

**Living the Change They Seek:
Social Studies Teacher Educators Who Incorporate Race into the Curriculum**

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Dedication

To my Philly students

Acknowledgements

I thank my God in all my remembrance of you. ~ Philippians 1:3

The participants in my study have impacted my professional journey by challenging me to consider each reason for doing this work and by sharpening my understanding of its purpose.

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Abstract

Despite the increasingly diverse K-12 study body within the United States (National Center for Education Statistics, 2014) and the numerous examples of racism and racial tension that continue to be exposed through news outlets and social media, race and racism remain at the periphery of social studies teacher education. Although social studies is a discipline whose main goal is citizenship education, race, which has been intertwined with citizenship through U.S. history, continues to be marginalized in social studies curriculum and instruction.

Grounded in critical race theory, I developed a study exploring the perspectives of 11 social studies teacher educators who challenge the status quo within the field and situate race and racism as an important component of social studies teacher education. I investigated why these social studies teacher educators centralize race within the social studies teacher education curriculum and how they work to incorporate race and racism into their curriculum and instruction.

The findings revealed that the participants' life experiences, concerns with social studies curriculum and pedagogy, and driving passions are the precipitous to their commitment to doing race work in social studies teacher education. Through critical reflection, modeling, and critical analysis, the participants have developed social studies methods courses in which race is threaded throughout the instruction, readings, and assignments. Additionally, the participants have disclosed their positionality about race and racism with their preservice teachers, and they have shared valuable insight into how to begin incorporating race and racism into social studies teacher education for colleagues who desire to join in this work.

The finding suggests implications for social studies teacher education in the theorization of Racial Pedagogical Content Knowledge, continued support of preservice teachers entering the field, and the publication of practitioner-focused manuscripts for social studies teacher educators. Additionally, I call for all social studies teacher educators to advocate for the critical inclusion of race and racism within K-12 state social studies standards. Finally, I emphasize the continued need for the National Council for the Social Studies to lead the field in centralizing race and racism as important components of social studies education.

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Chapter One: Introduction of Study

*On her way to work one morning
Down the path alongside the lake
A tender hearted woman saw a poor half frozen snake
His pretty colored skin had been all frosted with the dew
“Oh well,” she cried, “I’ll take you in and I’ll take care of you”*

But instead of saying thanks, that snake gave her a vicious bite

*“I saved you,” cried the woman
“And you’ve bit me even, why?
You know your bite is poisonous and now I’m going to die”
“Oh shut up, silly woman,” said the reptile with a grin
“You knew damn well I was a snake before you took me in” (Brown, 1968)*

At a 2016 presidential campaign rally in Bethpage, New York, Donald Trump read the full version of Al Wilson’s “The Snake” for the first time (Diamond, 2016), and he revisited the lyrics at his Pennsylvania 100th day in office rally (CNN, 2017). He read it as a metaphor warning against the dangers of Syrian refugees permitted to enter the United States. Trump, the President of the United States, has also made comments that Black Lives Matter protesters are “thugs” (Flitter & Ortiz, 2016) and that Mexicans are “rapists” (Lee, 2015). The presidential campaign seemed to expose the individual and institutional racism that is interwoven like roots of crab grass just beneath the surface of the ground. Crab grass weeds pop up in random spots all over a garden, but it is not until the gardener begins pulling them, that he sees how embedded and interwoven the roots are in the ground. Similar to crab grass, the roots of racism run deep and wide in our nation’s history. The roots have infiltrated all aspects of our society. Some people desire to focus solely on the individual acts of racism that rise to the surface without investigating the structural racism that lies just beneath the consciousness of most Americans.

In the past few years, we have seen the weeds of racism at individual and institutional levels. In June 2015, Dylan Roof, a White male, walked into a historically Black church in Charleston, South Carolina (Ellis, Payne, Perez, & Ford, 2015). He sat with a small group of church members at their Wednesday night prayer meeting. Then, he stood up and plainly stated that he wanted to “kill Black people” before opening fire and murdering nine people. A less violent instance of individual racism took place at the University of Tennessee in April 2016. Many students planned a walk-out protest to voice their concerns to state legislators who were voting to defund the university’s Center for Diversity. As student protesters left class and joined together to form a large group as a unified voice, a handful of White students hung Confederate flags out their dormitory windows and a sign saying “Where is my scholarship for being White?” (D. Jagers, personal communication, April 21, 2016). Individual racism happens in varying severity on a consistent basis in U.S. society.

Institutional racism is often elusive to White Americans. This type of racism may take place through a maintenance of the status quo, or it may be written into the policies and legislation ruling the land. In the fall of 2015, some members of the University of Missouri Division I football team refused to play unless the university’s president step down for ignoring consistent racial slurs across campus (Tracy & Southall, 2015). Over the past few years, there has been a raised awareness of racist practices in law enforcement. Last year, the Chicago Police Accountability Task Force (2016) published a report that came as a result of White police officer Jason Van Dyke, firing 16 shots and killing Black teenager Laquan McDonald. The original police report filed by Van Dyke and other police officers’ accounts of the evening was in contradiction to the dash cam video released to the public. This horrible death was representative of police force practices. Institutional racism was exposed throughout the task

force report. As one example, from 2008-2015, there were 404 police shootings. Seventy-four percent of those shot, and sometimes killed, were Black, 14% Hispanic, 8% White and 0.25% Asian. Chicago's city population is roughly one-third Black, Hispanic, and White. This report highlights the way that institutional racism is embedded within the routines and practices in place within law enforcement.

Institutional racism begins long before Black males interact with police officers on the street; it takes place in school as well. A study released from the Yale Child Study Center this past year exposed the implicit bias of preschool teachers having an expectation of misbehavior by Black male preschoolers (Galvin, 2016). In this study, preschool teachers were given two tasks. One was to watch a video of preschoolers playing, and they were asked to look for misbehavior. The videos did not actually include behavior that would be considered inappropriate, but the preschool teachers spent more time tracking the Black male children than others in the video. The second task included randomized vignettes of situations where students were misbehaving. Some vignettes included male or female children with Black sounding names and others included male or female children with White sounding names. The preschool teachers recommended more severe disciplinary consequences for the Black males even though the misbehavior was the same in all vignettes.

The United States is not a post-racial nation. These are just a few examples of how racism is still intricately woven into U.S. society, and the daily impact of institutional racism and individual racist acts affects all citizens. There can be no denial that racism is present in the United States, and this problem has been in existence since the nation formed.

Statement of Problem

When studying the history of the United States, one can easily recognize the continual influence of race and racism in American institutions, systems, and legislation. Racism justified many government policies and laws, including the extermination of Indigenous Peoples as Europeans “discovered” the New World (Rains, 2003), the enslavement of Africans and Indigenous Peoples (Fenelon & Trafzer, 2014; Montagu, 1997), the continual discrimination of citizenship rights to people of color in the United States (Zinn, 1999), the internment of Japanese Americans during WWII, and a multitude of present-day discriminations like racial profiling by police (Rojek, Rosenfeld, & Decker, 2012).

Omi and Winant (1986) summarized the influence of race stating:

From the very inception of the Republic to the present moment, race has been a profound determinant of one’s political rights, one’s location in the labor market, and indeed one’s sense of ‘identity.’ The hallmark of this history has been *racism*. (p. 1)

Race and racism have plagued U.S. history, yet it is a concept that has been avoided often in the social studies curriculum at the K-12 level and in social studies teacher education.

The official social studies curriculum often tells the history of the United States as a narrative of White accomplishment and power, which is written as the status quo not to be questioned (Urrieta, 2004). A result of this singular narrative is the fact that people of color are only highlighted in specific, disjointed historical events often portrayed in detrimental ways (Lintner, 2004). For example, American Indians are habitually portrayed as savages. Brown (2011) explained that:

Students in social studies classrooms are often subjected to standardized, curriculum that perpetuates dominant cultural values at the expense of non-White student groups . . . Thus students suffer a disconnect between their own lived experiences and the essentialist truths propagated in daily social studies lessons. (p. 587)

The lack of social studies instruction addressing race further prolongs the silent power differentials experienced throughout U.S. society. In part, this stems from the fact that when social studies teachers discuss racism, they usually describe it as an act of personal, behavioral discrimination instead of being presented as a systemic, institutional problem (Brown, 2011; Fitchett, Starker, & Salyers, 2012). With the common practice of race being omitted from history instruction or taught in isolated, past eras, it becomes difficult for students to recognize the complexity of racism today.

The absence of race and racism within social studies instruction is due, in part, to the lack of its inclusion in social studies standards at the national level. The National Council for the Social Studies (NCSS) is the leading national organization for social studies, which has great influence on the field. Race does not appear in the national social studies standards, nor is race a central idea in any of the NCSS position statements (Branch, 2003; Marshall, 2003). The example set by the national organization affects the treatment of race and racism within textbooks and state standards (Vasquez-Heilig, Brown, & Brown, 2012; Shear, 2015).

In addition to the example set at the national social studies level about race and racism, social studies teacher education often does not portray the need for race inclusion in the curriculum to preservice teachers. Busey and Waters' (2016) survey of 149 social studies teacher educators showed that only 18% of social studies teacher educators report having a

research concentration on race or critical race theory and social studies education.

Unfortunately, social studies teacher education is undertheorized in the teaching of race and racism as well as in preparing preservice teachers to do this work in a K-12 setting (Chandler & McKnight, 2009). Gay (2003) analyzed 10 social studies teacher education textbooks, and she found that race was completely ignored or treated in a superficial manner. In addition, Howard (2003) reported the lack of research articles focusing on race in *Theory and Research in Social Education*, the leading research journal of NCSS, and Garcia and Madden (2012) recognized a similar trend in the lack of representation of African American and Hispanic perspectives at NCSS national conferences.

In spite of the avoidance of race and racism within the social studies teacher education curriculum, there has been a call from some scholars and teacher educators to explicitly address race within the social studies (Brown, 2011; Daniels, 2011; Howard, 2003; King & Chandler, 2016). As an example, some social studies teacher educators work with their preservice teachers to recognize personal biases and privilege they hold before entering into the field of education with an increasingly racially diverse K-12 student body. This practice has been met consistently with frustration, denial, and challenges from the preservice teachers, who are mainly White (Crowley & Smith, 2015; Gershon, Bilinovich, & Peel, 2010; Segall & Garrett, 2013; Smith & Crowley, 2014).

It is evident that a problem exists within the social studies where race and racism are ignored often or included in a shallow way. This problem is apparent in social studies teacher education as well, which creates a cyclical issue where preservice teachers graduate into the education field with little to no understanding and experience of how to incorporate race and racism into the social studies curriculum.

Need of Study

The existing literature focused on race and social studies teacher education frequently analyzes how preservice teachers grapple with the ideas of institutional racism and White privilege. Few studies investigate the ways in which teacher educators prepare preservice teachers to critically teach race in K-12 social studies classrooms. King (2016) conducted an instrumental case study with four preservice social studies teachers during the summer prior to their internship and throughout their student teaching experience. As part of the summer portion of the study, the preservice teachers completed a critical Black history reader. King found that the growth in the preservice teachers' racial literacy was evident in their incorporation of race as a social construct within their history lessons. An implication of this study is for "social studies teacher educators to design and/or integrate racial frameworks in course work to ensure that pre-service teachers develop racial literacy" (King, 2016, p. 13). King's study represents the few research projects that focus upon how social studies teacher educators are incorporating race and racism into their instruction with preservice teachers. King and Chandler (2016) stated, "While scholarship typically focuses on pre- and in-service teachers, we know little about how race is performed in social studies methods classrooms in university and alternative settings" (p. 18), which encourages a study of how social studies teacher educators incorporate race into their social studies methods curriculum.

Since there is a lack of racial content knowledge taught in K-12 schools (Brown, 2011; Chandler, 2015) and little literature of this type of instruction at the social studies teacher education level, it encourages the inquiries of why a few social studies teacher educators have decided to take on this important work. Martell (2015) wrote a retrospective self-study of his experience as a White social studies teacher educator who, over time through undergraduate, in-

service teaching, and graduate work became a culturally relevant teacher who highlights issues of race often. Additional research is needed to gain greater insight into how social studies teacher educators come to understand the need for race and racism to be a part of the preservice teacher curriculum.

Purpose of Study

The purpose of this research study is to explore how some social studies teacher educators become conscious and burdened to include race and racism into the social studies teacher education curriculum and to explore how they do so. In order to frame my research goals, I pose the following research questions:

1. Why do social studies teacher educators in this study consider race to be an important component in the social studies teacher education curriculum?
 - a. Have life experiences influenced these social studies teacher educators to recognize the importance of race in social studies teacher education? If so, how?
2. How do the social studies teacher educators in this study incorporate race into the social studies teacher education curriculum?
 - a. In what ways do these social studies teacher educators prepare preservice teachers to teach about race and racism in K-12 social studies instruction?

These research questions allow me to analyze the theory and practice of social studies teacher educators who emphasize race in their teaching philosophy and instruction. The first research question addresses the professional and personal philosophies that form the participants'

theories of race, curriculum and learning, while the second research question investigates how the participants enact theory in their instructional practice.

Subjectivity

A researcher's subjectivity is the awareness of how her beliefs, experiences, and cultural standpoints are in relationship to her research focus and participants (Preissle, 2008). In contrast to quantitative research, qualitative research understands that all research has layers of bias. There is no true and absolute objectivity. As Peshkin (1988) so adequately described, "one's subjectivity is like a garment that cannot be removed" (p. 17). My personal and professional stories greatly influence my teaching philosophy and how I understand race today. These experiences cannot be stripped away from my memory and being, just as Peshkin's "garment" cannot be removed. Therefore, I must consider my subjectivity in each step of this research study.

When I began my education career, I assumed the role of Superwoman and walked into an urban Philadelphia middle school as a White, Christian woman ready to go and save poor, Black students. I was oblivious of the White supremacist attitude that I held. I began teaching students U.S. history without ever having heard of White privilege or institutionalized racism. In my teacher preparation, I was never required to reflect upon my personal biases, particularly those of race, nor was I challenged to examine the racial inequity within schools.

Through a painful few years, I began to recognize the effects of White privilege and racism present in society, and I started questioning the ideal of meritocracy and "equality for all" that I was taught. Slowly, I learned to reframe my positions, moving further away from completely whitewashed curriculum and pedagogy, but my growing understanding of race and

racism in society took place mainly through conversations with colleagues. I never received training on how to be a culturally relevant teacher or how to include race into the social studies curriculum.

My research focus is personal because I was a preservice teacher who was unprepared to meet the needs of my students of color. I recognize the need for teacher education curricula to change, especially within social studies education. In addition to my K-12 classroom experience, I have been teaching a Diversity in Schools course in a teacher education program for four years. During the course, I introduce concepts such as race as a social construct and White privilege. The student reactions vary, but I often face pushback from my mainly White student population. This experience as a teacher educator allows me an emic perspective in the sense that I have worked with preservice teachers around issues of race and racism, as my participants have done in a social studies methods course (Rossman & Rallis, 2012).

I do not believe my subjectivity denies the legitimacy of the research that I have conducted; instead, I feel that it strengthens the research through a continual reflection on my part of how I am situating my subjectivity through the data collection and analysis process. Throughout this dissertation, I will weave my subjectivity into all aspects of the research study.

Theoretical Framework

My subjectivity first arises in how I understand the world, particularly how I understand the concept of race. I see race as a social construction, often ignored by Whites, to systematically maintain a status quo that privileges Whites over people of color. Racism is woven into all systems within society, including education. In light of how I understand race in

the world, I must step back as a researcher and reflect upon how my ontology and epistemology shape my understanding.

Social Constructionism

Ontology is what one understands as real, and epistemology defines what knowledge is and explains “how we know what we know” (Crotty, 1998, p. 8). I believe that individuals experience the same situations in life differently because there are multiple realities taking place simultaneously. Parallel to the multiple realities that exist, individuals interact with one another to co-construct meaning. In the context of my research study, I make sense of the world through a social constructionism framework.

