought she could've interrogated this more as it appeared to be an excuse for allowance on the use of the word. Naturally she turned to her grandmother. She narrated, "I had looked up the meaning of the word. It meant low and dirty. I asked my grandma, 'How could you say that?' And my grandma said, 'That's just what they call Black people.'" Ariana continued, "I don't do racial slurs; it's just a low blow. You don't know where I've been! My White friends ask, 'How come YOU could say it?' In the privacy of your own home, go ahead, but you can't do it in front of us. And they say, 'It just means friend,' and I say, 'No, it doesn't.' When I hear other Black people say it to each other, I've done it at the university, I say 'Aren't you educated? Don't you have good sense? Don't you know the history?!'"

Ariana looked around, perhaps checking to see if anyone was listening. It struck me that Ariana was comfortable with me, and I wondered if I should challenge her about telling her White friends they can use the n-word in the privacy of their own home. Wasn't this

counterproductive? Before I could say anything, she leaned over and started a story about when she was in 8th grade. "I heard someone behind me yelling, 'You calling me the n-word?!'" A big fight ensued, and Ariana slipped out of the classroom. She paused from her story, looked at me and sincerely offended said, "That was sooo RUUUUDE. I went home and told Granma, then I forgot about it coz hey, it didn't happen to me!" I was surprised the adjective she used was "rude," a word that connotes insulting, but not demeaning. This exchange suggested to me that perhaps race was something Ariana sometimes chose to ignore. I brought this up, and she made an admission: "Y'know the hoodie thing before it became a hoodie thing, y'know when you go to the grocery story, and some parts are FREEEEZING, and so I put my hoodie on, and I hear behind me, 'Hey, no, you can't do that. You can be stealing. You people steal.' I just thought he meant people steal, I didn't know, "YOU" people meant "MY" people and my grandma said, 'Ya, that was a dig on you.'"

After listening to this story, I thought about how this unconscious attitude (Brown, 2014) may affect her teaching. Would she unknowingly replicate racial hierarchies in her classroom? Ariana shed some light, "My grandma says, 'You don't know when you're being insulted half the time,' and clearly I'm always being insulted. But it's better not to know, right? Like people follow me around in stores, but I don't make a big deal about it. Sometimes I brush urban stereotypes off. In the end, there's always gonna be ignorant people. My grandma says, 'Just get over it, it's there, that ignorance, but just get over it.'" Similar to using the n-word at church, there seems to be a sense of resigning attitude that one cannot change the dominant narrative. Would Ariana's lack of awareness diminish racial tensions in her classroom? Would she only confront Black students who use the n-word but ignore White students who use it?

According to the National Council of Teachers of English, "Racism can be enacted

through English language arts curricula" (NCTE Position Statements, 2018). The Committee Against Racism and Bias in the Teaching of English encourages English teachers to provide students with a critical learning environment "where silence about racism is recognized as a form of complicity" (NCTE Position Statements, 2018). So for example, if a racist remark was made during a reading of something like Mark Twain's *Huckleberry Finn*, I wondered if Ariana would dismiss or ignore it. NCTE requests the ignorance be addressed.

Teaching

How Ariana understood and took action towards racism as a student may be different from how she will handle racism in her classroom. I was curious how her perspectives on race, which are heavily influenced by her family's experiences and attitudes, will materialize in her teaching. First, I asked Ariana what she thought about teaching as a person of color. She stated, "You know, my community is predominantly Black, but the TEACHERS are predominantly White. So most of my teachers were White. I was the ONLY Black face when I graduated at the College of Education. I was the ONLY Black intern in my school. My perspective in education is important because we DON'T have a lot of Black teachers. Teachers of color can better understand a student of color. White teachers can try to understand, but they really can't." She shook her head and continued, "I think it was my first education course, when the professor showed a video of a Black man walking into a convenience store. I commented that the store owner following him around was 'hella racist.' Then my classmates were like, 'Why would you say that?' and I shot back, 'Coz they OBVIOUSLY think he's gonna steal!'" Ariana explained that the other students in the class saw it as, "Oh, he's just watching to help him." This event was one example that lead Ariana to believe she was better equipped to handle racist issues in the classroom than most of her colleagues. Her adamance led me to review her philosophy of

teaching I assign to all my Methods students before stepping into the classroom.

Philosophy of Teaching. First and foremost, Ariana believed the purpose of teaching was to offset inequity. She claimed that education systems treat those less fortunate unequally. She stated that she wants to focus on giving back to her community to give those students the possible learning experience she didn't have. Her first goal was to establish a classroom where everyone feels welcomed and included. To do so was to offer a variety of literature to make sure the students see themselves in the lessons and to introduce content that is relevant in the students' daily lives. She understood no two children are alike or have the same knowledge, so she wants her methods and lessons to cater to the students' needs and interests. This student-centered approach, she hoped, will allow students to express their opinions and to pose questions they may not otherwise have the confidence to in a teacher-centered approach classroom. In the same vein, Ariana wanted to give her students options so they can learn to make decisions for themselves. Finally, Ariana believed the best teachers are compassionate, have high expectations, connect with their students, and who will be an advocate for their and their community's education.

Stereotypes. Reading her teaching philosophy reminded me of Ariana's determination and her reserved vocality often displayed in my class. She was observant and quiet, but when it was her turn to speak, she demanded she got heard. People may characterize her as sassy, but I think she just tells it as it is. Being direct and blunt can often be perceived as "sassy", and after being called this many times in my own life, when at first I thought it a compliment, now I think it is obnoxious. There seems to be a norm that women should be passive and indirect, with the exception of women of color where there seems to be an unspoken expectation they are more aggressive. Jones (2017) claimed Black women often find themselves in a split-second moment

where deciding to push back or "exercise voice" means playing into the "angry Black woman" trope. Ariana was aware of this stereotype and manipulated it when appropriate. For example, when she was starting her internship, she described how the teachers in her school questioned her ability to teach English Language Arts. They asked suspiciously, "You good at English?" as she sassily replied, "Ya, I went to school, just like you did." "You talk so proooooooper. We didn't think you were from East Oak. You're very eloquent." Another incident was when a supervising teacher asked, "How do you plan on wearing your hair?" "Why is that important?" "Are you gonna wear it like that?" "Well, it grows out of my head like that." Still another incident was during her practicum when the teachers were holding a fundraiser. As she was sitting down with them behind the cash boxes, they stopped her and instructed her to watch the students instead. Ariana complained, "I wasn't allowed to do fundraising. I was REAL insulted, like, I won't steal your little one dollar bills."

These dialogues fed into Ariana's biases, which resulted in her becoming defensive. She felt like her appearance and her background forced her to try to prove herself as competent and adequate. She elaborated, "White teachers say, 'Don't go teach in an urban school,' and I said, 'I went to school in an urban school, and I'm in college. Not everyone turns out bad! Good kids come out of those areas!'' I nodded in agreement, and I began to wonder, because those conversations occurred professionally, how she will negotiate the intersectionality of race, gender, and economic status in her teacher identity. How much of the stereotypes has she internalized (Kohli, 2013)? How has she confronted and how will she confront these issues in the classroom?

Racial Tensions in the Classroom. It is foreseeable that how teachers, especially teachers of color, have experienced race in their lives could reappear when they become

professionals. Ariana, who came from contradictory attitudes of race and racism within her family, attended to the conflicts in her classroom in a way that reflected her personal experiences.

The N-word Part 2. I met up again with Ariana at a bakery near her internship school, which was also near her own neighborhood. It was an old establishment specializing in Cuban pastries. Both of us chose an interesting array of snacks to munch on and sat outside at a picnic table. I asked Ariana if she could share some stories regarding racial tensions in her classroom. Ariana described a time when one of her students said the n-word. She immediately reacted, "Does Ms. P hurt? Do I call you that? Do you know what that word means? Look it up! Your parents have a history. Go look that history up!" The following day, the boy approached her and exclaimed, "Ms. P, I found out!" "Now do you understand what I'm saying? I'm happy you took the time to understand the meaning of the word." Similar to her personal experience at church and around her university, she asked her student to research the term abused so often. This set a precedent to her students, especially among her Black students, that one should be accountable for the language they use and the knowledges they bring into the classroom. The event also displayed a sense of tolerance or intolerance, rather, for ignorance in their learning space. I saw she was incorporating what NCTE (2018) describe as "lessons that examine and critique popular culture and the evolution of language" with her students. Doing so can empower students by understanding their multiple Englishes and their cultural spaces (NCTE, 2018).

After Ariana told me this story, she whispered, "I don't go around calling White people 'crackers!'" This made me snicker. I thought of my own 7th grade year where my school was infamous for hosting an annual "Cracker Week" in which White students were randomly

assaulted. It was an awful and terribly racist occurrence, and seeing some White friends enter classrooms with bruised faces proved how true and problematic it was. However, the semantic problem here was that "cracker" does not equate to "n*gger." In middle schools almost 30 years ago and in middle schools now, the lack of understanding behind the history of the n-word and the engagement of power within its usage, still exists.

Bullying. Ariana then told a story about a Vietnamese girl, Mai, who was bullied by a Black girl, Kali. Mai was losing weight, and it was apparent she was not eating lunch with the others. Everyone assumed she was anorexic, but behind the scenes, Kali was taking her food. When the situation was finally addressed, Ariana was able to talk with both Kali and Mai. Mai said she readily gave her lunch to Kali because Kali was aggressive, and Kali explained that Mai was too passive. At this point, Ariana agreed with Kali. Perhaps Mai should have been more assertive, she thought. When Ariana told Kali that what she was doing was bullying Mai, Kali said, "Well, it's ok, right? We're supposed to be aggressive." Ariana asked, "Where'd you learn that from?" Kali responded, "You know, from movies." This event illustrated how stereotypes played in Ariana's classroom and how both Kali and Ariana's internalization that Black people are more aggressive affected the interaction. It was also interesting that Ariana was hypersensitive towards the stereotype that Black people are criminals or thieves. Although eventually the situation was resolved, it was evident some unlearning of deficit perspectives was necessary.

Ariana took a large bite of the Cuban pizza she ordered, then began critiquing the platanos (green plantains) and chorizo combination. This gave me a few seconds to think about my own experience being bullied by Black females in middle school. One stole my heirloom wristwatch, one pulled my pants down in front of my P.E. class, and one spat on my face in the

locker room. According to Iftika & Museus (2018), the valorization of Asian Americans relative to Black communities contribute to the internalization of anti-black perspectives and reinforcement of White supremacist ideology. They suggested this thinking might inform decision-making that reinforces systematic racial inequities, perhaps in the classroom. The model minority category might hinder the development of Asian Americans' critical consciousness and racial justice advocacy for other communities of color, even fuel anti-Blackness (Iftika & Museus, 2018), and pit the two groups against each other. I wondered how Ariana and I would have handled classroom conflicts between Asians and Blacks differently if we had interrogated our presumptions before acting upon them in the classroom.

Resisting Low Expectations. Ariana, for her first professional teaching experience, was assigned an EBD (Emotionally Behavioral Disorder) classroom. Immediately she noticed most of the students were Black and that poor expectations were set for those students. She described how in the teacher lounge, the teachers would "talk so bad about the students." In return, she would hear students say, "Ya, we already know we're slow." Ariana, familiar with this mentality, defended her students and advocated for them. She explained, "They FEEL slow coz you have people telling them that they are. My kids aren't slow, they just don't want to do anything." Ariana talked about a specific student who was failing and was consistently identified as "slow." She said, "It's not that he isn't smart, like he does work when he wants to but for the most part, he sleeps. And I guess it's because he takes the bus here, the city bus. Don't know where his Mom is, he's living with his girlfriend." Here, she suggested teachers who make these assumptions don't take the time or effort to understand these students' backstories or out-of-school identities, resulting into poor expectations, deficit thinking, and inaccurate labels (Solorzano & Yosso, 2001; Kohli, 2013). She admitted she didn't believe in

the program. She asked pertinent questions like, "How is isolating them helping them? You can't just isolate them if we're trying to get them to acclimate, to mainstream them. They can't even go to lunch with the rest of the 'normal' kids, so they stay in my classroom. One day, I was just like, let me be the angry Black woman stereotype for a minute, and I let them go to lunch to intermingle with other students. I got in trouble for that."

Resignation

Despite the above instance, the resistance to racial and political issues were subdued in her classroom. Ariana recognized some teachers treated her Black students unfairly, sending them out to her class before they can even take a seat, contributing to students falling behind. However, Ariana didn't resist because, "It's hard coz I don't want to step on any toes." Ariana talked specifically about one of the White teachers and said, "I wanna say she's not racist at all, she's all about equal opportunity, but that's just not how it looks. But, I don't wanna make waves with this woman. She's been there for 15 years! They go, 'When you get more experience, you'll understand.' Experience don't equal right!" I quickly recalled the time I watched a Black student humiliate himself in the middle of the classroom as instructed by my National-board certified internship teacher. Experience doesn't equal right. Nevertheless, our resistance played only in our minds.

Ariana admitted she won't "point-blank do race" in her classroom but clarified it would be more "inconspicuous." For example, as a side unit, a break from standardized testing reviews, her class read stories from different cultures like *Cinderella.* She argued, "I know for a fact this would benefit them coz I hated readings things I couldn't relate to. We had Indian, Chinese, Vietnamese Cinderellas. I asked them to write their own cultural versions. I wrote one similar to the movie with Brandy and Whitney Houston, but made Cinderella more," she clicks

her tongue,"streetwise, y'know what I mean. That was one way I included ethnic diversity in my classroom." According to Bissonnette & Glazer (2016), allowing students to craft their own counterstories has proved effective in challenging dominant cultural narratives.

In addition, Ariana implemented a culturally responsive pedagogy that included a student-centered approach like promoting their funds of knowledge (Moll, Amanti, Neff, & Gonzalez, 1992) and allowing them the freedom of choice regarding reading material and projects. Like she said in her philosophy of teaching, she tried to connect to her students by including music they can relate to and researching on their interests to join their conversations. She commented, "I know a lot of new songs now and know more facts about football than I ever cared to!"

She rolled her eyes and sucked her teeth. "I just don't wanna rock the boat just yet by talking about race." Because of the highly racialized discourse and happenings due to the current administration, specifically President Donald Trump, I thought Ariana's initial goals of anti-racist education aligned with the current political climate. When I asked her about politics in her classroom, she replied, "I try not to do anything political either coz most of what I get is, 'He's stupid! This is why White people can't do things!' I was like, 'Well, most of our presidents have been White,' and they go, 'Well, he's just a crazy nut,' and all I say is, 'Well, if he can be president, then ANYBODY can be president, sweetie.'" Ariana adopted her Granma's "If they can do it, you can do it attitude," but she also adopted the uncritical thinking of the dialogue, as well. Where do these thoughts come from? What types of knowledge are privileged, bypassed, and suppressed? What knowledges are perpetuated? Disregarding these questions demonstrated the challenge of raising critical consciousness (Freire, 1970; Kirkland, 2014) amidst dogged family values.

Though Ariana kept many of her promises from her philosophy of teaching, a sense of resignation resided. As a student, she was more outspoken and energetic for affairs she believed in. However, as a first-year teacher, she found herself a little more reserved. Perhaps out of fear or lack of agency (Bender-Slack, 2010), she withhed explicitly addressing institutionalized racism and political issues in her classroom.

Interrogating Narratives

In our final individual interview, Ariana and I met at the local Panera Bread. We briefly celebrated the fact she passed her licensing exam and bit into our freshly baked pastries. I asked Ariana about the test and whether she thought there were biases present. She replied, "You know what? Now that I think about it, maybe the graders can see my photo, you know, the one required to take the exam, and I bet that influenced how they graded me." For the most part, she blamed herself for not attaining enough knowledge on British literature causing her to take the exam four times before she finally passed. Four times meant $650 out of her pocket. Ariana did not consider or critique how institutional constructions like licensing exams coult maintain hierarchy and instead stayed in the personalization level, recognizing racism as only individual acts. This produces implications for teacher educators who need to consider creating a space for their students to analyze personal assumptions in ways that can cause fundamental rethinking of the relations between racial identity, structural racism, and teaching.

Ariana described a time she had an argument with one of her Latinx classmates that summarizes how she conceptualizes race. She saod, "At the end of the day, look at your skin color and look at my skin color. YOU can get treated like a White person, and we had a whole argument about that crap. If you look more White, you can better adapt." It was a simplistic but lingering mindset that needed to be unpacked and interrogated. Her background and her

experiences in the classroom created a narrative of adaptability and implications in problematizing the meaning of "success."

Summary and Interpretation

I started with Ariana's story because I recognized right away the challenges she faced with identity negotiation. I resonated with many of her experiences because I, too, felt I had to surrender parts of my identity in order to fit in what society deems as "normal" and "successful." Brown (2014) and Kohli (2013) found this assimilation or adjustment is common among students of color, who then become socialized into thinking their own culture is inferior. Ariana and I rationalized our behavior of wearing "White masks" by simply playing by the rules in the game of school (Abdi, 2015). But at what cost? How we perceived our racial and cultural identities as students influenced our sense of agency (or lack thereof) in transforming the ELA classroom to be more culturally responsive.

I found that for Ariana, her family had shaped her perspectives on race and racism. How she defined her Blackness was complicated by the contrasting values and attitudes between her mom and her grandmother. Her narrative began with a deprecating tone regarding her dark skin color in comparison to her siblings. Several studies discovered the cultural bias that dark skin tone is associated with lower intelligence (Massey & Fischer, 2005;) affects teachers' expectations of academic success in Black students (Ferguson, 2003; McKown & Weinstein, 2003 as cited by Ryabov, 2016). Ariana became aware of this cultural bias not just through her lived experiences as a Black student, but also from deficit thinking her family internalized. Many in her family believed being Black meant being uneducated, so excelling in school, and in Ariana's case, attending college, meant she was "passing" as White. Meanwhile, her Granma, who raised her, believed "if they can do it, you can do it" and supported her all throughout her

schooling. Ariana experiences what Fanon called the doubled self, a feeling of being in two places at once (as cited in Abdi, 2015). Abdi (2015) found that Black students find themselves in two oppressed situations: if they act "Black" (or disruptive), they would be seen by the teacher, but if they act "White" (or dutiful), they would be hypervisible by disrupting the racialized discourse. Ariana as a student chose which identity to perform, but did her choice perpetuate deficit thinking and low expectations towards her students of color? As a professional, will she confront institutionalized racism or succumb to its power?

In her philosophy of teaching and while she was a preservice teacher, Ariana was more vocal on being an advocate for the marginalized. However, after conducting her own classes, it appeared she became more complicit and uncritical, demonstrating a resistance to critical consciousness. Looking back at her original goals, there were ways she could have shifted her approach to achieve social and racial justice aims. To truly offset inequity, she would need to have uncomfortable discussions and take action against racist teaching (Matias & Grosland, 2016; Lac, 2017). To foster critical thinking, she would need to guide her students in posing questions on oppressive elements of the educational system (Aronson & Laughter, 2016). To empower her students' community, she would need to facilitate activities and conversations that analyze and interrupt socio-political inequities in society (Bieler, 2006; Cooper, 2003).

I think the problem was Ariana never had the space and opportunity to interrogate her narratives. She hadn't purposefully questioned the powers that brought tacit racism her family, her church, and she, herself, may have adopted. For example, why didn't she examine the use of the n-word between "old people" from church, White friends, and Black students? Could there be another explanation for why she failed the licensing test three times? How does the angry Black woman trope play into being vocal or voiceless in confronting racist actions?

For me, the topical way of thinking about race implied that as an English educator, I need to do more to develop racial literacy, which is the 'ability to read and resolve racially stressful interactions' (Guinier, 2004; Twine, 2003; Stevenson, 2014 as cited by Colomer 2019), to conduct more discussions on institutionalized racism and what that looks like in the English Language Arts classroom. I also need my students to dig deeper on their own biases, be more critical of educational systems, of themselves, of their families and communities, and of the world (Kirkland, 2014). I need to model a commitment to action, where I'm not only prying and talking about doing things, but actually acting on change, instead of enacting "passive activism". I have to find my voice in order for them to voice theirs. I, too, have to stop making excuses, to unlearn what I've relied on for so long, to "play the game" in order to be successful.

CHAPTER FIVE

FINDINGS: I JUST DIDN'T THINK ABOUT IT

Georgia

We walked into the local Starbucks and Georgia, famished after teaching a full day of classes for her internship, ordered a plain bagel with Kerrygold butter. We had small talk about Irish butter as she unwrapped the packaging, and I found myself feeling awkward transitioning onto race. I told her this, and she laughed it off because she knew that's what we were there for and was prepared to talk about such a sensitive topic. She started with an admission:

"This is gonna sound weird, but I don't think I really started thinking or caring about race until middle school or even high school. I mean, I always knew people were of different colors. I remember in elementary school, we were talking about African-American people and White people, and I asked, 'What do you mean? They're just people. Where do I fall in? My mom always told me I was Irish." Georgia smirked. "But that was the extent of my inquiries. Then, in middle school, all my friends found this blog site called Tumblr, and the first few years, I would just like look at stupid pictures of cats and cheeseburgers [laughed] and funny posts, and then people started talking about all this stuff that was going on." She paused, ducked her head, lowered her voice and said, "like Black people being shot by police officers."

I wondered at first why she was speaking so low and secretly especially since a couple of tables behind us was a baby wailing for her mommy, but as soon as Georgia uttered the last

phrase, I knew I would have to push the recorder a little closer to her side of the table. Georgia chose this meeting place nearby her internship school, which she also requested from the school placements manager. She would later find her first teaching job in the same district. Georgia was comfortable in this area because it was her neighborhood. She knew the kind of people who lived there, including her family.

Family. Like Ariana, Georgia referenced family as an important influence on her stories about race. Unlike Ariana, who grew up in the urban area by Laurel Oak University, Georgia grew up in the rural part of the town. She began to describe her experience: "I heard the n-word a lot when I was a kid. My family and a lot of members in the community thought that language was ok." Georgia blushed, then continued, "My mom's side is veeeeeerryyyyyy, very conservative. There were always…remarks..about…people. They would say things, they STILL say things about (lowered voice) Black people, Muslim people. My aunt would always make racist comments."

I asked for an example. She responded, "This is really stupid, so my family plays this game called *Cards Against Humanity* and the card being played said, 'the first Black president.' They were supposed to put down a card from their deck that described the card being played, and my aunt put down something like "monkey", and I was the judge, and I was supposed to pick the best response, and I didn't pick hers, and she was like (in a mocking tone), 'Oh, I guess I should've remembered who the judge was!'"

I envisioned the card game and though I had never met any of Georgia's family members, I presumed her aunt dropped that card just to provoke her. Because I was familiar with *Cards Against Humanity,* I knew there was no time limit choosing a card from your own deck. Since the object of the game is to gain as many points as you can by strategically picking a card that

you know the "judge" would choose, it was apparent her aunt's move was intentional. So, I asked, "Do you think she did that on purpose?"

"I mean, this is the same aunt who, I remember walking down the sidewalk with her, she'd shuffle me over to the other side because a Black man would be passing by."

I nodded my head because this scene was familiar. I thought about my mother who would do the same thing to me when I was younger, shuffle me to the side to "protect" me from the "bad Black man." I didn't question her either, and I began to realize how such a small action may transpire to mean a lot. Looking back at Ariana's story where she repeatedly implied the criminalization of black people, I reflected on how pervasive this stereotype was. Our uncritical reactions to racial stereotypes like the Black man's as "dangerous and criminal" (Oliver, 2003) demonstrated a dysconscious racism. According to Oliver (2003), this "implicit stereotyping" could often influence cognitions and behaviors beyond the individual's awareness, potentially impacting our actions, including our teaching. Growing up with this mindset, reinforced by our family members, may have distorted our sense of agency as teachers (Oliver, 2003), perpetuating a lack of questioning of the existing racial hierarchy.

I asked Georgia if she thought about how her family's biases may have affected her worldview. She made a second admission:

"I admit I was the person who'd lock my car door when I would see someone walking down the street. I always told myself it didn't matter if he was a guy or if he's Black or White coz I'd lock my door either way, but really, I only did that when a Black man was approaching. But you know, I always felt a little confused as a little girl. My mom would say something different from her family. She'd say, 'If I ever hear you repeat any of what they say, I will beat (laughs) the crap out of you.' So, I knew some things weren't ok..."

Here, Georgia's mom complicated her thoughts on racist remarks by threatening her if she repeated what her family would say. However, the reprimand reinforced the idea that the behavior should not be repeated, but did not suggest that the behavior, itself, was not allowed. There was no explanation for why using the n-word was racist and no explanation for why racist language was unacceptable. Essentially, there was no interrogation of Whiteness and White privilege. This could certainly affect how Georgia will approach racial dialogue in her classroom.

Race and Education. The confusion Georgia may have felt was exacerbated by the conflicting views between her educated and uneducated families. After a pause, Georgia added that her dad's side, who she wasn't as close to until later, was the complete opposite of her mom's side, "very liberal and progressive." She said,"They were left-leaning, and they were educated." She took a sip of her drink, and explained, "In my mom's family, I'm first generation to graduate. I'm also the token Democrat. Politics is a very touchy subject with my mom's family coz it gets heated very fast. On Facebook, and this is stupid, but I'd share stuff on Facebook that I agree with, and they'll get on there and tease me, and I, I just don't reply, like, I'm not gonna fight you on the internet, and like it gets brought up in family gatherings, and they're like, 'Oh it's not your fault you went to college.'" Georgia found herself stuck in the middle of a socio-political battle not just between her two families but also over her decision to attend school.

I was reminded of Ariana's story when she tried to counter her family's narrative that poor + uneducated = Black. In Georgia's case, the formula looked more like: White + educated = Democrat. In both families, education was construed as a negative thing. Since they chose the teaching profession, I wondered how this thinking will affect their instruction.

Ariana provided instances when she resisted her family's prejudices, and when I asked Georgia how she battled her family's stereotypes, she answered, "I don't think my mom's family is outrightly prejudiced, like my mom SAYS things sometimes, but she's come around a lot now that she's back in school." Being uneducated was a powerful parallel between Ariana's and Georgia's stories and was impactful to how each of them have constructed their racial identities as prospective teachers. If they internalized the idea that education has a direct relationship to racial stereotyping, if not interrogated, would it affect how Ariana may view her Black students and how Georgia may justify the behavior of her White students? They may ignore or excuse prejudicial language and actions because of certain students' families' lack of educational background. Unintentionally perpetuating negative stereotypes could then deepen the division between racial and ethnic groups in their classrooms.

Georgia appeared a little uncomfortable talking about her mother, so I asked her about the other side of her family. Was there a story about how they may have impacted how she thought about race? She looked to the corner of her eye and remembered a story: "There was a girl in my elementary school, kids were picking on her coz she was Black. My grandma picked me up from school and asked, 'How was school today?' I said, 'Everything was fine. Oh! There was this girl in my class today, and my classmates were making fun of her coz her HAIR was different.' And my grandma said, 'Well, don't ever feel like YOU need to make fun of somebody because of that!'"

Georgia described both her paternal grandparents as people who believed in egalitarianism and equal opportunity, However, when Georgia told her story, there was no mention of standing up for her classmate who teased about her hair. I thought about the relationship between theory and action and how in Ariana's story about having tunnel vision,

that if the racist act didn't happen to her, she didn't need to take action. Can one really promote equality if there's no action involved? If an assault is not directed at you, do you just say, "Oh, I'm glad that's not happening to me" and turn a blind eye?

"I Just Didn't Think About It". I asked Georgia if there were instances in her secondary schooling experiences where race became more noticeable and if she had acted on any racist behavior. For me, middle school was a difficult time. It was messy, confusing, hormonal, and adding racial conflicts complicated it even more. By 6th grade, my Pilipino accent was gone, and I had learned how to assimilate and "camouflage" in order to achieve academically. I even won the 4-H speech contest. Socially, I learned to survive. I'd hang out with the Latinx kids because my school was predominantly Hispanic, and I knew I'd be less likely to get teased for being a "chink." I capitalized on the fact that my last name was Morales and my skin tone and dark hair perfectly complemented dark brown lipstick I'd apply to look like a "boricua" (Puerto Rican). From the choices I made getting ready for school, which included changing into my older brother's baggy clothes (basketball jersey, flannels a la Ice Cube) at the bus stop to carefully choosing who I would associate with, I thought about how my race could influence people's perspectives on me. This was a daily practice.

Georgia said, "For me, I just didn't think about it. When I was in middle school, I would laugh at stupid racist jokes. I was a kid, y'know. This is so dumb, but I remember, there was a "freak tree" at my school where all the "freaks" hung out, though it was really called the "friendship tree," and I remember there was a (whisper) "colored tree," and that's where all the Black kids hung out, and one day, there was a huge fight between the two groups. RIIIIIDICULOUS, but I wanted to see a fight! I think about that now, and wow, 'you're so stupid,' but at the time, I just didn't think about it."

I nodded my head. I knew full well these divisions between racial groups in middle school. Most adolescents love the group mentality and have a desperate need to belong. I gravitated towards the Latinxs because I knew I'd be protected.

Georgia also felt a sense of security because she belonged in the majority in her school. She did not need to seek shelter under the "freak tree" or the "colored tree" because she "was in advanced classes and there, kids tended to be pretty well-behaved." She admitted she wasn't too aware of racial relations, but I found it interesting that she suggested a relationship between advanced classes and race. Does she mean to say that better-educated students are less likely to act in racist ways? Was this sentiment a reversal of the same discrimination her family applies to her? Unlike Georgia, I was aware that racial tensions can arise despite the fact that I, too, was in advanced classes. Both Ariana and I had to "pass" as White in order go under the radar. This resulted in struggling with an authentic self. As a Pilipino immigrant first grader, I worked on becoming "American." As a middle schooler, I transitioned to becoming "Latinx." Ariana grappled with being an educated Black girl. We were choosing sides regarding our racial identities. Although Ariana and I were in advanced classes in secondary school, we were aware racial relations was important. Georgia, however, may have been less conscious of racial issues in her classes because to her, racist thinking is associated with the less educated. Or could it be that the ones in power are the least likely to realize what power is?