The foundational tenet of social constructionism is that all reality is socially constructed within a historical and cultural setting (Crotty, 1998). Humans, in the social world, interact with objects, in the natural world, and through this collective interaction produce meaning. Social constructionism holds realism and relativism to be simultaneously true. Crotty (1998) argued, “To say that meaningful reality is socially constructed is not to say that it is not real” (p. 63). In the context of this study, I recognize that race and racism are socially constructed ideas, but they have real effects in people’s lives. At the same time, race and racism are relative, not absolute truths. They were (and are) constructed to seem true, but given a different culture and historical time, their meaning would not be the same.

Social constructionism is an umbrella under which both interpretivist and critical paradigms exist (Crotty, 1998; Weinberg, 2014). The term “social construction” was penned by Berger and Luckmann in their 1967 publication of *The Social Construction of Reality* (Knoblauch & Wilke, 2016). This work encouraged the study of the “sociology of knowledge,”

and there are interpretivist researchers who remain focused on the social construction of knowledge through human interaction and the influence of culture, but their work stops at this point (Crotty, 1998, p. 60). In contrast, critical researchers question the hegemonic influences of culture on the social construction of meaning.

At times, social constructivism is incorrectly used as a synonym for social constructionism. Both frameworks insist that meaning is socially constructed through human interaction, but social constructivism focuses upon the individual understanding of socially constructed meaning (Crotty, 1998). With a focus on individual interpretation, there is a lack of critique in much social constructivist research. Crotty explained (1998):

Constructivism taken in this sense points to the unique experience of each of us. It suggests that each one's way of making sense of the world is as valid and worthy of respect as any other, thereby tending to scotch any hint of a critical spirit. On the other hand, social constructionism emphasises the hold our culture has on us: it shapes the way in which we see things . . . and gives us a quite definite view of the world . . . [social] constructionism tends to foster [a critical spirit]. (p. 58)

Weinberg (2014) highlighted the fact that critical theorists are often cited within social constructionist research, including Marx, Derrida, and Butler. As a researcher, I identify with the epistemological underpinnings of social constructionism in that I believe all meaning is socially constructed through social interaction and the influence of culture. I do not view culture as a neutral influence, but I believe it maintains power differentials that benefit some and disempower others. In research, I believe my work should not only expose this truth, but also work towards transformative change; therefore, I consider myself a critical researcher.

Critical Theory

While social constructionism is the foundation that explains how I understand the nature of reality, critical theory helps me to understand what I know and how to investigate this knowledge with a goal for change in mind. Critical theory is based upon the assumption that there are inequitable issues of power throughout all systems in society (Creswell, 2013). The critical theory paradigm subsumes many specific theories, including feminist theory, Marxism, critical race theory, and queer theory.

Gramsci (1968), a critical theorist who studied Marx's work, understood power through the idea of hegemony, which he explained as, "a continuous process of formation and superseding of unstable equilibria . . . in which interests of the dominant group prevail" (p. 182). Hegemony is positioned in such a way that its ideology becomes truth and common sense (Barker, 2012). As culture is constantly transforming, hegemony has to be "re-made and re-won," through consent of the oppressed (Barker, 2012, p. 54). Dimitriadis and Kamberelis (2006) explained that consent is coercively won through the state "maintain[ing] its power by striking accords between dominant interests and the interests of resistant groups" (p. 132). Originally, Gramsci's theory was built upon the ideas of Marx with a focus on economic structures, particularly capitalism. Researchers have used Gramsci's theory of hegemony to understand the power differentials of many systems in society, including gender, class, and sexuality. My research concerns issues of race in social studies teacher education, which highlights the power that has been given to Whites and denied people of color. Critical race theorists have used the Gramscian theories of hegemony and consent to develop the tenet of interest convergence (Ladson-Billings, 1998a), which I explain further in the tenets section below.

Critical theory work exposes hegemonic practices that keep inequitable power distribution in place while also producing transformative change systemically and within the researcher and participants (Hatch, 2002). Guba and Lincoln (2005) explained critical research saying, “The ‘foundation’ for critical theorists is a duality: social critique tied in turn to raised consciousness of the possibility of positive and liberating social change” (p. 204). This exemplifies my goal as a researcher. In this study, I want the readers to have a “raised consciousness” that race and racism should be integral components of the social studies teacher education curriculum, and, at the same time, I want to highlight how a few social studies teacher educators are challenging the status quo in order to break the cycle of master narrative dominance in social studies instruction and teacher education. Although I could use Gramsci’s theory of hegemony to guide my research, I need a theory that puts a spotlight on race over class, gender, or sexuality, and critical race theory affords me this opportunity.

Critical Race Theory

Critical race theory provides me the framework and tools to guide my research, as it centers race as the focus of analysis and calls for transformative change (Ladson-Billings, 1998a). Race is a social construction that has been used explicitly and implicitly to give power to Whites, as the superior race, while denying privilege to people of color, seen as inferior races (Montagu, 1997; Omi & Winant, 1986). In this section, I describe how the progressive work of liberalism during the Civil Rights Movements stalled and backfired, which urged legal scholars to create a new theory that centers race in order to challenge systemic racism in legal institutions and the introduction of critical race theory into education.

Birth of critical race theory. During the Civil Rights Movement, liberal legal scholars and political organizations worked to pass monumental legislation intended to create more equal

opportunities for citizens of color. *Brown v. Board of Education*, which called for the desegregation of public K-12 schools, is often hailed as a triumph for racial equality within education. In the 1960s, the Civil Rights Act of 1964 made Jim Crow laws illegal in the South, and the Voting Rights Act of 1965 implemented federal protection of voting rights by overseeing any changes in state voting laws (Crowley, 2015). Although civil rights legislation was instrumental in providing new rights to people of color, particularly African Americans, the progress turned to regression in the following years. The Supreme Court, along with the lower courts, heard many cases in which they made decisions that chipped away at the progress that had been previously won (Delgado & Stefancic, 2001; Taylor, 2000). As an example, the hiring of faculty of color slowed at educational institutions and the integration of public schools was halted by protests and then seemingly made impossible by White flight in many neighborhoods (Taylor, 2000). Some of the progress made through liberal legislation in the 1950s and 1960s was quickly retracted.

In response to the frustrations of legal progress being repealed, some legal scholars began to consider the principles of legal realism within the Critical Legal Studies (CLS) movement (Taylor, 2016). “Universalism over particularity” is the shared belief among mainstream legal scholars that laws, especially those within the Constitution, are universal for all people in all settings (Ladson-Billings & Tate, 1995, p. 57). The mainstream legal thought denied the need to understand or to consider the historical and contextual issues surrounding the origin of a law or the way in which it is enacted today. Critical legal scholars pushed back from universalism through legal realism by incorporating the context of a case and the narratives of those involved. Additionally, CLS challenged legal ideology as keeping the class structures in place that support White middle and upper class citizens (Ladson-Billings, 1998a). Rooted in Gramsci’s theory of

hegemony, CLS critiqued “mainstream legal ideology for its portrayal of U.S. society as a meritocracy but failed to include racism in its critique” (Ladson-Billings, 1998a, p. 11).

A few legal scholars, including Derek Bell and Richard Delgado, began theorizing how to center race in the discussions that originated from CLS (Delgado & Stefancic, 2001). In 1989, a group of legal scholars met in Madison, Wisconsin, with the desire to formulate the burgeoning inception of critical race theory. Angela Harris (as cited in Bell, 1995) explained how critical race theory (CRT) has grown out of former movements to strive toward radical change stating:

CRT is the heir to both CLS and traditional civil rights scholarship. CRT inherits from CLS a commitment to being “critical,” which in this sense means also to be “radical” [while] . . . [a]t the same time, CRT inherits from traditional civil rights scholarship a commitment to a vision of liberation from racism through right reason . . . CRT’s ultimate vision is redemptive, not destructive. (p. 899)

Within legal studies, CRT exposes the racist tradition of U.S. legal institutions, and works through counter-narratives, to breakdown hegemonic structures in place that protect the privileged status of White citizens.

CRT in education. Critical race theory developed from a dissatisfaction in Critical Legal Studies with the slow, hesitated legal progress. A parallel situation seemed to take place within the field of education. Multicultural Education formed in response to the Civil Rights Movement (Banks, 2014). Originally, Multicultural Education focused upon bringing about equality for students of all races. The foundational principles were radical in that they not only called for content integration of multiple cultures and insistence in meeting the needs of all students, but they also encouraged the analysis of school structures to root out systemic racism

(Chapman & Grant, 2010). They also had a focused goal of prejudice reduction among school staff and students.

The Multicultural Education movement grew throughout the 1960s-70s. Then, during the 1980s, the publication of *A Nation at Risk* and the conservative shift in the political arena sidelined the momentum of Multicultural Education, as conservative politicians and political interest groups pushed for a Eurocentric, “Back to the Basics” curriculum that emphasized a homogenized “American” identity of all students (Chapman & Grant, 2010). Concurrently, Multicultural Education’s vocabulary and overall equity goals became sanitized and taken up by liberal, and eventually conservative, groups (Ladson-Billings & Tate, 1995). The language of Multicultural Education became commonsense in American education, and as a result, Multicultural Education became a pseudonym for celebrating cultural holidays and ethnic heroes instead of being used as a way to challenge the racial power structures within Education (Ladson-Billings & Tate, 1995). In essence, “multiculturalism was the mainline race critique” (Leonardo, 2013, p. 23).

As a result of the growing frustration with Multicultural Education, Ladson-Billings and Tate (1995) wrote a seminal piece, “Toward a Critical Race Theory of Education.” This article was the first endeavor made to use critical race theory in the field of education. Ladson-Billings and Tate argued that race is a significant factor in the United States, explained that property rights trumped human rights, and they used property rights as a way to analyze the racial inequity within public schools. Once published, this work gave way to a new approach in the research and analysis of American schooling. Before CRT existed in education, much of the research centered poverty and socioeconomic status as its point of analysis (Leonardo, 2013). Critical pedagogy, stemming from the works of Freire (2012), challenged power structures and

inequity within public schools. Part of this work would point out the racial disparities in educational access and achievement, but the factor of race was overpowered by the focus on class. CRT in education is “a framework for educational equity [which] means that we will have to expose racism in education *and* propose radical solutions for addressing it” (Ladson-Billings, 1998a, p. 22).

At this point, CRT is a recognized theory in education. It has given the needed language and tools for researchers to expose embedded racism within our educational institutions. For example, CRT has allowed researchers to show how race is a main factor in inequitable school discipline (Parker & Stovall, 2005) and how racial dialogue in the classroom often continues to silence the already marginalized (Leonardo & Porter, 2010). Although CRT has been a fresh and liberating analytical theory for some educational researchers, Ladson-Billings (1998a) warned that there must be continual critique of the theory itself, and that with increased popularity, “sometimes an idea takes a while to take root, but once it does, most likely its creators lose control of the idea” (p. 21). CRT scholars must be cognizant to ensure that the theory does not slip into the fate like that of Multicultural Education. The work of critical race theory must strive not only to expose institutionalized racism in education, but it must work to make actual changes within schooling structures.

Tenets of CRT

The development of critical race theory was organic, involving a growing number of legal scholars and eventually scholars from other disciplines. As with any organic process, there is not a standalone time in history where every CRT scholar met to solidify the tenets of the theory. Although many scholars agree upon the foundational principles of CRT, there are some differences in the way it is described within the literature.

The primary assertion of CRT is that racism is a normal and consistent part of U.S. society (Bell, 1995, Delgado & Stefancic, 2001; Dixon & Rousseau, 2005; Ladson-Billings, 1998a; Soloranzo & Yosso, 2001). Racism is engrained into all parts of our society in such a way that Whites, who benefit from race privilege, do not recognize its infiltration. The liberalist view of colorblindness keeps Whites from acknowledging the racism in everyday life because of their generalized call for equality (Delgado & Stefancic, 2001). Colorblindness gives Whites the justification that everyone should be treated exactly the same while not acknowledging that the “same” treatment often maintains the privileges and preferences of Whites. Building from the foundational tenet that racism is endemic in the United States, CRT scholars have added additional tenets that center race in its analysis of society and in its methodological approach to CRT research (see Table 1). In the following subsections, I will describe each CRT tenet.

Interest convergence. Interest convergence is the idea that progress in civil rights legislation and policies only happen because there is a benefit to Whites as well. This tenet is closely related to Gramsci’s theory of consent (Dimitriadis & Kamberelis, 2006). Consent is the way in which dominant groups retain power by “striking accords between dominant interests and the interests of the resistant groups” (Dimitriadis & Kamberelis, 2006, p. 132). Derek Bell (1980) provided a quintessential example of interest convergence when he deconstructed the claim that the *Brown v. Board of Education* court decision was simply based upon the principle that racial segregation in public schools was morally wrong.

Bell (1980) argued that the *Brown v. Board* decision benefited Whites and the goals of government in three ways. The decision to provide school equality for African Americans: 1) gave credibility to the United States in the eyes of third-world countries who were tempted to transition to a Communist government; 2) temporarily calmed the rising frustrations of African

Table 1

Tenets of Critical Race Theory

Authors	Foundational tenet	Critique of society	General principles	Methodology
Delgado & Stefancic (2001)	Racism is ordinary; Race is a “social construction”	Interest convergence or material determinism; Differential racialization	Intersectionality & anti-essentialism	Unique voice of color
Dixon & Rousseau (2005)	Racism is endemic	Skepticism of legal claims of neutrality, objectivity, colorblindness, and meritocracy	Challenges ahistoricism; interdisciplinary; Goal of ending all oppression	Recognizes experiential knowledge of people of color
Ladson-Billings & Tate (1995)	Racism is endemic	Reinterpretation of Civil Rights laws; Challenges neutrality, objectivity, colorblindness, and meritocracy; Whiteness as property		Naming one’s own reality
Ladson-Billings (1998)	Racism is normal, not aberrant	Critique of liberalism; Interest convergence		Employs storytelling
Solorzano & Yosso (2001)	Centrality & intersectionality of race and racism	Challenge dominant ideology	Commitment to social justice; Interdisciplinary perspective	Centrality of experiential knowledge
Taylor (2016)	Racism is a normal fact	Interest convergence	Historical context	Narrative

Note: The table format is adapted from Milner & Laughter (2015)

American veterans, who fought in WWI and WWII, and then came home to continued discrimination, especially in the South; and 3) removed the barrier of segregation that kept the South from transforming into an industrialized region. Bell asserted that, “As with abolition, the number [of Whites] who would act on morality alone was insufficient to bring about the desired racial reform” (p. 525).

Today, we can see the failings of the legislation as schools are more racially segregated now than right after the *Brown v. Board of Education* decision (Armor & Rossell, 2002). There remain drastic differences in the achievement scores of students of color compared to their White and Asian counterparts due to the continued de facto segregation in schools and inequitable funding (Vanneman, Hamilton, Baldwin, & Rahman, 2009). Interest convergence is not only a principle belief within critical race theory; it provides a useful way to analyze current and historical policies challenging the underlying reasons for their purpose and approval.

Critique of liberalism. The interest convergence principle has illuminated the fact that legislative progress for civil rights often has a hidden agenda that supports the interests of Whites as much as it gives a newly recognized form of equality to citizens of color. Some may contend that this is true, but insist that at least everyone benefits. Another problem with the legislative progress is how slowly it takes place. Crenshaw (1988) argued that the belief that civil rights initiatives are slow but always moving forward is incorrect. She contended, with CLS scholars, that civil rights legislation will not bring about full social change. In contrast, “critical race theory argues that racism requires sweeping changes, but liberalism has no mechanism for such change” (Ladson-Billings, 1998a, p. 12).

Liberalism includes the view that systemic change will only happen through the legal system, and has failed to bring about sustained, effective social change for citizens of color in the

United States (Dixon & Rousseau, 2005). Some of the overall characteristics of liberalism are the concepts of neutrality and colorblindness. Bell (1980) and Crenshaw (1988) have laid out arguments exposing partiality of the law and legal system, while at the same time, CLS scholars have contended the need to recognize the context and particularity of when laws were created and how they are enacted today. CRT scholars insist on challenging ahistoricism and focus upon the historical context of events that have established the inequality and discrimination in society presently (Taylor, 2016).

Similar to neutrality, colorblindness tries to cast a universal view of equality and rights. Individuals who ascribe to colorblindness only recognize racism that is individual and overt, but they are blinded to the reality of how racism is embedded into our social structures and legal institutions. Delgado and Stefancic (2001) asserted that, “only aggressive, color-conscious efforts to change the way things are will do much to ameliorate misery” (p. 22). Critical race theory critiques liberalism for producing slow, incremental change in society that often does not ensure lasting progress. Instead, critical race scholars believe more radical efforts, outside the legal domain, must take place in order to see change in our society.

Whiteness as property. Another defining critical race theory principle that helps to critique society is the concept of “whiteness as property.” Whites are privileged in all aspects of U.S. society, and with this privilege comes their “rights.” Cheryl Harris (1993) explained that throughout U.S. history, property has been viewed as having personal rights. Ladson-Billings and Tate (1995) described the rights that act as “property functions of whiteness” (p. 59). These rights include the:

- Right of disposition – the expectation that one should conform to your value system and codes of what is appropriate or inappropriate.
- Right to use and enjoyment – the expectation to have privileges such as AP courses or beautifully manicured sports facilities in one's school.
- Reputation and status property – the positive assumptions afforded a person or institution that is “White” compared to the negative assumptions made about a person or institution described as non-White.
- Right to exclude – the expectation that one can exclude in order to maintain the purity of Whiteness within a social or institutional setting.

One can recognize whiteness as property, in terms of exclusion, within schools by analyzing the tracking system (Ladson-Billings & Tate, 1995). Ability tracking homogenizes classrooms by grouping all high achievers, average achievers, and low achievers separately. Tracking also homogenizes along racial lines (Dixon & Rousseau, 2005). Most high achieving tracks are almost exclusively populated by White students while the low achieving tracks are often populated with students of color and students living in poverty. The tracking system allows for an official way to exclude racial groups within the educational setting without legal ramifications of outright segregation.

Intersectionality & anti-essentialism. Interest convergence, critiques of liberalism and whiteness as property are CRT tenets that allow scholars to critique systems, policies, and laws within society. In addition to these analytical frameworks, CRT has other defining beliefs that most scholars share. One belief is the acknowledgement of intersectionality within the lives of oppressed individuals. Delgado and Stefancic (2001) explained that “‘intersectionality’ means

the examination of race, sex, class, national origin, and sexual orientation, and how their combination plays out in various settings” (p. 51). Although critical race theory centers race as its primary analytical focus, it also recognizes that various factors in people’s lives affect them. An individual may be oppressed by their race in society as well as their gender or socioeconomic status. For example, a Black woman working towards gender equality faces two different forms of oppression: gender and race.

Kimberle Crenshaw (1993) portrayed how intersectionality is exemplified in domestic violence victims of color. She explained how women of color who have experienced domestic violence are often experiencing poverty and gender bias as well. They are lacking adequate job skills and discrimination within employment that keeps them from having the independence to separate from the violent relationship in which they are involved. The layers of oppression intersect, and each oppressing factor affects the individual. CRT scholars understand that when race is centered, they must be cognizant of intragroup differences, resisting the tendency to essentialize an entire race. Although intersectionality is real and affects groups of color, CRT finds that when race is not centered, then it is too easily dismissed as a different form of oppression, particularly poverty, becomes the area of focus.

Interdisciplinary perspective. As critical race theory recognizes the intersectionality that exists within people’s lives, it refuses to use one discipline or method as its sole tool of analysis. CRT incorporates an interdisciplinary perspective. Scholars may borrow from fields such as women’s studies, Latino studies, or Asian American studies (Solorzano & Yosso, 2001). Perry (2005) described how he used cultural studies, critical race theory, and LatCrit to see the thread that runs through legal issues today. He posited the example of investigating race and

incarceration rates, how media portrays people of color and ways in which police surveillance takes place in communities of color. Through this inquiry, Perry explained how all three theories work together to form a fuller, more complex picture of the reality of race and imprisonment.

Counter-storytelling. Critical race theory has many common characteristics and analytical concepts to enable scholars to understand and to critique society in new ways. Storytelling is a foundational methodology of critical race theory. In U.S. society, the master narrative tells of White accomplishment and domination, and it is upheld as the natural, common sense story of reality (Urrieta, 2004). Critical race theorists privilege the voices of people of color in order to allow their experiences to challenge the master narrative. They “integrate their *experiential knowledge* (emphasis added), drawn from a shared history as ‘other’ with their ongoing struggles to transform a world deteriorating under the albatross of racial hegemony” (Barnes as cited in Ladson-Billings, 1998a, p. 11). The focus of counter-narratives contests the neutrality and objectivity claims of the master narrative (Lyotard, 1984).

The storytelling from voices of color brings light to parts of society that are often silenced (Delgado & Stefancic, 2001). This urges Whites to acknowledge the systemic racism in society, and it gives liberation to oppressed people to finally be heard in a respected legal and scholarly setting. As people of color have space to share their stories, opportunity for stronger, solidified community grows (Solorzano & Yosso, 2002). Although some scholars critique the narrative aspect of critical race theory, CRT scholars defend the importance and the need for counter-storytelling to be a central component to highlighting race within an analysis and giving a justified voice to the individuals who are often silenced in society because of their race.

The CRT tenets I have described are commonly agreed upon by leaders of CRT research. Although rarely does one find all the tenets present within one study, they are all significant in understanding the foundation of the theory. The tenets provide a way for researchers to make sense of the world and, at the same time, to critique issues of racism embedded into society.

CRT as an Analytical Framework

In critical race theory work, education researchers use the theory's foundational tenets to analyze teacher education and schooling practices (Castagno, 2009; Evan-Winters & Hoff, 2011), curriculum (Craig & Davis, 2015; Shear, 2015), and historical events (Crowley, 2015). Researchers also use CRT to guide one's methodology (Solorzano & Yosso, 2002). The various uses of CRT make it valuable as an analytical framework when making sense of one's data.

Brown (2014) used CRT tenets to review the extant literature of preservice teachers of color in U.S. teacher education programs. In the article, Brown described the call for more teachers of color in public schools, and she examined the literature on how preservice teachers of color are described and their experiences in teacher education programs. As Brown analyzed her findings, she used Whiteness as property, counter-storytelling, and interest convergence to analyze the data. She provided examples of the counter-stories preservice teachers of color shared about their experiences of being outsiders in their programs, and she described how teacher education programs maintained the same curriculum and practices that hold Whiteness as the standard to which the preservice teachers of color were compared. This study shows how CRT tenets can be used to analyze systems and institutions within education.

CRT has also been used as a tool to analyze social studies curriculum, specifically textbooks (Craig & Davis, 2015; Shear, 2015). Similar to the way CRT tenets were used to

analyze and describe the findings in the literature review study of teacher education programs above, Craig and Davis (2015) and Shear (2015) used CRT and TribalCrit to analyze history textbooks examining the treatment of Indigenous Peoples in the content. The theoretical tenets provided the researchers with tools to dissect the textbook content.

Some CRT scholars use the theoretical principles as analytical tools to challenge the master narrative of U.S. historical events within the social studies curriculum. In an article analyzing the progression of voting rights in the U.S., Crowley (2015) illustrated how citizens of color were awarded greater voting rights because the social change would also benefit Whites, a practice labeled *interest convergence*. One example of interest convergence is that an influence of the 1965 Voting Rights Act was the desire to register more African American voters that would bolster the Democratic Party's voting base in the South. This article represents a starting point for social studies educators of how to begin deconstructing their content knowledge, using a CRT tenet to analyze historical legislation.

Another way to apply CRT in research is to guide one's methodology. Critical race methodology uses the experiential knowledge of people of color to share counter-stories "exposing, analyzing, and challenging the majoritarian stories of racial privilege" (Solorzano & Yosso, 2002, p. 32). Researchers may employ counter-storytelling by sharing personal narratives, other people's narratives, or composite narratives that represent marginalized voices. Milner and Howard (2013) call for the use of counter-narratives in teacher education research to disrupt the common narratives in teacher education today.

These varied approaches show the versatility of CRT in analyzing social studies and teacher education, and they provide scholars different ways in which to critically think about

how race plays out within teacher education programs. CRT is a theoretical framework that has provided me with a foundational understanding of how I view the world and helped me to develop my research questions in this study. As I examined my data and the themes represented across participants, I made connections to how the CRT tenets are present in my participants' experiences and within their teacher education programs.

Criticisms of CRT

Individuals have different epistemologies, and hence there are paradigmatic categories that showcase the differing ways people make sense of their worlds. Even within the same paradigm, there are a multitude of theories to use in analyzing society. With such variance, there will always be critiques of specific theories, and this is true for critical race theory as well.

One of the main critiques of CRT is the prominence it places on storytelling or counter-narratives. Scholars critique this characteristic for a couple of reasons. Randall Kennedy, a colleague of several founding CRT scholars, criticized the idea that people of color have “certain expertise” or a “unique ‘voice’ about racial issues” (Delgado & Stefancic, 2001, p. 87). Kennedy believed that White scholars who worked on racial issues could have the same expertise and understanding as a person of color. CRT scholars have refuted this critique in explaining that context and personal experience should be valued and considered just as much as “objective” evidence given in a court room. Although ally work is important, as a White scholar my White privilege will never allow me to experience racial marginalization in a way that I could explain it better than a person of color's narrative of her experiential knowledge.

Another critique of storytelling has been its validity. The idea of using narratives within legal cases was not considered valid evidence. Farber and Sherry (1993) wrote a critical essay of

CRT's storytelling tenet questioning the type of standards that could be used to evaluate a narrative as scholarship and appropriate for the courtroom. Delgado (1993) responded to their critique stating, "Majoritarians tell stories too. But the ones they tell – about merit, causation, blame, responsibility, and racial justice – do not seem to them like stories at all, but the truth" (p. 666). The critiques about storytelling come back to the epistemological question of, what is truth? Is one truth more true than another?

Considering a global perspective is a critique and a current call for expanding critical race theory from its American-centric origins to having a function in global discourse. Weiner (2012) troubled common understandings of the definition of race to encompass racialization as the focal point. Racialization "assigns groups to different hierarchical categories reflecting perceptions of inferiority and superiority based on perceived biological and/or cultural differences" (Weiner, 2012, p. 334). Weiner used the racialization of Muslims in the Western world today as an example of how a global critical race theory could provide more structure in understanding this phenomenon. Theory development to increase the usefulness of critical race theory in a global context will be a next step within CRT work.

The looming criticism of CRT is that it is fatalistic (Su, 2007). The foremost tenet of CRT is that racism is an endemic, permanent problem in U.S. society. There is a focus on racism, it is ever-present, and it does not go away. Su (2007) recognized CRT work in education policy that has produced change, but she calls for more praxis in CRT research. Ladson-Billings' (1998a) critiqued liberalism for its slow, incremental progress, as she called for radical action from CRT work. This critique is a reminder of the need for CRT scholarship to move towards the 'so, what now?' stage of research. My proposed research study recognizes the lack

of race in social studies teacher education curriculum, yet this is not its main purpose. Instead, the study challenges the status quo of the curriculum, and it will provide insight into how to disrupt the status quo by incorporating race into the social studies teacher education curriculum.

A researcher's questions and methods derive from her theoretical framework. A theoretical framework communicates how one understands reality and meaning, how one comes to understand and name knowledge, and determines the tools used to investigate knowledge in the world. Foundationally, social constructionism explains that meaning is co-constructed by human interaction and the influence of culture, and critical theory provides the lens that I use to critique issues of power and injustice within culture. Specifically, critical race theory allows me to critique society, particularly social studies teacher education, by centering race as the focus of my research study. CRT has helped me to understand the importance of my study, and it has been the foundation from which I framed my research questions.

Definitions

Terms used in this research study can have a multiplicity of meanings to readers, which could cause confusion. For example, the terms “race” and “ethnicity” are often used interchangeably in everyday conversations and within the field of education. Although the terms are used as synonyms by most people, their applied meanings affect individuals in dramatically different ways. Below I define specific terms within this study that need clarification for understanding my research.

- **Anti-racism** – An anti-racist stance is one that recognizes and rejects institutional and structural systems of racism, and understands that racism is manifested in new ways over

time, which makes the effects of race real in everyday life (King & Chandler, 2016; Pollock, 2008).

- **Counter narrative** – A counter narrative is an experiential account from a marginalized group in society that challenges the master narrative of an event, time, or people.
- **Ethnicity** – Ethnicity refers to a group of people who share cultural traits, such as language and religion, and a geographic location or place of origin (Smedley & Smedley, 2005). Unlike race, ethnicity is malleable, changes over time, and its members learn the valued cultural traits.
- **Master narrative (in U.S. history)** – The master narrative is the story of this country through a Eurocentric, White viewpoint that focuses upon the progress over time and diminishes and/or attempts to erase the experiences and voices of marginalized groups in U.S. society, including people of color, women, and the poor (Takaki, 2012; Urrieta, 2004). The master narrative is treated as a fact-based, true version of history that has become common sense in American schools.
- **Non-racism** – Non-racism is a liberal, passive stance towards race that views racism as individual, often overt acts. Race is understood within a vacuum rather than as situated within a historical and social context (King & Chandler, 2016).
- **Race** – Race is a socially constructed categorization of people groups based upon the false assumption that characteristics, such as intelligence and morality, are biologically determined by a phenotype, which is used to maintain a hierarchy of superior and inferior people groups (Pang & Valle, 2004; Montagu, 1997).
- **Racial literacy** – Racial literacy is a framework that gives an individual the skills and language necessary to analyze and to discuss the social construction of race, power

differentials that are tied to one's race, and the various ways racism is expressed in the structures and institutions within our society (Guinier, 2004; King, 2016; Sealy-Ruiz & Greene, 2015)

- **Racism** – Racism is the internalized values and beliefs and externalized practices of individuals and institutions that privilege one racial group over others creating consistent inequitable opportunities across races (Niemonen, 2007; Omi & Winant, 1986). In U.S. society, racism privileges Whites and disempowers people of color.
- **White privilege** – White privilege represents the unearned assets and opportunities afforded Whites simply due to their race (McIntosh, 1990).

Throughout this paper, I will purposefully use the word “race,” as I am referring to the socially constructed concept that treats racial groups as static and corresponds to the idea that there are superior and inferior races determined biologically, which ultimately allows Whites to consider other races as inferior, even subhuman.

Overview of Chapters

This is a qualitative study that I have developed from a critical race theory lens. In this study, I explore the experiences and beliefs of social studies teacher educators who situate race as an important piece in the social studies teacher education curriculum. I also examine the ways in which these social studies teacher educators prepare preservice teachers to discuss race in a K-12 setting.

In Chapter Two, I review the literature that helped frame this study of race and social studies teacher education. I provide an overview of how race was regarded during the early developments of the social studies. Then, I describe how race has been included (or excluded)

from the K-12 social studies curriculum at the national and state levels and within textbooks. Finally, I explain how race is incorporated into social studies teacher education.

I explain my rationale for using qualitative methodology in Chapter Three. I outline my interview research design, including the participant sampling process, data collection methods, and data analysis procedures. I conclude the chapter defending the trustworthiness of the research design while also acknowledging the limitations of the study.

Following my research design, I introduce my participants in Chapter Four through co-constructed narratives. I have used my participants' words and feedback to share part of their story as they reflected upon how race has been a part of their lives personally and professionally. The narratives highlight what has encouraged the participants to recognize race as a main component of social studies teacher education and how the participants' instruction is affected by their scholarship and experience with race and social studies teacher education.

In Chapter Five, I describe the findings associated with each research question. For each research question, there are three domains, or main categories, of findings. Below each domain, I share specific findings through analytic generalizations, along with data to support the analytic generalizations.

Finally, in Chapter Six, I conclude the study with implications for the field in terms of social studies teacher education, curriculum, and the National Council for the Social Studies. In addition, I share ideas and questions for possible future research that would build upon this study, and I revisit my subjectivity in exploring how I influenced this study, and how my participants affected me.