Identity identification and negotiation demonstrated the complexities of how Georgia perceived her agency towards racism. Evident in the way she prefaced many of her stories about racist comments made by her family or her students with phrases like "This is really stupid" or "This is dumb," Georgia created a relationship between ignorance and racism. The recurring pattern in her speech suggested rather than a mindset, racist behavior comes from being

uneducated. As a teacher, Georgia may be more motivated to confront racism if she perceives it as a result of ignorance, rather than an inherent quality. At the same time, Georgia may also find it challenging to confront this potential relationship between lack of education and racism in the classroom because of her personal experiences with her mother's family. Their attitudes towards race and education, particularly their derision of educated White people's liberal sympathies for people of color, may inadvertently impact her racialized teacher identity. I wondered how analyzing our own racial experiences in depth could benefit how we perceive our students and how we discuss racial topics.

Other Influences. Georgia's family was certainly influential in how she conceptualized race, but she didn't allow one group to dominate her qualms and inquiries regarding racism. Other factors have contributed to how she wrestled with her family's conflicting attitudes.

Tumblr. When I asked Georgia about an artifact that really propelled her thoughts on race, she brought back Tumblr, the blog website she and her friends joined for fun back in middle school. Things took a serious turn when "the whole Mike Brown happened." Michael Brown, Jr., an 18 year old unarmed Black man, was fatally shot by a police officer in Ferguson, Missouri, which ignited civil unrest and protests. Georgia hadn't seen it on the news her dad was always watching and instead, found out through commentaries on Tumblr. Then, she began to read about other shootings. She said, "People shared their experiences and said stuff I would've never thought about myself. That site really opened my eyes. When I got more involved in Tumblr, I started thinking about how crappy it was of me to make assumptions about Black men walking down the street. I don't do that anymore. I try to think about someone before I judge them because you don't know anything about anybody until you get to know them."

I asked Georgia, "Do you still use this site for information?"

"Ya, actually, I remember reading about colorblindness in high school and how it's not right, but in my first year at LU, my professor asked, 'How many of you think being colorblind is a good thing?' And I raised my hand because I totally forgot about it. And then I remembered that I had read about it on Tumblr, how it actually perpetuates White supremacy (Gordon, 2005), and I thought, I never thought about it like that."

Social media has been on the news lately for many negative factors like fake news, dangerous links, online addictions, but social media also provides escapism, access to truthful information, and opportunities for critical thinking. Georgia was adamant Tumblr opened her eyes to new lenses and new stories, so rather than dismissing it as something without education value, teacher educators could use social media as a tool for supporting difficult racial dialogue.

Friends. Georgia readily admitted she didn't think about race until high school, and I surmised she didn't think about her Whiteness until college. When I asked her to share racial experiences or any sort of discrimination stories regarding the color of her skin, she talked about her friends. "My friend, Alejandro, who is Chilean, has had people harass him at the supermarket screaming 'Build a Wall!' and my friend Amal, who is Saudi Arabian, her mom had this crazy incident happen to her in the grocery store. Remember Elissa? She was at TJ Maxx in line and she saw this White lady glaring at a woman wearing a headscarf, and Elissa was like, 'If you have something to say, just say it,' and the woman replied, 'It's not my fault her religion offends me' and Elissa sniped back, 'Assuming you're a Christian, you're probably a sh*tty one.'" We both laughed because Elissa would say something like that.

But the person Georgia talked about the most was Lynn. She was one of her best friends. Lynn was also in the English Education program, an A+ student, an active missionary leader, and a Trump supporter. To Georgia, there was muddy ground between race and political leanings.

At the time of this interview, it was at the height of Trump's Charlottesville comments. Trump said, "You had some very bad people in that group, but you also had people that were very fine people, on both sides," equating the actions of the counterprotestors to those of the White nationalists, blaming "both sides" for the violence in Charlottesville. Georgia and I were both devastated by the press conference, but Georgia was more forgiving. Georgia explained, "I always think about Lynn when I talk about these things. It's not a bad thing not to agree with someone, the COE (College of Education) is a hard place to be when you're, you're…there's no shame in believing in something and defending it, so I'm not gonna deny her that right even if I don't agree with her. Their values and morals, they're good people. I guess what I'm trying to do is to get my kids to see that, too, and realize that BEFORE they're 22."

"That" was vague to me. Did she mean she wants her students to understand other people's perspectives, no matter how opposite they are from one's own opinion? Perhaps Georgia was trying to convey that "there are two sides to every coin." I agreed with this, but at the same time, is there a moment when a teacher needs to interject in racist rhetoric? Does that become our moral obligation? Gere (1992) shared "improving morality" is one reason or goal people teach English (2). I don't intend to demonize Lynn, but dangerous thoughts in the wrong powerful bodies terrify me. Our conversation forced me to reflect on my political beliefs and their place in the classroom. Do politics belong in the classroom?

I respected Georgia's earnest goal to keep our students open-minded. I agreed with her that one of our objectives as ELA teachers is to introduce our students to different perspectives from literature and from different forms of media. However, I also believed we need to build critical literacy to better analyze these different perspectives. We decided to review her philosophy of teaching to remind us of her initial objectives.

Philosophy of Teaching

Georgia admired John Dewey who claimed schools as an equalizing force and emphasized education's purpose to "level the playing field." Similar to Ariana, Georgia's primary goal was to offset inequity. She posited schools in low income neighborhoods are "choked of funds" and schools in high-income areas don't seem to lack resources. However, by the end of this study, Georgia requested work at high-income schools. Perhaps, she found high-income schools more accommodating in establishing an equitable learning environment. To do this, Georgia intended to have a student-centered classroom. This meant recognizing students' outside knowledges and providing more student choice in reading and writing to access their sense of independence and thus ownership of their learning. She believed students shouldn't be afraid to speak up and hoped to encourage them to think outside the box. Thus, she promoted group work, conferences, and Socratic seminars for every novel. Georgia wrote, "I want my classroom to be a place where the students feel like important contributors and what they learn will help them all have the same shot at success for the future." Here, I wanted to again problematize the meaning of "success." In her statement, Georgia implied there is one way to become successful and dismissed White privilege (McIntosh, 1989). Depending on each student's situation, not everyone has the same shot for success. So for example, would a Black Cuban English Language Learner (ELL) from a low socio-economic status (SES) have the same chances for success? How would Georgia interrogate this in her classroom?

Complicity vs. Ignorance

Georgia recalled how in high school, her class had read Harper Lee's *To Kill A Mockingbird* (TKAM) and wondered why "there really wasn't much dialogue juxtaposed to the Mike Brown incidents." She asserted, "But I think if I were to teach TKAM, I would purposely

discuss it." Her eyes got wide, and she moved closer. She continued, "If I were to talk about race in my classroom, I would bring real examples, debate things like the situation with Colin Kapernick because I think students would find him relevant." Georgia emphasized she finds these challenging issues important because diverse perspectives lead to personal growth. She returned to her argument that prejudgments and assumptions are wrong. She said, "At university, they tell you, 'You can't make assumptions about your students based on their race,' like if you have an African-American student or a Hispanic student, you can't assume they're less smarter than a White student." Georgia's comments suggested that her own educational experiences had prompted her to think critically about race and its role in events within and beyond the classroom. She proposed that a teacher could include relevant, provocative curricular material about race in current events, and that one should be self-aware and cautious about evaluating students of different racial backgrounds. English educators and researchers like Hoggart, Williams, and Rosenblatt (as cited in Luke, 2012) all have promoted an expansion beyond the canon to recognize marginalized stories and experiences and restore the power to our readers. Georgia understood that racism is endemic in educational systems (Ladson-Billings & Tate, 1995) and that these assumptions already pervade many teachers' and stakeholders' thoughts and decisions. She intended to combat the discrimination and bigotry in her future classroom.

However, Georgia shared an awareness that may play into some reservations. "So in my world lit class, we had a panel of teachers who talked about their experiences teaching high school world literature. One teacher talked about how she brought up the Middle East and told her class, 'We should be respectful of what each person believes because not everyone believes the same things,' and a mom took that and just RAAAAAN with it, like RAAAAAN with it,

smearing her on the internet, went to the school board and the DOE to try to take away her license, saying all these terrible things that the teacher didn't say. Then, the student went to talk to her, and she said, 'I can't talk to you' and moved her out of the classroom, and apparently the kid told her mother that the teacher tried to assault her! She was telling us this story and said, 'That was my first year teaching.' That TERRIFIES me. Newer teachers are afraid to touch these issues because stuff like that happens." I wondered how these cautionary tales contribute to perpetuating the dominant culture rather than challenging it. And what can teacher educators do about it?

Georgia paused to shake her head and sip her water. I took a moment to write on my notebook "strategic thinking." I was reminded of an anonymous teaching evaluation I received from the university. One comment in particular was seared in my brain, "Glad she's leaving the state. Good riddance. This woman should not be teaching future teachers. All she wants to talk about are the struggles of Africans and nothing else. Very useless class." It was hurtful, but not entirely surprising. Although I had tried not to push an agenda, perhaps in some students' eyes, particularly those not ready to hear uncomfortable truths, anti-racist education and culturally responsive pedagogies do not belong in the secondary ELA classroom. One of my colleagues shared a piece of advice he received from a professor: "Do not talk about social justice stuff. Not yet. Wait until after tenure." It is a strategy many preservice teachers and first year teachers know as well. Unless you are 100% certain you will be supported, don't "rock the boat".

Georgia continued, "I think the hard part is to put it out there and say, let's talk about race. I mean, maybe if you're reading a book that has something to do with race, that would make it easier. I mean, what if an administrator pops in and was like, 'Why are you talking about race in the classroom?'"

Her convictions and her fear set up a conflict she couldn't shake off. Georgia added, "I just don't want my kids to have this idea in their heads about how certain people are based on what they've seen on the news or what their moms and dads say. I know I'm never gonna fully change their minds probably, but like, just to get them to think about it, it's worth addressing. But, I still think I wouldn't talk about racism and inequalities right off the bat. I think I'd like to kinda see where my students are at, their reactions to some things first, but I also don't want to be the teacher that says diversity is so great and never does anything about it. I don't. want. to. be. that. teacher. I feel like we have so many teachers like that, 'Yeey diversity, bring food from whatever culture you're from!', and then they never talk about it again, but these kids are coming from all over the place now; isn't it good to have these conversations? I mean they're going to be exposed to it at some time. The world is not gonna be whitewashed forever."

Georgia touched on the additive approach to multicultural education (Banks, 2004) I assume she has learned from her education courses. She understood sticking to the status quo of topical conversations about ethnic and racial diversity is not realistic and does a disservice or an "injustice" to our students. She supposed, "If I had children, I would want MY child to talk about these things with a teacher, someone I trust with my kid, rather than just, I don't know, experience horrible things happening in the streets and not knowing how to react or do something about it or not say anything."

Despite the fact she's terribly afraid of potential resistance if she brings up racial injustice in the classroom, Georgia believed she cannot be complicit. She was conflicted, just like when she was a child, unsure of which step was the right one to take among her divided family. Should she tell her aunt to stop saying the n-word or should she keep her mouth shut? Should she bring up current events related to racial injustice in her classroom or should she bypass it?

Another Paradox

I met up with Georgia again, this time, in her internship classroom during lunch break. No one was in the room with us during the interview, and Georgia felt comfortable discussing her internship experiences thus far. She said that during her observations, Georgia came to the conclusion that "a lot of teachers are set in their ways." She explained, "My CT, I don't think she's a BAD person, it's just her mind is set about students already as soon as they walk in her door. If she only took the time to KNOW them, it wouldn't be so bad." I asked, "Do you think she targets kids of color?" "I don't think she targeted them, but the fact that THEY were the ones always causing issues just reinforced the ideas she had already. I mean she says, 'I'm NOT prejudiced, but when you think about all the kids who are always causing trouble, they're exclusively Black kids and Hispanic kids.'" I thought back on Ariana's stories regarding a colleague who automatically sends out her Black students preventing them the opportunity to catch up. I returned to the concept of the Pygmalion effect (Rosenthal, 1973) in which the false expectations set causes them to become true. It's like the chicken and the egg conundrum: do low expectations target the minority students or does the evidence of the minority students acting up the reason behind the low expectations? I wanted to know if Georgia challenged her CT's ideas. She answered, "I feel like with anybody else, I would've but with her, it's hard, coz she's my mentor."

"Could you describe a time when you saw this thinking manifest?"

Georgia lowered her voice, leaned forward, and said, "We had a student, and she was Black, had an attitude, all the time with us. My CT did a lot of yelling, I think maybe THAT was the issue, instead of talking to her, it was always a big fight, my CT didn't have a lot of patience with her attitude. I remember one day she told me, 'I'm not sure if it's an African-American

thing,' and then made the assumption that her mom was the same way. So, we met her mom at a parent conference, and her mom was the NICEST person, so like it was INTERESTING to me she said that coz she had said that about another girl who was also very loud, and she'd say, 'I think that's a Black thing.'" Georgia's CT was exemplifying the trope of the "angry Black woman" (Jones, 2017). Her set expectations guided her prejudice.

Because Georgia emphasized the word "interesting" in her story, I inferred she thought her CT's opinion disagreeable. However, she downplayed it with a word like "interesting" perhaps because she didn't want to call out her CT. Like Lynn, her CT was not a "bad" person, just that her mind "is set." Georgia expressed, "That's why I feel like some kind of class SHOULD be offered in the school curriculum, when your racial prejudices and worldviews are challenged forcing you to be critical, coz I feel like by the point you reach adulthood, you're so set and that's it, you're not going to think about things in another way."

In addition, Georgia believed "if she (CT) only took the time to KNOW them (Black students), it wouldn't be so bad." I saw a parallel to one of the central lessons in a novel Georgia had referenced before, *To Kill a Mockingbird*. Atticus Finch, the main character, quoted, "You never really understand a person until you consider things from his point of view-until you climb into his skin and walk around in it." Perhaps this story she read in high school had influenced her thinking, but also, when she was describing her friends, Georgia had claimed, "Having friends who are different from me makes me have to think about how I'll approach things…coz that's how the world is, people aren't going to always think like you. Understanding each other helps to relieve a lot of tension, like I think if people actually understood where each of them is coming from, that would solve a lot of problems." This concept of putting oneself in another's shoes, to me, challenged the idea of tolerating people set in their ways.

Implicit vs. Explicit Teaching

The next time I interviewed Georgia, she had already spent more than half a year in the field, and now, we were in her own classroom during lunch break. She was behind her ornately decorated desk, munching on a bag of chips and a sandwich while I squeezed in one of the student desks, folding down the wooden tablet to rest my arm. After some life updates, I asked her if she had any stories regarding race in her classroom. She answered, "Well, I had a new girl come around December. She's Egyptian, and she wears a headscarf. She's as sweet as can be, wicked smart, but my kids were like, 'What the heck??? Do you ride camels to school?? Have you seen the pyramids? Why don't you celebrate Christmas?!' She was a good sport about it, but I definitely can tell she was eye rolling. I was nervous at first because of the current political climate, and I thought they'd give her a hard time. But they were really curious and genuinely interested." We giggled about this, then I remembered when my Hawaiian students would tell me how people would come from the mainland and would assume they love Hawaiian pizza and that they all walk around in grass skirts and coconut brassieres. They were beyond annoyed and insulted.

At first, Georgia struggled to think of any other incident where race is an issue, so I asked her what SHE does to talk about racial or ethnic diversity or what she does to make her students feel represented. She appeared excited about her answer.

"So, in the beginning of the year, all ELA teachers got 250 dollars to buy books to build their classroom library. I had some books in mind, but I asked, 'What do YOU want?' So, I got things from the whole spectrum. Carlo wanted *Assassin Street* books in Spanish. I got *Hidden Figures, I am Malala* for Muslim students, books by Hispanic authors, like *Esperanza Rising*, books by Black authors like *Walter Dean Myers*. I wanted to open the spectrum a little bit coz

like, I'm a White person (sigh). I'm overly represented. It's not what kids want to read, they wanna feel like thy can identify with someone." Aware of her racial positioning, she advocated for antiracist teaching by analyzing a system of inequality (Freire, 1970) and identifying White privilege as part of racial justice education. Providing diverse texts that tell counterstories to the dominant White literary narrative encourage students of color to reflect on their racial identities and begins the process of raising critical consciousness (Morrell, 2005).

Georgia attempted to stay true to her goal in creating a student-centered classroom by giving her students choices and having their voices heard. I asked her in what other ways has she incorporated different races and ethnicities in her classroom. Though it is exhilarating building a classroom library, it is an implicit way of promoting cultural diversity. The message is "These books are here if you want, but it's not important enough to discuss it." In other words, because reading those books were voluntary, I wondered if students of diverse racial and ethnic backgrounds did feel their identities validated.

Georgia let out a big sigh and said, "I haven't incorporated it as much as I wanted to coz it's really HARD to be a first year teacher and think about EVERYTHING. It's tricky, like on African-American history month, I made a cute bulletin board, but actually haven't had the chance to go over it or read a Langston Hughes's poem or talk about Maya Angelou or Zora Neale Hurston because they're like, 'Oh we're about to start testing, you need to teach them writing and you need to read *The Outsiders*.' I'm thinking, 'How do I get these kids ready for testing? How am I gonna prevent this kid from bouncing off the ceiling? How am I gonna help these kids who read in a 3rd grade level understand *The Outsiders*? I hate it, but social justice or racial injustice is always the last thing on my mind."

Her admission was honest and insightful. It was also true to the anxiety of first year

teachers. Feeling the extreme pressure to raise your students' test scores was something I felt my first year of teaching especially since I was assigned two periods of Remedial Reading classes composed of students who failed the standardized test the past three years. All I was encouraged to do was take practice tests and discuss testing strategies. It did not occur to me to incorporate culturally sustaining pedagogies or racial justice education, let alone introduce literature to supplement what was assigned during Black History Month. I remember feeling so overwhelmed, I didn't question the choices given to me. I took every tip, resource, lesson plan, and worksheet I was offered to get through my first semester. To me, Georgia was more aware and more critical. She complained, "I didn't feel like I had a lot of choice picking what to read which was frustrating coz if I had my pick, I would've picked something more inclusive. But, we read *The Outsiders*, which was written by a White woman about White people."

As she said this, I became curious of the connection between testing and *The Outsiders*. Unless excerpts of the novel are guaranteed to be on the annual standardized test (very unlikely), I don't understand why she couldn't have advocated for a novel of her choice. I also wondered about including Hughes or Angelou as part of daily discussion. With some ingenuity, I think it's possible to incorporate Black, or Asian, Latinx, or Native American literature in any unit despite it being Black History month or not. Furthermore, *The Outsiders* was a story about rival groups of different socio-economic status (SES). Could she have included current events that followed the same theme and feasibly insert how SES intersects with race? Because of first year challenges perhaps Georgia may have abandoned her initial intentions for culturally sustaining pedagogy resorting to safer instructional decisions (Grossman et. al, 2000).

Resignation

Similar to Ariana, Georgia also "plays the game." For example, Georgia, who had

earlier criticized the additive approach to multiculturalism, did something similar in her "culture" lesson from the beginning of the year. She described, "We were supposed to make a quilt. Each student had a little square, but some of them were like, 'I don't' have a culture! I'm a White person!' (sigh). And I'm like culture could be things like things you do for fun, ways you celebrate holidays, food you eat. So, I had some kids that were like, 'I eat hamburgers and hotdogs, and I watch the NFL.'" We can blame this resignation on first year teaching pressures or lack of time or fear of getting fired, but nevertheless, we resign to perpetuate a curriculum and/or deficit model pedagogy that sustain what those in power have placed. As Subedi (2006) noted, superficial approaches like the "food and festival approach" do not interrogate power structures that marginalize the histories and experiences of students of color (p. 236).

I asked, "So what happened to this culture unit?" She scrunched up her nose and said, "We didn't actually get to talk about it coz we had testing…" She then quickly brought up another example, a more current one she had just recalled.

"We did talk briefly about race coz the kids didn't know what stereotyping was, and it was a question on one of my quizzes. I told them, 'It's when you lump a whole group of people together based on assumptions.' I was trying to think of examples and said, 'All of these are dumb..' and they'd say, 'Oh is it like when they say Black people like fried chicken?'"

We chuckled at the absurdity of this generalization, and I asked, "Why'd you say 'briefly'? How did you go beyond this conversation?" Again, she sighed, "I wanted to talk more about stereotypes, but it's just hard coz we're behind. We're playing catch up coz of all the testing…"

Negotiating Racism

It is truly frustrating to want to do something, in Georgia's case addressing stereotypes and racism, and to not feel the agency to be able to do it. Georgia found a middle ground she

was comfortable with. Without having to risk her job by stepping on anyone's toes, she had found ways to make it clear bigotry was not welcomed in her classroom.

Character Maps. I asked Georgia in what ways she has attended to racial conflict in the classroom. First, she recalled back to her practicum. Georgia conducted an activity that involved students creating character maps for the characters in Amy Tan's, *The Joyluck Club*, a novel about four Chinese American immigrant families. Georgia recounted, "I had several students who decided to be funny and draw the characters with really exaggerated slanty eyes and yellow skin. One kid asked me if he can draw a character eating a cat. I said, 'That's not appropriate. Did she eat a cat in the book?' He said, 'No,' so I said, 'Then you may not.' 'Well, can I draw her eating a dog then?'" Here, she argued the racist act of drawing stereotypical characteristics on a class assignment was "inappropriate" because there was no textual evidence to say that's what the character looked like. Georgia did not have to offend the student by calling the inquiry a racist act and instead simply refered to an ELA standard of finding supporting evidence to make a claim. Like her paternal grandmother, she skirted around the issue behind the racial stereotypes,

During her internship, she also had her students create character maps, this time developing a "hero" that aligned with the Greek mythology unit. "I had a kid who said he was gonna name his character Donald Trump and for his personality, he wrote 'racist,' and I said, 'Ok, we need to reel this back in, this is not an opportunity for you to get silly, this is a project you'll be presenting in class.' He says, 'I don't understand what the big deal is.' And I say,'It's not ok to be racist, it's not kind.'" Here, she addressed racism as inappropriate because it is not kind and thus not worth presenting to the class. She told the student to create another "hero" in which he obliged. Again the student was not confronted for thinking being racist was some sort

of a heroic quality, but Georgia's strategy of calling racism unkind prevented any type of conflict. This was similar to how her grandmother curtailed the racist action but did not address the racist issue. Georgia was warned not to make racial remarks, but it wasn't explained why the remark was racist. Georgia followed suit and did the same in her own classroom.

"Be Kind." By this point, Georgia started to remember more incidents of racial conflict in her field experiences. In each story, Georgia taught her students a fundamental rule: Treat others the way you want to be treated. The assumption here was to "be kind." Georgia recalled a time when she heard her kids singing "Build a wall!" in the hallway. She took one of her students aside to reprimand him. "He and I had a discussion about why that wasn't respectful coz there are kids in our school who would take offense. We need to be more conscious of people around us because we don't know their backgrounds, we don't know where they come from. 'Build a wall' is not a kind thing to say." I asked her if what she said affected him, and she claimed she didn't hear him say it anymore (at least out loud where she can hear). However, she remembered another time when she confronted another student about a racist remark. "We have a Chinese teacher down the hall and every time she comes out, the kids would yell, "Ching ching chong!" So one day I scolded one of my students, 'That's enough, you need to apologize to her right now coz she heard it,' and Ms. Koo looked at him and waited, but he didn't apologize, I was mortified, and she just walked away. She's very zen that way (giggles)." She was concerned because someone heard the offense, demonstrating the pattern of apologizing when you get caught. I ruminated over the lesson of this interaction. Are we teaching our students to "play the game"?

I laughed with her momentarily, and I thought about how many times "Ching ching chong" was chanted at me, as a kid, an intern, and as a professional teacher. I always seemed to

ignore the hostility, but I don't think I was very "zen" about it. I can remember only fighting it back twice in my life. I was in P.E. class in middle school and a group of Black girls would taunt me with "Ching ching chong! I want shrimp fried rice!" almost daily. One of them was twice my size and stupidly, I decided I'd play basketball with her. She continued to make racial remarks, and I continued to ignore her and miraculously made a shot. She pulled down my pants. I'm short, but I'm quick, so I pantsed her back. It was embarrassing for both of us as we pulled our shorts back up. When I ran to the locker room, her friend spit at me, but my reaction was to spit back at her face. I was really shocked I didn't get pummeled. Instead all of us actually became friends. The second time I fought back was in high school after lunch. Again a group of Black kids, this time boys, shouted at my Chinese boyfriend and I outside the cafeteria. "Ching ching chong! Go back where you came from!" I turned around, cursed, and yelled, "Go back to Africa!" and in a quick movement, my boyfriend jerked me back around to drag me towards the building. Again, I was surprised I wasn't pummeled. I heard the boys laugh behind us, and I remembered feeling not angry at them but at my boyfriend. Why didn't he defend himself? "It's not worth it," he assured me. I think about that moment whenever a microaggression (Sue, 2009) is directed at me, and I smile and do nothing. Perhaps time has taught me to be more zen, or staying quiet became a coping mechanism from the exhaustion of having to confront small bits of ignorance. It is a feeling Ms. Koo and I, as teachers of color, may struggle with in ways Georgia never will.

Georgia told me, "I have kids call each other derogatory names or say stuff that are SO WILDLY inappropriate all the time, like this kid from 1st period who brings a Bible everyday. He's been raised very conservatively, he's got stereotypical views about Black people, Muslims, because that's just how he's been raised, and I understand it, like I'm obviously not going to

stomp on his views coz it's not my place, but I've told him before, just be careful with what you say, you never know who's listening." She then repeated what she had said before she stepped in the field, "I tell all of them you don't know what's going on in people's homes, people do things a different way, people celebrate things a different way, people have different ideas about different things." I asked her, "So, who IS listening? Does he have any Black or Muslim classmates in your class?" She answered, "Ya, he has two Black classmates. One's a jokester, so he thinks everything is fun, so he's like, 'That's not true, dude, ha ha' and the other one, Reese, he wouldn't say 'boo' to a fly, he doesn't say anything. So I told this kid, 'When you're not in my room, I can't control what you do, but when you're here, you don't say stuff like that. What's rule number 2? (points to a poster in her classroom)' 'Have respect for others.' 'Was that a respectful thing to say?' 'No.' 'Imagine if you were in that person's shoes, would you like it if somebody said that to you?' 'Well I guess I really wouldn't care..' 'But you wouldn't KNOW coz you're not that person.'"

The logic made sense, and I suppose no one gets hurt if "respect" is being reinforced. Georgia took her experiences as a child divided between two different worldviews, as a best friend of someone with very conservative values, and as a preservice teacher who observed her mentor stereotype her students, and developed a learning space that worked best for her and her students. But whose feelings were really being privileged here? Ariana said something similar, that "you can say racist things at home, but not in my classroom." Are the racist thoughts ever challenged? Does it just teach the student there are places to be racist and places not to be racist? What happens when this rhetoric is permitted in a bigger, more national stage? When the President of the United States makes racist comments, does it then empower or embolden the "closeted racists" and permit them to openly say racist things and do racist acts?

I respected Georgia's and Ariana's decisions. I am also in the dilemma where I either take action or I don't, and my decision may affect my job position, even with getting hired. Should I be vocal or not? As someone who has had a fluctuating relationship with my voice on whether to speak out or remain silent about issues related to race, this decision has become even more challenging.

Summary and Interpretation

Georgia, like Ariana, was highly influenced by her family in conceptualizing race and racism. Though they belonged to very different cultural backgrounds and lived in opposite ends of the city, their stories depicted similar themes. While Ariana resisted many of her family members' and community's expectations that Black people lose their racial identity when they pursue higher education, Georgia challenged her family's and community's perspective that being educated makes one become an elitest liberal empathetic to Black people. The divisions within both of their families indicated implications for analyzing identity and familial backgrounds prior to teaching.

Georgia's story familiarized me to a concept called "diploma divide" that categorizes un-educated White people into the Republican party and educated White people into the Democratic party (Alberta, 2016), which seemed to have been exacerbated during the 2008 presidential election. When Barack Obama was elected, Democrats became the party of progressive politics (Wesley, Hendrix, &Williams, 2011). Furthermore, Schaffner, MacWilliams, & Nteta (2018) found the gap between college educated and non-college educated Whites became the most important divide in the 2016 election (p. 9). Specifically on race, Schuman et. al (1993) found that Whites with less education generally are less tolerant of other racial groups and exhibit more conservative racial attitudes (as cited by Schaffner, MacWilliams, & Nteta, 2018). This diploma

divide could impact not only students but also teachers who come from families with less education. In particular, first-generation college students who become prospective teachers may struggle to reconcile their families' attitudes toward education with their own professional goals.

One way Georgia found clarity in racial issues and equitable education was from social media, specifically Tumblr. There she learned of different perspectives unapparent in her family or community. Sue (2009) has suggested that virtual spaces can offer a different racial reality; for Georgia, and perhaps for other preservice teachers, Tumblr and other social media may offer a vision of racial dynamics that can influence not only a sense of their own racial identities, but also of their participation as students and teachers in the classroom.

As preservice secondary English teachers (PSET) begin to explore their family's biases and become conscious of their own identity development and positioning in today's society, they may then feel empowered to enact a Critical English Education (Morell, 2005) in which teachers become explicit about the role of language and literacy in disrupting existing power relations. Michael Cook (2019) suggested that teacher educators emphasize strengthening teacher identity development and iterate teaching as a political act (Morrell, 2005) thus situating all educators to be activists. Theories of anti-racist teaching can then be put to practice towards social transformation.

Of course, the disputes and challenges a new teacher may face enacting Critical English Education and Racial Justice Education could be major obstacles towards actual implementation. In Sue's (2009) study, she found that daily racial microaggressions not only frustrate people of color but also drain them. Thus Ariana adapted a deflecting attitude towards teaching race because she didn't want to "rock the boat." This attitude was also apparent with Georgia who chose not to challenge racist remarks. Georgia was exhausted from trying to figure out how to

resist people "set" in their ways, including her family. Bender-Slack (2010) found the fear of getting in trouble by bringing up sensitive issues in the classroom is a type of oppression towards first year teachers. I specified that both Black and White teachers may experience the effects of this oppressive fear about addressing racial issues in the classroom because of their own prior experiences with family attitudes towards race and education. In her current practice, Georgia regressed to a superficial execution of multicultural education and implemented her grandma's advice in which she reprimanded racist behavior but did not interrogate it. Thus, this complicity perpetuated a racial hierarchy based on ignorance.