Chapter Two: Literature Review

*“When you don’t see my race, you don’t see me.
And if that’s the case, it’s like I don’t matter, or I’m invisible.”
(Howard, 2004, p. 497)*

From its beginnings, the goal of social studies has been to prepare students for active citizenship in the country (Bohan, 2003). Social studies began around the turn of the twentieth century. In 1892, the National Education Association organized the Committee of Ten to make recommendations on social studies in secondary schools. The committee urged secondary schools to dedicate more time to social studies, particularly history education. In addition, the committee made progressive recommendations to broaden history instruction to encompass citizenship education and to employ instructional methods beyond rote memorization.

A couple of years later, the American Historical Association commissioned the Committee of Seven to research the current social studies instruction within American high schools (Bohan, 2003). The Committee of Seven Report stated that the purpose of historical study was to have “some sense of the duties and responsibilities of citizenship” and to encourage “something of the broad and tolerant spirit which is bred by the study of past times and conditions” (as cited in Bohan, 2003, p. 90). This “tolerant spirit” progressively infused the Committee of Ten’s statement that female and immigrant students should have similar benefits of social education as was awarded White males.

During the early formation of the social studies discipline, attention was given to the elementary school curriculum as well. The American Historical Association formed a Committee of Eight to focus upon the social studies elementary curriculum (Bohan, 2005). Their recommendations were to incorporate history instruction in grades 1-8. The focus of history

instruction was on the formation of the United States and to encourage patriotism among students. These three committee reports set a foundation for the seminal *1916 Social Studies in Secondary Education Report*. This document set forth the social studies discipline as an interdisciplinary entity and formed the basic curricular structure that is still in place today within most secondary schools (Nelson, 1994). The main purpose of social studies instruction was to develop “the cultivation of good citizenship” among students (Nelson, 1994, p. 17).

A common theme in early social studies education was the focus on patriotism, through history instruction, and the preeminence of civic education (Bohan, 2005; Nelson, 1994). The idea of expanding education to a greater population of American children was growing at this time as well, and the social studies leaders hinted at inclusivity within their early documents (Bohan, 2003). Although there was a great desire to encourage citizenship through social studies, there was little attention given to the fact that citizenship was not granted equally to those within the United States (Howard, 2003).

Race has been a central component tied to citizenship from the beginning of United States history. The 1790 Naturalization Act set the standard for citizenship to be offered to free, White males only. In 1857, the Dred Scott Supreme Court decision exclaimed that no Black person, free or enslaved, could be a U.S. citizen (Zinn, 1999). A few decades later, the Congress passed the Chinese Exclusion Act, which denied Chinese immigrants from entering the United States to work (100 Milestone Documents, n.d.). In present times, there are ongoing arguments, protests, and proposed legislation to grant citizenship to the millions of undocumented immigrants in the country.

Citizenship has been tied to race throughout U.S. history, yet conversations of race in social studies education are rare. In this chapter, I further define race by explaining how it has been socially constructed to give power to Whites and to disempower other races. Then, I describe how race has been excluded, ignored, or whitewashed within the K-12 social studies and teacher education curriculums historically and presently.

The Social Construction of Race

In today's society, race is a label that we are asked to identify on a regular basis. Most forms we complete, whether for school, medical purposes, or voter registration, require racial identification. Data are often used to compare accomplishments and failures between races. As an example, one can easily locate the differences in standardized test scores (Vanneman, Hamilton, Baldwin, & Rahman, 2009), incarceration rates (Drake, 2013), experiences of poverty (Macartney, Bishaw, & Fontenot, 2013), and educational attainment broken down by race (National Center for Education Statistics, 2015). This constant need for comparison stems back to the original purpose of race's inception. Between the 16th and 18th centuries, anthropologists and philosophers conceived the notion of race (Smedley & Smedley, 2005). The ultimate purpose of race was to distinguish between superior and inferior human species, which began with classifying humans based upon physical characteristics. Simultaneously, these categories based upon physical characteristics were associated with the intelligence and abilities of the people groups classified.

During the Enlightenment, people began to revere the ideas of freedom, liberty, and tolerance. At the same time, the slave trade between Africa and the Americas increased. The practices of the time began to contradict the valued ideals (Montagu, 1997). Thus, the social

construction of race helped to overcome the chasm between believing in these new ideals and enacting them; race provided rationale for the enslavement of Africans.

In 1758, Carl Linneaus created a system for classifying the human species (Pang & Valle, 2004). His original taxonomy had four groups, and later, Freidrich Blumenbach added a fifth group, with labels of Caucasians, Ethiopians, American Indians, Mongoloids, and Malays. They built their categories by identifying physical differences between these groups, including skin color. Then, they provided “value-added ascriptions” to accompany each group (Pang & Valle, 2004, p. 505). The Caucasians were described as “white, muscular body type, optimistic disposition, active, very smart, and inventive,” while in contrast, the Africans were “black, relaxed in body type, apathetic disposition, crafty, slow, and foolish” (Pang & Valle, 2004, p. 505). The classification of human species in this way created a hierarchy of superior to inferior groups, with Whites as the most superior human species.

The Enlightenment period was not the first time in world history that one people group felt superior to another, but it was the first time the justification of superiority was due to race. Ancient Greeks enslaved people who they felt were barbarians, not civilized like members of Greek culture. The Romans also employed slavery in their society, yet slaves were from various nationalities with a range of “colors” represented (Pang & Valle, 2004). Additionally, within Egyptian society a foreigner may enter the kingdom as inferior, but once assimilated, the individual would be accepted as an Egyptian (Montagu, 1997). The oppression of people groups was based more upon the group’s culture or ethnicity, not their race.

Once the racial categories were established, the fields of biology, psychology, sociology and medicine worked to provide the validity of race as a biological fact (Montagu, 1997).

Scientists have attempted to use the measurements of skulls, tests for brain functioning, IQ tests, and more recently, DNA mapping to show that race is a biological reality (Smedley & Smedley, 2005). Each of these scientific attempts have been proven wrong. Scientific research has shown that there is greater variability in genetic makeup within races than between them. Lewontin found that only 6.3% of genetic make-up can be attributed to racial classifications (Montagu, 1997).

Although the scientific efforts to validate race through biology have been thwarted, this theory remains a truth among many people. Ashley Montagu (1997) explained:

The myth of race refers not to the fact that physically distinguishable populations of humans exist, but rather to the belief that races are populations or peoples whose physical differences are innately linked with significant differences in mental capacities, and that these innate hierarchical differences are measurable by the cultural achievements of such populations, as well as by standardized intelligence (IQ) test. (p. 44)

Roland Barthes contended that a mythology allows society to talk about an idea in order to simplify it, to make it seem natural, which then allows it to become justified and commonsense within society (Bennett & McDougall, 2013). Once an idea is commonsense, dominant and oppressed groups follow the hegemonic ideology in place without questioning it (Barker, 2012). As Montagu (1997) stated, race is an intentionally conceived myth.

In the early English colonies, Christians used race as a justification for slavery because it allowed them to view African slaves as less than human (Smedley & Smedley, 2005). The hierarchy of racial groups became an embedded belief in the foundation of United States history.

The race myth has justified many racist institutionalized policies through U.S. history (Loewen, 1995; Rains, 2003; Zinn, 1999). Besides slavery, immigration policies have been guided by racist beliefs and a desire to protect White supremacy. The classification of races is not fixed but determined by the White government leadership. What it means to be White has changed over time from the “one drop rule” to the nationalities who have shifted between being non-White to White, like the Irish and Jews. Race has been used for Whites to maintain power within the institutions and systems that govern society.

It is apparent that race played an influential role in the formation of our country, its economic development, and the citizenship and immigration policies over time. The perplexing question remains of, how is race, an integral component in U.S. society, treated in social studies education, the field which studies our country’s history, the interaction of people groups, and the organization of government? In the following sections, I show how race has been pushed to the periphery of social studies education.

Race in K-12 Social Studies Education

The K-12 social studies curriculum consists of several components at the national and state levels, including the national professional organization, standards, and textbooks. These curriculum components have been developed by members of the dominant culture who often perpetuate the national master narrative and silence marginalized voices of scholars of color (King, 2014b; Ladson-Billings, 2003). In addition, race has been pushed to the margins in the preparation of social studies preservice teachers, which produces a cyclical dynamic where teachers are unprepared to discuss race with students resulting in another generation of citizens

who are often oblivious to the racial inequity engrained in our society (Brown, 2011). If present, race has been at the periphery of social studies throughout its existence.

Relationship between Citizenship & Race

Today, the goal of social studies education almost mirrors its original purpose. The National Council for the Social Studies (NCSS) is the leading national social studies organization, and it has influenced the progression of the field of social studies as well as the official social studies curriculum for nearly 100 years. NCSS (1994) rearticulated that the “primary purpose of social studies is to help young people make informed and reasoned decisions for the public good as citizens of a culturally diverse, democratic society in an interdependent world” (p. 3). Repeatedly, throughout the history of the social studies, the focus has been to develop members of society who would be active in sustaining a democratic citizenship in the United States.

The concept of citizenship is important in maintaining a free, democratic society, yet the idea of citizenship needs to be troubled within the field that highlights it so often. In the current purpose statement of social studies, there is acknowledgement that the nation is “culturally diverse” and that “young people” need to be prepared to “make informed and reasoned decisions for the public good” (NCSS, 1994, p. 3). The focus on citizenship cannot be detached from the racialized nation in which the citizens reside. Marable (as cited in Howard, 2003) makes a powerful connection between race and citizenship by asking, “Can American democracy ever be more than an abstract ideal, when tens of millions of its citizens feel alienated and marginalized by what have become ‘normal’ and routine consequences of American racialization in daily life?” (p. 32). The following two examples expose the need to ask Marable’s question in terms

of how students of color internalize citizenship, as taught in social studies classrooms, and how the history curriculum foregoes perspectives of the inequity of U.S. citizenship.

Urrieta (2004) conducted a study of 24 Chicana/o teachers, who reflected upon their K-12 experience in relation to “their notion of citizenship status in U.S. society” (p. 433). Urrieta discovered three common experiences of the Chicana/o teachers in their social studies classes, which were feelings of invisibility, uncritical portrayals of Mexican Americans and/or Mexican heritage, and negative or hostile portrayals of Mexican Americans and/or Mexico-U.S. relations. The former social studies teachers of these study participants portrayed a Eurocentric view of U.S. history (Lowry, 1995), which in turn, made these former students feel un-American and out of place.

In another example disrupting the idea of U.S. citizenship, Brown, Crowley, and King (2011) used the Black soldier to illustrate the intersection between citizenship and race throughout United States history. Black soldiers have fought in every major U.S. military conflict except the Mexican-American War. Most citizenship education focuses upon the knowledge, skills, and dispositions needed to be an active citizen, but the social studies curriculum usually does not address the question of how race determines whether or not one has full access to the benefits of citizenship, which the Black soldier exemplifies. Black soldiers proved their loyalty to their country time and again, yet they returned from the battlefield facing discrimination, whether they were denied citizenship after the Revolutionary War to continued institutional racism today, like police profiling, after Black soldiers return home from Afghanistan.

Social studies educators must trouble the concept of citizenship by reflecting upon Marable's question above and posing ones like: What are the attitudes of students toward their fellow citizens? Who gets to be a citizen (historically and currently)? Who gets to tell the story of citizenship? Who is left out of the story? Why? (Chandler & McKnight, 2009; Howard, 2003). When social studies teachers pose these questions, they are forced to grapple with the idea that social studies education transmits a national story on a daily basis, and this story portrays what it means to be a "true" citizen. This realization should cause social studies educators to confront the reality that the benefits of citizenship are distributed differently in the United States, and this inequitable distribution is often due to race (Brown et. al, 2011). Through the remainder of this section, I explain how race has been ignored and generalized in the official social studies curriculum.

National Council for the Social Studies

The National Council for the Social Studies (NCSS) formed in 1921 and has guided the field of social studies for the past century (Beal, Bolick, & Martorella, 2009). Throughout its history, NCSS has shied away from explicit inclusion of race within the curriculum and position statements it has published. Nelson and Fernekes (1992) reviewed the ways in which NCSS treated civil rights. They found that NCSS "largely ignored the civil rights movement" and showed "indifference" towards the fight of civil rights throughout the twentieth century (Nelson & Fernekes, 1992, p. 96). The Civil Rights Movement is an era in U.S. history that unequivocally focuses upon racial inequality, but it was not viewed with high importance by the nation's leading social studies organization.

Further marginalization of the treatment of race is exposed in the publication of NCSS's *Curriculum Guidelines for Multicultural Education* in 1976. The task force members who wrote the curriculum guide intentionally avoided using the term "race" within the document. Later, the task force admitted that they did not discuss race "because of [their] vain hope that silence would facilitate racism's disappearance" (as cited in Marshall, 2003, p. 80). This colorblind approach tries to transcend issues of racism by generalizing equality for all; yet in doing so, the critical examination of elusive forms of racism go unnoticed by many White scholars, educators, and students (Chandler & McKnight, 2009; Marshall, 2003).

Additional NCSS publications have been criticized by a number of scholars for eliminating race from the national social studies conversation (Chandler & McKnight, 2009; Howard, 2003; Ladson-Billings, 1998b). Ehman (1998) conducted a study reviewing volumes of *Theory and Research in Social Education*, the NCSS-affiliated research journal, from 1973-1997. He reported that 7% of the articles centered on global education and 5% on issues in multicultural education. Howard (2003) pointed out that in the articles Ehman highlighted, none explicitly discussed race or racism.

In addition to journal publications, NCSS produces position statements on many topics affecting the field of social studies. Marshall (2003) reviewed the NCSS position statements from 1983 to 2002. During this time NCSS published 19 position statements, five included "citizen" or "citizenship" in their title. Although NCSS put forth opinions on the way in which citizenship education should occur, race was not recognized as having a relationship with citizenship. None of the position statements addressed the impact of race or racism on U.S. society.

For further investigation, I reviewed the newer position statements and ones that are under review. Of the 17 position statements total, none of the statements centered race or racism as the position topic (NCSS, n.d.b). One position statement addressed civic learning and another global and international education. In these position statements, terms like “cross-cultural” and “multi-ethnic” are used in the writing, but “race” and “racism” were not included. Ladson-Billings (2003) explained that, “this strategy reinforces the idea that attitudes and behaviors need to be changed without addressing the structural and ideological foundation from which these attitudes and behaviors emerge” (p. 7). The insertion of “more palatable” words or phrases continues to maintain NCSS’s colorblind policies, which seem admirable from a liberal agenda, but they do not address the structural racism and inequity that exists.

The pattern of the lack of race representation in NCSS documents and publications persists in their national conferences as well. Garcia and Madden (2012) conducted a study analyzing the portrayal of African Americans and Hispanics in the NCSS annual conference programs from 1997-2008. They found that the average percentage of programming focused upon African Americans and Hispanics was 3.8%. To conclude their article, Garcia and Madden recommended that NCSS systematically track the representation of marginalized groups in their annual conference programs and that they revisit their mission statements in order to create strategies that help the organization practice its vision.

The National Council for the Social Studies has great authority over the field, and it influences the development of state and local social studies curricula. Based upon their publications and position statements, they dismiss race and racism as a meaningful component of the curriculum. The frustration with NCSS leadership, in regard to race, pushed many social

studies scholars away from work with the organization (Chandler & McKnight, 2009; Ladson-Billings, 1998b). A refreshing, and hopefully optimistic sign, for NCSS is the recent formation of the Scholars of Color Forum, which began in 2015 in the College & University Faculty Assembly division (NCSS, n.d.c). During the last two NCSS national conferences, I attended presentations that was sponsored by the Scholars of Color Forum featuring a panel of critical race scholars within the field of social studies. Hopefully, NCSS will take note of academics and in-service teachers who are currently doing race work within their everyday research and instruction.