How can teacher educators empower PSETs to confidently talk about race so they do not avoid progressive approaches they initially intended to do? I realized unpacking our backgrounds early and directly connecting them to our teaching philosophy helped build the foundation to interrogate presumptions and stereotypes. Teacher educators should work on developing racial literacy to overcome the oppression of fear. We would have to confront family worldviews, politics, and other contentious topics collaboratively, openly and honestly. Otherwise, our efforts for change will be in vain.

CHAPTER SIX

FINDINGS: IT IS WHAT IT IS

Genevieve

Genevieve knocked on my office door, peeked in, and squealed, "Hiiiii!" In a usually silent and dismal hallway, her voice and cheeriness was refreshing and welcoming. "Hey, Genevieve! C'mon in!" She slumped on to the empty chair, took a few seconds to settle her body and shift her buttocks, then she set a greasy bag onto to the desk, turned to me and asked excitedly, "Have you ever been to Fiesta Hermano's?!" I looked at the bag as she began to open it, a waft of greasy tortillas filled my office, and she offered me a chip. I took it, said, "Gracias, and no, I haven't." "Oh my god, it's like the best Mexican place in the city! It was featured on Food Network!' My first thought was, well, the chip was perfectly crunchy, and the next thought was, is she allowed to eat non-halal food? Is there pork in her burrito?! Already I began to judge her, but she didn't notice as she took a big bite. I jotted down the information about Fiesta Hermano's, and then she got to business: "I'm so excited for your research. What would you like to know?" I laughed. Genevieve is warm, but she's also upfront and efficient. "Well, I really want to know when you started to think about race."

"Hm, let me think about this. Maybe it was preschool, I wasn't wearing the hijab. I noticed I didn't look like the other kids. I was darker, olive-skinned, with GINORMOUS eyebrows. I went home and thought, why are my eyebrows so bushy? There were all these cute

little White girls, their hair was perfectly straight, their eyebrows were NOT a mess, they always looked so put together, so pristine! My eyebrows were like caterpillars! Thank God my mom never let me do anything drastic with them coz NOW I love my bushy eyebrows. But I remember, I wanted my hair thinner, my brows thinner, and I wondered why my skin was so dark."

As I transcribed what she said, I thought about my daughter, who was in preschool at the time and was recently confronted about her skin color in the rural location we just moved to. She came home one day, and while nibbling on a cookie, said, "Today, Riley asked me why I was so dark."

"Oh yah? What did you tell him?" "

"I said, 'Because I'm Pilipino.'" *Nice, Maya!*

"Did he say anything after that?"

"No. He didn't know what that was." This interaction distressed me as a mom because I didn't know what the "right" answer was, but I thought she handled it well. I tried to tell her how she should be proud of her skin color, but she brushed me off as if she knew that already. I worryied, however, because a couple months later she compared my skin color to poop. This of course was not flattering and showed how often I had to remind her that brown was beautiful. Because Maya was the only person of color in her class (and perhaps one of five in her entire school), did she wish to look and be like everyone else?

I asked Genevieve if she ever felt that way. She answered, "So, I remember in kindergarten, there was this new girl, I think she was LAHTEENAH and I was like, whoooooow whaaaaaat??? I'm usually the only brown person! And then a Black boy came in later that year, and I was like, 'Whow whow whow! Who are youuuuu???' Coz usually I'm with my people

and now like, 'Whow, the world has all these things. Diverse friends is cool. Being different is cool.'"

I scribbled a couple of notes from her answer: 1. When Genevieve said the word, "Latina," she pronounced it with short vowels like lah-tee-nah. She tried not to deviate from the original accent of the word. 2. She said, "my people." Here, I understood this as other Arabs. As a small child, my family only hung out with other Pilipino families. My whole social world was the small Pilipino community in the city. Genevieve confirmed this was also what she meant. It made me feel better in thinking about Maya's case to know that Genevieve, in preschool, was already so open to different kinds of people. Genevieve grew up in a rural area in a state where 91% are Caucasian, and though initially, she felt insecure about her appearance, she found comfort and camaraderie with others who looked different. Genevieve attributed her sense of pride and self-love to her mother. She said, "Mom would not let me change myself. 'You're not touching tweezers!' Like, 'Accept yourself!' I'm glad she did that."

Family

Genevieve, like Ariana and Georgia, was very family-oriented. They automatically referred to family members when I inquired about influences on how they started to think about race. Naturally, I asked Genevieve to expand on describing her mother and other members of her family.

"So, tell me about your family. Do you have any stories they would share about their experiences with race?"

"Well, after 911, we obviously got profiled. It's not fine, but it's something we're used to."

"What do you mean by that?"

"When big things happen in the world, and it's all over the news, and everyone is talking about it, they get scared about it again." She snickered. "It's a cycle."

As I'm writing, I am saddened by her observation since fear has become a norm. Genevieve described this fear as a cycle, implying that it is never-ending and denying that was futile. I thought about the recent mass shooting in New Zealand, where 50 people were killed in two different mosques, with 50+ more injured including children. Was fear also a cycle for the White fascist who was accused of the murder? Was he constantly afraid of being attacked by Muslims? Islamophobia, a generalized fear of Islam and Muslims, and specifically Arab Muslims, has increased especially after the 9/11 attack (Zine, 2004 as cited in Zaal, 2012). According to the Center of American Progress, financial support has been steadily growing for anti-Muslim thinkers as well as cases of discrimination in schools due to intensifying animosity towards Islam (Zaal, 2012).

I asked Genevieve, "How have your parents dealt with the profiling and with this fear?"

"Apparently my parents have always been cautious especially coz my dad looks VERY Arab, people start profiling really bad."

"What does that mean, looks 'very Arab'?"

Genevieve threw up her hands in exasperation and exclaimed, "I don't even know! I guess he's darker and has a moustache? He just looks Arab to people, I guess." She burst out laughing, and I laughed along with her. She shook her head, took another bite of her burrito, and we let the silence sink in for a few moments. Genevieve then continued, "My dad worked at a Subway, and I saw people just refusing to let my dad make them sandwiches. To each their own, I guess. Y'know, my parents were never the type to speak about HEAVY, HEAVY subjects, but they kind go around it, like in between the lines, they kinda hint at things I guess, but NOW I

know how worried they must have been. As a kid though, y'know, everyone was my friend."

Like Ariana and Georgia, Genevieve reflected on how her parents' racial experiences impacted how she thought about race. It is in retrospect that we notice the significance of these events. Similar to how I now realized my father's criticism of lack of people of color, specifically Pinoys, on television as a valid concern of representation, Genevieve now saw her parents' past actions as meaningful. According to both of our experiences, our Asian parents skirted around the topic of race and rarely addressed its blatant effects on our identity development. Ariana's grandmother, however, did discuss with her the struggles of being a Black American. Georgia's mother acknowledged racism was wrong but did not discuss it in depth so that Georgia turned to other sources to further understand its societal and global effects. I wondered if my parents and Genevieve's parents influenced our pursuit in critical consciousness. Because they served as our first mentors, did we follow their model of trivializing or denying racism to protect our racial identities? Did we then transfer this thinking in our approach towards race in our teaching?

I was curious about Genevieve's own racial stories and asked, "When did YOU start to really notice that the differences were a lot more complex?"

"I mean, I guess growing up, I always felt DIFFERENTLY from everybody. In elementary school, we had to bring little artifacts from our culture, and I was getting really judged. I brought things that reflected me religiously and culturally, y'know, a prayer mat, a holy book, what Arabs wore in the house. And my classmates would just always come at me with these silly questions coz I was different. They probably didn't know how to bond with me, and that's fine, you can't make somebody appreciate different backgrounds or cultures, but it feels like if teachers opened their minds to it, I think it could be REALLY beneficial."

As I watched Genevieve become passionate over implications for teachers, I could see how she was already thinking about how to structure her own future classroom. Providing opportunities to share counternarratives where students can engage as critical readers of the world allows for anti-racist and anti-oppressive lessons. Her experiences as someone who understood she was different and felt like an outcast will likely inform how she will conduct her classes.

Genevieve continued, "In my head, I always thought, I wish there was a class that could teach ME, coz I was really getting tired of people asking questions like, ugh, like if I sleep with my headscarf on, like I'd always think, if there were classes or teachers that talked about these things with their students, so that everyone will get used to it, be more comfortable…."

She trailed off and didn't complete her sentence. I nodded my head and jotted down "representation" in my notebook. Despite her positivity about differences, she was also despondent about the judgment she felt as a person who *was* different. The conditional clause she didn't finish demonstrated an awareness of the importance of students feeling recognized and understood.

Genevieve then said, "No one made me feel different. It was MYSELF that thought I was different." I wondered why she emphasized this statement. Was she blaming herself for feeling like an outcast to defend her community? I thought about the "paranoia" argument I've heard concerning people of color being oversensitive. It reminded me of Ariana sniping back at her classmates who thought the store manager was only following the Black man because he was trying to help him. These experiences, where the person of color is led to question their own judgment of racism, are often results of internalized racism (Osajima,1992). Genevieve positioned herself as the root of the problem rather than blaming the societal structures situated

around her. She internalized the message she did not belong, forcing herself to reconstruct her identity in the dominant culture's terms.

Genevieve returned to talking about her family, "My family has always been open to learning about different things, like we were big on different cultures. We loved travelling, and we welcomed everybody."

I began to see a pattern where "acceptance" was a principle she valued most. Her family acted on this principle, and she believed it was fundamental in building a welcoming classroom. Though Genevieve advocated for cultural competence, an awareness of differing cultural identities, her experiences where she has been "racially silenced" (Harris, 2016) hovered over her idealistic vision. What if students resist this type of thinking? I asked Genevieve if she had stories regarding how her family have dealt with resistance to "acceptance."

She thought about this question for a few seconds and said, " My older sister, we're super close. I see her experiences and how SHE views things. After 9/11, her classmates said they were gonna set our house on fire, and some called her a terrorist, and it was heavy. She also told me that she believed only the people of color in her class would fail, but I can't really say that her teacher was being prejudiced coz I don't know all the facts. I can't say that that's what was actually going on."

I was a little surprised she doubted her sister's story after seeing how her dad was treated, but I wondered if her optimism towards people's open-mindedness drove her to this conclusion. I asked Genevieve how she felt about the threats. She answered, "When you're 12, that's scary, but then you also have to think about how these kids are influenced by whoever tells them these things. It makes you realize, 'Oh you gotta acknowledge these differences in your own life to protect yourself.'"

I was curious about who needed protecting. It seemed she justified the hate by understanding that kids' viewpoints, and in this case, threats, were from a narrow-minded upbringing. I must have appeared a little confused because Genevieve explained, "My mom, she never said this specifically, but basically, she taught us, 'You can't corrupt the youth. You've gotta be loving towards them, be kind, like let them know that you're there for them,' like that's her whole vibe. 'You can't do that to kids. You can't ruin their views on things and make them feel bad about it, coz you're gonna ruin them.'"

I smiled. As someone who believed in fairness and the importance of seeing both sides, I respected her mom's intentions. This "live and let live" approach reminded me of Ariana and Georgia's "resignation" stories. Ariana, as a student, used it as a survival strategy, avoiding racial obstacles to succeed academically. As a teacher, approaching racist attitudes with a laissez faire attitude could alleviate conflicts and perhaps protect her job. Similarly, Georgia used the let-alone policy as a justification for not challenging (and not expecting more from) students who appeared to be "uneducated." This permissiveness, however, challenged my mother identity (Arendell, 2000) as I thought about how protective I would be if my children had threats against them just because they looked different, just because their skin was darker. I then wondered how my own mother defended my siblings and me or if she worried about these things. From my musings, I asked Genevieve more about her mom.

Hijab. "When I put on the cover, my mom started to get very scared, like still, she tells me don't park in the parking garage coz like, she's afraid someone's going to sneak attack me. 'You wear a cover, you need to be more careful.'"

I learned that wearing her hijab was completely Genevieve's choice as soon as she turned 12. According Ali (2005), wearing a hijab doesn't mean one is close-minded, backward, a

fanatic or an extremist. Many women wear them because of traditional Islamic ideals or pressure from their families, but as Genevieve informed me, many do it of their own free will. It can symbolize maturity and becoming an adult. I found it interesting that in Turkey and Lebanon, it is completely appropriate for a woman to not cover her head. This reminded me of teaching English to my Saudi Arabian students in an adult language program in the Midwest. I had one student out of 30 women who wore her hair freely and remembered my judgement that she was a rebel. I obviously had misinformed assumptions that needed to be corrected. As a child in the Philippines, a predominantly Catholic country, I couldn't recall meeting any Muslim or Arab people. However, I'd heard my father condemn the Islamist extremist influences like the Abu Sayyaf Group (ASG) or the Bangsamoro Islamic Freedom Fighters (BIFF) in the southern island of Mindanao. Coupled with how Muslims have been vilified in the media after the 9/11 attack in the U.S., it was no wonder I had misconceptions.

Wearing a hijab was a turning point for Genevieve because she found an awareness of her difference that empowered her. She said, "People are more judgmental once I put the cover on. I know what I am, what do you want? It's OBVIOUS. Like it is what it is, and some people don't like it, but I can't help that. Before I started to wear the cover, everybody kinda assumed what I was, so it was kinda never a problem: 'Oh, are you Mexican or are you Greek? Italian? I was kinda, 'Ya sure, whatever you want me to be,' but when you put the cover on, you become a target. So, ya, my parents got concerned."

I contemplated about how before the hijab, Genevieve camouflaged as whatever ethnicity people wanted her to be. I thought about the times I allowed people to draw their conclusions about my own ethnicity. Unless they were Pilipinos themselves, it was rare the inquirer ever guessed it correctly. I would go along with it because I had internalized that being something

else was a lot easier than telling them what ethnicity I really belonged to. I believed appearing Latinx in middle school prevented me from being teased and when people thought I was Hawaiian, I relished looking and feeling exotic. Similar to racial passing, a historically observed behavior in which a Black individual makes "an anxious decision to turn their back on Black racial identity" by passing as White (Hobbs, 2016, p. 5), I claimed to belong to a group (or groups) to which I was not legally prescribed. Denying my race brought unnecessary ethnic shame and unfortunately convinced me that the essence of one's identity relied solely on superficial markers (Hobbs, 2016). I admired Genevieve's sense of pride when she defended her decision to wear a hijab knowing she'd have to take off her camouflage. Having experienced racial and ethnic pre-judgements herself, Genevieve was determined to confront them in her classroom.

Philosophy of Teaching

Genevieve and I decided to review her philosophy of teaching to better understand her instructional goals. She started her document with a statement declaring, "Students come in many different shapes, sizes, colors, genders, religions, personality types: all will be welcomed in my classroom." She emphasized uplifting students from all different backgrounds by creating an environment where they feel comfortable being themselves. She claimed that students need to feel respected and represented, or they'll feel like a "recluse" who doesn't belong. She wrote, "This can be really discouraging for students and could be the reason for them giving up and abandoning their education." Genevieve intended to create an environment that promoted comfort and friendship by incorporating music and poetry, which then allows students "the freedom to express" themselves, and collaborative work. This echoed her previous statement that "everybody has something to bring to the table that can be beneficial to other people."

Genevieve intended to challenge the canon by implementing a culturally relevant pedagogy and introducing different works that represent her students' cultural contexts. For example, she critiqued the canon by posing the question, "How will an Arab teenager student of low SES relate to the *Great Gatsby*?" Ultimately, she wanted her students to create their own arguments and defend their positions so they can become "open-minded and free-thinking individuals." As a teacher, she wanted to appear unbiased, not judging, and stated, "If I could bring a bunch of new ideas and cultures in the classroom, change at least one mind, it'll be a victory for me."

Her goals reminded me of Ariana's and Georgia's initial intentions of dispelling stereotypes in their classrooms. They all believed in inclusivity and promoting multiculturalism in their classrooms, but oftentimes, execution of these ideas as a preservice teacher or even a first year teacher poses the real challenge (Bender-Slack, 2010; Grossman et. al, 2000).

Stereotypes

I asked Genevieve for stories regarding how she has experienced stereotypes in the classroom. She moved in closer as a memory popped in her head: "In high school, we had a teacher talking about Asian agriculture or something, and she made it sound like ALL we eat is rice. Maybe teachers need to take some multicultural classes! Coz they're feeding like wrong information, I mean, we all don't just eat rice!" We laughed, and I commented, "Well, my family *does* eat a lot of rice…" and Genevieve laughed even louder. She then continued, "And then people would start making up their own stereotypes that were so outlandish, and I'd have to answer in behalf of everybody, it's frustrating! The funniest thing they'd talk about was about having multiple wives. I do NOT condone it, my man better only marry once! But they make it sound like EVERYBODY does that, like they asked if my dad had multiple wives, so I had to be

like, ‘Whaaaa??? I do not want to speak in behalf of all these fools! We don’t believe in this ish!’”

We laughed again, and because of my own curiosities, I asked about polygamy in her culture. She answered, “I mean, there are people who do do that, but just because I’m Arab doesn’t mean I approve of it or that my family approves of it. I mean, to each their own. You do you.” “To each their own” was a familiar phrase she had previously stated. It was an open-minded maxim, but at the same time, I thought it contradicted her goal of trying to change one’s mind about certain perspectives.

Her emphasis on stereotypes, though, was not about changing students’ minds, but to build a bond and unite. She explained, “There are just some really bad stereotypes, and I feel like if teachers talk about it a little more, make it part of the curriculum, that would bring everybody together just a little bit more.” She then told another story from her schooling that had impacted how she felt about cultural diversity. “I remember in 9th grade, these LAH-TEE-NAH girls were speaking Spanish to each other, having their own conversation, laughing together, doing their thing, and the teacher was like, ‘THIS IS AMERICA, speak American,’ and my 15-year old self was like, ‘Are you serious??? Obviously they are not plotting your demise!’ Like hold on, this is America, everybody speaks a different language here.” She reiterated teachers need their own professional development to acknowledge the diversity in our country so they can model acceptance of different practices and languages. I wondered how these experiences influence her observations and her field experiences. Would she adapt a critical literacy framework, where she could provide for her students opportunities to analyze how language shapes identity and privileges certain groups (Guzzetti, Young, Gritsavage, Fyfe, & Hardenbrook, 2002)?

Field Experiences

Our next interview was during Genevieve's planning period during her internship. She seemed tired, but there was still some cheeriness reminiscent of her attitude in our first interview. Like her practicum, Genevieve was again placed in an upper middle class high school where there was little racial diversity. I asked her how it was going and if race had come up in her instruction. Genevieve had plenty to say. "Through my observations, I noticed that a lot of students don't know anything about other people, other races, other cultures, other religions, other mindsets. Though it wasn't my classroom, I'd still like, bring up ideas, but my CT was always like, 'Oh, well, let's look at what the school board has to offer…' It just really sucked. The students would be like, 'Why are we even reading this?' And in my head, I'd be like, 'I. don't. know.'"

Her frustration stemmed from her goal of introducing different literature in order to build acceptance and unity. She continued, "I wasn't trying to say, 'Oh, I'm gonna make everyone change their minds and make them more open-minded,' BUT I do want to introduce these lessons coz I noticed NOT a lot of teachers are talking about it."

Because I remembered her saying she *did* want to make students be more open-minded, I wondered if she had changed her mind. I wondered if the homogeneous context complicated her philosophy. How would it serve her all White students to talk about multicultural literature? She has previously stated that "Culturally relevant pedagogy is my thaaaaang," but would she need to reshape the curriculum if her students were all White and upper middle class? Wasn't the current curriculum already reflective of her students' culture and reality (Kohli, 2019)? How would she ethically make the paternalistic decision to implement culturally responsive teaching?

I asked Genevieve what exactly "it" is from her last statement. What weren't the teachers

talking about? She responded, “Like for example, it was Black history month. NONE of the teachers did ANYTHING! Like they had a display in the hallway but there was nothing on the billboard!” In the previous month, President Trump attacked civil rights icon and U.S. Representative John Lewis during Martin Luther King, Jr. weekend. Protests occurred denouncing Trump’s Muslin Ban. There were also protests against Trump’s Immigration crackdown. Genevieve exclaimed, “I’m not gonna stuff racism down their throats, but at the same time, this is what’s happening in America right now!”

She let out a big sigh. Even though her classroom appeared homogenous and her school seemed to ignore Black history month, Genevieve championed culturally relevant pedagogical practices that can empower students “wholly” (Gay, 1999; Ladson-Billings, 2009) by attempting to raise socio-political consciousness and developing cultural competence. After the pause, she continued, “I feel like some things could turn into a learning moment. A teacher could be like, ‘Hold on, let’s talk about this.’ I know some teachers just brush this topic off or just brush off students’ comments, but I feel like there’s times to discuss racial conflicts.”

I asked her to describe a time when she may have seen these racial conflicts arise. She talked about how in her practicum, a teacher told her that she gives a student extra time because he’s Black. Genevieve commented, “I had no idea where she was coming from. I just started the program and didn’t know if I was allowed to say anything. NOW I’d be like, ‘Why???’ Back then, I was like, ‘Oooh, maybe I shouldn’t say anything.’” She then remembered observing a student saying in a class discussion, “Well, I don’t understand why Black people can’t dig themselves out of the slums,” and the teacher dismissed the comment without addressing it. Genevieve struggled with this because she felt she didn’t have the voice to make an argument. However, she did find her voice when she confronted a substitute, who was

probably a lot less professionally intimidating than her cooperating teacher: "There was this sub, I don't think she realizes how racist she sounded. She's talking about African-American English or Ebonics or however you wanna call it. She was saying, 'I don't know why teachers let them talk like that,' and I was like, 'There's a time for informal and formal language,' and was trying to be civil with her. Then she has the audacity to be like, 'I don't agree with speaking GHETTO,' and I was like, 'GASP, excuse me?! No, I'm sorry I don't like that word. Nobody uses that word,' and she was like, 'Then what DO you use?' Then, she had students speak like her, 'Oh, I learned it from the sub,' and I'm like, 'No, we don't talk like that!'"

Genevieve, as a future English teacher, understood the impact of language and was aware of how the institution of education privileged certain speech patterns (Ladson-Billings & Tate, 1995). This was evident in her advocacy for different languages and dialects. She shared how she was finally given permission to supplement a unit from the school board suggested curriculum.

Race in Practice. Genevieve introduced to her class a collection of poetry from a book titled *The Rose that Grew from Concrete* by famous slain rapper and poet, Tupac Shakur. She was utilizing hip hop literacy as a pedagogical tool to counterstorytell and provide a voice for those often unheard (Solorzano & Yosso, 2002; Love, 2014). The poems were different from what her students knew, and she received some backlash. Genevieve shared, "I was like, hey guys, have you ever heard of Tupac? And they were not fans, and I was like, IN MY HEAD, 'Well I hate country music and Hank Williams, Jr.!'" I giggled. Like Genevieve, I also prefer hip-hop over country music and have taught Tupac verses to my 9th graders. However, the population in my classes were different, mostly Black and Latinx students, and they admired Tupac and resonated with his lyrics. I asked Genevieve what her students didn't like about his

poems. "They didn't like the fact that it was improper English, like "ain't," for example. I told them, 'Well, this shows some people speak differently and there are times, um, you can speak however you want, and poetry is a great way of expressing that!' I would tell them these things, but they didn't like it." She shook her head in disappointment.

By challenging the canon, Genevieve attempted to disrupt what Apple (1979) called the "hidden curriculum," the tacit teaching of norms that promote the status quo of language, literacy, literature, and culture. Inevitably, when educators embrace this hidden curriculum, the result is the marginalization of contributions and capabilities of those from linguistic, ethnic, and culturally diverse backgrounds (Morell, 2009; Gere, 1992; Borsheim-Black, Macaluso, & Petrone, 2014). The lack of positive feedback from Genevieve's lesson demonstrated to her the disconnect and perhaps miscommunication between her objectives and her audience.

Resignation: "It Is What It Is." Genevieve, who was hopeful and positive before her field experience, became a little more jaded after her internship. After her unsuccessful attempt to bring new material to her homogenous population, she hadn't felt as confident with her goals in teaching. She reflected, "Everybody was just afraid of what's different, like this theater girl, she was different, and the class didn't like her. So every time she'd raise her hand, they would all sigh. I mean it was just really sad how not welcoming they were, and like I tried. I'd have heart-to-heart talks with them, and like it was just one of those things that went from one ear to another. I can't make them, so it is what it is." I thought about her mother's advice to her about not "corrupt(ing) the youth." I saw that despite Genevieve's honest intentions, her mother's advice shaped the way she responded to the confrontation of race. Like Ariana and Georgia, family values had a powerful influence in the way they advocated or avoided racial conflict in their classroom.

Genevieve referred to her mom's advice when she had these "heart-to-heart" talks with her students. She admitted how difficult it was to stay kind. She shared, "3rd period was the worst…I'd walk by, and a lot of times, I would hear them whispering things about my religion, things like that, and they'd go, 'Oh, she's coming! Stop talking!' And like, 'Hello! The hijab is covering my ears, but I can still hear!'" Genevieve laughed. "So I knew they didn't like me, and I used the "kill them with kindness" motto because you know, I'm not gonna be mean to a bunch of little 16 year olds, that's just not right. So I was super nice to them and like, I'd just give off that energy, 'I'm not the enemy! I am here for you and stuff like that.' I noticed my last week there, they were finally ok with me, but they absolutely hated me until that time, like for something I really can't help!" I speculated the students were ok with her because she was leaving and it was more of a relief than acceptance that caused them to be nicer, but perhaps that was the pessimistic side of me. I didn't share my speculation because I didn't want her to lose hope.

A couple of months later, I asked Genevieve what her plan was for the fall. She responded, "Y'know (sigh), I need a break. I'm not going to apply for a teaching job, at least not yet. Maybe I'll substitute here and there, maybe." Perhaps the challenges she had faced in her internship had caught up to her, and she was not up for another semester of resistance and intolerance, at least not yet. I thought of the titular poem from Tupac's collection of poetry that both Genevieve and Georgia found engaging enough to share with their students:

Did you hear about the rose that grew
From a crack in the concrete?
Proving nature's law is wrong it
Learned to walk without having feet

Funny it seems, but by keeping its dreams,

It learned to breathe fresh air.

Long live the rose that grew from concrete

When no one else ever cared.

To me, this poem was about perseverance. It spoke to an anti-racist educator and the obstacles, small and large, one must overcome. It also suggested an underdog character that keeps going despite the lack of attention. The resignation from Ariana, Georgia, and Genevieve, reflected a lack of nurture. As a teacher educator, I need to find ways to provide a space for preservice English teachers to envision racial justice education and grapple with its challenges. I saw that Genevieve began to become cynical towards her students and school community, and coupled with her perceived lack of decision-making power, it's no wonder she decided to not pursue teaching after her field experiences. The high expectations for immediate change can lead to disappointment and disillusionment for a novice teacher and a seasoned teacher alike.

Summary and Interpretation

When I first had Genevieve as a student, I was immediately drawn to her optimism, honesty and laid-back attitude. Out of the six classes I had taught at Laurel Oak, she was one of three who openly discussed her identity as a Muslim prospective English teacher. I discovered that her incredible positivity towards racial and ethnic diversity in the ELA classroom has driven her to pursue an interest in culturally relevant pedagogy. I also discovered her lived experiences and idealism offered an interesting implication towards preservice teachers' decisions about committing to the teaching career.

Like the two previous participants, Genevieve credited her family, especially her mother, as a guiding influence to how she thinks about race and racism. Her mom had taught her not to

acquiesce to social norms and feel ashamed of one's background. She had also advised Genevieve to not "corrupt the youth" or attempt to shift their ideology when she becomes a teacher. Both of these lessons contributed to how Genevieve negotiated racial identity within herself and eventually, within her classroom. It was interesting to note that before wearing a hijab, Genevieve "passed" as "whatever ethnicity" her peers wanted her to be. Similar to my experience, we wanted to avoid rejection or humiliation by taking advantage of our racially ambiguous appearance when we were children (Abdi, 2015; Tatum, 2017). More importantly, teachers, may be tempted to "pass" when circumstances make it more convenient for them to avoid claiming their racial identities in the classroom. I certainly took advantage of my surname when the majority of my students were Latinx as well as proudly identifying myself as Pinay when I taught in a predominantly Pilipino high school in Hawaii. For Genevieve, it became harder to mask her identity when she wrapped her hair in a hijab.

Choosing to wear the hijab was a defining moment to Genevieve's racial identity development. She became more open to being Lebanese rather than Italian or Greek. Despite her mother's encouragement of ethnic pride, the topic of racism itself was never a blatant conversation. It wasn't until Genevieve decided to wear the hijab as a testament to her religious and ethnic identity that her parents began to express their concerns. Because of the lack of discussion in her family, perhaps Genevieve wasn't given enough opportunities to analyze and understand the pervasiveness of racism in society, let alone in education. This may have led to the frustration and disappointment she felt at the end of her internship. Alvarez, Juang, & Liang (2006) found that exposure or explicit discussion about racism among friends, teachers, and especially family can help foster awareness of racism and can shape Asian Americans' perceptions of racism, as well as preparing them to manage racism directed toward them. I assert

that such discussion in families and in teacher preparation programs may enable prospective teachers to become more responsive to racism in their classrooms.

When Genevieve was younger, she was introduced to the cluelessness of her fellow classmates regarding Muslims and Arabs. But what surprised her was the ignorance of her teachers, which prompted her to repeatedly suggest the need for teachers to build their cultural competence and embrace the responsibility to open students to different cultural backgrounds. Zaal (2012) found Arab students do not want to be burdened with educating others about their faith or ethnicity and feel alienated when adults promote the stereotypes either from ignorance or complicity. To create an anti-racist and anti-oppressive classroom, teachers and teacher educators should allow and provide counternarratives where students can then engage as critical readers of the world (Zaal, 2012). I add that these stories open up opportunities to disrupt and dispute deficit viewpoints of other cultures among the teachers as well.

At the same time, the negative stereotypes that surround Muslims caused Genevieve to become essentialized as a sort of Muslim representative, which she absolutely detested. Derived from her mom's advice, Genevieve repeated, "to each their own." It seemed this attitude about racism, one that Ariana and Georgia also adopted, allowed them to maintain their own beliefs but also avoid confrontation. This "non-interventionist" strategy may be useful and even necessary, at times, in families, but has more dangerous implications in the classroom. I saw this policy as a challenge to the goals of a critical race educator because it suggested bigots can act on their bigotry. Comber (1999) found that some educators fear critical analysis because it would "spoil children's fun" by brainwashing them with one's own ideology (p. 6). I proposed that prospective teachers, too, may be susceptible to this fear, though the reason behind it may have more to do with their own experiences of racial identity in classrooms and within their families.

Genevieve's philosophy of teaching heavily emphasized making students feel comfortable in their own skin and changing minds regarding racial and ethnic diversity. It was optimistic and ambitious. She was determined to challenge the canon and advocate towards global representation and speaking up for marginalized populations. When she brought up these radical ideas to her cooperating teacher, she was redirected to the standard curriculum, and when she was finally granted permission to bring Tupac Shakur to study, the backlash resulted in her disillusionment. Her initial goals of staying relevant to the youth became seemingly irrelevant in her context. Here Genevieve perhaps felt a loss of purpose and definitely a loss of confidence. This kind of defeat naturally turned to a decision to "take a break" from teaching.

For me, her experience suggested implications for teacher education. Teacher educators should be more explicit with criticizing systemic racism and analyzing sociopolitical inequities to help build critical consciousness (Aronson & Laughter, 2016; Freire, 1970). This means offering access to critical theory and supplementing readings especially by women of color (Kholi, 2019) in order to develop racial literacy that will prepare teachers how to talk about race and racism. Concurrently, teacher educators also need to recognize that justice-oriented teachers tend to have big dreams and optimistic visions that can potentially lead to burnout, a combination of exhaustion and frustration due to a lack of teacher efficacy (Frins, Hamman, & Olivarez, 2007). The challenging realities must not be sidestepped.

The resistance Genevieve faced was unlike what I or the other two participants have experienced especially with the growing political, social, and cultural animosity towards Muslims and Arabs in this country. As the Muslim population grows in the U.S. (Mohamed, 2018), it is indispensable for teachers to recognize and develop their identities, openly confront misinformation and biases, and create a more understanding profession.

CHAPTER SEVEN

FINDINGS: THERE'S MORE TO BLACK AND WHITE

Orlando

I walked in the Honors office and found Orlando behind the receptionist desk talking to a couple of students interested in applying to the program. He was professional, polite, and he put them at ease. He glanced in my direction, said "Excuse me" to the students, and greeted me, "Hi, Ms. Morales, I'll be right with you. Could you wait in the conference room?" I nodded and walked towards a small, but bright room with a large wooden table patterned with the rays of the sun coming through the slits of the blinds. In less than five minutes, he settled on the chair beside me and apologized, "Sorry for the wait." I learned he volunteers his time with the Honors program especially since he was a member of the leadership committee and editor of their newsletter. That didn't surprise me because Orlando is an incredibly skilled writer as evidenced by his former assignments. Like Genevieve, he was eager to hear about my study and interests. He said, "I think a discussion on race is necessary, y'know, especially these days. Y'know what happened to Jessie's sister last week? She was driving along Flower Ave. and a man threw some rocks at her car calling her a 'Spic!' Can you believe that?" We were both appalled, but his story lead to a smooth transition. "Orlando, when did you really start thinking about race?"

"You know, maybe in 9th grade. Music is really important to me, and I started to listen to underground music, not music playing on the radio. I think underground music is more skill-

involved, and I think that's even what drew me to English, the poetry aspect, not mainstream lyrics like, 'Oh money, women this and that,' (snickered) but one song that made me think of race was *Harlem Streets* by Immortal Technique. He equates the cycle of poverty and the cycle of like having, um, worked to survive from check to check. He equates it to, uh, a multicultural slave ship. He talks about how minorities get caught in these cycles."

"Interesting metaphor. Can you explain more of what that means?"

"Immortal Technique talks about stereotypical markers being arbitrary, like they're set to elicit certain behaviors from people, like THEY want you to be this way, so they want you to do this, and it's kinda like you start seeing the codes in the matrix, y'know, you realize minorities are stuck in this cycle of poverty because they're made to believe that's where they belong."

Orlando shared with me the lyrics of the record. We paid particular attention to the following excerpt:

Check to check, constant struggle to make the payments
Workin' your whole life, wonderin' where the day went
The subway stays packed like a multi-cultural slave ship
It's rush hour, 2:30 to 8, non stoppin'
And people comin' home after corporate sharecroppin'

Orlando saw a relationship between people of color and an expectation that they'll wind up in dead-end jobs. Like Immortal Technique, he attempted to make his audience, his students, aware of this problem. At the end of the song, Immortal Technique rapped,

I'm a Harlem nigga that's concerned with the future
And if you're in my way it'd be an honor to shoot ya
Uproot ya with the evil that grows in my people

Makin' them deceitful, cannibalistic, and lethal
But I see through the mentality implanted in us
And I educate my fam about who we should trust.

Orlando admired this underground hip hop artist, so I looked up more information about him. Felipe Andres Coronel was born in Lima, Peru and immigrated to Harlem, New York to escape the Peruvian Civil War. Like Orlando, who moved from Puerto Rico to Miami, Florida as a child, Felipe grew up poor. But, their economic challenges did not deter them from pursuing a college degree. Felipe, though, was unfortunately incarcerated for assault shortly after enrolling at Pennsylvania State University. In jail, he honed his rapping skills and wrote songs that focused on politics, poverty, and institutional racism. Because of their similar backgrounds and interests, it was no wonder Orlando resonated with Immortal Technique's music.

The lyrics to *Harlem Streets* engages in interpellation (Althusser, 1971) where people of color are forced into categories imposed by an ideology that enforces particular ways of thinking and acting about their selves. They then become part of an imagined reality by accepting to live in those categories (Lacan, 1948 as cited in Abdi, 2015). When persons of color position themselves in this label, stereotypes thus become expected standard behavior and become part of identity formation (Abdi, 2015). This subjection of performing an identity that is not fully one's own is what Butler (1997) would call performativity. DuBois (as cited in Bruce, 1992) termed this performance as double consciousness, where an individual sees himself through eyes of another and behaves the way the others expect them to behave. Orlando wanted his students to be aware of how they may unconsciously perform the expectations of their ethnicity or race. This was what Immortal Technique saw as the multicultural slaveship. In the classroom, it is problematic when expectations are inconsistent with the students' actual skill level.

Self-fulfilling Prophecy. Orlando believed in the self-fulfilling prophecy or the Pygmalion effect (Weinstein, Marshall, Sharp, & Botkin, 1987) and its power in the classroom. Perhaps this was why he was adamantly against racial and ethnic labels. I asked him when growing up, prior to 9th grade, how he thought about race. He answered, "Before the song, it was kinda strange coz like you're a Hispanic kid right, and like, it's very binary, like you're either Black or White, you're either one or the other. I remember on standardized tests, one of the first times you see race on paper as a kid, it was always, White, Black, or other, and you're wondering like, wow, there's more to Black and White, so I was marked as White for some time, and then I was marked as 'Other', what does that even mean? So then I think, growing up, am I White or Black?" According to Bernal (1998), this structural determinism could confuse and ultimately silence monoracial groups of color that fall outside of the Black/White binary. Which identity does one choose? As a person? As a student? As a teacher?

We both giggled because it was an awkward question to ask oneself. But it was also a common one among brown people. I remembered when my dad would tell us stories of when he served in the U.S. military during the Vietnam War as a Pilipino citizen. Doing so permitted him to travel to the southern United States in the mid 1960s. As a farm boy from the province, this was potentially an exciting opportunity. But the story that stuck out to me was when he was confused at which restaurant he was allowed to eat, or which bathroom he was allowed to use. With his darker skin, he was considered Black and was forbidden to use certain facilities. But he was neither White nor Black and was forced to be labeled one or the other. As a grown man, it could be disconcerting, but as a child it could be identity-distorting.

Forced identity choices. Orlando shared, "I grew up with cousins, y'know, that's Hispanic culture, we're all jumbled up together (laughed), and they were going through this

same binary choice, and they would make a choice, and then that's kinda what you become, like you hang out with Black kids, and you're, like, into hip hop, then I'd have cousins who'd start listening to rock music and dress like rockers, and that's like prototypical White, but you come to equate with the likes and dislikes and styles of that race and that's kinda the way you go."

I wondered if this explanation was too simplistic, but then I thought about my own siblings. When my family immigrated to the U.S., both my brothers gravitated towards friends of color, mostly Blacks and Latinxs, and our house and road trips always bopped to hip-hop, reggae, and salsa beats. Did they acquire a new persona because they became aware they were brown, and these peers, who looked more like them, enabled them to feel connected? My older sister, though, hung out with international students in the library, stayed loyal to Pilipino songs and explored other types of music. Was she responding to the racial ambiguity young Pilipinos experience in seeking to position themselves in the binary paradigm (Maria, 2002 as cited in Harrison, 2012)? Orlando interrupted my thinking and commented, "So it's like your race becomes this culture and these categories become these people." Orlando shook his head. He repeated, "We're trapped in these categories."

This forced identity choice or imposed racial identity (Abdi, 2015) reinforces social systems that discount complexities of racial representation (Harris, 2016). When individuals are forced to assign themselves to a category that is not their primary identity, they then lose a sense of authenticity and racial dignity which could result into internalization of negative attitudes or stereotypes about their identity. It would benefit our students and preservice teachers alike to create a space where they could evaluate these identity decisions.

Stereotypes. Orlando continued, "The thing is, these stereotypes and categories are used and we may not be aware of it half the time. 'This is what we're gonna expect from you, so

you're going to act it out.'" I asked him to elaborate or perhaps provide an example. "You start seeing rules that make up things, like Hispanic movies are coming out, you go and watch it coz there's two Puerto Ricans in there, you really wanna see your people REPRESENTED, so you go, and they're the two stupidest characters, and they're only shown like two minutes, and you're like 'What?! Wow. That's what we're thought of? Like that's us in this culture? That's how we're framed? Represented by those two silly men?'"

I related to Orlando because there were certainly flat characters that represented Asians in Hollywood, depicted usually as the stereotypical super smart and studious nerd, or a kung fu master, or a submissive and shy wife, or a sexpot mistress. In addition, they're always the secondary character. Even more, Pilipinos were rarely ever casted, and if they were, they're not represented as Pilipinos. Despite the fact Pilipinos constituted the second largest population of Asian Americans in the U.S., estimating the population at 4 million (Census Bureau, 2010), they were still not represented in movies. When Pilipinos did make it in mainstream cinema, we were proud. My dad and stepmother would immediately seek the movie in a lone theater playing the feature. My sister-in-law would brag about an actor's talent, even if they're not that impressive or full Pilipino. Stereotypical characteristics were portrayed, yet we paid money to watch them because we were eager to see ourselves on the big screen. The picture being displayed was inaccurate but then perpetuated by our financial and media support. This paradox spoke to the need for teachers to critically reflect on their racial identity because how they think about themselves within the institutional and societal context would impact their sense of responsibility to their students' learning (Phillip, 2014). In other words, teachers should think about the roles they play, whether implicitly or explicitly, in the systemic processes of race and racism. Otherwise, we would be maintaining an unfortunate cycle of misrepresentations and stereotypes.

Orlando provided a personal example, "Like Jessie's [his fiancé, now wife] family, making these stereotypes true. So, we took a sociology class together where we talked about the skip generation with the grandma taking care of the kids, and the parents are absent, and Jessie has a sister doing THAT, and I see her, and I see them differently, and I'm like, 'Don't you know there's books about you and the way you are? Like you're not special, you're just doing what the culture has imprinted on you, that's what you're doing.'"

At this point, I stopped him to share that Chinese families do the same, at least from my experience. When I was in Peace Corps Southwest China, many of my students told me their grandparents raised them because their parents are in a different province working at a factory to provide for them. The only time they get together is during a month-long Spring Festival holiday in the beginning of every year. When I talked to my colleagues there, they experienced the same traditional upbringing. It was widely accepted and even encouraged. Orlando and I then wondered who had set a negative connotation for the skip generation concept. Referring back to Immortal Technique, we began to analyze how the mainstream narrative of racial identities made certain concepts seem positive or negative. Orlando didn't recognize how he had internalized the skip generation as a negative practice until I provided a counter-story that challenged the root of his perspective. Our storytelling catalyzed the necessary conflict to jar dysconsious racism (Ladson-Billings, 1998). Creating a space to story and counter-story could be valuable in uprooting our own internalized racism, allowing us to view cultural practices in a different light.

Influences. Because we were discussing family, I asked Orlando how his family has influenced his ideas about race and being a teacher. He answered, "A lot of my ideas about education came from watching my parents go from almost nothing to successful business owners

from scratch." I started to see the connections he naturally makes between poverty and race. Without support and education, people of color could easily get trapped in the poverty cycle expected of them (Tatum, 2017). Orlando understood there was a possibility one can break that cycle. He beamed, "You know, Jessie and I are the first to graduate from high school and college in our families." As Puerto Ricans and future teachers, they were resolved in filling that part of a positive role model for students of color.

But who he credited most for influencing how he viewed education were his teachers. Orlando said, "I cannot imagine anything informed my teaching more than the teachers I have spoken with, listened to, and observed, including the practitioners from different conferences. I firmly believe great support comes from surrounding oneself with happy members of the profession. I value my relationship with other teachers, and honestly, I acknowledge my practicum teacher as the one who allowed me to find my voice." I was happy to hear this because I assigned him to that teacher during my practicum course. She was also of Puerto Rican descent, and she allowed him the freedom to try out anything he wanted. She served as a good model for classroom management but also as a noble advocate for multicultural lessons. However, Orlando wasn't always blessed with good role models. Despite his esteem for many of his instructors, he discovered not all teachers were as authentically open-minded.

Hypocrisy or ignorance? Orlando was conflicted about whether some of the teachers he admired were hypocritical or perhaps just ignorant. He commented, "You've got these teachers, maybe they don't know they're racist? I remember I had one teacher, she kind of became my mentor, so we were having dinner with her, and she called Jessie Jennifer Lopez, like, 'Oh, you're just like Jennifer Lopez, hahahahaha,' and was like, "No no, you REALLY look like Jennifer Lopez,' and when she said it the fifth time, I said, 'Could you please stop calling her

that? She is NOT Jennifer Lopez, just coz she's Puerto Rican doesn't make her Jennifer Lopez.'"

I laughed and then thought about how many times I called my Puerto Rican friend 'JLo' and how she must've hated that. I felt both ignorant and hypocritical. Then I thought about my brother's long-lasting nickname, "Chino," which means "Chinese" in Spanish when he's clearly not Chinese. I thought about how my father was repeatedly called "Mr. Miyagi" at the jail where he worked. And I thought about how many times I was called "Lucy Lu" or "Mulan" in my life. Despite my personal experiences, I passed on the racist remarks because I was not critically conscious of their effects. When our own students make similar jokes and we laugh at them, it normalizes the stereotypical narratives about certain ethnicities.

Orlando continued, "I've heard one teacher say, 'Oh, I know how they (Black students) feel! I've been poor before!' But the thing is two different races will have different life experiences (snickered). I've heard a professor talking about minority students hitting each other and how that's part of their culture, and like, I dunno, maybe she's done research on it, I dunno, maybe that's part of urban culture like we smack each other around, but I don't remember that being MY experience, like, I don't think you could just say, 'Oh ok, here are these two minority students, they're fighting at school coz it's in their culture?' And this is a teacher who thinks that she's forward-thinking! I find that disturbing." A little disillusioned, Orlando admitted, "I think it's more hurtful when professors, especially from the College of Education, say things like this. It's more hurtful than when Trump says it coz it's someone you admire, and you're like, 'Oh I wanna be like this person,' and when the person says something racist, I'm like, 'Whooow, you're not the person I thought you were.'"

Orlando, aware of discrepancies between what teachers say and their actions,

demonstrated the immense responsibility we take as teachers to students of color. No matter which ethnicity we identify with, we have to recognize our biases and be critical of people's perspectives, including our own. Teacher educators are not exempt from this. Whether they are part of a social-justice oriented program or not, it would benefit teacher educators to participate in examining their own perspectives to model critical consciousness and racial literacy.

Biases and teaching practice. Orlando talked about how he acknowledged the way he thinks can be quite different from many of his colleagues. He said, "I remember in one class, maybe this was my mistake, I said, 'If you were teaching at a Title 1 school, you already know you're gonna have to put in some extra work,' and then one of my classmates, who is White, said, 'Oh well rich kids need the extra help, too.' I dunno, in my mind, I was like, 'Do not compare!'" Orlando giggled a little, and then backtracked. "It's kinda like, you understand both ways, it's just a different importance to them." His comment reminded me of Ariana's story when she confronted her White classmates about the Black man being followed around by the White manager. Preservice teachers of color often feel responsible to defend themselves or challenge the idea that the U.S. has reached post-racial society (Brown, 2014; Bonilla-Silva, 2010).

As a person of a color, I agreed with Orlando and Ariana that the daily privilege a White being possesses can sometimes be taken for granted. At the same time, we also made the excuse we understood where "they" were coming from and eventually receded in order to prevent an argument. This allowance presented a challenge to teaching a racially and ethnically diverse classroom. If we cannot address difficult topics and conduct difficult conversations, are we being complicit by lettings things pass? Are we resigning to the majoritarian narratives and further silencing the marginalized voices? When the preservice teachers feel they can't say what

they really think, would they stay silent in their first year of teaching? Does this attitude, then, get transferred to their students of color who would then learn to keep quiet in order to make their classmates feel more comfortable, thus learning to maintain the status quo rather than challenge it?

Orlando resumed, "Let's take a situation like Black Lives Matter, or something the President says, the way I see it is gonna be different from them. They'll say, 'Oh I don't see what's wrong with what he said' (snorted). 'I'll tell you what's wrong!'"

But he did not. He was the minority in the conversation, and he believed his argument would fall on deaf ears. Orlando referenced literature to further his point, "*The Dubliners* by James Joyce resonated with me a lot coz I'm here in this Honors program, and they're all cool with me, but I'm still, like, I'm not like them, there's still that barrier, they don't understand things. WE understand things differently." His last comment expressed a sense of camaraderie with me, an unspoken agreement that we, as people of color, see the world in a different way from White people. I nodded my head but felt a smirk form on my face. I found it interesting he identified with stories about Irish middle class people, although his choice reinforced how he combined economic status and racial status as one marginalized entity.

Orlando straightened up in his rolling chair and furrowed his brows. He was thoughtful about confronting his own biases, as well. He shared, "I read research about how even minority teachers will like, you know, have their own biases, too." I remembered him asking Ariana during our focus group, "Do you feel like some minority teachers would act against minority students coz they subconsciously feel that's what a White teacher would do?" Orlando was aware we tend to internalize racism in order to comply with the norm, causing us to be discriminatory towards students of color. This was important because according to Marx and

Pennington (2003), preservice teachers who are critical of their own biases are more likely to confront deficit thinking and feel more empowered to disrupt the status quo.

I reflected on my own teaching experiences and how I've had students approach me and blatantly ask, "It's coz I'm Black, isn't it?" Once, I was called out in front of the entire class when a couple of students shouted, "You're playing the race card, miss!" These were vague memories because I don't remember doing anything about it. My nonchalant journal entries implied I may have just shrugged these comments off, probably laughed about them. Even teaching in the college level, I found myself hard on a Pilipino immigrant student. I marked points for minute grammatical mistakes, scoffed at her awkward vocabulary, even though I came from a similar background. In Orlando's Philosophy of Teaching, he claimed, "Learning is to become aware of yourself and the world." My realization on the difficulty of shaking off such deep-seated racist thinking made me grateful for Orlando's wisdom. It was these moments that forced me to look at my teaching in a different light.

Philosophy of Teaching

We decided to review his teaching philosophy. Orlando visualized a "good" teacher to be "caring and thoughtful who regularly engages in professional reflection and adjustment." This idea aligned with how he's viewed his former teachers and how he confronted his own shortcomings in order to improve. He emphasized the importance of developing skills to be a critical thinker, reader, and writer, and believed in building a safe classroom environment where students could share their thoughts and challenge each other's worldviews. Allowing for self-expression from his students was a priority for him, and he stated, "Teaching is the care for the freedom of others… Students practice learning and working with others to be productive members of a pluralist society and global community. My classroom is where students feel

empowered and help each other to make sense of complex issues, where every member of the class can make a valuable contribution to the learning of others." In addition, Orlando believed literacy was essential to social competency, thus he planned to employ Nancie Atwell's reading workshops and Lucy Calkins' writing workshops, small group projects, and Socratic seminars. Like the other three participants, he preferred a student-centered approach to his classroom. According to Orlando, the following were a few ways to establish this learning environment.

Student-centered Classrooms. "One of my goals as an English teacher is that more students are represented in what they're reading, so like you look at your class first, look at the make-up, and then you find texts that would resonate with them. This would also require listening to your students so that you can adjust or modify accordingly. After choosing your curriculum, I will connect the lessons in a personal way, between content and real world. If students can relate, they will participate, and I think that will make the experience better for everyone. Lessons should be genuinely significant to students. I believe any piece of curriculum can be made more relatable with just a little bit of planning." I thought his plan was ambitious and idealistic, but manageable. For example, in his practicum, Orlando took the time to discover what type of lessons his students needed and created a presentation that combined their interests and preferences. He noticed they had a problem with plagiarism but instead of a typical lecture, he had students form in small groups (since he knew they all knew each other and liked to socialize) and made references to musical groups he had heard them talk about.

Be an Ally. Orlando, informed by his own school experiences as a "poor Spanish kid," valued the support teachers give to their students. He wanted to be "understanding of complexities of their home life and the external forces making it difficult for students to complete their assignments on time. Students need to be constantly reminded of things. They

need that high level of support and they need an ally." He wrote, "As a teacher, you may sometimes be the only person that cares or believes in a particular individual. So I plan to have regular correspondence with students and celebrate their successes to inspire them to participate." He repeated, "If I'm interested in their success, they will invest in mine." Here, I thought he was still a little wary of the challenges he had heard about for his upcoming internship. But he was determined in creating a supportive relationship and said, "I will discuss any dreams a student may have, whether it's publishing a novel, how to get into the nation's most prestigious universities, or how to establish a record label. I imagine my students accomplishing things that they never thought possible and pursuing meaningful goals. I would reject the idea of preparing students to work dead end jobs, and maybe that's the reality of it, but I cannot walk into the classroom thinking that." I saw the theme of breaking out of the cycle of poverty reappear, and I realized it was a significant motivator for Orlando and his approach with his future students.

Student Choice. Lastly, like all the other participants, Orlando emphasized on student choice which "caters to various learning styles, to the students' creativity, and to much more meaningful assignments." He commented, "I don't want to stifle their creativity, and maybe some products will not be appropriate, but I have to give them that chance." Already, despite potential risks, Orlando sought to push the envelope a little for his students. To me, this small sense of agency reflected a development of activism. The immense support he intended to provide for his students would prove useful in creating an environment that would help raise critical consciousness and build racial literacy in his classroom.

Words = Change. In his teaching philosophy, Orlando emphasized the power of words. He admitted that he has "developed an affection for words because they are powerful, especially

in the current global society of hyperconnectivity, where we have watched words convey ideas that have led to atrocities, revolution, and the most extensive examples, of human empathy in history. Technology continues to redefine reality, and no fact remains safe from reinterpretation. To me, words have never been so important. I have seen the ineffective use of language muddle otherwise powerful social causes. So I want my students to be able to wield works effectively and truthfully, in ways they can be impactful, to bring change they want to see in the world." He also highlighted the influence of words in storytelling and self-reflection. Referencing Dewey (1897), he wrote, "Only by working to master the knowledge of one's past, present, self and community can students hope to face the challenges or our uncertain future." Through words, Orlando aimed to "empower students to cause positive impacts on their communities and to reach their own goals."

It was apparent not only was he passionate about word choice and discourse, evident by his own eloquence, but Orlando also articulated social justice implications. Though he had agreed with one of Dewey's statements previously, he disagreed with his posit that "knowledge and language is an inheritance of all children" because Orlando argued, "if it is, too many children are being denied their rightful wealth." So, Orlando, like Ariana and Georgia, aimed to offset inequity as an educator. He stated, "All students should have access to education once reserved for the elite." Through teaching rhetoric and critical literacy, Orlando understood his role an important one in bringing positive change to his students' trajectories.

Race and Politics

After reviewing his teaching philosophy, I asked Orlando how he would teach social issues like racism in the ELA classroom. He answered, "If I was going to teach race, I wouldn't teach it explicitly. I'd provide them evidence and tell them, 'Look, this is the real thing, you

don't have to think about it the way TV is telling you or your friends are telling you, YOU JUST HAVE TO BE YOU.'" His statement reminded me of Genevieve's "You do you" expression and demonstrated a less abrasive way of discussing sensitive topics. All participants agreed they didn't want to impose on anyone's beliefs, so a smart way to prevent a volatile reaction is to present evidence of actual people and practices that may contrast with a popular stereotype and then allow the students to discuss their own interpretations. This cannot be done without a classroom sentiment of acceptance for diverse perspectives. Inserting evidence first may ease a novel or unpopular perspective without it having to be threatening.

But would this be counterproductive when "sources" are unreliable? Would the high levels of media mistakes or "alternative facts" floating around affect how students argue their positions or the emotionality of their opinions? What about the divisiveness of language? I wondered about the moralistic repercussions that may incur when the "I'm right, you're wrong" debate begins. Though Apple (1990, as cited in Morrell, 2005) claimed there is no neutrality in education, Orlando was adamant English teachers need to be neutral. He persisted, "Students should never know your personal feelings. Teachers may be the only ones willing to OBJECTIVELY discuss social issues with our students, so we should give them the space to explore their own ideas and beliefs and express them. The classroom should be a safe place to do that." I somewhat agreed with him, but I was concerned how racism could be "right." How would I stay neutral?

Orlando clarified, "Equal rights, that's a political stance, not everyone believes that, so you could say, 'I believe everyone should have the same rights,' that's not like an American, not every American feels that way. Some Americans feel some people should have more rights than others, even though they don't explicitly say that." "Hmm," I responded, "that's true." I thought

about it a little more within the context of the current political climate. When President Trump emboldened the "closeted racists," resulting into more hate crime (Edwards & Rushin, 2018; Muller & Schwarz, 2018), I thought about the teachers on the front line. How do we get these students to unlearn racist thinking if we must remain neutral?

In Practice

Orlando was opinionated and passionate about his values and beliefs. How he implemented his teaching philosophy in the field tested the strength and resilience behind his standards and principles.

Internship. For his internship interview, Orlando and I met at an Asian fusion restaurant near the university because he wanted to try something new. I recommended the pho since he had never tasted a bowl before. When we sat down, he struggled with the chopsticks and in frustration grabbed a fork to pick up the noodles. Orlando was visibly upset, and I knew he was ready to vent. He was uncharacteristically less careful with choosing the words he used to describe the disappointment he felt with his cooperating teacher. Though she was at first a promising match, he said she became some kind of a nightmare for him. Initially she was encouraging and open-minded to his ideas, but when it came time for him to take over, she rejected all of his lessons and even the request for a reference for a job offer.

Like Orlando stated in his Philosophy of Teaching, he wanted to keep his lessons relevant to students' lives and wanted them to feel represented. At the time, "News came out that Donald Trump said that comment 'grab them by the' you know what, which was echoing things that were said in Virgina Woolf's time. They're STILL saaaaaying that stuff! People in power, this is important, it's not just anyone, people in power are saying this! Virginia Woolf, in the 1940s, there were people talking about women like they're stupid, that's relevant today! If anything,

THAT emphasizes OUR importance as English teachers, to call out how little progress we made [laughed]."

However, his internship teacher forbade him to teach a Woolf excerpt or any other works that were not part of the conventional curriculum. Orlando developed a whole unit on Cesar Chavez, which she first approved, and at the last minute rejected, so he could present the lessons she had created. The argument was to "stick to the canon" or set curriculum so that he wouldn't get in trouble. Orlando was torn about the importance of the canon, and essentially, its definition. He was irritated no one could give him a definition that sticks. Despite that a student had remarked in class, "Women rights is only the liberal media, my parents told me the gender wage gap DOESN'T exist," still no one addressed the comment. This really bothered Orlando.

Power of the canon. Orlando asked, "Who makes all those decisions? You know who it is? Remember that book we read in our Adolescent Lit class, *Chocolate War*? Those boys from the prep school who bullied that kid who refused to sell chocolates? That's who they turn out, that weird cult thing of White men from *House of Cards*! That's a legit thing that still happens!" Orlando suggested that those in power utilize the canon for their benefit by disadvantaging the marginalized (Gere, 1992; Borsheim-Black, Macaluso, & Petrone, 2014; Apple, 1979). To teach critical consciousness in our classrooms, we must engage learners to analyze systems of inequality (Freire, 1970), including challenging the "hidden curriculum" (Apple, 1979), and examining our racial realities and identities.

Orlando began to really see the structural problem in the English literature curriculum during his internship. His attempts to decenter the curriculum seemed futile, which discouraged and disheartened him. However, his indignation also pushed him to do better and look at the problem with clearer eyes as he began to negotiate what was pressured for him to teach and

staying committed to his teaching philosophy. His negative experience reinforced the idea that "progressive" role models may only appear to be progressive when it is convenient and "palatable", only if changes aren't drastic and will not disrupt the status quo (Morrell, 2005). According to Harris (2016), identity-centered literature lacks systemic analysis of racism, and Orlando's experience demonstrated this need in teacher training and professional development. How a teacher perceived their racial identity could illuminate the reasons behind their instructional decisions including the treatment of race in curriculum and class discussions.

Systemic racism and the Pygmalion effect. Orlando explored this idea of interrogating his positionality and critiquing the institutional level of racism. He shared, "I feel like the system in general allows students of color to get chewed up and tossed into the workforce. So for example, we had one Mexican kid, he just moved from California. He was in a gang, and like, I tried to tell my internship teacher that I wanted to do something to help him coz he was immediately struggling, and she was like. 'You're not gonna get him,' but I'm like, I do get him, I'm trying to tell her that was me." He sighed and said, "My internship teacher suppressed my wanting to help him. I went to the parent teacher conference, and the mom's crying, and the kid seemed like he wanted to help. All his teachers were White from a certain class; they didn't understand."