NCSS National & State Standards

The pattern of NCSS to keep race at the periphery is apparent in the national standards as well. Along with many other professional organizations at the beginning of the standards movement, NCSS drafted national standards during the 1990s. They created 10 broad themes of social studies. Although some of the themes like “Culture”, “Individual Development & Identity”, “Individuals, Groups, & Institutions”, and “Power, Authority, & Governance” could speak to race and racism, Branch (2003) pointed out that none of the themes directly address issues of race. Within the last theme, NCSS states that, “Social studies programs should include experiences that provide for the study of how people create, interact with, and change structures of power, authority, and governance” (NCSS, n.d.a, para. 22). Clearly, educators have freedom within this theme to discuss historical issues of racism in terms of institutional change, such as with voting rights for people of color. In addition, this theme provides the opportunity to discuss current issues where collective voices of resistance are working to balance structures of power within police policy and training through Black Lives Matter protests. Although the space for

race to be included in the official social studies curriculum exists, there is a problem that the explicit inclusion of the word “race” is absent. The omission of race and racism within the standards allows for a colorblind approach within the field to continue.

Most states base their state content standards on the national standards created by leading discipline organizations; therefore, it is predictable that state social studies standards do not place importance on the inclusion of race within the state curriculum. A review of Texas state standards revealed some inclusion of Black and Latino perspectives in U.S. history, but rarely included Asian American or American Indian voices (Vasquez-Heilig et. al, 2012). The terms “race” and “racism” were rarely included in the standards, and when the inclusion of race existed, the representation of heroes of color or specific events involving citizens of color were not associated with greater racial reform movements or organized efforts to resist discrimination. For example, Standard 9C asks students to “identify the role of significant leaders” including Martin Luther King, Jr., Cesar Chavez, Rosa Parks, Hector Garcia, and Betty Freidan (Vasquez-Heilig et. al, 2012, p. 414). The standards acknowledge these leaders of color, but the focus is on heroes and disregards the greater social movements seeking racial equity that involved grassroots efforts and affected the daily lives of millions of Americans. Aldridge (2006) explained that when individuals in the master narrative are heroified, students “are deprived of a conceptual lens that would help them better comprehend the world around them” (p. 380). Students do not see the complexity of the individuals, nor the situation, which deters the connection to complex problems in present day.

The examples of racial “inclusion” in the curriculum show how, although additions of people of color in leadership are included, the content remains general and whitewashed. Vasquez-Heilig et. al (2012) asserted that,

The manner in which race and racism are rendered through the standards, and in turn shape curriculum, affects the development of cultural memory for both students of color and White students and the ways they make meaning of race and racism in their own daily lives. (p. 408)

The omission of race within the official curriculum is just as powerful as the inclusion of it. When educators do not incorporate such a pervasive element of society in the curriculum, the effect is a continued silence of students who are consistently oppressed and the persistent management of the status quo that maintains the power of White students, which is often unrealized.

Textbooks

Textbooks are the main curricular material used in social studies classrooms (Brown, 2011). During the early stages of social studies, the Committee of Seven urged social studies teachers to incorporate primary source materials into the classroom, but textbooks have been a mainstay (Bohan, 2003). Early social studies textbooks, like those today, focused on telling the American story, and they highlighted the common White master narrative. The textbooks either portrayed people of color in ways that made them appear inferior or simply did not include any non-White voices (Brown, 2010). Brown (2010) described how African Americans were portrayed as docile and complicit during slavery, as unintelligent, and as a people with no cultural ties to Africa, a savage land. In other examples, the social studies textbooks were overtly racist portraying the Ku Klux Klan as a “noble organization” who used violence only as self-protection (King, 2014b, p. 3).

Although progress of racial representation has been made in social studies textbooks, problems remain. Similar to the analysis of the Texas state social studies standards (Vasquez-Heilig, et. al, 2012), many social studies textbooks include people of color more often within the content, but race and racism is viewed in disjointed, isolated segments of U.S. history instead of being seen as systemic oppression (Brown & Brown, 2010). Brown and Brown (2010) conducted a textbook analysis study where they reviewed 10 elementary and middle school history textbooks. They focused their analysis on the representation of racial violence. The textbooks included examples of racial violence, mainly during sections about the Middle Passage, slavery, and Reconstruction, but the violence was portrayed as the responsibility of evil individuals. There was no connection to the racist government legislation and institutions that promoted the violence to take place.

In another study, Shear (2015) analyzed how eight history textbooks represented Indigenous education policies. She found that the policies of boarding schools were described as peaceful and beneficial to American Indians. Nothing was mentioned of American Indians' education after 1975, and the voices of American Indians were tacked onto the sides of the textbook pages, clearly as add-ons to the text. Additionally, Craig and Davis (2015) conducted a study of recent history textbooks. They found that almost every time American Indians were included in the content, they were situated within a violent event. The consistent portrayal of American Indians is as a static historical people group who were savages and who no longer exist in American society today.

As a final example, Su, An, and Forest (2014) reviewed eight U.S. history textbooks to examine how Asian Americans were included and represented within the texts. They found that

Asian Americans were present in the text during three time periods: first wave of immigration (1850-1924), WWII, and immigration after 1965. Throughout the textbooks, the prominent narrative was that Asian Americans faced discrimination when they first immigrated to the U.S., but they worked hard and obtained the American Dream. The narrative is a master narrative lie that leaves out the struggle for equality, leadership and participation in activism, and the diversity within those labeled Asian American. Textbook publishers may have worked to increase the numerical count of people of color in the content, but the stories are told through the dominant culture voice.

Challenging the Master Narrative Curriculum

Over the past century, the social studies has developed as a field where the “official” curriculum has been created and maintained mostly by White scholars. Running parallel to the history of the social studies were movements among scholars of color to revise the curriculum as a way to reconstruct how people of color were viewed presently and historically. Carter G. Woodson is an example of a Black scholar who worked to provide “positive, accurate depictions of African American and African history” so that Black children would not “tacitly learn to accept the inferior status bestowed on them by mainstream discourses” (King, Crowley, & Brown, 2010, p. 212). Woodson started the Association for the Study of Negro Life and History, which helped him to establish Negro History Week in 1926. This became, what we know today as, Black History Month. In addition, Woodson developed the *Negro History Bulletin*, which was a resource for educators to learn and to share how to teach Black history that could empower students.

Little attention is given to African American resistance to the racist social studies curriculum. In the 1930s, the NAACP created a textbook committee that reviewed textbooks for racist portrayals of African Americans (Brown, 2010). Merly Epps, Edward A. Johnson, Lelia Amon Pendleton, and Carter G. Woodson wrote African American social studies textbooks as counter-narratives to the official social studies curriculum of the time (King, 2014b). King noted that within these textbooks the themes of agency, citizens as soldiers, civic engagement, and the aesthetics of a citizen were present.

Brown and Au (2014) discussed the ways in which curriculum studies in general have not acknowledged the curriculum development of scholars of color. They noted the work of George Sanchez whose focus “was the redressing of deficit perspectives on the culture and history of Mexican Americans” (Brown & Au, 2014, p. 370). These scholars, and many not mentioned in this section, were pioneers in multicultural education and provided examples of how marginalized voices have an important and necessary place in the social studies curriculum.

The Liberal Effects of Colorblindness & Multicultural Education

It is apparent that race and racism have been pushed to the sidelines of the official social studies curriculum, and some of the reasons this has taken place are a colorblind ideology and the effects of a watered down Multicultural Education approach. The critique of liberalism has been a common theme of resistance by social studies scholars who have challenged the status quo of social studies education. The critique of liberalism is a foundational tenet of critical race theory, and it challenges the ideas of colorblindness, neutrality, and objectivity (Ladson-Billings, 1998a). Parallel to the critique of liberalism within social studies philosophy is the way Multicultural Education has adopted these liberal ideas, which weakens its original purpose

(Ladson-Billings & Tate, 1995). Social studies has aligned itself with Multicultural Education, which has played a role in distancing race and racism from an integral part of the social studies curriculum.

A colorblind mentality can be seen in the national social studies standards, NCSS position statements, and within social studies textbooks. Individuals who ascribe to colorblindness believe that they do not see skin color, and that as they do not notice or care about skin color, race does not affect their actions (Branch, 2003). This idea dates back several decades. In 1985, the chair of the U.S. Commission on Civil Rights reported to President Reagan that the commission was “working on a colorblind society that has opportunities for all and guarantees success” (Omi & Winant, 1986, p. 1). Although the premise of being colorblind seems commendable, the reality is that our country has been race conscious from its inception, and racism is intricately woven into most institutions in society. The erasure of race within the official curriculum only perpetuates the reality of racism that many White Americans do not recognize.

Although Multicultural Education began with goals that critiqued power structures in society, including racial inequity, it has been watered down over time and adopted by mainstream educational policymakers (Banks, 2014; Ladson-Billings & Tate, 1995). Chandler and McKnight (2009) described three ways that multiculturalism has played out in social studies education to maintain the White master narrative of the nation’s story. In order to “maintain harmony in the face of diversity,” the social studies has used assimilationist, integrationist, and cultural pluralist practices (Chandler & McKnight, 2009, p. 234). Assimilationist methods encourage the acceptance of White norms, integrationists focus upon extending opportunity to

the marginalized without addressing the racism that has occurred, and cultural pluralists encourage the appreciation of all cultures with the idea that differences will automatically subside over time. Each of these approaches has decentered race and racism within the social studies curriculum.

Race in Teacher Education

The previous section provided an overview of how race has been situated at the periphery of K-12 social studies education. Teacher education is an important component of the American education system, and it needs to be considered in the examination of how race is treated within curriculum and instruction, particularly in the field of social studies. The following subsections explore the influences of teachers' attitudes and practice regarding diversity, which provides contexts for examining the ways in which race is positioned in social studies teacher education.

Influences on Teacher Attitudes & Practice

Teachers' attitudes and practice toward diversity, including race, are influenced by a myriad of factors from national organizations, standards, textbooks, and political curricular movements, like Multicultural Education. In addition to these macrosystem influences (Bronfenbrenner, 1994), the ways in which teachers approach an increasingly diverse student body is shaped by their personal background experiences (Castro, 2014; Skerrett, 2008; Smith, 2000; Whipp, 2013) and their teacher education programs (Amatea, Cholewa, & Mixon, 2012; Fitchett, Starker, & Salyers, 2012; Skerrett, 2008; Whipp, 2013).

Although teacher education programs cannot control preservice teachers' background experiences, it is necessary to note the connection between these experiences and their future practice. Smith (2000) conducted a case study with two student teachers who maintained

differing perspectives on the appropriateness and usefulness of Multicultural Education. In this study, Smith found that ethnic demographics, experiences with diverse populations, and individualistic ideologies shaped the student teachers' receptiveness to Multicultural Education instruction. Similarly, Whipp (2013) investigated the individual and structural orientations of 12 first-year teachers who had graduated from a social justice-focused teacher education program. She discovered that the teachers who were individually and structurally oriented in their approach to culturally responsive teaching had many cross-cultural experiences prior to their teacher education program compared to the teachers who were only individually oriented in their teaching posture. As I investigated the life experiences of my participants, I carefully examined how their personal background experiences influenced their current views and practice of the inclusion of race in social studies teacher education.

In addition to the influence of personal experiences, preservice teachers are impacted by the teacher education programs they complete. Amatea et. al (2012) created a teacher education course on family and school interactions. The course design included a variety of readings, self-reflections, role-plays, and discussions where the professors encouraged students to challenge their deficit thinking towards low-SES families and ethnic minority families. The researchers used pre- and post-testing of surveys and problem-solving tasks to gauge their preservice teachers' attitudes. They found that the preservice teachers held less stereotypic views of low-SES and ethnic minority families by the end of the course. Additionally, the preservice teachers had greater self-efficacy in incorporating family-centric practices once in the field.

In another study, Skerrett (2008) researched the multicultural and anti-racist education practices of 7 high school English teachers. Skerrett conducted in-depth interviews, observed

lessons, and collected teacher artifacts. In the end, Skerrett found that the participants' teacher education programs influenced their use of multicultural education practices but not anti-racist practices. The researcher attributed this finding to the fact that most of the teacher education programs described did not include anti-racist curriculum in their coursework, but the multicultural education curriculum taught in the teacher education programs continued to impact the in-service teachers' practice.

Although teacher education programs are not the sole influence of teacher attitudes and practice, they do shape how preservice teachers approach meeting the needs of diverse learners. Recognizing this impact, it is important for teacher education programs to collectively consider how to effectively prepare all preservice teachers to teach in a culturally relevant manner. In regard to social studies education, the body of literature on the influences of teachers should encourage social studies teacher educators to explicitly instruct preservice teachers in why and how to teach about race and racism in the social studies classroom. In the next section, I focus specifically on how race has been situated in social studies teacher education historically and presently as a way to trouble the current state of how race is positioned in the social studies teacher education curriculum.

Social Studies Teacher Education

The explicit inclusion of race and racism into the K-12 social studies curriculum has been denied at the national and state levels. One factor that has a major effect on social studies education is teacher preparation. Unfortunately, there is a dearth of research on the history of social studies teacher education in general, and especially as it pertains to including racial dialogue as part of the preparation (Jacobs, 2003; Milner & Howard, 2013). The basic

components of social studies teacher education have been virtually the same for the past century: content coursework, pedagogy coursework, and practicum experience.

During the early years of social studies, there was frustration in social studies teacher education that preservice teachers did not receive adequate history instruction in the secondary classroom setting, so they were ill-prepared for social studies teacher preparation (Jacobs, 2003). In the same way, Brown (2011) noted the lack of racial content knowledge that social studies preservice teachers learn in the K-12 social studies setting. If the K-12 social studies curriculum whitewashes the social studies content, then preservice teachers are not educated with counter-narratives that expose issues of race and racism in our society. Brown (2011) explained,

Rather than only operating from a place of resistance (of which many do), it is also likely that the silence, apathy, or direct challenge exhibited by preservice teachers when talking about race in teacher education courses is related to the limited historical knowledge they hold about the topic. (p. 252)

Swick and Lamb recognized this lack of racial knowledge in 1972. They presented a paper at the NCSS national conference recommending a social studies model to improve the racial attitudes of social studies preservice teachers (Swick & Lamb, 1972). Within their model, they propose courses specific to learning about minority groups, engaging in field experiences with diverse racial populations, and structured reflection within seminar courses to process the new racial understanding. Although Swick and Lamb brought attention to the need for instruction about race and racism at the teacher education level, I have found nothing in my research that shows a follow-up to this proposal.

The lack of race consciousness in K-12 social studies classrooms affects the knowledge base that preservice teachers bring into teacher education programs presently as well. Many preservice teachers struggle to recognize and then to reflect upon issues of White privilege and racial bias in society (Crowley & Smith, 2015; Dlamini, 2002; Gershon, Bilinovich, & Peel, 2010; LaDuke, 2009; Smith 2000). The preservice teachers who desire to teach U.S. history have been educated in a system that resists the inclusion of multiple voices within the history curriculum, which in turn, denies counter-narratives that expose a lineage of institutionalized racism in the country.

Teacher education programs have a responsibility to prepare preservice teachers to become effective educators in their future classrooms, which have grown increasingly racially diverse (National Center for Education Statistics, 2014). Many teacher education programs use the Interstate Teacher Assessment and Support Consortium (InTASC) standards as part of their accreditation process. The InTASC standards speak directly to the importance for preservice teachers to learn how to meet the needs of diverse learners. Standard two states, “The teacher uses understanding of individual differences and diverse cultures and communities to ensure inclusive learning environments that enable each learner to meet high standards” (Council of Chief State School Officers, 2011, p. 11).

The implementation of the InTASC standards look different in each teacher education program, but often programs either create one stand-alone course where diversity, including race, is the focus or the program attempts to infuse diversity into all of their courses (Brown, 2011; LaDuke, 2009). Regardless of the implementation method, there is often student resistance to

explicit discussion of diversity, especially as it pertains to race, within teacher education courses (Dlamini, 2002; Gershon et. al, 2010; LaDuke, 2009; Smith, 2000).