I wondered how he had made this conclusion and if it was just an assumption on his part due to his preconceived assertion White people would never understand POC's thinking. But he was passionate, on a roll, and continued, "He's in an upper class area, doesn't know how he fits in, he's trying to be cool in front of the other kids, and it's like, it didn't look cool, and it was this terrible thing. I spoke to him one-on-one, he talked about how he wanted to go to college, and no one in his family has gone to college, his mom was looking up to him to do great things. I

feel like they gave him lip service, 'We wanna help you,' but they just gave him referrals and then he left, even before I finished my internship. I watched him get swiss-cheesed through the system. I'm not saying the school didn't wanna help him, but they couldn't connect to him. It was more about, 'Look, can you do what we're saying and if you do what we're saying, then we can help you" VERSUS 'Let's try to teach what we want you to do' kind of thing." Orlando's comment was clever and aligned with his focus on collaboration, language, and the student-centered approach. I asked how he would've approached this student's learning. "Y'know, I experienced a lot of the experiences he had, race is arbitrary, it was something that was put on us, this thing, you LIVED with these experiences because you were that race." This concept went back to the self-fulfilling prophecy inspired by Immortal Technique's lyrics. He proceeded, "I want to connect to the whole person, tell him that HE is outside all of that other stuff, forget what you're seeing on TV, forget what your friends are doing, what do YOU wanna do? You wanna do that? Cool, let's do it together. I just think he was not given enough time to succeed."

But Orlando didn't want to appear having some sort of savior complex (Kirkland, 2014). He acknowledged, "I had assumptions about my gang kid, because from my experience a lot of times when students are in gangs, a lot of times, their parent were in gangs or were in gang affiliations, so I thought going in to the conference, the mom would say, 'Oh these are my values that I hold that are gang values,' but she wasn't, like I was pleasantly surprised." His awareness of how his past informed his assumptions demonstrated a bit of critical consciousness. I remember after the interview being excited to hear how he will use these thoughts into his first year of teaching. How would his assessment of power and influence impact how he'd approach social issues? Would he make his views known?

First-year Teaching. After his experience in his internship, Orlando was ready to try out new ideas and go against the conventional. This "underdog" idea supported his anti-canon sentiment and supported his preference for underground hip-hop. I wondered if this non-conformity, combined with his social justice aims, drive him to address and assist marginalized populations.

When I met up with Orlando again, we were at his school where he was now employed. I watched part of his class before lunch break. They were presenting a project and one of the students, at the end of her presentation, faced Orlando, and said, "Thank you for this assignment, Mr. Soberal. You actually teach things that are meaningful and worthwhile." The bell rang, and a couple of the students chatted with him at his desk, made some jokes, and went on their way. As the last student rolled out, he turned to me and directed me towards a part of the room where there were some projects displayed. "Did you see that, Jo? That's that Alternative Project you had assigned us! The kids really enjoy it." I looked around, and I saw the creativity and pride of his students displayed on all four corners of his classroom. The desks were arranged in group formation and just from the appearance of the room, I could see his philosophy of teaching in action. The students' projects reflected choice, autonomy, and risk-taking, which was exactly what Orlando wanted.

Resisting the canon. I asked him now that his first year of teaching was almost over, if he felt he followed through with some of his goals. He began, "Y'know, I've observed our English lit classes reinforcing stereotypes, and I'm breaking away from that."

"How so?"

"Like the English subject area, I think it kinda reinforces you can't teach a Hispanic writer. Why can't I teach a Hispanic writer? Coz it's not canon. What makes canon? It really

just means White, male writers. So it reinforces that, like it keeps everyone on those tracks, and you're Black or Hispanic or even a poor White student and you come in, and you're not represented, it doesn't mean anything to you, not anything YOU'RE going through, so you feel disengaged and then you do badly in the class and then drop out, and go to the workforce for pennies." Orlando echoed Burke (1993), who claimed that students look to literature to discover themselves and when they don't, they realize their world and reality is not worth of study.

This hypothetical downward spiral was reminiscent of what Genevieve and Georgia had described to argue for representation. I found it interesting Orlando had discovered a concrete definition of "canon" that worked for him and that he again reemphasized the prevention of 'dead-end jobs.' He continued, "I tailor to the population I have. I bring authors that are not typically taught. Robert Kennedy, Cesar Chavez. I have a big migrant population mixed in with upper/middle class White students. I thought Chavez would help unify ELLs and jingoistic Americans and students who haven't been exposed to different countries. I actually had them read newspapers from MLK, Jr. that not a lot have ever seen. We take him for granted, and they become folklore heroes, like a comic book hero, so when the students saw his columns, some of his ideas were still forming, weren't complete, he just kinda sounded like this cool guy, made him real. White students can see Robert Kennedy speaking up against discrimination. We can humanize these superhero personas, y'know. I showed a clip of him yelling at one of those sheriffs who was attacking Cesar Chavez, which was another thing that broke down the race thing. I showed the Chavez film, it could've been like White vs brown, but it WASN'T because in one scene, the farm owners are saying. 'Oh what are we gonna do about these workers, oh they're just dirty foreigners,' and the main guy says, 'I'M A DIRTY FOREIGNER, I came from another country, I own a farm here,' so he too was an immigrant."

Orlando utilized counternarratives that challenged majoritarian stories and represented legitimate knowledge that name the "others'" realities (Ladson-Billings, 1998; Lac, 2017; Bernal, 1998). Doing so helped raise his students' critical consciousness and simultaneously, build upon his own.

I asked if he taught Virginia Woolf. "Oh, definitely. I could've gotten in trouble for teaching that because some parents think that women SHOULDN'T be in the work force and SHOULDN'T have equal rights or that women can't do certain things, but I think it's important to hear her voice, too. Like why did it take me up to college to read her work?" I saw that he was conscious of bringing voices not often presented in the secondary English classroom and attempted to create a learning space where all of his students felt represented. I asked Orlando for stories about how his students had been reacting to his teaching. He furrowed his brows and responded, "I have a student, she's transgender. Honestly, I didn't know much about the LGBTQI+ community, but I'm learning more about it. She had a male name that she wanted to be called, so she came in really early and said, 'Hey would you mind calling me Carson?' I said, 'Sure.' I didn't ask any questions coz that's her privacy, so like during class, I called her Carson, and then it shocked her, but it was like, 'Whow, this is what I want.' Everyone then called her Carson and I think that's a sign of respect and acceptance."

"Wow, very cool."

"Then she got into this really bad car accident. And that kinda woke me up, and the other teachers, the need for a gay alliance club for the students. That's something we're working on, and we're trying to create a safe space training for the teachers and students. There was hesitate on just because of the conservative community, but when she had that car accident, I felt like, did I do everything to help that student? Like that's the question I kept asking myself."

Orlando was personally touched by this incident, and it pushed him to do better as an advocate for social issues and for his students in risk of being resisted by the community. As I read over the transcription, I realized the misuse of the pronoun usage, but as an ever-reflective practitioner, I didn't doubt he called "Carson" the appropriate label.

Critical dialogue. I began to wonder, in comparison to the other participants, how Orlando gained this agency to act on the controversies. What strategies did he use to encourage critical thinking with sensitive and often controversial topics? He narrated, "So in one unit, we read *I am Malala: The Story of the Girl Who Stood Up for Education and was Shot by the Taliban* and discussed globalization, like why should they even care about what's going on in other countries? And at one point, a student said, 'Oh, well they breed over there like rabbits.' I addressed this retort with the student and told him, 'You know you need to watch out, there are other cultures in our class, and we need to be sensitive to that coz we're all here working together.'" His reprimand reminded me of how Georgia handled insensitive comments, but to me, the difference was he added "we're all working together" to emphasize unity rather than imply division.

Orlando then said, "Maybe this is the wrong thing, but I stop class to take a student aside to talk to them if they have a personal issue. I don't care if I stop the class coz my priority is you and your success, so I kinda make them feel like THEY'RE more important than the lesson going on, because if I focus on the lesson, and be like, screw what the students are feeling, they're gonna act crazy while doing the lesson, they won't LET me do the lesson. If a kid wants attention, they're not gonna let you do that lesson." I admired how he nipped it in the bud as I usually need time to think about my course of action when an unpopular view starts a debate. Orlando continued, "Essentially, I let them say what they wanna say, let them express how they

feel. So for example, we had a Socratic seminar during the Chavez unit. There were some racist things said on both sides, from the Mexican kids and the White kids, but it lets them get their real beliefs and thoughts, and they came to a common ground, and they saw that there were some fear that they had thought about each other, like White kids felt the Mexican kids were taking their jobs, and THEY found that out, I didn't teach that, they taught themselves that!" He was truly amazed and proud of his efforts in creating an environment where students were open with each other and counterstories were applied effectively to better understand each other (Milner & Howard, 2013). I, also amazed and proud, asked, "Can you speak of a time when you encountered a conflict?"

Racism and politics part 2. "Earlier in the year, one student was really tough with me. There was a miscommunication between an ELL student, who doesn't speak any English, about a bathroom pass, I was asking in Spanish to the Spanish kid, 'Oh what happened?' and this student, who had nothing to do with the situation, 'Oh! This is America! You need to speak English!' I said something like, 'Stay out of this situation, it has nothing to do with you,' and he said something like, 'Oh well, if you're gonna speak that language, you should just go to back to Mexico', and it was kinda back and forth, I had to write him up, we spoke to his parents, and it was just a loooong drawn out process. I didn't feel that the student was given the consequences he deserved. We tried to get him to move to another class, but he only got suspended for one day. He pushed a chair, cursed, I had never experienced anything like that, so I just stayed calm. He just had a bad day, really. It's gotten a lot better now."

Orlando was forgiving and generous to his students, giving them the space to learn from their mistakes. Perhaps from previous experiences, he became more understanding and accepting of people's flaws, including his own. This freedom to learn from one's mistakes

seems to be another strategy. "We held a debate, and a student came up to me and asked if I think he should use Donald Trump as supporting evidence. 'Do you think I should use it?' I dunno. I kinda learned from my dad, 'Can I touch the stove?' And he's like, 'Ya, touch it,' and I got burned, and I'm like, 'What the ??' (snickers). So this kid got SHREDDED up, and he got embarrassed, but he came up with alternative evidence and came back from it." We both laughed, and I segued to the president and if Orlando found his own politics revealed even subtly in his classroom.

Support. "Y'know, Jessie and I wonder about what Trump is saying and how it's gonna affect society and our lives and the lives of young people in our classes, but they're smart kids, and they know, when something is not right, they know… I had a kid who says pro-Trump stuff, and I give them the FREEDOM to say whatever they want, I'm not gonna put my beliefs on them, but even HE said, 'Hey, I was reading these tweets he posted, and I really think it was disrespectful' and this was something he just brought up to me." The open communication Orlando encouraged in his classroom had worked out effectively. Perhaps acting neutral has benefitted the class discussions and helped accomplish his offsetting inequity goal to flourish. If he made everyone feel like they can speak up, together they could tackle racism, homophobia, sexism, politics, and ignorance in the secondary ELA classroom. He commented, "American kids, whose ideas of what an American is, are being challenged. So I definitely think injustices, prejudices, discrimination are things we can fight, and it's in the classroom that we could do that, but the only way to do that is to let our students be honest."

I thought about this for a few seconds because although I believe honesty is a good (and best) policy, I feared the consequences of honesty could sometimes be unpredictable and unpleasant. Then I also thought about the "closeted racists," how dismissing their views could

make them resentful and potentially dangerous. Did Orlando get scared of resistance? He answered this, "Every time I get scared, I like, go say something to my AP, and he would say, 'You gotta do that.'" I saw this incredible support to strengthen racial literacy as another factor to successful implementation of social justice instruction. It can be a powerful force for our preservice teachers, our first year teachers, and even teacher educators to continue the work of anti-racist education, and it assists in resisting question of place in the profession (Sealey-Ruiz, 2011 as cited in Kohli, 2019). I asked Orlando if he's felt a change from how he thought about race during his pre-field experiences, and he replied, "Before, I kinda felt like race was this really powerful thing that is mainly negative, and it's kinda like, 'Oh, people believe this, and we can't really do anything about it,' and I 100% don't believe that anymore." I smiled. From a student whose graduation cap was decorated, "Just another ingrate" with the Puerto Rican flag under it, I'm happy he's acting on that spirit.

Summary and Interpretation

Saving Orlando's story for last was deliberate. After transcribing the interviews, reviewing their former assignments, and rereading my research journal and field notes, I realized how intentional Orlando was in sticking to his initial goals prior to his field experiences. I recognized his sincere efforts in evaluating himself as a social justice and racial justice educator. His narrative challenged how I thought about the other participants' stories and teaching practices, including my own.

When Orlando shared the artifact that initiated his critical thoughts on race, it confirmed to me the importance of hip-hop as a link to racial justice thinking. Belle (2016) found that many preservice secondary English teachers are often comforted by hip-hop literacy because it provides a voice for marginalized populations and in many ways, challenges the literary canon

by allowing them to re-envision the English classroom. While Ariana, Georgia, and Genevieve mentioned this music genre, Orlando analyzed and illuminated to me its purpose in raising sociopolitical consciousness and rejecting the U.S.'s racial hierarchy.

Through his analysis of Immortal Technique's lyrics, Orlando also emphasized the importance of the self-fulfilling prophecy in the classroom. How students negotiate their racial identities influences their behavior and academic performance. The adolescent period is when children seriously begin to explore their identities, seeking the answer to the "Who am I?" question. Many Black and brown youths think about themselves in terms of race because they become aware that's how the rest of the world thinks of them (Tatum, 2017). They then make decisions on which groups they should join in order to feel connected (Abdi, 2015). Because of the ways schools have institutionalized race, racialized thinking and practices shape the very different experiences and opportunities for young people (Bernal, 1998). Tatum (2017) claimed peer evaluation has a much more powerful impact than any other individuals because of the search for intragroup acceptance. Many times, adolescents of color assimilate in the dominant group by de-emphasizing characteristics that may identity them as members of a subordinate group (Tatum, 2017) in order to avoid being tethered to the stereotypes set by majoritarian narratives. For Black students, some would 'play the part' to prevent from being isolated from peers or being hypervisible by teachers who expect them to act a certain way (Fordham & Ogbu, 1986). Asian American students often fall into the "stereotype promise" of the model minority myth, in which they work hard to fulfill the expectation to succeed (Tatum, 2107; Lee & Zhou, 2014). It is apparent the struggle for identifying one's racial identity where Whiteness is the American norm can be daunting. The complexities of racial identity negotiation was evident in my participants' stories.

Ariana experienced a doubled self (Fanon, 1967, as cited in Abdi, 2015) in which she understood being Black was assumed as disruptive whereas if she acted White, she could be academically successful. As a student, I adapted this same doubled self in which I recognized school as a game with rules to obey and "performed to fit" (Abdi, 2015, p. 60) in order to get good grades. Genevieve demonstrated the complexity of her multiple identity as an Arab and a Muslim by performing to fit unless it was against her values. For Georgia, her identity as White was complicated by her divisive family who suggested education was too liberal and thus too sympathetic to the "other." All of the participants' stories reflected a sort of betrayal of a side of their selves: If Ariana acted White, she'd betray her Blackness, if Georgia acted liberal, she'd betray her Whiteness, if Genevieve removed her hijab, she'd betray her values, if Orlando acted either Black or White, he'd betray his Latinx roots, just as if I acted White, I'd betray my Pilipino* self. Prospective teachers face challenges related to conflicting aspects of their racial identities. Being aware of these challenges and the decisions behind racial construction may inform how we understand and manage racial interactions in our classrooms.

Orlando's experiences in his practicum and internship demonstrated the need for a critical professional development that could provide a space to reveal biases, engage in reflexivity and racial literacy, and interrogate one's positioning (Kohli, 2019; hooks, 1994). Teachers need to evaluate their biases and determine how they impact their practice. This will also allow them to examine how stereotypes may be perpetuated in the classroom. Sleeter (2011) has suggested teacher educators use the critical family history framework, which makes personal identities more racialized and politicized, as a way to teach about cultural misconceptions. In literacy work, Liggett (2008) found teachers' misinterpretations of students' racial references in texts are caused by the "peripheral placements these teachers gave to race in their own racial identity

construction" (p. 395). She, too, suggested that analyzing personal assumptions could cause fundamental rethinking of the relationship between racial identity and teaching practice.

Finally, Orlando's stories displayed ways to stay faithful to one's justice-oriented teaching philosophy through narrating the challenges he faced. Support was an important factor in telling those stories. From his family supporting him to be a first generation college graduate, to his practicum teacher helping him find his voice, and to an Assistant Principal allowing him to pursue controversial ideas, Orlando was able to overcome disappointment from teacher idols, the lack of support from his internship teacher, and the resistance he'd experienced in his conservative school. Orlando found success with teaching critical consciousness in an ELA classroom by encouraging creativity, offering student choice, and establishing trust to address sociopolitical issues and racial identity. He did this by staying open and staying neutral. Comber (1999) claimed brainwashing approaches defeat the purposes of emancipatory education. Through a supportive and caring relationship with his students (Bissonette & Glazier, 2016; Gay, 2010; Marx & Pennington, 2003), he provided opportunities to explore the world in ways they had never considered in school. Orlando served as a good example of a novice teacher attempting the complexities of implementing critical race English education.

CHAPTER EIGHT

FINDINGS: ACTING AMERICAN

Joanelle

The biggest difference between my narrative and my participant's narratives of race and education is my story as an immigrant English teacher. Like the other four, I focused on my family's influence on how they have impacted by conceptualizations of race and racism.

A Pilipino Immigrant Family

The bus stop was only two blocks away from my uncle's house that we rented. My mother, obsessed with our appearance whenever we stepped out of the house, garbed me in a dress made in the Philippines, with a matching bow clipped tightly on the top of my head. She reminded me to hold my younger brother's hand, who was equally dressed in freshly-pressed clothes and wore his hair shiny with oil, combed with visible rows to the side.

After a breakfast of rice and sliced spam, we were ready to head off to school. He was starting kindergarten and I, second grade. Holding hands, we waved bye as she kissed us on our foreheads.

"Ingat ka yo, ha! " (Be careful!)

There were two bigger kids already there, and they started to snicker. Becoming aware I was still holding hands with my little brother, I blushed and dropped his hand. Another White student, one of their friends, approached them, so they got distracted.

Perhaps two minutes passed, though it seemed like an eternity. I heard footsteps behind us and her voice, "Oy Neneng! Nakalimutan mo ang baon nyo!" (You forgot your lunch!)

I turned quickly as our mother handed us our brown lunch bags, both a little stained with grease. My nose was excited to smell the eggrolls, and I was curious to see what else she had packed. I whispered, "Thank you, po," ("po" is added at the end of sentences to show respect) and she said, "Ok, sige (alright) bye bye" and turned back to the house. She hadn't gone very far when I heard, "dun nun nun nun nun dun dun dun duuuuun," a riff often used as a trope of orientalism, usually associated with China. Mocking her, the three kids followed with shouts of, "Ching Chong Ching Chong Ching Chong!" I didn't know if she heard them or if she intentionally ignored them or if she understood the ignorant insults were directed at her, but she kept her pace towards our house and didn't turn around once. My brother looked quizzically as I directed my attention towards the street from which the bus should arrive. Alas, I saw its yellow face slowly approaching, but before we lined up to the door, the girl sniffed the both of us and our lunches and teased in a terrible Asian accent, "Oh, is that shrimp fried rice? Me like shrimp fried rice!" I grabbed my brother's hand, pushed him up the steps when the door snapped open, as they bellowed in laughter behind us.

Perhaps I learned a tiny sense of composure from my mother, who must have heard those kids. That was the moment I knew I had to ignore racist (though I didn't really comprehend the meaning of that word) remarks so I could focus and succeed in school. That was the moment where my racial identity began to blur as I made an unconscious decision to be less Pilipino. This was of course very challenging. Both my parents were nationalists, loyal to the Philippines, but resigned to leave their homeland for two reasons: 1. We were petitioned by grandparents who wanted to see their grandkids 2. A possibility of a more prosperous future. It was common in the

Philippines to have a college degree, even a master's and doctoral degree, and still not obtain a job. Immigrating to the U.S. was an offer they couldn't refuse.

In this way, my story as an Asian immigrant have different implications from the previous narratives. Like Ariana, I figured out quickly I had to "pass" as White to succeed academically. Like Genevieve, I felt an internal conflict to preserve my culture and wear it with pride. We also had parents who did not talk explicitly about racism when we were kids, so inevitably I internalized that the status quo need not be disrupted. Though I shared those similarities, I also faced other challenges including my accent and language development.

Despite my parents' earnest attempt to get us to only speak in Tagalog and remember Pilipino culture, my two brothers, sister, and I secretly defied them in our bedrooms. Both school and home environments should have encouraged both languages. However, we were caught between two languages, and I felt like I had to choose one over the other. This phenomena was a constant conflict because my parents drilled to us that after family, education was the most important thing in our lives, that we should not come home with less than an "A" in our report cards; but, how could we achieve that without perfecting the English language? Olsen (1997) said, "The journey [immigrants] perceive they need to make to become "American" is to cross over into the English speaking world…by adopting a new language, they believe they will be bestowed with a new nationality (p. 38). Gans (1992, as cited in Zhou, 1997) added, "Pressures of both formal acculturation (schooling) and informal (American peers and media) will impinge on the 1.5 and second generation. Immigrant children may be overwhelmed by a sheer attractiveness of American youth culture and freedoms…[that] they may not be willing to accept immigrant parental norms" (p. 73). So, my siblings and I dove into popular culture, listened to *New Kids on the Block*, and learned the rules of American football and baseball.

Still, my father's resounding voice repeated in my head, "Never forget where you came from." How do I excel in school without abandoning my culture? Oftentimes students of color believe they have to choose family and culture or school success (Tatum, 2017; Nieto, 1996 as cited in Bernal, 2002). As a child, I was not aware of this paradox, but I was determined to get straight A's. As a result, I shed a little of my Pilipino skin in sacrifice for acceptance in the American classroom. Like Olsen (1997) stated, "It is not only a desire to understand that drives these young immigrants to want to learn English, they seek also to adopt the behavior and make the sounds that would not give them away as foreigners and result in being excluded" (p. 96). Eventually, by fourth grade, I exited out of the ESL program. My parents beamed with pride when I was presented the straight A's certificate, but their eyes dulled when my Tagalog started to deteriorate, and I embraced my classmates' culture. We were adapting to this new world, yet my parents berated us if we did it fully. A typical immigrant parent attitude was, "If you don't speak your own language, you are White-washed—you have forgotten who you are" (Olsen,1997, p. 72). Yen le Esperitu (2013) found in her research that Pilipinos distinguish themselves "family oriented model minorities" whereas the American family is "morally flawed" (p. 422). The dichotomy was exasperating.

I believed acting "American," similar to "passing", in which individuals present themselves as another race or ethnicity according to the demands of the context, was the best way to get good grades, whereas my parents believed I could still succeed without compromising the Pilipino culture. What was so bad by being "FOB"(Fresh Off the Boat) anyway (Zhou, 1997)? Perhaps my parents knew the pattern among young immigrants: "They not only become English seekers, these students abandon their mother tongues relatively quickly, becoming English preferers" (Olsen, 1997, p. 99). They were right. I became an English major, studied

the language and literature, and my relatives laughed at my *baluktod* (broken) Tagalog.

Do Immigrants Belong in English Education?

My mother was a math teacher and a physics professor in the Philippines before becoming a civil engineer for the county in the U.S. My father studied to become an English language teacher in the Philippines before graduating from law school and eventually becoming a law enforcement officer for the sheriff's department in the U.S. We were attracted to public service professions and contributed to American society in many ways. As I weaved parts of my story in the study, I thought about President Trump's Twitter rant against four congresswomen of color and his unapologetic response defending said tweet in a press conference. It was a reminder to me that there are and will be students, parents, and colleagues who believe women of color and especially immigrants do not belong in the English teaching profession. Our physical traits and accented speech are significant barriers in being English teachers because we do not fit the image of an "American" teacher. This could trigger self-doubt (Nguyen, 2008) and impact one's potential and self-efficacy. The inclusion of my narrative added to our understanding of a particular Asian immigrant experience and offered another insight on the relationship between family, racial identity, and teaching English.

My father ingrained in us, "Family first," and "Don't forget your roots." My older brother had "Keep it real" tattooed on his chest. These are the mantras I live by and ones I think are important to teach to my own children to ground them and keep them honest. As a child, I was confused of which identity I needed to play, and throughout my own teaching, I was unaware of how my identity drove my instructional decisions because I had never dug enough. Re-writing my students' stories have forced me to confront the complexities of my lived experiences with race and have challenged how I should address race in the teacher education

classroom. I had always relied on my own schooling to inform my teaching but it was through their stories that have given me a new and perhaps a more productive way of interrogating my instruction.

Who Belongs in English Education?: Critical Race in Practice

Two semesters ago, a student emailed me about her discomfort and hurt she felt in our Adolescent Literature class and our Methods classes. Though she expressed her appreciation of my inclusion of novels with Black protagonists like *The Hate U Give* and *Copper Sun* and racial conversations about White privilege, as the only Black student in both classes, she experienced an oppression that prevented her from voicing her opinions. Due to some students referring to her as the "colored girl" and other insensitive comments, she felt silenced because of the lack of immediate support from me and her colleagues. She mentioned she didn't want to appear like the "angry Black woman." Her main concern, however, was how her classmates, future English teachers, would address these racial issues in their own classrooms.

This experience demonstrated to me the urgency of developing a racial literacy. Though I acknowledged her frustration and feelings of isolation, the most troubling to me was my lack of attention and action towards my "critical race" instruction. How did I validate her identity and genuinely engage her in a safe and open discussion in the classroom? Did I diminish her voice while standing on my soapbox? How have I addressed the culture of power (Delpit, 1995) in schooling and implement a problem-posing pedagogy (Freire, 1970; Bell, 1994 as cited in Lynn, Jennings, & Hughes, 2013)?

Critical race pedagogy attempts to identify those in teacher education who profess social justice work while remaining silent and supportive of polices that promote exclusivity, paternalism, and White supremacy (Lynn, Jennings, & Hughes, 2013). I recognized that my

Pilipino identity and English teacher identity are interconnected with how I position myself as an anti-racist educator. I could use my positioning to discuss literacy learning in depth, question relationships of power and privilege in the ELA classroom, and deconstruct race along with my students through a dialogic exchange. I found that reflecting on my participants' experiences and my own narratives was helping me process my shortcomings and my own critical consciousness so that slowly, but surely, I could be a more effective critical race practitioner.

CHAPTER NINE

DISCUSSIONS AND IMPLICATIONS

I shuffled my syllabi together, organized them by grade, and piled them neatly on the table by the door. It was my first back-to-school night, and I was nervous but excited. The bell rang and parents and their high-schoolers started to hesitatingly enter through the door, eyeing my smile, and squeezing into the student desks. I welcomed them in, then began to write my name on the board in big letters. As I turned, a hand shot up. "Morales, is that Spanish? Where are you from?" I must have looked a little surprised because the other parents sheepishly giggled, but at the same time, were equally eager for the answer.

I knew from that moment that my introduction as the English teacher must always be accompanied by a declaration of my ethnic background. It came up every period, and after my first year, I even made it into a guessing game. Still, even in the university when I ask students to participate in the icebreakers, the first question towards me is "Where are you from?" Perhaps the inquiry came from a genuine curiosity, but as I've read and reread, wrote and rewrote my participants' narratives, I realized the effect the simple question has on teacher identity. My existence as a brown woman standing below a Latinx name written on the board was already an impressionable presence. To me, I felt like I had to assure my audience that despite of my Pilipino immigrant identity, I can speak English and prove I was qualified to teach English literature.

Identity Negotiation

In exploring our stories behind our beliefs and experiences regarding race and ethnicity, I found that how we constructed and reconstructed our racial identities often conflicted with the development of our teacher identities. Prior research has studied how teachers' conceptualizations of race frame their teaching strategies and treatment of race in curriculum and class discussions (Liggett, 2008). I extended this research by illustrating common trends indicating the complex challenges preservice secondary English teachers, specifically, face when analyzing these conceptualizations of race and translating them to their field experiences and onto their first year of teaching. In addition, the stories I explored reflect a racially and ethnically diverse group to compare and contrast their experiences. Research on race and teaching has typically focused on either all White teachers or all Black teachers (Marx & Pennington, 2003; Kohli, 2013). Going beyond the Black/White binary allowed for a more inclusive view of the relationship between preservice teachers' racial identities and teaching identities because it illustrates that Latinx and Muslim PSETs may also face challenges that are both similar to and different from those faced by their Black and White counterparts.

Addressing Question 1: What are the Stories Behind the Participants' Beliefs, Attitudes, and Experiences With Race and Ethnicity?

I found that the participants' stories behind their beliefs, attitudes, and experiences with race and ethnicity revolved around their struggle with racial presentation and managing their ethnoracial identities. We described ways in which we asserted our preferred racial identities to others, and for the most part, we used strategies to conceal or cover aspects of our racial ancestry. Our forced identity choices emphasized how much unpacking is necessary in our teacher training programs in regards to empowering our own students of color.

Passing in Identity Negotiation. In my study, I found all the participants, including myself, talked about having to "pass" as White, or American, or liberal, in order to be academically successful as students. When it was time to be a teacher of a classroom, that same defense mechanism in relation to acculturation became part of surviving the first year. For example, Ariana had to "play the game" to succeed in her White teachers' classrooms as a student, and as a student teacher, she quieted herself in order to appear accommodating and fit in. Georgia chose to perform her liberal identity in the College of Education as a student while defending her conservative side among her own students. Genevieve allowed people to assume she was "White" to avoid prejudice from her school peers, and later as an intern, she resigned to follow the same non-racial, non-political and more acceptable teaching strategies as her CT. Orlando, as a student and teacher, took advantage of looking "White" to appear less like a stereotypical Latino. I researched what it meant to be "White" which included perfecting the English language as a student in order to succeed; still as a first year teacher, I maintained a rejection of Pilipino culture and language. Assimilating to the dominant narrative reduced our anxiety in fitting with the culture. Passing was a protective strategy from prejudice, stigmatization, and discrimination. Passing was also a deception that enabled an individual to contradict their self-understanding of their identity (Khanna & Johnson, 2010).

To make sense of how we coped with stigmatized identities, I interpreted the participants' stories through Helm's racial identity development model (as cited in Alvarez, Juange, & Liang, 2016). This model consisted of the following five statuses in performing race: 1) Conformity, which is a denial of race and a preference for the norms of White culture, 2) Dissonance, which is confusion around race and racism, 3) Immersion-Emersion, which is an idealization of one's race and hypervigilance about racism, 4) Internalization, which is an objective reassessment of

one's race and White culture, and 5) Integrative Awareness, which is a development of a complex racial definition of oneself in regards to multiple intersectionalities. I discuss below the meanings behind my findings.

Ariana: trivializing race. Ariana admitted she had to stay quiet, invisible, and learn to "play the game" in order to do well in school. She shook off stereotypes about Black students and ignored racist remarks. Though at times during her field experiences she would snipe back at insults directed at her, by her first year of teaching, she refused to "rock the boat" when it came to confronting racism. Instead of analyzing with her class the structures that continue to marginalize her students of color, she limited racism as a personal experience rather than imagining it in the institutional level. She told them, "Look, I've been when you're been. But I got to this place. I graduated. So, you can, too."

Ariana perpetuated the idea that one must dismiss one's cultural identity, stay under the radar, and "act White" so that one can become academically successful. This racial passing became complicated when academic achievement was perceived by her community as conforming to the definition of success of White Americans. Thus, to her community, she embodied an "inauthentic Black self" (Tyson, Darity Jr, & Castellino, 2005). Ariana felt the pressure to not "act White" among her family, but as a student and as a prospective teacher, she must also attend to the pressure to not "act Black." This subjection to be labeled and become part of an imagined reality by accepting the categories imposed on a person can be traumatic (Abdi, 2015). How has Ariana interrogated this complex paradox within her racial identity? Could her "achievement dissonance" (Fordham & Ogbu, 1986), the sense her achievements are racially inappropriate, influence how she views her own Black students? According to Tatum (2017), many Black students are forced to make a choice: to assimilate in the dominant group by

de-emphasizing characteristics that may identify them as Black or to become an emissary, someone who sees their achievements as advancing their racial group. Because Ariana would rather avoid the topic of race in her English classroom, she unknowingly suggested that assimilation, suppressing one's Black identity, was the best chance for success. Hence, home language was dissuaded in speaking and writing, and Black stories and experiences were de-emphasized.

An interesting aspect of this rejection of home language or what Khanna & Johnson (2010) identify as "talking black" was the lack of engagement with the interplay between race, power, and social class. According to Khanna & Johnson (2010), these different forms of speech are often linked to social class backgrounds, but as English instructors, we rarely make this relationship explicit; how we use language as an identity strategy is manipulated by those in power as something derogatory or demeaning. Furthermore, it was evident Ariana was often insecure of being from East Oak, a part of town known for its poverty rate. Viewing the intersectionality of language, race, and social class is an important step to critiquing English Language Arts instruction.

Georgia: questioning race. Georgia's identity negotiation was a little bit different. In her case, she was conflicted about being White and educated, which among her community was acting as someone who thought she knew it all. The "liberal" stereotype included being sympathetic towards people of color, which conversely implied a conservative is racist. As a girl growing up in a politically conservative household, though she was told not to repeat racist language, she was not encouraged to critically think about its significance. When she realized the severity of racism through social media, Georgia began to question the behavioral norms of her community. Nevertheless, she didn't want to be ostracized by her family. In her field

experiences, it was reinforced that people "set in their ways" should not be confronted because if so, it could lead to unpleasant consequences. This in turn, influenced the dearth of action in her first year of teaching in regards to interrogating racism. Though she attempted to integrate multiple cultural backgrounds in her lessons and curriculum, she admitted it was often the last thing on her mind. When racist actions occurred, she reprimanded but without explanation.

In a way, Georgia "passed" not in its original definition, but in the way that she performed as a "critical" and justice-oriented educator. She was not quite ready to take action against interrogating racist systems that allowed Whites to maintain racial dominance, perhaps due to what it would require for her to confront her own family and cultural identity. Instead, she minimized racial issues, which according to Liggett (2008), could be problematic in interpreting racial references in literature and engaging in dialogic reading. Hence, there was a dissonance between what she wanted to do as an ally and what she was doing in her classroom. Being complicit was difficult for her, but she felt unprepared to criticize racial constructs in the ELA classroom.

Genevieve: rescinding race. Genevieve was also a justice-oriented preservice teacher who became aware of the difficulties of implementing an anti-racist education. Early on Genevieve made a deliberate decision about her Muslim and Arab identity in light of and despite of the challenges she faced as a student. Though at first she passed as another ethnicity in order to avoid rejection and marginalization, at 12 she started to wear a hijab in honor of her religious and ethnic pride. Her decision iterated that racial passing reinforced race as a performative, that people act a racial stereotype in order to avoid being ostracized. But like Hobbs (2016) has claimed, it is possible to pass without becoming what it is that one passes for. Perhaps in her experiences of passing, she rejected the performance of denying her ethnicity.

Empowered by a sense of pride in her ethnic identity, Genevieve championed a culturally relevant and responsive pedagogy that encouraged students of different backgrounds to feel visible. She attempted to follow through on her philosophy of teaching goals in her field experiences, but the resulting backlash led to a sense of disillusionment. Perhaps this frustration eventually lead to her decision to take a break from teaching. Her identity as a Muslim English teacher was rejected by many of her students, and her initial idealism began to diminish. What needed to happen in order for her to not experience burnout? Newton's (2005) study on Muslim preservice teachers post 9/11 discovered arts-based projects that helped the participants express the challenges they faced in the classroom, but there is evidently a lack of previous studies that focused on Muslim prospective teachers and the outcomes of these challenges. Subedi (2006) has requested that more research is needed on examining Muslim preservice teachers and generally, teachers' beliefs about religion, religious diversity, and their influences in teaching. The conclusion of Genevieve's story furthered this necessity.

Orlando: evaluating race. Orlando was also initially optimistic with implementing racial justice education in the ELA classroom. He was encouraged by his practicum host teacher to try out new content and practices and began to feel confident in his abilities and decision making. Emboldened by his newfound voice, he suggested unconventional and often contentious topics to teach during his internship, to a cooperating teacher (CT) who called herself progressive. However, when he discovered she had a threshold in reformist ideas, he became frustrated but not discouraged. Like Genevieve, Orlando had a difficult time convincing his CT to disrupt the typical curriculum. Unlike Genevieve, Georgia, and Ariana, he found an even stronger impetus to continue his social justice goals. Though he eventually acquiesced in his CT's classroom, he bounced back with more fervor during his first year of teaching

especially since he realized his assistant principal (AP) stood by his new ideas. According to Solorzano (2001), though Latinx college students often feel inadequate in higher education, they are more determined to beat the odds. Perhaps after feeling oppressed in his internship, Orlando became more driven to give voice to the silenced and validate the realities of the marginalized (Freire, 1970). He was able to do this by creating a safe and understanding learning environment that allowed for open, honest discussions. He maintained student-centered discussions so they were responsible for the handling of controversial topics including sexism, classism, Islamaphobia, and racism. Orlando, a Latinx male who grew up poor in a machismo culture, acknowledged the claim that one's identity is multi-dimensional and intersectional (Bernal, 2002). Through a caring relationship (Bissonette & Glazier, 2016; Gay, 2010), Orlando helped his students co-construct racial identity by navigating through uncomfortable discussions that nonetheless promoted necessary critical thinking (Lac, 2017).

Orlando, like Genevieve, was proud of his ethnic identity and rejected the divisive labels assigned by the dominant narrative. Unlike Genevieve, and Ariana and Georgia, Orlando began to criticize the complexities of racial definition and with his students, began to engage in addressing the roots of their biases through meaningful assignments and discussion, and disrupted the attitude of "to each their own." Prior studies that investigated such tasks have found that by assigning literacy projects that critique sociopolitical issues in literature, ELA teachers can provide opportunities to explore the world in ways never considered in school (Rubin, 2012). Orlando's narrative affirmed this prior work. English educators and English teachers should consider going beyond introducing multicultural literature and emphasize on evaluating how power is maintained in current literature.

I was not claiming Orlando was completely efficacious, though I did wonder why he

seemed less resigned and appeared more successful in sticking to his teaching philosophy than the other participants. Was it because he's a man? Wass it because he's a brown man rather than a Black man? It's important to consider the role of gender and its influences in one's confidence, perseverance, and capabilities. It is also important to note that Orlando is light-skinned and when I asked if people ever mistook him as a White person, he said he never noticed. He simply responded, "Those who know, know" and never felt he needed to explain.

When Orlando was younger, he was already critical of how Puerto Ricans were represented in pop culture and questioned why he and his cousins grew up being restricted in a box that didn't seem to label them accurately. He watched his cousins choose different paths according to how they were socialized in schools, which included the kind of music they gravitated towards. When Orlando discovered underground hip hop, he welcomed the critical questions that were expressed in the revolutionary lyrics. In one of Immortal Technique's verses, he focused on changing the consciousness of people of color for the sake of his family. This resonated with Orlando because observing his parents work themselves out of poverty drove him to persevere despite of societal obstacles.

I have noted that Orlando, as a Latinx prospective teacher, was more successful at overcoming the challenges faced by his classmates regarding the integration of racial and pedagogical identities, perhaps because, like other Latinx students, he experienced these challenges as spurs rather than obstructions to his development (Solorzano, 2001). Future research might explore what factors contribute to this resilience. For example, Orlando brought up his positive experience with his Latinx practicum teacher, the constant presence and support from his immediate and intermediate family members, and his initiative in joining leadership organizations that allowed him to interact with diverse cultures. Prior research has revealed that

Latinx students thrive from parental support and a strong mentorship network (Mullen, 1997; Martinez & O'Donell, 1993 as cited in Nguyen, 2008). Furthermore, Mullen (1997) reported professional development opportunities were most effective in promoting academic success and retention of Latinx preservice teachers. English teacher educators and PSETs might establish and foster opportunities for interacting among diverse cultures within campus in order to dispel stereotypes, to participate in leadership training, and to talk about issues related to teaching within culturally-mixed organizations (Mullen, 1997). These support systems may have encouraged Orlando's learning and motivation to continue his work despite of resistance. They may have also contributed to his understanding of the complexities in claiming an integrated identity.

Helms' (1995) racial identity model was helpful in organizing my participants' stories, which placed each individual in the continuum in relation to the others. How each participant negotiated their racial identity informed how they handled race and racism during their teaching experiences. While Ariana seemed to have to conform, Georgia was more ambivalent, Genevieve was more immersed, and Orlando seemed to have developed integrative awareness. Where they are in the continuum implies their successes and comfort in implementing a racially just pedagogy. My findings extended the implications of processing racial identities and its impact on instruction. Moreover, I found that one of the most potent factors in racial identity negotiation was family influence.

Family. I discovered that the participants often framed their racial experiences in a way that blamed the White man for everything. We often distanced ourselves and our beliefs from critical examination so that we didn't look bad, or appear like perpetrators of racism and discrimination. Eventually we opened up to possibilities of misconceptions. Many times we

resorted to referencing our family stories as the reasons behind uncritical attitudes about structural and societal power dynamics. On one hand we began to explore where our perspectives and worldviews come from, but on the other hand, this reliance on family stories removed us from a sense of agency and responsibility towards the treatment of race.

Each of the participants told stories about how their family's attitudes toward race and education have complicated their thinking about how they should perform as students and teach racially diverse students. Preservice secondary English teachers can build their critical race consciousness when they interrogate their racial identity in relation to their family's perspective on race and racism. I found that the fortitude of one's racial identity was inextricably linked to the family's worldview. Harter (1999) claimed that school, family and community, are traditionally the three lenses through which identity is formed. I added that family members' attitudes can shape prospective secondary English teachers' narratives of their own racial and pedagogical identities and could influence their approach to addressing race and racism in the classroom.

Ariana's family embodied "Blackthink," (Norwood, 2007) which led her to be conflicted with how to handle racial issues in her classroom. Her grandmother who raised her told her whatever White students can do, she can do, whereas her mother and siblings teased her for "acting White" because she does well in school (Fordham & Ogbu, 1986; Tyson et. al, 2005). At the same time, Ariana physically compared herself to her father's family and felt ashamed of having darker skin due to the effects of colorism. In her classroom, Ariana was hypervigilant over the negative treatment of Black students in others' classrooms, but did not offer lessons or Black literature that could empower them.

Georgia, on the other hand, came to see her own family experiences as a resource to talk

about race because she saw how the diploma divide or the dichotomy between her liberal and conservative families were reflected in the world. On one side of her family, the n-word was used as part of their daily language, though her mother threatened her not to repeat it. On the other side, they encouraged her to treat everyone equally. Both sides however never asked Georgia to question the moralities within racism. Comfortable with this approach, Georgia reprimanded her students when she hears racist language, but does not address why it is wrong in the first place.

Genevieve utilized her mother's "don't corrupt the youth" advice to guide her teaching yet was unable to reconcile it with her conflicting ambitions in pursuing a racial justice education. Though she made the principled decision to wear a hijab as part of reclaiming her identity, she also admitted it made her a "target." While she was made aware by her parents of possible hateful acts, she was unaware of how to deal with it in the classroom. Stuck between her mother's "can't ruin kids' views" advice and the "changing minds" tone of a social justice agenda as related to the ELA classroom, Genevieve couldn't introduce race the way she sought to do and create a welcoming and inclusive atmosphere when she herself wasn't welcomed.

Orlando found his parents' situation and cousins' choices drove his critical thinking in resisting the labels and expectations people of color are often boxed in. He realized the oppressed are often forced to reconstruct their identities in the dominant forms in relation to stereotypical images circulated in the society (Osajima, 1992). Though he may have also internalized certain dominant narratives that demean Latinx cultures, he was open to deconstructing such biases along with his students. Now that he is married to a woman who is also of Puerto Rican descent and a teacher, he finds himself wrestling with her conceptualizations of race and diversity, which then gets reenacted in his classroom. The

multiple sources he used, including his family, helped develop his racial literacy.

Addressing Question 2: In What Ways do the Their Perceptions of Racial Identities Inform Their Practice in Their Practicum, Internship, and First Year Teaching?

Milner (2010) posited that for many people, race is the most salient feature of their cultural identity. Why teachers don't explicitly address or teach race is puzzling, especially in an English classroom where teachers are expected to help develop student voice by empowering their sense of identity through language. Questions like, "How does language maintain power?" should be discussed and explored. ELA teachers have the responsibility to teach critical literacy skills, but many times critical race literacy is bypassed due to how educational systems are designed. The educational system in the U.S. reify cultural practices and ways of knowing and being of the White majority (Milner, 2017). It encourages the myth of meritocracy, perpetuate deficit mindsets, and colorblindness. Preservice secondary English teachers' and in-service English teachers' lack of critical race consciousness and inability to address racial issues in their classrooms result in children of color being perpetually underserved. With the gain of popularity of culturally relevant pedagogy, Milner (2017) argued race should be its "integral core" (p. 2). One participant, Orlando, did center race and ethnoracial identities when deciding what and how to teach his students. He first examined the racialized data in his school and then his classroom and linked the curriculum and instruction to his students' sociopolitical realities. For example, knowing his students were mostly Mexican migrant workers, he created a unit on the writings of Cesar Chavez. My participants' stories revealed to me the important task for teacher educators in emphasizing these relationships and connecting their students' racial identities and experiences with their pedagogy.

Family's Indirect Influence on Treatment of Race in the Classroom. I realized when

I taught high school, I resorted to ignoring racist comments, similarly to Ariana, Georgia, and Genevieve, as a defense mechanism, which then reinforced colorblindness and post-raciality (Tatum, 2017). I also realized through the process of passing, I internalized the Pilipino culture, and other non-White American cultures, were inferior. Why would multicultural voices and stories belong in the English Language Arts classroom? How is race relevant in teaching communication skills and Shakespeare? The teaching of English to me was at one point about endorsing the literature and language of the White male Anglo-Saxon Protestant. I didn't imagine NCTE's official statement to "promote the development of literacy, the use of language to construct personal and public worlds and to achieve full participation in society" could suggest anything else than promoting the dominant narrative. After all, I was successful in earning A's in my ELA classes, graduating summa cum laude as an English major, and attaining a master's in English education which taught me passing was effective. Why would it be necessary to shake up the status quo? I adopted my family's view of avoiding conflict by assimilating to the dominant culture, though in retrospect, I realized that passing may have been misinterpreted by my parents. My experiences, along with the other participants', advanced the assertion that family is an essential factor in a teacher's conceptualization of race and subsequent treatment of racism in the classroom.

While family certainly has influence in one's conceptualization of race, I found that my participants and I needed to seek beyond our family stories and question why they have those preconceptions in the first place. Our inability to do so demonstrated our lack of critique of White supremacy and institutionalized racism, which continuously feed into our family's psyche and thus our own conceptualizations of race and racism. For example, Ariana and I could have examined the model minority myth together to analyze the conflict between her black student

and her Asian student. Georgia could have supplemented *The Outsiders* with an exploration of the relationship between SES and racial discrimination and a critical discussion on why this particular text from 1967 is chosen over other texts every year. Genevieve and I could have investigated her mother's "don't corrupt the youth" statement and her own "it is what it is" attitude that later influenced her resignation to give up on her multicultural lesson. Overall, our fear of not analyzing identity-centered literature in depth exhibited our lack of the systemic analysis of race (Harris, 2016).

Hip-hop as Counternarrative. However, I did find an interesting pattern among all participants, which was the classroom implementation of hip-hop as a literary bridge to address racial inequities in society and simultaneously teach ELA rhetorical devices like metaphors and allegory. Hip-hop, a cultural symbol frequently employed in identity work (Khanna & Johnson, 2010), challenged the canon and was an effective way to include marginalized stories and experiences. Harrison (2012) claimed "hip-hop as a rejection to the dominant U.S. racial hierarchy" (p. 38) and was a "means to awake new plans of social consciousness" (p. 44). Students of color do not often see their experiences reflected in institutions like schools which can be dehumanizing. When teachers use hip hop music and culture in their lessons, students feel represented and often times, it serves as raising consciousness about others' experiences (see Appendix E). One artist in particular was used by four of the five participants. Tupac Shakur, a famous rapper and poet from the 1990s, provided a fresh voice and language underrepresented in the ELA classroom. Immortal Technique, a Peruvian underground emcee, inspired Orlando's thinking in engaging students with different forms of literature from a variety of voices. Though hip-hop was born from a Black cultural tradition, it performs as a model for a politicized expression in fashioning modes of resistance to globalized White supremacy. Thus students of

color can resonate with many (not all) hip hop songs' sociopolitical messages and are given the opportunity to analyze and expose racist constructions. The attempt to utilize hip-hop as a form of identity-literature demonstrated to me that perhaps this is one tool teacher educators have mentioned in the past as a means of implementing culturally relevant pedagogy.

Ethnoracial Identity Narratives and Maintaining Majoritarian Stories. Despite of honest attempts to incorporate counternarratives in our classrooms, I found the relationship between our racial experiences and our attitudes towards ELA is still muddied by the complexity of our stories of racial identity. My accent anecdote as a second grader made me hypervigilant towards accents in the classroom. Ariana continued to view "proper English" as superior to community discourse. Genevieve addressed "forbidden English" but accepted its irrelevance in her classroom. The microaggressions we all experienced as students has had a lasting impact on how we accept the ordinariness of ehtnoracial discrimination.

Georgia still believed that students in "better" classes have less racial issues because everyone in higher academic levels understand everyone be treated equally. Ariana didn't challenge possible biases of the licensing exam or the concept of meritocracy. Even through anglicizing her pseudonym showed me Genevieve may still prefer to cover her ethnicity. Unpacking our stories and lived experiences allowed me to see how dominant racial positions are maintained.

I found that a divisive "White people just don't understand" sentiment was common among the participants of color. Orlando and Ariana spoke of their university classmates who didn't see racist comments the ways they did. For example, Orlando's White classmates resisted his explanation of the challenges new teachers may encounter at a Title 1 school. Ariana's White classmates resisted her claim that it was racist to follow a Black man into a department

store. Genevieve rolled her eyes when she justified her decision to wear a hijab because she was automatically deemed a threat. These participants have come to recognize and expect this behavior and type of comments that they have come to accept or tolerate it as well. In their classrooms, it became normal behavior though it should have been interrogated.

All of the participants, including myself and Orlando, could benefit from lessons that teach us how to facilitate productive anti-racist responses to address personal, classroom, or contextual encounters of blatant racism. I found our ethnoracial identities and racial experiences may cloud what we perceive as an appropriate approach to address race.

Addressing Question 3: How do These Stories Affect my Own Understanding of my Past to Inform my Present?

I realized after reading and writing and re-reading and re-writing our stories that I relied heavily on cultural differences when talking about culturally relevant pedagogy. I reflected on how my doctoral program may have perhaps prepared me to embrace culture rather than critiquing race and racism. This mindset then gets passed on to my own students, preservice secondary English teachers, who are trying to understand new pedagogies that promote a more inclusive learning environment. Skerrett (2011) claimed when instructors hold inadequate knowledge about race, it results into PST's problematic perspectives and action on racialized issues. I did not offer enough opportunities for students to reflect on their deficit perspectives, specifically about people who are ethnically and racially different. I did not center race in discussing pedagogical practices, neither examined our understandings of historical, current, social, legal, and phenotypical manifestations of race nor paid specific attention to processes and outcomes associated with race (Milner, 2017). My philosophy of teaching assignment should be more related to anti-racist motivations. Although I introduced and described the concept of

funds of knowledge to my students, I myself did not implement an "asset or strength-based pedagogy" (Milner, 2017, p. 7) where my students' experiences and realities foregrounded our class discussions. In my instruction, I still focused on content from traditional curriculum, taught mostly with a teacher-centered approach, and often shied from sociopolitical analysis in fear of resistance. I made superficial pleas to fight racism in classrooms without modeling what this praxis looks like.

Through our stories, I realized how important it is for preservice secondary English teachers to story their racial narratives. We scratched the surface of our critical race consciousness, but with proper guidance, PSETs could truly discover ELA teachers' roles in maintaining a culture of power though curricular and pedagogical decisions. From this awareness, PSETs and English educators could help shift the traditional structure and attitude of ELA by implementing CRE. Gere, Buehler, Dallavis, and Haviland (2009) argued that racial consciousness informs preservice English teachers' development in understanding culturally responsive and culturally relevant practices (as cited in Milner, 2017). At the same time, teacher educators must also participate in the examination, interrogation, and critique of their own ethnoracism as a way to share power in the classroom while constructing new knowledge together. Overall, my participants' stories provided me valuable insight on the students who enter the English education program, which inspired ways for me to better facilitate how ELA teachers can teach our rising ethnoracially diverse student population.

Implications for English Teacher Education

Obtaining these narratives and having the space to analyze them have allowed me to look more deeply at the experiences of four preservice English teachers in regards to how they understand race and its effects in their communities and in their teaching. I realized that the first

step to transforming our instruction is generating these stories, dialoguing about them, confronting our biases, then healing from the miseducation we may have learned about other cultures and our own. However, a more important move is to go beyond personalization and examine institutional racism. Becoming aware of the histories of oppression and its current grip among certain groups of people can be motivating to becoming more active in offsetting inequities. Among English educators, we should adopt a newer model of English education and make a deliberate effort to build our racial literacies and advocate a critical race pedagogy.

Critical English Education (CEE). Enacting a Critical English Education in which both English teachers and English educators become explicit about the role of language and literacy in disrupting existing power relations can establish the empowerment of identity development and social transformation we seek (Morell, 2005). It encourages English teachers to deconstruct the canon and popular culture and to welcome multiple languages and literacies. Doing so then recognizes "literacy educators as political agents capable of developing skills for social change" (Morell, 2005, p. 313) and positions them as activists. Combined with Freire's (1970) critical literacy, ELA teachers and English educators can make conscious the relationships between language, literature, culture, and power and better understand inequality and justice.

Critical Race English Education (CREE). To take it a step further, English educators should also implement CREE as a way to challenge the Eurocentric ideologies that dominate ELA curriculum. NCTE's (National Council of English Teachers) Black Caucus urged ELA teachers to work against the hegemonic languages and literary practices that further oppress Black children (Johnson, 2018). I advanced this proposition by including other marginalized populations in addressing White supremacy in school spaces. In addition, it is equally important to address the role of intersectionality in discussing race. Guinier (2004) argued there is a

dynamic interplay between race and class, thus ELA teachers should incorporate conversation about the relationship between SES and race when examining racism in classic Eurocentric literature. Kirkland (2013) also encouraged English teachers and educators to consider building on other literacies like tattoos, poetry, social media, dance, and music to support our youth of color. Through embedding new literacies and recognizing intersectionalities, ELA teachers and English educators implement an asset-based pedagogy.

Johnson (2018) claimed that most teachers are uncritical and unconscious of the knowledge and attitudes about how the dominant westernized perspectives affect students in reading and writing classrooms. It is important to engage PSETs in discussion of how the development of academic knowledge is influenced by racial identities. Matias & Grosland (2016) agreed that it takes a deep level of critical consciousness for teachers to address White supremacy and adds those committed to this agenda should learn how to engage in a humanizing, racial dialogue. It is this racial literacy that will help reimagine how we can center race and silenced voices in the English classroom.

Racial Literacy. The vignette from Chapter One that prompted my research study and my closing story on Chapter Eight illustrated how being able to read, talk , listen, and interpret race is important in today's society. My White PSET was missing racial literacy skills that could have helped her reach and teach her racially and ethnically diverse students. My Black PSET demonstrated implications on how an entire class could have had the potential to transform their thinking of White supremacy in the ELA classroom if we had collaborated in developing our racial literacy together. Our past and current racial experiences are meaningful in engaging in a critical race dialogue that may influence how we handle future racial tensions in the ELA classroom.

Tatum (2017) suggested teachers question what it is within school that reinforces the notion that academic excellence is largely a White domain. When English teachers and educators interrogate the realities of racism instead of ignoring them, we begin to develop ways into which we respond effectively to it. Teachers then must model these strategies for students in which they draw on their own lived experiences and identities. With racial literacy, PSETS, ELA teachers, and English educators can acknowledge multiple identities, educate ourselves with counternarratives, and learn to speak up against discrimination and prejudice. We can establish trust among our students by offering our own anecdotes of racial identity negotiation and being vulnerable and open with them, while supporting them to do the same. Ligget (2008) added that we address avoidance behaviors and explore the relationships between our belief systems and our teaching. In addition, we should highlight the differences between individual acts of racism and the institutional constructs that maintain the racial hierarchy. To do so, we must study America's history of race in conjunction with the exploration of our racial backgrounds. I suggest we combine Johnson's (2002) promotion of autobiography or autoethnography (Bochner, 2001; Ellis, 2004) and Sleeter's (2008) critical family history assignment to begin our analysis of how our personal assumptions can cause fundamental rethinking of the relationship between our racial identity and our teaching. After we are able to talk about race, we can release the "riots in our souls" (Baszile, 2006 as cited in Johnson, 2018) as we connect the new curriculum to our individual experiences, offering a more equitable ELA classroom. Racial literacy then becomes a tool to increase cultural responsivenesss, champion change, and a mechanism for survival for teachers of color and White teachers alike (Kohli, 2019).

A sustained focus on racial literacy can educate students to discern and actively work

against ethnoracism and ethnoracial inequity. Through these conversations, Skerrett (2011) suggested teachers and students examine the deeply embedded sociological, institutional, economical, and political interconnections within the topic of racism. Understanding the hegemonic process in constructions of knowledge maintained in America's educational system, teacher educators can then train their students to take action against inequity, and specifically for my project, inequities in ethnoracial and cultural representation in curriculum and marginalized literacies of whole communities.

Support for Racial Justice Education. It is a scary endeavor to address race and racism in English teacher education, let alone among prospective English teachers during their field experiences. Redesigning English Education should be a collaborative effort where the university communicates the expectations regarding racial justice education and critical race pedagogies with the host schools where the PSETs will be assigned. Looking back at Orlando's story when he encountered problems with his cooperating teacher during his internship, I learned that not everyone's progressive attitudes aligned with what we teach our prospective teachers. There should be a common meeting among field supervisors from the program, the collaborating teachers, and university faculty to discuss critical race English education and a workshop to develop racial literacy. The latter should be extended to invite leaders and administrators along with the preservice teachers. These meetings would not only build relationships with each professional and within the institutions, but they could also clarify expectations to support our interns, addressing their reticence in implementing a potentially transformative curriculum and pedagogy. If our goal as educators is truly to change for the better, we must take the time and resources to invest in our future teachers.

Future Directions

My study extended prior research on the importance of analyzing socio-historical-political factors that shape thinking about equity and diversity in teacher education courses. With the goals of disrupting unconscious racial and cultural stereotypes, it was a worthy response to the growing ethnic and racially diverse student population. Often times, we hear the stories of Black, White, and sometimes Latinx preservice teachers and the challenges they face when confronting their biases. However, how the consciousness of race shape the trajectories of Asian American students and Asian immigrant students who want to become ELA teachers are virtually unstudied (Iftika & Museus, 2018; Nguyen 2008). How does the internalization of the model minority myth inform their decision making? How does it hinder the development of this group's critical consciousness and racial justice advocacy for other students of color? Future explorations on incongruent culturally constructed understandings of teacher education programs might inform retention of ethnic minorities. Though I offered my and Genevieve's story, there are plenty more whose counternarratives are worth listening to.

Furthermore, Orlando's story generatds a future exploration for gender intersectionality with racial identity. Cattani (2002) as cited in Nguyen (2008) claimed female White participants already have a "deficit" in regards to a non-authoritative appearance, size, voice pitch and volume. With this finding, women of color are further disadvantaged because of their distinct physical differences. It is worth exploring how gender impacts one's success or challenges in implementing a racial justice education. How do students' reactions compare to male teachers of color over female teachers of color?