I highlight the reported preservice teacher resistance to racial dialogue in two social studies teacher education research studies. Gershon et al. (2010) reflected upon their experience as professor and preservice students when confronting issues of race in a social studies methods course. Throughout a semester, Gershon challenged his social studies methods students to consider how race intersected with the social studies content and the student population in their practicum settings. The students pushed back each time there was a question posed about race. Gershon (2010) expressed his frustration recalling,

On one hand, students stated they had ‘covered’ race in their previous classes and any discussion of race was redundant. On the other, when asked open-ended questions about race – what is the relationship between race and education, how might one approach questions of race in lessons about slavery – students claimed to be uncomfortable talking about race, some going so far as to say they were ‘tired of being blamed for race problems.’ (p. 34)

Gershon described the frustrations that social studies teacher educators often face when incorporating race as an integral part of their methods course.

An insightful research study of five secondary social studies preservice teachers may be helpful in confirming the layered frustrations that teacher educators experience when breaching race with preservice teachers. Segall and Garrett (2013) had five White preservice teachers view the film *When the Levies Broke* by Spike Lee. After viewing the film, the researchers conducted individual interviews with each participant. The researchers found that a pattern occurred where

the preservice teachers often avoided or acted ignorant of race as a main component of the Hurricane Katrina government response. Although ignorance or colorblind theory has been a common finding when working with White preservice teachers, Segall and Garrett (2013) implied that the participants “work[ed] hard to maintain that ignorance in the form of colorblind discourses” (p. 266). It almost seemed like the participants wanted to save face in the midst of dissecting their thoughts about race being a factor within our country’s institutions. The implications from this research study is to use alternative frameworks like, critical race theory, to help preservice teachers complicate their view of society. In addition, the researchers encouraged teacher educators to disrupt common narratives in society, like meritocracy, as they grapple with examples of counter-narratives in past and current events.

Social studies teacher preparation cannot solely focus upon ensuring that preservice teachers have a sufficient content knowledge and a growing pedagogical knowledge, but the curriculum must also include a racial knowledge. Chandler (2015) called for social studies teacher educators to theorize a Racial-Pedagogical-Content Knowledge (RPCK) as part of the training of preservice teachers. RPCK would require preservice teachers to have a working knowledge of how race has operated throughout American history.

In order to incorporate the instruction of race into social studies teacher preparation, the curriculum materials teacher educators use must improve. Gay (2003) reviewed 10 social studies teacher education textbooks. She found that race was treated as insignificant or avoided altogether. More recently, *Getting at the Core of the Common Core with Social Studies* was published; it is a practical guide for instructional strategies that social studies teachers can use to meet Common Core standards (Turner, Clabough, & Cole, 2015). The book has a variety of

methods to incorporate in the classroom that would build on topics like primary source analysis, economic thinking, and digital literacy. Although the book provides excellent teaching strategies, there is no focus on issues of race or diversity in the classroom.

Although social studies teacher education is deficient in its inclusion of race and racism, there is some racial scholarship that can help to facilitate the change within the discipline. In 2003, Ladson-Billings (2003) edited an influential book, *Critical Race Theory Perspectives on Social Studies: The Profession, Policies, and Curriculum*. This edited book brought together leading social studies scholars who had positioned race as an essential part of social studies education research. In 2015, Chandler (2015) edited a second social studies education book focused on CRT, *Doing Race in Social Studies: Critical Perspectives*. Chandler situated this book as a follow-up to Ladson-Billings' initial work. Within both texts, CRT was used as an analytical framework to critique the field of social studies, curriculum, historical events, and classroom instruction.

While many research studies reflect a discouraging sense in working with preservice teachers as they are confronted with race and racism in the United States, Fitchett et al. (2012) discovered effective strategies to prepare their preservice teachers for more diverse classroom settings. They examined the effects of implementing a culturally responsive teaching model with social studies graduate students and their perceived self-efficacy in working with diverse student populations. The social studies methods professors taught the basic tenets of culturally responsive teaching using Geneva Gay's (2010) model. The preservice teachers were required to implement culturally responsive strategies into their lessons plans. The results of the study

showed that the preservice teachers grew in confidence that they could incorporate culturally responsive teaching strategies in their future classrooms.

In another example, Castro (2014) conducted a multiple case study with four preservice teachers in a social studies education program that had a critical multiculturalism orientation. During the methods courses of this program, the preservice teachers engaged in activities such as the Loewen project where they discovered the gaps and omissions common in the history standards and textbooks. Through semi-structured interviews, reflective journals, and observations, Castro found that the preservice teachers embraced the principles of critical multicultural citizenship.

Although the preservice teachers felt that their background experiences were the main influence in adopting their teaching philosophy, Castro's (2014) "findings reveal[ed] much more nuanced exchanges between prior experiences and [the social studies teacher education] programmatic goals" (p. 194). Three main ways that the social studies teacher education program influenced the preservice teachers' positions were the: 1) opportunity for "comparative-evaluative process" where the preservice teachers made constant comparisons between their lived experiences and instructional approaches in the methods course, 2) use of strategies modeled within the course in their own practice, and 3) adoption of a lexicon, or vocabulary, that encompassed the goals of critical multicultural citizenship.

Although culturally responsive teaching and critical multicultural citizenship do not necessarily ensure that preservice teachers would incorporate issues of race and racism in their social studies instruction, it does provide a mindset and philosophical pedagogy that would easily accommodate such work. In addition, Milner (2003b) discussed the importance of using critical

engaged dialogue and race reflective journaling to help his preservice students reflect upon and progress in their knowledge and understanding of race in present-day.

The inclusion of race into the social studies teacher education curriculum is undertheorized. Most of the research studies that center race in social studies teacher preparation focus upon the unwillingness and inability of preservice teachers, mainly White, to recognize the influence of race in U.S. society and to examine their own racial biases. There is a lack of research on how social studies teacher educators prepare preservice teachers to include racial dialogue and examination in the K-12 classroom setting. Chandler and McKnight (2009) pointed this out saying, “This type of discussion (i.e. how to teach the voices of resistance [of people of color]) would be an integral part of the ubiquitous ‘methods’ class” (p. 238). Just as practitioner articles are helpful in introducing instructional strategies that K-12 teachers use to discuss race in the social studies classroom, teacher educators need to share this race work from their methods classroom.

Conclusion

Race is an overarching theme woven into U.S. history. Unfortunately, the topic of race, as a socioculturally constructed issue institutionalized historically and presently in our society, is not often included in the social studies curriculum. This exclusion has been set at the national level and is revered among many preservice teachers who are headed into the public education system. Issues of colorblindness ideology and a version of disempowered Multicultural Education has contributed to the lack of incorporating race throughout the American narrative, but some scholars and educators are fighting against this dominant privilege to challenge the status quo.

In essence, the purpose of situating race in the social studies curriculum is to challenge the power differentials historically and currently in our society in order to give voice to the silenced in American schools. This should be the mission of all teachers, especially social studies teachers and teacher educators, who claim the importance of preparing students to be active, informed citizens of a democratic nation. Our goal should be to ensure that each student is visible and proud of their identity. In this study, I will use CRT as a lens to understand how race is situated in the social studies teacher education curriculum through interviews and artifact analysis of social studies teacher educators who are laboring to highlight race in their work. In Chapter Three, I propose a research design to carry out the purpose of my study.

Chapter Three: Methodology

Qualitative methodology comes from a perspective that recognizes the importance of context, multiple interpretations of reality, and belief that the researcher is a tool through which to gather data in a natural setting (Hatch, 2002; Rossman & Rallis, 2012). Qualitative researchers use a variety of methods to gather data. They are not restricted to a predetermined plan and a hypothesis; instead, there is flexibility because the researcher is a part of the natural research setting and is working to share a story, not prove a hypothesis.

As I approached my research, I did so from a qualitative stance knowing that there would not be one singular interpretation of the data. Merriam (1995) described this ontological belief saying, “There are interpretations of reality; in a sense the researcher offers his or her interpretation of someone else’s interpretation of reality” (p. 54). Qualitative researchers have a great responsibility as they “put slices of reality together” in order to share the narrative that helps readers to understand the research questions posed (Denzin & Lincoln, 2013, p. 9). Knowing how close I would be to the research setting, data collection, and participants, there has been an obligation to acknowledge my own subjectivity throughout the research process.

In this chapter, I set forth my research methodology. I have designed a qualitative interview study through a critical race theory lens. In this study, I explore the experiences and beliefs of social studies teacher educators who situate race as an important element in the social studies teacher education curriculum. I also examine the ways in which these social studies teacher educators prepare preservice teachers to discuss race in a K-12 setting. In the following section, I describe my qualitative interview study research design.

Research Design

I conducted a qualitative interview study (Hatch, 2002) with social studies teacher educators who position race as a necessary component in the social studies teacher education curriculum. Through the study, I have sought to address the following research questions:

1. Why do social studies teacher educators in this study consider race to be an important component in the social studies teacher education curriculum?
 - a. Have life experiences influenced these social studies teacher educators to recognize the importance of race in social studies teacher education? If so, how?
2. How do the social studies teacher educators in this study incorporate race into the social studies teacher education curriculum?
 - a. In what ways do these social studies teacher educators prepare preservice teachers to teach about race and racism in K-12 social studies instruction?

As a way to explore the above questions, I collected three data from these sources: 1) two semi-structured interviews per participant, 2) course artifacts from social studies methods courses that the participants currently teach or have taught in the past, and 3) departmental mission statements and teacher education program requirements from each participants' university. In the following subsections, I will explain each component of the research design.

Participants

The research participants were social studies teacher educators. For participant selection, I used criterion-based sampling (deMarrais, 2004). The selection criteria included: 1) having presented and published scholarly work about race and social studies within the last five years,

2) title of professor (any level) within an Education Department and/or Program, 3) currently or has previously taught social studies methods courses, and 4) maintains a belief that race and racism should be included in the social studies teacher education curriculum. These criteria increase the confidence that the participants possess a philosophical belief of the importance of race in social studies teacher education while also providing evidence that they practice their beliefs through their recent research agendas.

In order to identify possible participants, I used a systematic process to ascertain individuals who may meet the criteria. First, I reviewed the National Council for the Social Studies (NCSS) and the College and University Faculty Association (CUFA) national conference programs from the last five years. NCSS is the leading social studies organization in the United States, and CUFA is the university research branch of NCSS. As I examined the programs, I identified presenters who gave a presentation specific to race issues in social studies education.

In addition, I reviewed two top-tiered social studies education research journals and one popular practitioner journal from the last five years. The research journals were *Theory & Research in Social Education (TRSE)* and the *Journal of Social Studies Research (JSSR)*. *TRSE* is the research journal affiliated with NCSS, and *JSSR* is independent of NCSS having affiliation with the International Society for the Social Studies. Along with the research journals, I reviewed *The Social Studies*, which has a balance of practitioner and research articles. Although this is not an exhaustive list of social studies journals, the variety of research and practitioner journals allowed the opportunity to identify individuals who discuss race in social studies in a theoretical manner and/or a practical one.

The review process of the conference presentations and journal articles was the same. For each, I examined the presentation or article titles and abstracts. In this process, I identified presentations and articles that included the word “race” in their title or abstract. Although authors may have used other words, such as “diversity,” “culturally responsive,” or “multicultural,” to discuss issues of race, my concern was that these terms have been whitewashed in the literature and current educational climate (Gorski, 2006; Ladson-Billings & Tate, 1995). If the author intentionally used the term “race,” I had more confidence that the author was addressing race and racism as I have defined them in Chapter One. In addition to identifying authors who used the term “race,” I examined the abstract to ensure that the research focused upon how race is situated in social studies education, including teacher preparation, K-12 social studies curriculum and instruction, and analysis of historical events.

Throughout the review process, I kept a list of individuals who had presented at the NCSS/CUFA national conference and a list of authors who had published journal articles that focused upon race and social studies. Finally, I compared the two lists and made a master list that included any individual who had both presented and published on the topic of race and racism in social studies. If an individual had both published and presented on the topic of race and social studies, I believed s/he demonstrated that s/he are a social studies teacher educator who has an agenda that highlights race within social studies teacher education.

Once I developed a list of possible participants who met the first criterion, I was able to examine the rest of the criteria to ensure that they met the participation requirements initially set. I e-mailed each individual a letter explaining my research study (see Appendix A) and asking if s/he desired to participate in the study. A consent form (see Appendix B) was attached to the

letter. Within the letter, I explained the criteria for participation, outlined the estimated time commitment for interviews, and explained the request for course artifacts. I also expressed my desire to conduct one interview in person at the NCSS/CUFA national convention in Washington D.C. in December 2016.

Throughout this process, I was open to network sampling (deMarrais, 2004) if a confirmed participant suggested a colleague who may be interested in the study and met the participant criteria, but had not been identified by the selection process. Two participants made recommendations. One participant recommended individuals I had already contacted, and the other recommended someone not on my original list. I researched the recommended individual, and he had published and presented on race and social studies, just not within the specific journals that I reviewed. I invited this individual to participate in the study, and he agreed to participate.

In quantitative research, generalization of the findings is the overall goal, which requires a significant number of participants to make this type of claim. In contrast, qualitative research focuses on a deep understanding of a context, situation, and the participants; therefore, there are no precise rules for a minimum or maximum number of participants. Hatch (2002) explained that, “Qualitative researchers argue that no direct relationship exists between the number of participants and the quality of a study” (p. 48). The number of participants is a subjective determination depending upon the purpose of one’s study (Patton, 2002). For this study, my goal was to include at least 10 participants, which would allow me to gain insight from social studies scholars that would represent different geographical locations and types of universities.

The original list of possible participants, based upon my review of NCSS/CUFA conference programs and journal articles from *TRSE*, *JSSR*, and *The Social Studies*, included 22 individuals. I contacted each possible participant in early September 2016. I sent follow-up invitations twice for anyone who did not respond. Out of the 22 possible participants, 11 agreed to participate, seven responded that they were unable to participate, and four did not respond. The participants in the study are listed in Table 2, along with basic demographic information and university representation.

The demographic representation of the participants is varied across race, gender, location, and experience. Thirty-six percent of the participants in this study are individuals of color, which is a greater representation than in the overall field of social studies teacher education. Busey and Waters (2016) reported only 14% of social studies teacher educators identify as a race other than White. There is an average of just over 6 years of faculty experience across participants and a variety of types of universities and geographic locations are represented.

In Table 2, I used Carnegie Classifications of Higher Education to categorize each university. The Carnegie classifications have been used for the past four decades as a framework to “represent and control for institutional differences, and also in the design of research studies to ensure adequate representation of samples institutions” (The Carnegie Classification of Institutions of Higher Education, n.d., para. 5). In 2015, the categorizations changed. For example, the previous label of “R1” is now “Highest Research Activity.” I have included both the new and older classifications in Table 2. Later in Chapter Four, I use the previous classifications, which are more common in higher education discourse.

Table 2

Participant Overview

Pseudonym	Race	Gender	Years in K-12	University Categorization	Region of University	Years as University Faculty
Andrew	White	M	8 (HS)	R1: Highest Research Activity	Southeast	3
Gregory	Black	M	8 (HS)	R1: Highest Research Activity	Midwest	5
Isaiah	Black	M	5.5 (MS & HS)	R2: Higher Research Activity	Southwest	5
Jaehee	Asian American	F	5 (MS & HS)	R3: Moderate Research Activity	Southeast	5
Jake	White	M	9 (EL & HS)	R2: Higher Research Activity	Southeast	8
Levi	White (Jewish)	M	3 (MS)	R1: Highest Research Activity	Southwest	2
Rachel	White (Ashkenazi Jewish, Cajun, English)	F	3 (HS)	Baccalaureate Diverse Fields; R1: Highest Research Activity	Northeast	3
Renee	White	F	5 (EL)	R1: Highest Research Activity	Northeast	18
Roland	White	M	11 (HS)	R1: Highest Research Activity	Northeast	4
Samantha	White	F	2 (HS)	Baccalaureate College: Arts & Sciences Focus	Northeast	8
Senon	Mexican American	M	7 (MS & HS)	R1: Highest Research Activity	Midwest	8

Overall, there is a limited number of social studies teacher educators, less than 20%, who have research agendas that focus upon race (Busey & Waters, 2016); therefore, I feel confident that I have gained in-depth data with these 11 participants to address my research questions and to add valuable insight into the academic conversation of race and social studies teacher education.

Data Collection Methods

Data can take on many different forms, and the researcher determines whether any particular item, conversation, or document has purpose in answering the research questions (Merriam & Tisdell, 2015). In this study, I utilized three sources of data: interviews, course artifacts, and program documents.

Interview data. Interviews are common qualitative data sources, and Patton (2002) explained:

We interview people to find out from them those things we cannot directly observe. The issue is not whether observational data are more desirable, valid, or meaningful than self-report data. The fact is that we cannot observe everything. We cannot observe feelings, thoughts, and intentions. We cannot observe behaviors that took place at some previous point in time. We cannot observe situations that preclude the presence of an observer. We cannot observe how people have organized and the meanings they attach to what goes on in the world. We have to ask people questions about those things. (pp. 340-341)

My first research question sought to understand the participants' beliefs about why race is important in the social studies teacher education curriculum and what experiences led them to

their beliefs. As a researcher, I did not have access to participants' past experiences, and I could not capture their feelings and beliefs on issues of race and racism by simply observing their instruction. I needed to converse with my participants and ask them questions that could lead to an interpretation of their beliefs.

Specifically, I used a semi-structured interview format to conduct two 45-90 minute interviews with each participant. A semi-structured format allows the researcher to have a plan for the interview with questions prepared to ask, while at the same time giving flexibility in the order of the questioning and the opportunity to respond with varying follow-up questions based on each participant's particular response (Hatch, 2002; Merriam & Tisdell, 2015). I created an interview guide (deMarrais, 2004) to use for each interview (see Appendix C). The interview guide aids the researcher in being more systematic in the data collection process with each participant, and it can "increase the comprehensiveness of the data" (Patton, 2002, p. 349).

In the first set of interviews, I focused on the first research question, seeking to understand how the participants' personal life and professional experiences have led them to position race as an important component of social studies teacher education. This interview concentrated on the participants' theoretical beliefs while also seeking to gain a thick description of the participants' life experiences and current workplace to better understand their positions. Within the first interview, I used the university's education department mission statement, as well as, program requirements as prompts to learn more about the working environment of each participant.

In contrast, the second interview centered on the practice of the participants, which mainly addressed the second research question. The second interview guide was more flexible

because I included individualized questions based upon the course artifacts each participant submitted. I incorporated course artifact questions to better understand the rationale of using particular course readings or to gain greater clarity on the purpose of certain assignments that dealt with race in the social studies.

Patton (2002) described six types of questions for qualitative interviews. Below is a brief description of each question type:

- Background/Demographic – Seeks to identify standard characteristics (e.g. age, race, profession) of participants and how they categorize themselves.
- Experience & Behavior – Elicits a description of behaviors, experiences, and actions of participants that may have been observable if the researcher was present
- Opinion & Value – Seeks to understand the opinions, judgments, and values of participants; how the participants think about their experiences and behaviors.
- Feeling – Aims to understand the emotional responses participants have related to their experiences and thoughts.
- Knowledge – Seeks factual information that participants know.
- Sensory – Uses the five senses to better understand participants' experiences.

The interview guide questions were mainly open-ended and represented a variety of question types described above. The first interview guide began with background questions to ease the participants into conversation and to seek an understanding of the context in which the participants work, the schools they attended, and the various educational positions they have held. Table 3 illustrates how the interview guide questions align with the two research questions and represents a variety of question types.

Table 3

Interview Guide Alignment

Patton Question Types	RQ1	RQ2
Background & Demographic	1, 2, 13	
Experience & Behavior	4, 5, 6, 7, 8, 9, 11	16, 17, 18, 20, 24, 25, 26
Opinion & Value		10, 12, 15, 21, 22, 23
Feelings		19
Sensory		
Knowledge	3, 14	

Once I had obtained IRB approval, I conducted a pilot interview with a social studies teacher educator who is not in the study in order to refine the questions (Merriam & Tisdell, 2015). The feedback from the pilot interview helped me to rephrase questions that seemed targeting. For example, my interviewee encouraged me to provide context before asking the question, “How do you define race?” as a way to explain why I was asking the question and to ensure that I was not looking for one particular answer. Additionally, I reordered questions for the second interview to improve the flow of conversation.

My preference was to conduct face-to-face interviews, as they provide opportunities to observe the subtle body language and overall feel of the interview setting. For this reason, I attempted to conduct my first interview with all participants who attended the 2016 NCSS/CUFA national conference in Washington D.C. For participants who did not attend and for the second set of interviews, I conducted synchronous, video-conferencing online interviews (Salmon, 2012). Although the online format may not be ideal, it did allow me the opportunity to include participants in this study from a range of geographic locations that would not have been possible if I were only conducting face-to-face interviews. Online interviews do raise new ethical concerns of confidentiality if the platforms used are not secured with privacy tools.

Originally, I planned to use Zoom, the information and computer technology program that the University of Tennessee has approved, for all interviews I conducted online. Zoom offers increased security by requiring participants to use a link that I provide them to log in to the online format for the interview. When I began to set up the online interviews, I was not allowed to use the professional version of Zoom because I was not employed by the University of Tennessee. The student Zoom accounts only allow for 40 minutes per session; therefore, I submitted a revision to IRB and added the option of using Skype for online interviews. Skype was recently approved by the IRB counsel, and most of the online interviews took place via Skype.

Course artifact data. The second data source that I collected were course artifacts. Hatch (2002) defined artifacts as, “objects that participants use in the everyday activity of the contexts under examination” (p. 117). I requested that participants send me their methods course syllabi, methods course reading lists, and any project directions or rubrics that addressed race and racism in social studies. If participants taught both elementary and secondary social studies methods courses, they provided both course syllabi and reading lists for the study. These course artifacts aligned directly with the second research question where I sought to investigate how the participants incorporate race into the social studies teacher education curriculum.

One participant, Senon, did not share his course artifacts because he is working with co-researchers who are studying a social studies methods course that recently has been restructured. Their study is almost to the publishing stage, and the co-researchers preferred to keep these data sources within their study. As an alternative to the course artifacts, Senon shared a few articles that he had published about certain projects that he facilitated with his social studies preservice

teachers in past methods courses, and he gave a detailed description of the structure of the three methods courses within his secondary social studies program.

Program document data. Finally, I located the departmental mission statement from each participant's university, and the basic program requirements for elementary education majors and secondary social studies education majors. The program requirement documents provided indication of the value the university represented places on teaching about race in the social studies teacher education curriculum. In addition, the knowledge of the participant's department mission statement and program's requirements helped me ask questions about how a participant maneuvers their dedication to teaching about race in social studies in an environment that may or may not support their philosophical beliefs. The program documents gave me further insight to understanding the context where each participant works and informed my individual or follow-up questions within the semi-structured interviews.

Altogether, I collected data through semi-structured interviews, course artifacts, and department program documents. These three data sources provided insight from different perspectives. In the following section, I explain how I analyzed each piece of data and ways I reflected upon my subjectivity throughout the analysis process.

Data Analysis

The qualitative analysis process takes place simultaneously with data collection and throughout the writing process (Holliday, 2007). In some ways, I was doing initial analysis in the midst of the interviews. I captured my initial thoughts and any notes made during the interview in a researcher journal. In addition, immediately following each interview, I wrote down my reaction to the interview, making note of any connections that I recognized between

participant responses, acknowledging comparisons that I made with my own experience, and jotting down questions that I wanted to include in the second interview.

First cycle analysis. Hatch (2002) explained that “data analysis is a systematic search for meaning” (p. 148). I analyzed the interview data using a systematic coding process along with consistent reflection and synthesis through entries in a researcher journal and analytical memos. After each interview, I transcribed it verbatim into a Word document. Then, I copied and pasted each question and response into separate cells on an Excel spreadsheet. There was one Excel spreadsheet for each participant interview. All of the interview data went through a cyclical analysis process, which provided a systematic way for me to interact with the interview transcripts and artifacts. Figure 1 illustrates the coding process I used throughout the analysis process.

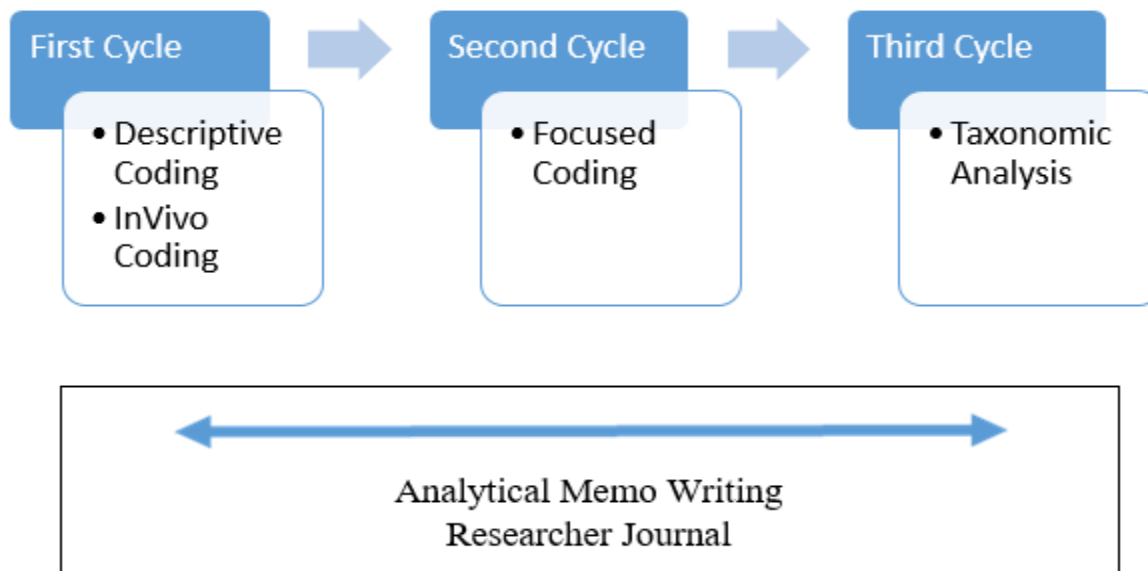


Figure 1. Data analysis process through each cycle of coding.

During the first cycle of analysis, I employed Descriptive and In Vivo coding (Saldana, 2013). Descriptive coding simply summarizes the main topic of a passage in the transcript with a single word or short phrase. In Vivo coding uses the actual words of the participants as the code. The use of Descriptive and In Vivo coding allowed me to see the connection between the participants' actual dialogue and the research questions.

The first coding cycle was captured on the Excel spreadsheet introduced above. There were three separate columns: 1) interview questions and responses, 2) first cycle codes, and 3) analytical memos. I read and coded each transcript two times within the first coding cycle, and each time I reread and recoded a transcript, I created three new columns as described above on the same Excel spreadsheet. When I created a code, I highlighted the transcript portion from which the code was derived, and then I labeled the code in the "first cycle codes" column right beside the highlighted transcript data. In order to keep track of the codes and what they meant, I created a codebook (Saldana, 2013). The codebook included a list of codes, a brief description of each code, and the name of the participant(s) with whom I used the code. Through this iterative process, the initial codes were sometimes combined or replaced by new ones as I begin to interpret and make sense of the data.

In addition to coding during the first cycle of analysis, I wrote analytical memos. Charmaz (2014) explained that "memo-writing provides space to become actively engaged in your materials, to develop your ideas, to fine-tune your subsequent data-gathering, and to engage in critical reflexivity" (p. 162). The analytical memos provided space for me to grapple with possible connections that I saw between participants, question discrepancies that I recognized between interview and course artifact data, make connections to existing literature, and capture

how my personal and professional experiences were interwoven into how I was interpreting the data. Furthermore, I wrote a summative analytical memo, or draft summary (Hatch, 2002) at the end of the first cycle of analysis. A draft summary forces “you to put the interpretations in your memos into a ‘story’ that others can understand” (Hatch, 2002, p. 187). They are not a draft of the findings chapter nor do they include a display of data, but they assist the researcher in synthesizing and communicating “the explanations, insights, conclusions, lessons or understandings you have drawn from your analysis” (Hatch, 2002, p. 187).

Second cycle analysis. In the second cycle of analysis, I used focused coding that lead to the formation of categories (Charmaz, 2014). Focused codes represent first cycle codes that appear in greater frequency and/or have more significance than other codes. In this process, I recoded my initial codes by grouping the frequent and significant codes that merged together to provide insight for the research questions. Focused coding is a comparative process as well, where I was constantly comparing the initial codes between participants to identify similarities and possible patterns.

To begin the focused coding process, I wrote each code on a post-it note. Additionally, I wrote each research question on a large piece of chart paper. As I reviewed and compared my first cycle codes, I physically moved the codes into groups that formed categories. Then, I placed these categories of coded post-it notes onto the chart paper that corresponded to the research question(s) the categories addressed. After I had formed the categories, I labeled each one with a short phrase as a description of the category.

Third cycle analysis. After completing the coding process, I created a taxonomic analysis of my findings (Spradley, 1979). The first step in this process was to identify domains,

which are “larger categories” that include similar smaller categories of data (Spradley, 1979, p. 94). In this process, I analyzed how the categories I created in the second cycle of analysis related to one another. Some categories became a subset of a larger category, or domain. Once I interpreted how the domains and subset categories related, I created an analytic taxonomy which was a visual way to illustrate how the findings connect to one another forming domains and addressing the two research questions (see Appendix D).

Below each domain in the taxonomic analysis, I wrote each finding as a one-sentence analytic generalization. These generalization statements “express a relationship between two or more concepts” and “[ensure] that what has been found can be communicated to others” (Hatch, 2002, p. 159). When I had developed a complete taxonomic analysis, I returned to the data finding evidence to support each finding, or analytic generalization, ensuring that I represented my participants’ thoughts and practice.

As I worked through the focused coding and taxonomic analysis process, I was “trim[ming] away the excess” data that may have been important but did not necessarily address this study’s research questions (Charmaz, 2014, p. 141). In order to bracket this information outside of the current study, yet keep it accessible for later research analysis, I had a separate piece of chart paper to hold these codes and categories.

Course artifact & program document analysis. The analysis process for the course artifacts and program documents differed from the three-cycle coding process for the interview data. As I received the course artifacts from participants, I printed out the syllabi, reading lists, and any project directions provided. I read through each artifact three times and highlighted content that addressed either of the two research questions. Then, I created an Excel spreadsheet

where I listed the: participant's name, salient artifact content, required course textbooks, and required readings that related to race and social studies education. Examples of the salient artifact content were quotes from the course objectives or essential questions that directly addressed race or racism, assignment directions that relate to race, and/or class meetings where the topic specifically focused on race and racism. In addition, I noted questions that I had about certain readings and/or assignments in which I sought clarification in the second interview with the participant.

Specifically addressing the analysis of the program documents, my coding process focused on gathering background and contextual information about the universities where the participants worked. I collected the mission statements of each education department or program in order to determine if their vision focused upon diversity, specific to race, in terms of educational philosophy and/or equity. Additionally, I reviewed the course requirements to see if preservice teachers were required to take specific courses about race and ethnicity separate from their social studies methods course. I gathered the program document data through Internet searches on my own without needing participants to supply this information. The analysis process only required one reading of the program document data. In the first interview, I used this data to ask questions about the participants' context and working environment.

The data analysis process is intricate and requires the researcher to intimately know the data. I used specific types of coding for three cycles of analysis while also writing analytical memos throughout the entire process. Through the detailed, iterative analysis process, I reached a point where I felt confident that the determined analytic generalizations were supported by the

data. In the following section, I provide justification that my research design exhibits trustworthiness as a qualitative interview study.

Trustworthiness

Qualitative research often comes under scrutiny for studies not possessing validity or reliability; yet the nature and the goals of qualitative research are different than those in the quantitative realm (Merriam, 1995). When one understands the characteristics and purpose of qualitative research, the questions raised related to validity and reliability shift to a focus on the trustworthiness of a research study. Merriam (1995) claimed that “trustworthiness becomes how well a particular study does what it is designed to do” (p. 52). I believe that this research design displays trustworthiness through data triangulation, continual reflection on my subjectivity, and member checking.