Lastly, there is also limited research on how the efforts of raising critical race consciousness are implemented in English education courses. More studies should be done on

strategies for CREE and how they look in the classroom. For example, Matias (2016) has recommended teacher educators to teach how to create critical race objectives. Johnson (2018) used Harper Lee's *To Kill a Mockingbird*, a popular novel commonly taught in 9th grade across the country, to argue that Atticus Finch, the main character, actually has a White savior complex. He contended how the novel is traditionally taught blocks White people from being conscious of systematic oppression and thus continues the marginalization of students of color. I was a huge fan of the character of Atticus and did not think about this perspective. But, if teachers intentionally developed critical race objectives for "canon" such as *To Kill a Mockingbird*, we can exercise our critical thinking in other literature as well.

Limitations

My intention to include stories that extend beyond the White/Black binary have been a fruitful cause in understanding diverse perspectives of how racial conceptualizations can affect a preservice English teacher's instruction. However, how we shared our stories depended on our positionality and our relationships with each other. The fact I was their former instructor can result in responses that they knew would please me. When the participants volunteered to be part of the study, they already understood my position in regards to racial justice education, so that knowledge may have played into how they performed or interviewed. In addition, I am visibly a person of color, so it should not be ignored that my appearance on its own can already influence how they thought about their answers. Due to our professional and eventually, our personal relationship, the participants may have answered what they thought I wanted to hear. I considered they may have stated beliefs and practices regarding race and racism that were not always faithful to actual implementation, but I was interested in how they storied their practice, enabling me to purposefully story how they story their teaching.

Also, during observations, we should take into account the participants were performing a role as a student-teacher, which may affect how they would act if no one was watching. Furthermore, there was the possibility I may have interpreted their stories to confirm what I learned about their lives from being their teacher and acquaintance. As for storytelling, I am aware my preconceived notions regarding these individuals and their cultures informed how I structured their stories and organized the content. A general limitation I must account for in my narrative inquiry was the fact I did not take the stories back to the participants. My own biases for racial justice education structured the stories, and so ultimately my decisions in narrating could force interpretations from the readers.

It is also important to note that my intentions were not to have each individual be representative of one's culture. I aimed for the data to be generative and compel us to think about ways in which our racial/ethnic narratives may inform our teaching in the ELA context. Each person's story and experience is distinct and cannot be generalizable.

In addition, every teacher education program is different in demographics, and I was fortunate to have willing participants from diverse cultural and ethnic backgrounds. I understand there is a small percentage of teachers of color in English education overall, which may suggest these stories are less relevant. However, it was this lack of teachers of color in English education programs that needed further exploration as one solution in creating a more inclusive ELA classroom.

Conclusion

For this coming semester, I was asked to teach two sections of Composition 1 and a Teaching Diversity course for the Teacher Education department. I currently live in a rural area in the western region of the U.S. after moving from an urban city in the east coast. 93% of the

population is White, 1% Black, 1% Asian, and 3% is of Mixed race (World Population Review). As I planned for these courses, I felt anxious about steps I want to take to advocate for a racial justice education among prospective teachers. After all, I have already been asked by a government official if I could speak English upon seeing my face, my two-year old son was called a "homie" because his pants were dragging as he was running, and my daughter has been asked a few times why her mother was brown. How would the students react when they see me step behind the podium? I think about my participants' racial narratives and my reflections of my own stories. Should I start with a family history as the first writing assignment? Should I approach the topic of race in contemporary classrooms with a deconstruction of Whiteness and racial identity and an open discussion of systemic racism?

As a Pilipino immigrant English teacher, I had never questioned how my identity could influence how I taught and how I thought about the curriculum. My students and my participants' stories have proven to me how important and impactful racial and ethnic identity is in countering the normativity of Whiteness in the English Language Arts classroom. Because English educators have unconsciously embraced the status quo, we hadn't imagined how we can teach the subject otherwise. It shouldn't take a census record that more than 50% of our student populations are now students of color (National Center for Educational Statistics, 2017) to drive us towards reimagining teaching English. When we help teachers critique models that dominate ELA classrooms, we help expand their view on literacy instruction and how power and privilege is maintained in schools (Hall et al, 2010). I agreed with Kohli (2018) that providing a space for racial identity development and some time for healing from miseducation could strengthen our racial literacy skills. I add that it would be a useful goal for teacher preparation programs to emphasize on analyzing family influences on a prospective teacher's racial and teacher identity.

Promoting racial dialogue allow teacher educators, teachers, and their students to interrogate racism embedded within institutions. This dialogue can then frame teachers as politically aware individuals and empower them to transform society. Jim Burke, a well-known author and English teacher, advocates for a redefinition of ELA and claims literature is not static. English teacher education should also be changeable and transitional. Building prospective English teachers' critical race consciousness is the change we need to humanize our profession.

However, we shouldn't begin there. I was reminded by how crucial it is to start with teacher educators' mindsets when recently, my former professor, an English teacher educator for over 30 years, admitted she still did not know how to support our students of color in the ELA classroom. All this time, we have been unknowingly recycling "best practices" that may have marginalized our students. It is time to shake up what we learned, critique our stances about ELA, analyze our racial identities, and be the models our students need. It is time we empower our students by raising our own critical consciousness.

REFERENCES

Abdi, M. (2015). Performing Blackness: Disrupting 'race' in the classroom. *Educational and Child Psychology*, 32(2), 57-65.

Agee, J. M. (2014). Gaining ideological clarity: Constructing positions on race and class in teacher preparation. In Jenlink, P. M. (Ed.), *Teacher Identity & the Struggle for Recognition: Meeting the Challenges of a Diverse Society.* Lanham, MD: Rowman and Littlefield Education.

Alberta, T. (2016). The "diploma divide" explains why Iowa looks better for Trump than New Hampshire. *National Review.*

Albuja, A. F., Sanchez, D. T., Gaither, S. E. (2018). Fluid racial presentation: Perceptions of contextual "passing" among biracial people. *Journal of Experiential Social Psychology*, 77, 132-142.

Ali, S. (2005). Why here, why now? Young Muslim women wearing hijab. *The Muslim World*, 95, 515-530.

Althusser, L. (1971). Ideology and ideological state apparatuses. *Lenin and philosophy and other essays. Trans. Ben Brewster.* New York: Monthly Review Press, 1270186.

Alvarez, A. N., Juang, L., & Liang, C. H. (2006). Asian Americans and racism: When bad things happen to "model minorities." *Cultural Diversity and Ethnic Minority Psychology*, 12(3), 477-492.

Apple, M. W. (1979). What correspondence theories of the hidden curriculum miss. *The Review of Education/Pedagogy/Cultural Studies*, 5(2), 101-112.

Aranda, E. M. & Rebollo-Gil, G. (2004). Ethnoracism and the "sandwiched" minorities. *American Behavioral Scientist*, 47(7), 910-927.

Arendell, T. (2000). Conceiving and investigating motherhood: The decade's scholarship. *Journal of marriage and family*, 62(4), 1192-1207.

Aronson, B. & Laughter, J. (2016). The theory and practice of culturally relevant education: A synthesis of research across content areas. *Review of Educational Research*, *86*(1), 163-206.

Baker-Bell, A., Butler, T., & Johnson, L. (2017). The pain and the wounds: A call for critical race English education in the wake of racial violence. *English Education*, 49(2), 116-129.

Banks, J. A. (2004, December). Teaching for social justice, diversity, and citizenship in a global world. *The educational forum*, 68(4), 296-305.

Barlow, D. (2016). Composing post-multiculturalism. *College Composition and Communication, 67*(3), 411-436.

Belle, C. (2016). Don't believe the hype: Hip-hop literacies and English education. *Journal of Adolescent & Adult Literacy*, *60*(3), 287-294.

Bender-Slack, D. (2010, January). Texts, talk…and fear? English language arts teachers negotiate social justice teaching. *English Education*, *42*(2), 181-203.

Bernal, D. D. (1998). Using a Chicana feminist epistemology in educational research. *Harvard Educational Review*, *68*(4), 555-583.

Bernal, D. D. (2002). Critical race theory, Latino critical theory, and critical raced-gendered epistemologies; Recognizing students of color as holders and creators of knowledge. *Qualitative Inquiry*, 8(1), 105-126.

Betancourt, H. & Lopez, S. R. (1993). The study of culture, ethnicity, and race in American psychology. *American Psychologist,* 48(6). 629-637.

Bieler, D. (2006). Changing the subject: Building critical and compassionate communities in English and English education classrooms. *Urban Education*, *4*(1).

Bieler, D. (2012). Possibilities for achieving social justice ends through standardized means. *Teacher Education Quarterly*, *39*(3), 85-102.

Bissonnette, J. D., & Glazier, J. (2016). A counterstory of one's own: Using counterstorytelling to engage students with the British canon. *Journal of Adolescent & Adult Literacy*, *59*(6), 685-694.

Bochner, A. P. (2001). Narrative's virtues. *Qualitative inquiry*, *7*(2), 131-157.

Bochner, A. (2014). *Coming to narrative: A personal history of paradigm change in the human sciences*. New York: Routledge.

Bochner, A., & Riggs, N. A. (2014). Practicing narrative inquiry. *The Oxford handbook of qualitative research*, 195-222.

Boler, M. (1999). *Feeling power: emotions and education*. New York, NY: Routledge.

Bonilla-Silva, E. (2010). The 2008 Elections and the Future of Anti-Racism in 21st Century Amerika or How We Got Drunk with Obama's Hope Liquor and Failed to See Reality. *Humanity & Society*, 34(3), 222-232.

Borsheim-Black, C., Macaluso, M., Petrone, R. (2014). Critical literature pedagogy: Teaching canonical literature for critical literacy. *Journal of Adolescent & Adult Literacy*, 58(2), 123-133.

Bowman, L., Rocco, T. S., Peterson, E., & Adker, W. A. (2009). Utilizing the lens of cirtical race theory to analyze stories of race. *Adult Educations Research Conference.* http://newprairiepress.org/aerc/2009/papers/7

Boyd, F. B., Ariail, M., Williams, R., Jocson, K., Sachs, G. T., McNeal, K., Fecho, B., Fisher, M., Healy, M. K., Meyer, T., & Morrell, E. (2006). Real teaching for real diversity: Preparing English language arts teachers 21st century classrooms. *English Education*, 38(4), 329-350.

Brown, K. (2014). Teaching in color: A critical race theory in education analysis of the literature on preservice teachers of color and teacher education in the US. *Race, Ethnicity and Education*, *17*(3), 326-345.

Bruce, D. D. (1992). WEB Du Bois and the idea of double consciousness. *American Literature*, 64(2), 299-309.

Burke, J. (1993). Canon fodder. *The English Journal*, 82(2), 56-59.

Burns, E. (2010). Developing email interview practices in qualitative research. *Sociological research online*, *15*(4), 1-12.

Butler, J. (1997). Sovereign performatives in the contemporary scene of utterance. *Critical Inquiry*, 23(2), 350-377.

Cappello, M. (2006). Under construction: Voice and identity development in writing workshop. *Language Arts*, *83*(6), 482.

Cardemil, E. V., Millan, F., & Aranda, E. (2019). A new, more inclusive name: The Journal of Latinx Psychology. *Journal of Latinx Psychology*, 7(1), 1-5.

Carr, P. R., & Klassen, T. R. (1997). Different perceptions of race in education: Racial minority and White teachers. *Canadian Journal of Education/Revue canadienne de l'éducation*, 67-81.

Chapman, T. K., Hobbel, N., & Alvarado, N. V. (2011). A social justice approach as a base for teaching writing. *Journal of Adolescent & Adult Literacy*, 54(7), 539-541.

Chase, S. (2005). Narrative inquiry: A field in the making. In N.K. Denzin & Y.S. Lincoln (Eds.), *Handbook of qualitative research* (3rd ed.). Thousand Oaks, CA: SAGE.

Chase, S. (2011). Narrative inquiry: Still a field in the making. In N.K. Denzin & Y.S. Lincoln (Eds.), *Handbook of qualitative research* (4th ed.) (pp. 421-434). Thousand Oaks, CA: SAGE.

Chavez, M. S. (2012). Autoethnography, a Chicana's methodological research tool: The role of storytelling for those who have no choice but to do critical race theory. *Equity & Excellence in Education*, 45(2), 334-348.

Choi, J. (2008). Unlearning colorblind ideologies in education class. *The Journal of Educational Foundations*, 22(3), 53-71.

Clandinin, D. J. (2004). Narrative and story in teacher education. In *Teachers and Teaching* (pp. 128-141). Routledge.

Clandinin, J. (2007) (Ed.). *Handbook of Narrative Inquiry: Mapping a Methodology*. Thousand Oaks, SAGE.

Clandinin, D. J., & Connelly, F. M. (1988). Studying teachers' knowledge of classrooms: Collaborative research, ethics, and the negotiation of narrative. *The Journal of Educational Thought (JET)/Revue de la Pensée Educative*, 22(2A), 269-282.

Clandinin, D. J., & Connelly, F. M. (Apr. 1996). Teachers' professional knowledge landscapes: Teacher stories, stories of teachers, school stories, stories of schools. *Educational Researcher*, 25(3), 24-30.

Clandinin, J. & Connelly, M. (2000). *Narrative Inquiry: Experience and Story in Qualitative Research*. San Francisco, CA: Jossey-Bass.

Clandinin, D. J., Pushor, D., & Orr, A. M. (2007). Navigating sites for narrative inquiry. *Journal of Teacher Education, 58*(1), 21-35.

Cochran-Smith, M. (2000). Blind vision: Unlearning racism in teacher education. *Harvard Educational Review, 70*(2), 157-190.

Cochran-Smith, M., Feiman-Nemser, S. & MacIntyre, D. J. (2008), *Handbook of Research on Teacher Education.* (3rd. ed.). New York, NY: Routledge/Taylor & Francis.

Colomer, S. E. (2019). Understanding racial literacy through acts of (un) masking: Latinx teachers in a new Latinx diaspora community. *Race Ethnicity and Education*, 22(2), 194-210.

Comber, B. (1999, November 18-23). *Critical Literacies: Negotiating Powerful and Pleasurable Curricula--How Do We Foster Critical Literacy through English Language Arts?* Paper presented at National Council of Teachers of English, Denver, CO.

Comber, B. (2001). Classroom explorations in critical literacy. *Critical literacy: A collection of articles from the Australian Literacy Educators' Association*, *16*(1), 90-102.

Connelly, F. M., & Clandinin, D. J. (2006). Narrative inquiry. In J. L. Green, G. Camilli, & P. Elmore (Eds.), *Handbook of complementary methods in education research* (3rd ed.,pp. 477–487). Mahwah, NJ: Lawrence Erlbaum.

Cook, M. (Feb. 2019). (Pre-Service) Teacher-Activists:Examining Pre-Service ELA Teachers'Experiences Engaging in Educational Activism. *National Council of Teachers of English Assembly for Research*, Birmingham, Alabama.

Cooper, P. M. (2003). Effective White teachers of Black children: Teaching within a community. *Journal of Teacher Education*, *54*(5), 413-427.

Cooper, J. E. (2007). Strengthening the case for community-based learning in teacher education. *Journal of Teacher Education*, *58*(3), 245-255.

Creswell, J. W. (2007). Five qualitative approaches to inquiry. *Qualitative inquiry and research design: Choosing among five approaches*, *2*, 53-80.

Darling-Hammond, L. (2010). Teacher education and the American future. *Journal of Teacher Education*, *61*(1-2), 35-47.

Deakin, H., & Wakefield, K. (2014). Skype interviewing: Reflections of two PhD researchers. *Qualitative research*, *14*(5), 603-616.

Delpit, L. (1995). *Other People's Children: Cultural Conflict in the Curriculum.* New York: W. W. Norton & Co, Inc.

Delpit, L. (1998). The silence dialogue: Power and pedagogy in educating other people's children. *Harvard Educational Review*, 58(3), 280-299.

Dewey, J. (1897). My pedagogic creed (1897). School Journal, 54(3), 77-80.

Di Angelo, R. (2011). White fragility. *The International Journal of Critical Pedagogy*, 3(3), 54-70.

Doody, O., & Noonan, M. (2013). Preparing and conducting interviews to collect data. *Nurse Researcher*, 20(5), 28-32.

Duke, N. K., & Mallette, M. H. (2011). *Literacy research methodologies* (2nd ed.). New York, NY: The Guilford Press.

Duncan-Andrade, J., & Morrell, E. (2000). Using hip-hop culture as a bridge to canonical poetry texts in an urban secondary English class, *Annual Meeting of the American Educational Research Association,* New Orleans, LA, April 24-38, 2000.

Elbow, P. (1973). The pedagogy of the bamboozled. *Soundings*, 247-258.

Ellis, C. (1998). Exploring loss through autoethnographic inquiry: Autoethnographic stories, co-constructed narratives, and interactive interviews. *Perspectives on loss: A sourcebook*, 49-61.

Ellis, C. (2004). *The ethnographic I: A methodological novel about autoethnography* (Vol. 13). Walnut Creek: Rowman Altamira.

Espiritu, Y. L. (2013). Panethnicity. *International Handbook of Migration Studies*, Routledge, 254-264.

Fecho, B. (2004). "*Is this English?": Race, language, and culture in the classroom*. New York: Teachers College Press.

Figueroa, P. (2011). *Education and the social construction of race.* London: Routledge.

Fives, H., Hamman, D., & Olivarez, A. (2007). Does burnout begin with student teaching? Analyzing efficacy, burnout, and support during the student teacher semester. *Teaching and Teacher Education,* 23: 916-934.

Fordham, S., & Ogbu, J. U. (1986). Black students' school success: Coping with the "burden of 'acting white'". *The Urban Review,* 18(3), 176-206.

Frankenberg, R. (1993). *White women, race matters: The social construction of Whiteness.* London: Routledge.

Freire, P. (1970). *Pedagogy of the oppressed*. New York : Continuum.

Freire, P. (1983). The importance of the act of reading. *Journal of Education*, *165*(1): 5-11.

Freire, P. (1985). Reading the world and reading the word: An interview with Paulo Freire. *Language Arts*, *62*(1), 15-21.

Freire, P. (1989). *Learning to question: A pedagogy of liberation.* New York: Continuum.

Garmon, M. A. (2005). Six key factors for changing preservice teachers' attitudes/beliefs about diversity. *Educational Studies*, *38*(3), 275-286.

Gay, G. (1999). Ethnic identity development and multicultural education. In Sheets, R. H. (Ed.), *Racial and ethnic identity in school practices: Aspects of human development* (pp. 195-211). Mahwah, N.J.: L. Erlbaum Associates.

Gay, G. (2002). Preparing for culturally responsive teaching. *Journal of Teacher Education, 53*(2), 106-116.

Gay, G. (2010). Acting on beliefs in teacher education for cultural diversity. *Journal of Teacher Education, 61*(1-2), 143-152.

Glenn, W. J. (2012). Developing understandings of race: Preservice teachers' counter-narrative (re) constructions of people of color in young adult literature. *English Education, 44*(4), 326-353.

Gere, A. R. (1992). *Language and reflection: An integrated approach to teaching English*. Des Moines, IA: Macmillan Prentice-Hall.

Glenn, W. J. (2012). Developing understandings of race: Preservice teachers' counter-narrative (re) constructions of people of color in young adult literature. *English Education, 44*(4), 326-353.

González, N., Neff, D., Amanti, C., & Moll, L. (2006). Funds of knowledge for teaching: Using a qualitative approach to connect homes and classrooms. In *Funds of knowledge* (pp. 83-100). Routledge.

Gordon, E., McKibbin, K., Vasudevan, L., & Vinz, R. (2007). Writing out of the unexpected: Narrative inquiry and the weight of small moments. *English Education, 29*(4), 326-351.

Gordon, J. (2005). Inadvertent complicity: Colorblindness in teacher education. *Educational Studies*, 38(2), 135-153.

Grice, K. M., Murphy, C. E., Shanahan, E. M. (2018). Taking out the trash: Complicating rural working-class narratives in young adult literature. *The ALAN Review*, 45(3), 19-28

Grant, C. & Agosto V., (2008). Teacher capacity and social justice in teacher education. In M. Cochran-Smith , S. Feiman-Nemser , D. J. McIntyre , & K. Demers (Eds.), *Handbook of Research on Teacher Education: Enduring Questions in Changing Contexts* (3rd ed., pp. 175-200). Philadelphia: Taylor and Francis.

Grossman, P. L., Valencia, S. W., Evans, K., Thompson, C., Martin, S., & Place, N. (2000). Transitions into teaching: Learning to teach writing in teacher education and beyond. *Journal of Literacy Research, 32*(4), 631-662.

Gubrium, J.F., & Holstein, J.A. (2009). *Analyzing narrative reality*. Thousand Oaks, CA: SAGE.

Guillemin, M. & Gillam, L. (2004). Ethics, reflexivity, and "ethically important moments" in research. *Qualitative Inquiry,* 10(2), 261-280.

Guinier, L. (June 2004). From racial liberalism to racial literacy: Brown v. board of education and the interest-divergence dilemma. *The Journal of American History*, 91(1), 92-118.

Guzzetti, B. J., Young, J. P., Gritsavage, M. M., Fyfe, L. M. & Hardenbrook, M.(2002). *Reading, writing, and talking gender in literacy learning.* Newark, DE: International Reading Association.

Hall, L., Johnson, A. S., Juzwick, M. M., Wortham, S.E., & Mosley, M. (2010). Teacher identity in the context of literacy teaching: Three explorations of classroom positioning and interaction in secondary schools. *Teaching and Teacher Education*, 26, 234-243.

Harris, J. C. (2016). Toward a critical multiracial theory in education. *International Journal of Qualitative Studies in Education*, 28(6), 795-813.

Harrison, A. K. (2012). Post-colonial consciousness, knowledge production, and identity inscription within Filipino-American hip hop music. *Perfect Beat*, 13(1), 29-48.

Harter, S. (1999) *The Construction of the Self: A Developmental Perspective*. New York: Guilford Press.

Hawkman, A. (2019). "Let's try and grapple all of this": A snapshot of racial identity development and racial pedagogical decision making in an elective social studies course. *The Journal of Social Studies Research*, 43, 215-228.

Helms, J. E. (1995). An update of Helm's White and people of color racial identity models. In Versions were presented at the Psychology and Societal Transformation Conference, U Western Cape, South Africa, Jan 1994, and at a workshop entitled" Helm's Racial Identity Theory," *Annual Multicultural Winter Roundtable*, Teachers College–Columbia U, New York, Feb 1994. Sage Publications, Inc.

Hill-Jackson, V. (2007). Wrestling Whiteness: Three stages of shifting multicultural perspectives among White pre-service teachers. *Multicultural Perspectives, 9*(2), 29-35.

Hobbs, A. (2016). *A Chosen Exile: A History of Racial Passing in American Life.* Cambridge, MA: Harvard University Press.

Hollins, E. (2012). *Learning to Teach in Urban Schools.* New York: Routledge.

Hollins, E. & Guzman, M. T. (2005). Research on preparing teachers for diverse populations. In Cochran-Smith, M. & Zeichner, K. (Eds.), *Studying Teacher Education: The Report of the AERA Panel on Research and Teacher Education.* Mahwah, NJ: Lawrence Erlbaum.

hooks, b. (1994).*Teaching to Transgress: Education as the Practice of Freedom*, Routledge, New York.

hooks, b. (1996). Killing rage: Ending racism. *Journal of Leisure Research*, *28*(4), 316.

Howard, T. C. (2003). Culturally relevant pedagogy: Ingredients for critical teacher reflection. *Theory Into Practice*, 42(3), 195-202.

Iftika, J. S. & Museus, S. D. (2018). On the utility of Asian critical (AsianCrit) theory in the field of education. *International Journal of Qualitative Studies in Education*, 31(10), 935-949.

Irizarry, J. G. (2007). Ethnic and Urban Intersections in the Classroom: Latino Students, Hybrid Identities, and Culturally Responsive Pedagogy, *Multicultural Perspectives*, 9(3), 21-28, DOI: 10.1080/15210960701443599

Jocson, K. (2009). Steering legacies: Pedagogy, literacy, and social justice in schools. *Urban Rev*, *41*, 269-285.

Johnson, J. D. (2012). "A rainforest in front of a bulldozer": The literacy practices of teacher candidates committed to social justice. *English Education, 44*(2), 147-179.

Johnson, L. (2002). "My eyes have been opened" White teachers and racial awareness. *Journal of Teacher Education*, *53*(2), 153-167.

Johnson, L. L. (2018). Where do we go from here?: Toward a critical race English education. *Research in the Teaching of English*, 53(2), 102-124.

Jones, T. (2017). Aggressive encounters and White fragility: Deconstructing the trope of the angry Black woman. *Iowa Law Review*, 102(5), 2017-2069.

Josselson, R., & Leiblich, A. (2003). A framework for narrative research proposals in psychology. In R. Josselson, A. Lieblich, & P. McAdams (Eds.), *Up Close and Personal: The Teaching and Learning of Narrative Research*. Washington, D.C.: American Psychological Association.

Jupp, J. C., Berry, T. R., Lensmire, T. J. (2016). Second-wave White teacher identity studies: A Review of White teacher identity literatures from 2004 through 2014. *Review of Educational Research*, *86*(4), 1151-1191. DOI: 10.3102/0034654316629798

Keats, P. A. (2009). Multiple text analysis in narrative research: Visual, written, and spoken stories of experience. *Qualitative Research*, *9*(2), 181-195.

Kelly, L. L. (2013). Hip-hop literature: The politics, poetics, and power of hip-hop in the English classroom. *The English Journal*, 102(5), 51-56.

Khanna, N. & Johnson, C. (2010). Passing as Black: Racial identity work among biracial Americans. *Social Psychology Quarterly*, 73(4), 380-397.

Kim, J. H. (2016). *Understanding Narrative Inquiry*. Thousand Oaks, CA: SAGE.

Kincheloe, J. L. & Steinberg, S. (1998). Addressing the crisis of Whiteness: Reconfiguring White identity in a pedagogy of Whiteness. In Kincheloe, J. L., Steinberg, S., Rodriguez, N. M, & Chennault, R. E. (Eds.), *White Reign: Deploying Whiteness in America.* New York, NY: Martin's Griffin.

King, A. D. (1991). *Culture, Globalization and the World System: Contemporary Conditions for the Representation of Identity*. University of Minnesota Press.

Kirkland, D. E. (2014). "They look scared": Moving from service learning to learning to serve in teacher education-a social justice perspective. *Equity & Excellence in Education, 47*(4), 580-603.

Kohli, R. (2012) Racial Pedagogy of the Oppressed: Critical Interracial Dialogue for Teachers of Color, *Equity & Excellence in Education*, 45(1), 181-196, DOI: 10.1080/10665684.2012.644187

Kohli, R. (2013). Unpacking internalized racism: teachers of color striving for racially just classrooms. *Race, Ethnicity and Education, 17*(3), 367-387.

Kohli, R. (2019). Lessons for teacher education: The role of critical professional development in teachers of color retention. *Journal of Teacher Education*, 70(1), 39-50.

Kumashiro, K. K. (2009). *Against Common Sense: Teaching and Learning Toward Social Justice.* New York: RoutledgeFalmer.

Lac, V. T. (2017). In real time: From theory to practice in a critical race pedagogy classroom. *i.e.: inquiry in education*, 9(1), Article 3.

Ladson-Billings, G. (1996). Silences as weapons: Challenges of a Black professor teaching White students. *Theory into Practice, 35*(2), 79-85.

Ladson-Billings, G. (1998). Just what is critical race theory and what's it doing in a nice field like education? *International Journal of Qualitative Studies in Education*, 11(1), 7-24.

Ladson-Billings, G. (2000). Fighting for our lives: Preparing teachers to teach African American students. *Journal of Teacher Education, 51*(3), 206-214.

Ladson-Billings, G. (2009) 'Who you callin' nappy-headed?' A critical race theory look at the construction of Black women. *Race, Ethnicity and Education*, 12(1), 87-99. DOI: 10.1080/13613320802651012

Ladson-Billings, G. & Tate, W. E. (1995). Toward a critical race theory of education. *Teachers College Record*, *97*(1), 47-68.

Lawrence, S. M., & Tatum, B. D. (1998). White racial identity and anti-racist education: A catalyst for change. *Beyond Heroes and Holidays: A Practical Guide to K-12 Anti-Racist, Multicultural Education, and Staff Development*, 217-229.

Lee, J. & Zhou, M. (2014). From unassimilable to exceptional: the rise of Asian Americans and "stereotype promise." *New Diversities*, 16(1), 7-22.

Lee, V. J. (2013). Teachers of color creating and recreating identities in suburban schools. *The Qualitative Report*, 18(8), 1-16.

Lensmire, T.J. (2001). Writing for critical democracy: Student voice and teacher practice in the writing workshop. In Boran, S., Comber, B., (Eds), *Critiquing Whole Language and Classroom Inquiry*, National Council of Teachers of English, Illinois.

Leon, F. (1957). *A Theory of Cognitive Dissonance*. Evanston, IL: Row, Peterson.

Lewison, M. & Hefferman, L. (2008). Rewriting writers workshop: Creating safe spaces for disruptive stories. *Research in the Teaching of English*, 42(4), 435-465.

Liggett, T. (2008). Frames of reference: The impact of race on teaching strategy and classroom discussion. *Urban Review*, 40, 386-402.

Lopes, J. B., Silva, A. A., Cravino, J. P., Santos, C. A., Cunha, A., Pinto, A., ... & Branco, M. J. (2014). Constructing and using multimodal narratives to research in science education: contributions based on practical classroom. *Research in Science Education*, *44*(3), 415-438.

Lopez, A. E. (2011). Culturally relevant pedagogy and critical literacy in diverse English classrooms: A case study of a secondary English teacher's activism and agency. *English Teaching: Practice and Critique*, 10(4), 75-93.

Love, B. L. (2014). Urban storytelling: How storyboarding, moviemaking, and hip-hop-based education can promote students' critical voice. *English Journal, 103*(5), 53.

Lowenstein, K. L. (2009). The work of multicultural teacher education: Reconceptualizing White teacher candidates as learners. *Review of Educational Research, 79*(1), 163-196.

Lynch, M. (2012, February 13). What is culturally responsive pedagogy? Retrieved from http://www.huffingtonpost.com/matthew-lynch-edd/culturally-responsive-pedagogy_b_1147364.html

Luke, A. (2012). Critical literacy: Foundational notes. *Theory Into Practice*, 51, 4-11.

Lynn, M., Jennings, M. E., & Hughes, S. (2013). Critical race pedagogy 2.0: Lessons from Derrick Bell. *Race, Ethnicity, and Education*, 16(4), 603-628.

Madge, C., O'Connor, H., & Wellens, J. (2004). Exploring the Internet as a medium for research: Web-based questionnaires and online synchronous interviews. *ERSC Research Methods Programme Working Paper*, *9*.

Marx, S. & Pennington, J. (2003). Pedagogies of critical race theory: Experimentations with White preservice teachers. *International Journal of Qualitative Studies in Education*, 16(1), 91-110, DOI: 10.1080/0951839022000036381

Massey, D. S., & Fischer, M. J. (2005). Stereotype threat and academic performance: New findings from a racially diverse sample of college freshmen. *DuBois Review: Social Science Research on Race*, 2(1), 45-67.

Matias, C. E., & Grosland, T. J. (2016). Digital storytelling as racial justice: Digital hopes for deconstructing Whiteness in teacher education. *Journal of Teacher Education, 67*(2), 152-164.

Mazzei, L. A. (2008). Silence speaks: Whiteness revealed in the absence of voice. *Teaching and Teacher Education, 24*(5), 1125-1136.

McArthur, S. A. (2016). Black girls and critical media literacy for social activism. *English Education, 48(*4), 362-379.

McIntosh, P. (1989). White privilege: Unpacking the invisible knapsack. *Peace and Freedom Magazine*, 10-12.

McIntyre, A. (1997). *Making meaning of Whiteness: Exploring racial identity with White teachers.* SUNY Press.

Milner, H. R. (2017). Where's the race in culturally relevant pedagogy? *Teachers of College Record*, 119, 1-32.

Milner IV, H. R., & Howard, T. C. (2013). Counter-narrative as method: Race, policy and research for teacher education. *Race Ethnicity and Education*, 16(4), 536-561.

Mohamed, B. (2018, January 3). New estimates show U.S. Muslim population continues to grow. Retrieved from https://www.pewresearch.org/fact-tank/2018/01/03/new-estimates-show-u-s-muslim-population-continues-to-grow/

Moll, L. C., Amanti, C., Neff, D., & Gonzalez, N. (1992). Funds of knowledge for teaching: Using a qualitative approach to connect homes and classrooms. *Theory Into Practice, 31*(2), 132-141.

Montalvo, F., & Codina, G. (2001). Skin color and Latinos in United States. *Ethnicities*, 1, 321-341.

Montero, M. K., & Washington, R. D. (2011). Narrative approaches: Exploring the phenomenon and/or method. *Literacy Research Methodologies*, 331-352.

Morrell, E. (2005). Critical English education. *English Education, 37*(4), 302-313.

Morrell, E. (2009). Critical research and the future of literacy education. *Journal of Adolescent & Adult Literacy*, *53*(2), 96-104.

Mullen, C. A. (1997, March). Hearing the voices of Hispanic preservice teachers. Paper presented at the annual meeting of the *American Educational Research Association*, Chicago.

National Council of Teachers of English. (2007). Statement on anti-racism to support teaching and learning [Position statement]. Retrieved from https://www2.ncte.org/statement/antiracisminteaching/

National Council of Teachers of English (May 2017). Mission Statement. Retrieved from https://www2.ncte.org/about/

National Center for Education Statistics. (2017). *The condition of education* [Compendium]. Retrieved from https://nces.ed.gov/pubsearch/pubsinfo.asp?pubid=2016144

Nieto, S., & Bode, P. (2007) *Affirming Diversity: The Sociopolitical Context of Multicultural Education* (5th ed.). Boston: Allyn & Bacon.

Newton, R. M. (2005). Learning to teach in the shadows of 9/11: A portrait of two Arab-American preservice teachers. *Qualitative Inquiry,* 11(1), 81-94.

Nguyen, H. T. (2008). Conceptions of teaching by five Vietnamese American preservice teachers. *Journal of Language, Identity, and Education*, 7, 113-136.

Noddings, N. (1992). *The Challenge to Care in Schools an Alternative Approach to Education*. New York: Teachers College Press.

Norwood, K.J. (2007). Blackthink's acting White stigma in education and how it fosters academic paralysis in Black youth, *Howard Law Journal*, 50(711), 1-55.

Oliver, E. (1996). Expanding the literary canon through perceptions of diversity and the American dream. In L. Cook & H. C. Lodge (Eds.), *Voices in English Classrooms: Honoring Diversity and Change (28).* Urbana IL: National Council of Teachers of English.

Oliver, M. B. (2003). African-American men as "criminal and dangerous": Implications of media portrayals of crime on the "criminalization" of African-American men. *Journal of African American Studies*, 7(2), 3-18.

Olsen, L. (1997*). Made in America. Immigrant students in our public schools.* New York: New Press.

Opdenakker, R. (2006, September). Advantages and disadvantages of four interview techniques in qualitative research. In *Forum Qualitative Sozialforschung/Forum: Qualitative Social Research* (Vol. 7, No. 4).

Osajima, K. (1992). Internalized racism. In P. S. Rothenberg (Ed.), *Race, Class, and Gender in the United States: An Integrated Study* (chapter 3). New York: St. Martin's Press.

Pailliotet, A. W. (1997). "I'm really quiet": A case study of an Asian, language minority preservice teacher's experience. *Teaching and Teacher Education*, 13(7), 675-690.

Philip, T. M. (2014). Asian American as a political-racial identity: Implications for teacher education. *Race, Ethnicity, and Education*, 17(2), 219-241.

Riley, K. (2015). Enacting critical literacy in English classrooms: How a teacher learning community supported critical inquiry. *Journal of Adolescent & Adult Literacy, 58*(5), 417-425.

Rosen, L. M., & Abt-Perkins, D. (July 2000). Preparing English teachers to teach diverse student populations: Beliefs, challenges, proposals for change. *English Education*, *32*(4), 251-266.

Rosenblatt, L. M. (1938). *Literature as Exploration*. New York: Noble and Noble, Publishers.

Rosenblatt, L. M. (1986). The literary transaction. In *The creating word* (pp. 66-85). Palgrave Macmillan, London.

Rosenthal, R. (1973). The Pygmalion Effect Lives. Psychology Today, 7(4). 56-60.

Rubin, D. I. (2012). Critical Pedagogy and Dialectical Thought in the Secondary English Classroom. *Theory in Action*, *5*(2).

Ryabov, I. (2016). Educational outcomes of Asian and Hispanic Americans: The significance of skin color. *Research in Social Stratification and Mobility*, 44, 1-9.

Said, E. (1994 [1978]). *Orientalism.* London and New York: Vintage.

Schaffner, B.F., MacWilliams, M.C., & Nteta, T.M. (2018). Understanding White polarization in the 2016 vote for president: The sobering role of racism and sexism. Political Science Quarterly, 133(2), 9-34.

Scherff, L. (2012). "This project has personally affected me": Developing a critical stance in preservice English teachers. *Journal of Literacy Research, 44*(2), 200-236.

Schick, C. (2000). 'By Virtue of Being White': Resistance in anti-racist pedagogy. *Race Ethnicity and Education*, 3(1), 83-101.

Shor, I. (1999). What is critical literacy? *Journal of Pedagogy, Pluralism and Practice*, 1(4), Article 2.

Skerrett, A. (2011). English teachers' racial literacy knowledge and practice. *Race Ethnicity and Education, 14*(3), 313-330.

Sleeter, C. E. (1989). Multicultural education as a form of resistance to oppression. *Journal of Education, 171*(3), 51-71.

Sleeter, C. E. (2001). Preparing teachers for culturally diverse schools research and the overwhelming presence of Whiteness. *Journal of Teacher Education,* 52(2), 94-106.

Sleeter, C. E. (2008). Critical family history, identity, and family history. *Educational Studies,* 43, 114-124.

Sleeter, C. E. (2012). Confronting the marginalization of culturally responsive pedagogy. *Urban Education,* 47(3), 562-584.

Sohyun, A. (2017). Teaching race through AsianCrit-informed counterstories of school segregation. *Social Studies Research Practice,* 12(2), 210-231.

Solorzano, D. G. (2001). Critical race and LatCrit theory and method: Counter-storytelling. *International Journal of Qualitative Studies in Education,* 14(4), 471-495.

Solorzano, D. G., & Yosso, T. J. (2002). Critical race methodology: Counter-storytelling as an analytical framework for educational research. *Qualitative Inquiry,* 8(1), 24-44.

Storms, S. B. (2013). Preparing teachers for social justice advocacy: Am I walking my talk?. *Multicultural Education, 20*(2), 33.

Subedi, B. (2006). Preservice teachers' beliefs and practices: Religion and religious diversity. *Equity and Excellence in Education,* 39, 227-238.

Sue, D. W. (2009). Racial microaggressions and worldviews. *American Psychologist,* 64(3), 220-221.

Swenson, J. A., Young, C. A., McGrail, E., Rozema, R. A., & Whitin, P. (2006). Extending the conversation: New technologies, new literacies, and English education. *English Education,* 38(4), 349-367.

Tatum, B. (2017). *Why are all the Black kids sitting together in the cafeteria?: And other conversations about race*. New York: Basic Books.

Takaki, R. (1993). *A Different Mirror: A History of Multicultural America.* Boston, MA: Little, Brown and Company.

Thomas, E. E., & Stornaiuolo, A. (2016). Restorying the self: Bending toward textual justice. *Harvard Educational Review, 86*(3), 313-338.

Tyson, K., Darity Jr, W., & Castellino, D. R. (2005). It's not "a black thing": Understanding the burden of acting white and other dilemmas of high achievement. *American Sociological Review*, 70(4), 582-605.

U.S. Department of Education. Institute of Education Sciences, National Center for Education Statistics.

Valdés, G. (1998). The world outside and inside schools: Language and immigrant children. *Educational researcher*, *27*(6), 4-18.

Vick, M. (2006). It's a difficult matter: Historical perspectives on the enduring problem of the practicum in teacher preparation. *Asia-Pacific Journal of Teacher Education, 34*, 181-198.

Villegas, A. M., & Lucas, T. (2002). *Educating Culturally Responsive Teachers: A Coherent Approach*. Albany: State University of New York Press.

Viola, M. J. (2016). WEB Du Bois and Filipino/a American exposure programs to the Philippines: Race class analysis in an epoch of 'global apartheid'. *Race Ethnicity and Education*, *19*(3), 500-523.

Weinstein, R. S., Marshall, H. H., Sharp, L., & Botkin, M. (1987). Pygmalion and the student: Age and classroom differences in children's awareness of teacher expectations. *Child Development*, 1079-1093.

Weinstein, S. (2002). The writing on the wall: Attending to self-motivated student literacies. *English Education, 35*(1), 21-45.

Wesley, J. M., Hendrix, E. D., & Williams, J. N. (2011). Moving forward: Advancing lesbian, gay, bisexual and transgender rights under the Obama administration through progressive politics. *Race, Gender & Class*, 150-168.

West, C. (2000). A grand tradition of struggle. *English Journal*, 89(6), 39-44.

Wheeler, R. S, Swords, R., & Carpenter, M. (Jul 2004). Codeswitching: Tools of Language and Culture Transform the Dialectally Diverse Classroom. *Language Arts*, 81(6), 470-480.

Wolgemuth, J.R. (2014). Analyzing for critical resistance in narrative research. *Qualitative Research*, 14, 586-602.

Wolgemuth, J.R., & Donahue, R. (2006). Toward an inquiry of discomfort: Guiding transformation in 'emancipatory' narrative research. *Qualitative Inquiry*, 12, 1012-1021.

World Population Review. Retrieved from http://worldpopulationreview.com/us-cities/grand-junction-population/

Zaal, M. (2012). Islamophobia in classrooms, media, and politics. *Journal of Adolescent and Adult Literacy*, 55(6), 555-558.

Zeichner, K. (2009). *Teacher Education and the Struggle for Social Justice*. New York, NY: Routledge.

Zeichner, K. (2010). Rethinking the connections between campus courses and field experiences in college-and university-based teacher education. *Journal of Teacher Education, 61*(1-2), 89-99.

Zhou, M. (1997). Growing up American: The challenge confronting immigrant children and children of immigrants. *Annual Review of Sociology*, 23(1), 63-95.

APPENDIX A: SAMPLE INTERVIEW

JM (Researcher): Could you tell me why you chose this photo to represent your teacher identity?
P (Participant): Having moved 13 times all over the east coast, from Maine to Key West, Mississippi, three places in Virginia, made me aware of how different I was. Mostly up north like Maine, it was very different from Key West. Key West was very liberal and the minority was actually White people.
JM: Ah, oh. (Nods.)
P: I moved to Maine in middle school, that was really hard. It's a pivotal time anyway. These photos depict the diverse life I lead, but really really realizing how different I was, after dealing with people in Maine who had issues who didn't know they had issues.
JM: Hmmm..
P: When I think about teaching, all the kids come in with their own set of "photos" (air quotes) what have you (laughs), they come in with their own perceptions, and my first teaching job was with students from a higher class, upper middle class
JM: Uh huh
P: And I was, for some of them, their only Black teacher (pause), and they were in the 9th, 10th, 11th grade, and I was their first Black teacher. (Pause) And I thought, "You've gone from first grade to high school, and you've never had a Black teacher?" So many times, I can just FEEL my students just staring at me.
JM: Uh hmm
P: It wasn't necessarily rude, it was, "how is this even happening? SHE's gonna teach us English?" Stereotypes and mess. (Scrunches her face). When we got to curricula that spoke about race issues, it was really rich in my classroom because I was real with the kids. I offered them insight about some of the text we were reading, um, racism in our country, you know, it brought richness in my teaching.
JM: Uh hum (nods). Did you meet any opposition?
P: I met a lot of opposition with parents of the students. Um, because I believe racism is taught, and I don't believe kids are born like, we teach them racism, and we teach them not to have race issues, and I remember a student said to me, "I cannot rePEAT what my father says about you, (pause) and you're my favorite teacher."
JM: Oh wow
P: I cannot beGIN to repeat the way he speaks about you. The father had serious issues and his daughter told me they were related to race. Um, and she came to me crying, and I will never forget that day. "I love your class, and I LOVE you being my teacher" (closes eyes, pause). "I don't know why my father hates you so much." And that was hard for me to, to stomach. You know, I was raised people (pause) are people. Obviously you can see everyone's a different color, but we weren't raised to differentiate in the way we treat people. So um, that was hard for me. And then I got to experience teaching in a lower economic school, and I almost didn't fit there either. Kids will say to me, "Oh you know in the 'hood." (eyes open wide, shakes her head) I was raised in a military base, I don't know.
JM: Chuckles
P: So that was eye-opening for me, you know, to see 12 year olds in the struggle, being the head of the household, one had TWO kids, she was 14! You know, "I have to leave to work early coz my mom is expecting me to pay the power bill," and I mean, just, (eyes open wide), from one extreme to the other, I mean I'm in the same city, twenty minutes away from each other (laughs)
JM: Right (nods). Why work at this location?

P: Um, I, I wanted to see my county, I wanted to see the differences. In one school, there's parents who are there asking why did my kid get a B instead of an A? And then you go from a parent who does that and to a parent who won't answer the phone, who's non-responsive when their kid is failing or getting kicked out for fighting (shakes head). That amazes me.
JM: Uh huh
P: Bigger than that, my colleagues. Perceptions. AMAZE me.
JM: Mm, what do you mean?
P: The way teachers would speak about their kids, I would sit there and think, "we are paid to teach these kids, it's our job to teach them" (shrugs). It's not our job to judge them, I mean teachers would say, "I don't want THOSE (air quotes) kids." I mean that would break my heart so I thought, "I'm gonna go to the school that is known to be at the bottom of the totem pole."
JM: Ok, so that's completely your choice.
P: Oh yah, bottom quartile, all failed their grade, I mean, after the first three days, I thought, what would be so awful about me walking out and quitting? (laughs)
JM: (Smiles)
P: But once I realized they thought I was quitting, I stayed.
JM: Did they treat you differently when they realized you didn't grow up in the 'hooood?
P: (Smiles) Yah, I mean, some of them would say things like, "you know," and I'd say, "no, I don't know." And they'd say, "oh ya she don't know." They'd say funny things like that, but it also helped me teach them to codeswitch (looks at me) because there are things that are ok around the dining room table to speak about, but not around mixed company.
JM: Sure
P: I had to teach them socially, how to deal
JM: Ya, wow.
P: Whereas the other kids, they didn't have a problem, but teaching them the opposite. You can't have stereotypes if you don't know
JM: I guess in that first school, they didn't have the social problems coz they were among the people they were comfortable with
P: YAH (eyes wide)
JM: I feel like those kids would've acted differently if
P: OH YAH, OH YAH (nods vehemently)
JM: In that second school
P: OH YAH
JM: (Laughs)
P: If I were light,
JM: Oh? (curiously)
P: They would have tried, I mean they did that first day, they were throwing things. I mean they'd say to me, "Our White teachers, they don't even last a week here."
JM: Oh
P: But I think you're gonna last. (smiles)
JM: (Giggles)
P: But I'm not the kind of Black that they thought I was
JM: Right, that's very interesting
P: So it was kinda like, uhh, I think she gets us, but I don't' think she's gonna tolerate that
JM: But they still gave you that chance, so that's awesome
P: Oh yah (laughs)
JM: Um, I wanna go back to the tensions and conflicts you experienced. Can you tell me about other students, colleagues, administrators?
P: Ya, I recall a situation with a student, and I hope this comes across as I intend it to, um, I'm very familiar with, what race. Issues. Look like (scrunches up face) and smell like, you know
JM: (Chuckles)

P: I can sense that, you know, it's like uh, I spoke to a friend of mine who said it's like an energy that's directed towards you (turns to me)
JM: Mmm
P: That you can just feel. Doesn't have to be race, it could be a man who doesn't think a woman is capable, or an older person who says, "Oh THAT young person," you know
JM: Right
P: You could FEEL that energy, here it just happened to be race, um, for me. I mean I had a student who would just GLARE at me, every time he came to class. If I just call oh him, he'd say, "I don't want to answer." So I didn't make a big deal out of it.
JM: Oh
P: Instead, I did my job. I get paid to teach, I don't get paid to make him like me, soo (smiles)
JM: Oh ok
P: Yah
JM: Do you feel like, since now you've been out of the classroom for a while, do you think you would've acted differently? Like, would this be something you would've discussed with your AP?
P: Um, (sighs). That's a good question. I uh, it's very, and this is probably going to be more candid that it should be, it's very difficult to tell White people that other White people are racist.
JM: Ah
P: It's very difficult, because again that energy is not directed towards, I can walk into a room with someone of a different color than me and not even feel, "What do you mean? There's no (looks confused) I don't feel that."
JM: Hmmm (agree)
P: "Oh, everybody was cool, oh that's not the experience I (emphasis) had." And that goes for any bias. So I always just say," I don't live in the grey," no pun intended
JM: (Giggles).

APPENDIX B: INTERVIEW PROTOCOL

Semi-structured Interview

1. BACKGROUND

- Tell me a little about your background. Why did you decide to teach English?
- What do you plan to do when you finish your degree?
- Tell me about your favorite teachers. Why were they your favorite?
- What do you want your class to look like? What are important considerations for a future teacher? In what ways has your favorite teacher influenced you?
- What experiences do you believe have shaped your understanding about education?
- What societal issues have influenced your belief system?
- Do you have any concerns or worries about teaching? What are they?

2. CULTURE & RACE

- How do you define "culture"? Where do you think you learned what "culture" was?
- How do you identify your "self" culturally?
- How do you define "race"? Tell me about a time or a moment when you realized what "race" was.
- This artifact represents my understanding of race. Can you share something that represents your racial identity? Why did you choose this artifact?

3. TEACHING

- What role does race play in the classroom, if any? What do you think are advantages and disadvantages of bringing up race in the English classroom?
- What does it mean to be a "teacher of color"?
- Tell me a story of a time you experienced racism in school (whether it was directed to you or someone else). How did you react or respond?
- Can you speak about a time when one of your teachers addressed race in class? In what ways have you felt culturally represented or valued?
- How would you approach multiethnic texts in your classroom? In what ways could you incorporate your students' different racial backgrounds in the ELA classroom?

APPENDIX C: IRB APPROVAL

USF
UNIVERSITY OF
SOUTH FLORIDA

RESEARCH INTEGRITY AND COMPLIANCE
Institutional Review Boards, FWA No. 00001669
12901 Bruce B. Downs Blvd., MDC035 • Tampa, FL 33612-4799
(813) 974-5638 • FAX (813) 974-7091

January 9, 2019

Joanelle Morales
Teaching and Learning
Tampa, FL 33612

RE: **Expedited Approval for Initial Review**
IRB#: Pro00037822
Title: Teaching towards critical consciousness: Preservice teachers narrate race in English education

Study Approval Period: 1/9/2019 to 1/9/2020

Dear Ms. Morales:

On 1/9/2019, the Institutional Review Board (IRB) reviewed and **APPROVED** the above application and all documents contained within, including those outlined below.

Approved Item(s):
Protocol Document(s):
Protocol, Version #1, 10.2.2018

Consent/Assent Document(s)*:
Consent Form, Version #1, 12.15.2018.pdf

*Please use only the official IRB stamped informed consent/assent document(s) found under the "Attachments" tab. Please note, these consent/assent documents are valid until the consent document is amended and approved.

It was the determination of the IRB that your study qualified for expedited review which includes activities that (1) present no more than minimal risk to human subjects, and (2) involve only procedures listed in one or more of the categories outlined below. The IRB may review research through the expedited review procedure authorized by 45CFR46.110. The research proposed in this study is categorized under the following expedited review category:

(5) Research involving materials (data, documents, records, or specimens) that have been collected, or will be collected solely for nonresearch purposes (such as medical treatment or diagnosis).

(6) Collection of data from voice, video, digital, or image recordings made for research purposes.

(7) Research on individual or group characteristics or behavior (including, but not limited to, research on perception, cognition, motivation, identity, language, communication, cultural beliefs or practices, and social behavior) or research employing survey, interview, oral history, focus group, program evaluation, human factors evaluation, or quality assurance methodologies.

As the principal investigator of this study, it is your responsibility to conduct this study in accordance with IRB policies and procedures and as approved by the IRB. Any changes to the approved research must be submitted to the IRB for review and approval via an amendment. Additionally, all unanticipated problems must be reported to the USF IRB within five (5) business days.

We appreciate your dedication to the ethical conduct of human subject research at the University of South Florida and your continued commitment to human research protections. If you have any questions regarding this matter, please call 813-974-5638.

Sincerely,

Kristen Salomon, Ph.D., Chairperson
USF Institutional Review Board

APPENDIX D: INFORMED CONSENT

Study ID:Pro00037822 Date Approved: 1/9/2019

Informed Consent to Participate in Research Involving Minimal Risk

Pro # _00037822_____

You are being asked to take part in a research study. Research studies include only people who choose to take part. This document is called an informed consent form. Please read this information carefully and take your time making your decision. Ask the researcher or study staff to discuss this consent form with you, please ask him/her to explain any words or information you do not clearly understand. We encourage you to talk with your family and friends before you decide to take part in this research study. The nature of the study, risks, inconveniences, discomforts, and other important information about the study are listed below.

We are asking you to take part in a research study called:

Teaching towards critical consciousness: Preservice teachers narrate race in English education

The person who is in charge of this research study is Joanelle Morales. This person is called the Principal Investigator. However, other research staff may be involved and can act on behalf of the person in charge. She is being guided in this research by Dr. Michael Sherry.

The research will be conducted at the University of South Florida.

Purpose of the study

The purpose of my study is to explore preservice teachers' understandings of race in education and reveal their stories by following them in their journey regarding how they make meaning of their racial identity and its connection to their pedagogy and teaching philosophy.

Why are you being asked to take part?

I am asking you to take part in this research study because you are a preservice teacher in the English Education program at the University of South Florida and was enrolled in the PI's practicum course. You are a person of interest in this researcher's study.

Study Procedures:

If you take part in this study, you will be asked to:

- Engage in one-on-one interviews (30 minutes-1 hour each) to discuss race in education. In addition to the individual interviews, you will participate in a focus group interview among the other three participants in the beginning of your internship semester before having extensive classroom experience and at the end of your first year teaching to determine if changes have been made in regards to perspectives on race and their pedagogy. During our scheduled meetings, you may be asked to bring personal and creative artifacts (in arts-based forms like poetry and/or photos) with the purpose of deepening our conversations on how the past informs both racial and teacher identities. In addition, we will review previous assignments from your practicum course including your philosophy of teaching, your responses to our readings, and your reflections on your field experiences in order to in order to analyze how our beliefs may inform our pedagogy.

Sample questions for interviews/focus groups:

- Tell me a story of when you first encountered racism (for example, movies, observations, own experiences, etc.) How did you begin to understand this phenomenon?
- Have you ever experienced racism in school? What happened?
- Can you speak about a time when one of your teachers addressed race in class? In what ways have you felt culturally represented or valued?
- Can you share something that represents your teacher identity? Reflect on your initial teaching philosophy from our Methods class. Which points remained the same and which points changed?

We will conduct our meetings/interviews/focus groups at the University of South Florida, Tampa campus.

Audio-taping will be used for transcription and accuracy purposes. Only the PI will have access to these tapes. The participant will be informed of the taping and will be given the option to agree to the recording. They will also be informed the tapes will be maintained for five years after which point they will be disposed of.

Total Number of Participants

About four individuals will take part in this study at USF.

Alternatives / Voluntary Participation / Withdrawal

You do not have to participate in this research study.

You should only take part in this study if you want to volunteer. You should not feel that there is any pressure to take part in the study. You are free to participate in this research or withdraw at any time. There will be no penalty or loss of benefits you are entitled to receive if you stop taking part in this

study. Your decision to participate or not to participate will not affect your student status, course grade, recommendations, or access to future courses or training opportunities.

Benefits

You will receive no benefit(s) by participating in this research study.

Risks or Discomfort

This research is considered to be minimal risk. That means that the risks associated with this study are the same as what you face every day. There are no known additional risks to those who take part in this study.

Compensation

You will receive no payment or other compensation for taking part in this study.

Costs

It will not cost you anything to take part in the study.

Privacy and Confidentiality

We will keep your study records private and confidential. Certain people may need to see your study records. Anyone who looks at your records must keep them confidential. These individuals include:

- The research team, including the Principal Investigator and study coordinator
- Certain university people who need to know more about the study, and individuals who provide oversight to ensure that we are doing the study in the right way.
- The USF Institutional Review Board (IRB) and related staff who have oversight responsibilities for this study, including staff in USF Research Integrity and Compliance.

We may publish what we learn from this study. If we do, we will not include your name. We will not publish anything that would let people know who you are.

You can get the answers to your questions, concerns, or complaints

If you have any questions, concerns or complaints about this study, or experience an unanticipated problem, call Joanelle Morales at (813) 464-5629 or via email at jmorales4@mail.usf.edu.

If you have questions about your rights as a participant in this study, or have complaints, concerns or issues you want to discuss with someone outside the research, call the USF IRB at (813) 974-5638 or contact by email at RSCH-IRB@usf.edu.

Statement of Person Obtaining Informed Consent

I have carefully explained to the person taking part in the study what he or she can expect from their participation. I confirm that this research subject speaks the language that was used to explain this research and is receiving an informed consent form in their primary language. This research subject has provided legally effective informed consent.

APPENDIX E: HIP-HOP IDEAS

When I taught poetry from the 9th grade curriculum, I introduced a few Langston Hughes poems; one of them was "Mother to Son." Like Genevieve and Georgia, I was inspired by Tupac Shakur's poetry and music. While they incorporated his book of poems, *The Rose That Grew From Concrete*, I compared Hughes's "Mother to Son" with Shakur's "Dear Mama." My students and I looked for specific themes and analyzed their voices.

Similarly, Duncan-Andrade & Morrell (2000) compared canon poetry to modern hip-hop lyrics when they taught the 12th grade curriculum poetry unit. They asked their students to interpret and justify the linkages between the poem and rap song. Examples include Coleridge's "Kubla Khan" with Nas's "If I Ruled the World," Eliot's "Lovesong of J. Alfred Prufrock" with Grand Master Flash's "The Message," and Whitman's "O Me! O Life!" with Public Enemy's "Don't Believe the Hype."

Kelly (2013) taught metaphors using Common's "I Used to Love H.E.R." She recalled a student who approached her after the lesson inquiring whether Immortal Technique's "Dance With the Devil" was also an extended metaphor. I found this interesting because Orlando was also inspired by this underground rapper and admired, in particular, his use of metaphors.

Of course, there are other ways to teach hip-hop in the ELA classroom beyond poetry units. Circling back to Tupac Shakur, when I taught Angie Thomas's *The Hate U Give* to my Adolescent Literature class, it was well-received. The prospective English teachers found value

in its counterstorytelling, its message on the intersectionality between race and socioeconomic status, and its relevance to society's critique of the Black Lives Matter movement. Shakur's influence was prominent in the YA novel and provided plenty of opportunities to incorporate his lyrics in the instruction.

ABOUT THE AUTHOR

Joanelle Morales was born in Quezon City, Philippines. She and her family immigrated to the United States when she was seven years old. Joanelle loved writing letters to her friends and family back in the Philippines and equally loved reading whatever she could find. Joanelle attended the University of Florida for her B. A. in English and her Master's in English Education. After working at Freedom High School as an English teacher in Tampa, Florida for three years, she served for the U.S. Peace Corps in GuiZhou, China as an English instructor at ZunYi Normal College. After her service, she became an Assistant Director at Central Pacific College, taught at Waipahu High School in Hawaii, then moved to Ohio to become a language teacher at Bowling Green State University. Joanelle was then accepted to the University of South Florida where she earned her PhD in English Education. She and her husband continue to instill the value of education and social justice to their beautiful children, Maya and Koa.