Triangulation is an “alternative to validation” through which “researchers take different perspectives on an issue under study – or more generally speaking – in answering research questions” (Flick, 2009, p. 445). In this study, I incorporated data triangulation by conducting semi-structured interviews and collecting course artifacts and program documents. Since I have different data sources, I have greater opportunity to understand how race and racism are considered and included in the social studies teacher education curriculum of my participants.

As I discussed earlier in the paper, I am aware of my subjectivity in relation to the study. When a researcher provides a statement of personal subjectivity at the outset of the research design and within any research reporting, it allows the researcher and the readers “to better understand how the data might have been interpreted in the manner in which they were”

(Merriam, 1995, p. 55). My subjectivity statement provides transparency for me, my participants, and the readers.

Finally, I included member checking as part of my research process (Hatch, 2002; Merriam 1995). Member checking can take on many different forms. I offered participants the opportunity to review both interview transcripts. In addition, I gave participants two weeks to review their participant narratives, which can be found in Chapter Four. Nine of the 11 participants notified me with simple edits and/or specific revision requests to make the context of their stories more transparent to readers. For the interview transcripts and the participant narratives, the participants had the opportunity to add, revise, or delete any data that they felt needed to be changed. Through the combination of data triangulation, a subjectivity statement, and member checking, I have increased the trustworthiness of my research study.

Limitations

Although I worked to build trustworthiness in my study, there are always limitations within a research design. The criteria that I set for participant selection restricted me to sample from social studies teacher educators who conducted, presented, and published scholarly work on a regular basis. There may be social studies teacher educators who are doing important race work in their education programs at teaching universities, and I was unaware of their work because they focus upon teaching, not having time set aside for research and publications. Through network sampling, I identified one additional participant, but a limitation of this study is the narrowing of my participant pool through the criteria I used to identify possible participants.

In this study, important data pieces were the semi-structured interviews. Whenever you interview an individual, you are encountering layers of interpreted realities (Merriam, 1995). The

participants self-reported their experiences, beliefs, and practices. They shared their interpretation of the reality of social studies teacher education, and I reinterpreted their responses through the analysis process. Since I used a semi-structured interview format, I had an interview guide that directed my questioning. Although I believe this was the best approach for my study, semi-structured interviews can eclipse the opportunity to discover insightful nuggets of data because the format is not completely open to take the direction the participants choose (Patton, 2002).

If the participants in the research study were from the same geographic location, the addition of classroom observations would add another layer of data triangulation for the study. Classroom observations may have helped me better interpret the interview responses and see the course artifacts used with preservice teachers. A follow-up case study of one participant may be an intriguing way to extend this research in the future.

In this chapter, I have explained my research design for a qualitative interview study that explores 1) why these social studies teacher educators consider race to be an important component in social studies teacher education curriculum and 2) how the participants incorporate race into their curriculum. I developed and framed this research study through a critical race theory framework, which will be used to make connections between my findings and the theory in later chapters. In the following chapter, I share the participant narratives, portraying how race became an important piece of their instruction through their life experiences.

Chapter Four: Participant Narratives

As I designed this study, I wanted to discover why some social studies teacher educators have determined that race should be a central component of social studies teacher education and to find out how they act on this belief within their social studies methods courses. The original plan was almost formulaic. I felt like my first research question focused upon the participants' philosophical beliefs while the second question concentrated on the enactment of the beliefs. The data from this study do address these two points, but they also reveal more. My participants shared part of their life stories. They opened up their lives to me, and eventually to the readers of my scholarship, because they are passionate about this topic.

Throughout my graduate studies, I have read about the importance of respecting one's participants and using member checking as a way to strengthen the credibility of one's research (Creswell, 2013). As I began the interviewing process, this intellectual understanding transformed into a true burden as a researcher. I "got it." It was a privilege for me to have participants share parts of their stories with me, and I felt the weight and responsibility of treating their revelations with care. I desire to represent them well. Consistent member checking is one way that I have attempted to achieve this goal. After writing the participant narratives, I sent each participant his or her narrative to review. Participants had the opportunity to add, revise, or delete any portion of it. Any changes they requested, I made and sent a second draft for them to approve. All university and city names are pseudonyms.

During the interviews, the concept of a journey became a prominent theme. Renee explained, "this [has been] a process in learning and coming to be whatever kind of teacher that I am today that is committed to equity and justice." As my participants took part in the interviews,

they all described their own process or journey of becoming a social studies teacher educator committed to doing work that centralizes race to some degree. In the narratives below, I have synthesized their stories to highlight important points in their journeys of becoming, and still becoming, social studies teacher educators who have made race an important part of the social studies teacher education curriculum.

Jake

And, honestly, if I am going to be a professor of social studies, and I am going to talk about social justice, then I better walk the walk too.

During the early part of Jake's life, he lived with his single mother. The burden of single parenting caused Jake and his mother to move around often. Jake attended an elementary school where he was a racial minority as a White student. Jake recalled times where he felt bullied because he was White. Later, his mother, who was "really liberal" met and married his stepfather, a man from "rural Virginia" who was overtly racist. As Jake thought about important racial Aha! moments in his life, he recounted a memory of watching football with his stepfather. They were Washington Redskins fans, and on this day, Art Monk, the famed Redskins receiver had a great game. Jake said, "Man, I wish I could be just like Art Monk." His stepfather looked him in the eyes and said, "You don't ever want to be like a n***, all n*** want to be White." This was a memory seared into Jake's brain, as he concluded that Black people wanted to be White and that this must mean that White is better.

Now that Jake's mom was married, they stayed in one location. They lived in a racially homogeneous town in Florida, and his middle and high schools were almost entirely White. The teachers never addressed issues of race or racism in the curriculum. After graduating high school Jake attended a mainly White junior college before transferring to the University of Arrowmont.

a larger university in Florida as a junior. One day, Jake was walking around campus and saw a group of African Americans dancing. He stopped to watch and was quickly intrigued. Then, he explained:

I swear to you something clicked in my brain. I said, ‘Wait a second, they are being Black. They are not trying to be White; they are being Black and they revel in the fact.’ You know what [my stepfather] lied to me – not all Black people want to be White. They like the fact that they are different. It was like a huge lightbulb went off, and for days, I was like, he lied to me for all those years.

This experience created tension for Jake because his stepfather was “the one person that brought stability to [his] life.” Jake recognized that the man who had provided good things for his family was also racist and indoctrinated Jake with “lies,” a juxtaposition that now helps Jake relate to his preservice teachers.

Shortly after this defining moment for Jake, he recalled recognizing blatant racism more often. An example is when he was watching an NFL football game at a bar with friends. They were rooting for the Redskins, but there were mainly Steelers fans at the bar. His friend saw a Black guy come in with a Redskins jacket and asked him to join them for the game. At halftime, with the Redskins holding a large lead, one of the White Steelers fans leaned over to the Black guy and said, “Isn’t there a n** bar you could be hanging out at?” Jake and his friends jumped up in defense and got kicked out of the bar. Throughout Jake’s life, he has observed overt racism within his family and the community where he lived.

While attending the University of Arrowmont’s teacher education program, Jake met his mentor, Dr. Urbina. Jake has great respect for Dr. Urbina, describing her as “my mentor. She is

the most profound person in my entire life.” Dr. Urbina incorporated multicultural education into the program, and Jake quickly made connections between what he was learning in his teacher education classes and the new personal ways in which he was viewing race in society. Once Jake completed his Bachelor’s degree in History Education, he began teaching elementary school and eventually transitioned to high school. While teaching public school, and with the encouragement of Dr. Urbina, Jake earned his Master’s and doctoral degrees.

After completing the doctoral program, Jake began his career in higher education as a faculty member at the University of Milligan, an R2 university in the Southeast. Jake is a tenured faculty member now with 8 years of full time teaching experience at the University of Milligan. The transition from the University of Arrowmont to the University of Milligan was drastic in terms of the student population. Jake’s students are from conservative backgrounds with very little experience with diversity, especially in terms of race. Some of the preservice teachers have shared that they were taught about the “War of Northern Aggression”; when the preservice teachers are in their first “diverse” practicum placement, it is the first time many of them have been around people of color.

In more explicit situations, Jake has had students make overtly racist comments. For instance, he had a former Marine as a student who said, “Well, you know, there’s two kinds of Muslims – the Muslims who want to kill us and the ones who want to kill us but won’t be honest about it.” Jake is continually taken aback by these types of comments, but he feels that, “when I see these students that I have, that have never been around people of color, I have an obligation to help them.” Jake is able to have empathy for his White students, as he remembers his own

childhood and the journey he has been through to come to a place where he now seeks equity for all students.

Jake teaches both elementary and secondary social studies methods at the University of Milligan. Throughout his teaching, Jake uses the concepts of power and hierarchies to help students understand inequity in our society. He emphasizes that the purpose of social studies is citizenship, and “[his] big thing is social justice – a social justice orientation to citizenship.” Through examples, simulations, and perspective taking activities, Jake strives to encourage students to incorporate a social justice lens into their teaching philosophy.

Renee

*So, just gradually over time, I think I have become more radical and forward
[with a] sense of urgency.*

Renee grew up in a steel mill town in the Northeast with her parents. She described the town as “very diverse” and recalled that “there is a large African American population; there was when I was growing up, but very segregated.” A bridge with train tracks served as a dividing line in the town. Although segregation was present and engrained in the community, race was not a topic of discussion in school or around the dinner table. As Renee reflected upon her upbringing, she explained that it was commonplace to not talk about certain controversial issues in most families. She said, “in my family, no one ever talked about race and what was going on with the [Vietnam] war.” Her parents “led by example” in the Catholic church by showing kindness and caring for others, but explicit conversations about inequity was not a part of family life.

As segregation was common, Renee remembered when a Black family had moved across the tracks to the White side of town. The boy was the only Black student in Renee's elementary school. Renee remembered "that he smelled different, whatever lotion he used . . . I am not saying all Black people smelled that way, but it was just a very striking emotion and sense." This was Renee's first real awareness of difference in terms of race. Later during adolescence, Renee was riding in a car with a family friend. The friend complained that the community was going to build a development for Black people in the area where Renee lived. Renee responded, "'Oh, that's nice' . . . And, [the family friend] just right away said, 'We don't want them here, like what do you mean that's nice?'" At this point, Renee began to realize that this was a "faux pas" that she had talked about Black people and did not see segregation as a necessary practice. Renee felt like her parents were more open-minded, but there were people in her community and extended family who had racist mindsets.

Throughout Renee's K-12 schooling, teacher education program, and Master's program, there was a silence in terms of race as well. Renee described this experience saying:

It was such a White-centered curriculum and more focused on basic skills, so race was not really talked about by teachers or in the curriculum . . . It wasn't until I started as a new teacher. Back in my hometown, having a diverse group of kids that Renee consciously began thinking about race and difference within education. Renee began her teaching career in elementary school where she taught for 5 years. She described herself as "Miss Multicultural Education" as she worked to incorporate diversity through the children's literature she used in the classroom. Although Renee tried to use multicultural picture books with her students, it wasn't until she began a doctoral program at Roosevelt University, an Ivy

League university in the Northeast, that she began to learn about the “language and framework for thinking and talking about race.”

Roosevelt’s doctoral program focused upon urban education. During the program, Renee read key works by urban education scholars and spent time studying under academic mentors. This was “eye-opening” and a shift for her in, not only having beliefs about “equality and respect for difference,” but now understanding the theory and having the language to dig deeper into this work. She built foundational beliefs in this program. For instance, she often shares her mentor’s refrain with students. His consistent refrain was, “There is no room in our public schools for a teacher who is racist, homophobic, misogynist.” The content, theory, and philosophies that Renee learned during her graduate studies shaped the way that she began her career in higher education.

After completing her doctorate degree, Renee accepted a faculty position at Elliott University, an R1, urban university in the Northeast. Renee has worked at Elliott for 18 years in the teacher education program that focuses upon urban education. Currently, Renee teaches early childhood social studies methods courses, and she previously taught secondary methods as well. Throughout her time in higher education, Renee’s scholarship in African American and women’s history and curriculum has been “a big part of [her] learning and development and thinking about race.” For the most part, Renee feels like her preservice teachers who come into the program are “on board” with discussion about race and difference. She believes that the students recognize they are coming to an urban university with urban school placements, and they “are there because they believe in urban schools.”

Beyond the academic journey of growing in knowledge and understanding of race and racism, Renee's personal experience as an adult with her family has made a considerable impact on her work. She adopted two sons through the foster care system. Her older son is White, and her younger son is Black. Through the experience of raising a Black son, Renee feels like,

Everything has urgency now. So, I had the theory and experience and now I have this kid that I have to prepare for the world, so that has given my work the sense of urgency, like there is so much work to be done because of parenting him.

Over the past 18 years in higher education, Renee has been on a journey of becoming a more aware and strategic teacher educator who is passionate about teaching race and difference to her preservice teachers. Through her foundational experience in the doctoral program, scholarship and teaching in the field, and personal family experiences, Renee has become more "radical" in her work with a growing "sense of urgency" to teach and to research about race and racism within social studies education.

Samantha

Well, [race] is in every single class that I teach every day. I mean my students will be like, 'Are you talking about race again?' 'It hasn't gone away.'

Throughout Samantha's childhood, she lived in an "all-White, rural" town, 90 miles away from a major city. There were only a handful of students of color in her entire K-12 schooling experience. Samantha remembers one day at the gym when she was 6 or 7 years old, she saw a Black family. She said, "Look, mom! There's Black people." Samantha had never seen Black people in her town, and this was the first time that she had an awareness of race. Samantha's parents grew up in urban areas, and they "always talked to [Samantha and her

siblings] about diversity.” Samantha described her household as “non-racist” as her family talked about “how to combat racism,” which laid the groundwork for Samantha’s opinions and beliefs about race and racism in her career.

As Samantha reflected upon her K-12 schooling experience, she said there was “very little” about race or perspectives of people of color in the curriculum. During middle school, Samantha’s social studies class learned about the Civil War. Her class went on a field trip to see *Amistad* at the movie theatre. There was “no set up for it, no unpacking of it afterwards.” Samantha described it as “exactly what I see in the research. Narrow picture of slavery. Everything was better during Reconstruction and then all the last battles were fought in the 50s and 60s. It is all good now.” Samantha was in school during the Rodney King riots and “remember[ed] being surprised that we never talked about it in school.” After high school, Samantha earned a Bachelor’s degree from a small liberal arts college and then earned a Master’s degree in Education. During Samantha’s Master’s program, she took a multicultural education class that was “very good.” She learned a lot in that course, but “other than that, very little” inclusion of race in the curriculum.

Samantha began teaching a Western Civilization course in high school after graduating from her Master’s program. Samantha was in her early 20s, and her students were 11th graders, several of whom had been in a juvenile detention center at some point. Part of the way through the semester, Samantha recalled, “I had a student who raised his hand, a Black man, and said, ‘With all due respect Miss, when are we going to learn about Black people in here?’” Samantha knew in that moment that she “wanted to focus on teaching a more inclusive history.” She stayed up all night searching for ways to make some type of connection between African

American history and the Italian Renaissance. She quickly created a project about the Harlem Renaissance trying to compare the “Black experiences in New York with some of these . . . experiences that I was teaching them about in Europe.” This was a defining moment in Samantha’s career that is a recurring memory today.

It was not until Samantha began a doctoral program, at an urban R1 university in the Northeast, that she was encouraged to think about race in the educational setting as a student. Samantha’s degree is in Educational Psychology, but she was a research assistant for a professor in the Social Studies Education Program. During the assistantship, Samantha participated in a study that focused upon critical image analysis of history textbooks. Through this experience, Samantha learned how to critically analyze images and texts for racial and gender bias. In the beginning, she sat down with her mentor and “watch[ed] her be so critical of what she was seeing.” Then, over time, Samantha explained “it started happening without her there. Then, I took the lead on another study that we ended up doing, and then I eventually started doing the work myself.” This experience helped Samantha to think about curriculum through a critical lens, and it was another part of her journey that has greatly influenced her current work.

At this point, Samantha has been teaching in higher education for 8 years. She recently received tenure at a Baccalaureate College in the Northeast. Samantha teaches early childhood social studies methods courses to, mainly White, preservice teachers. The field placements for the teacher education program are in an urban setting at predominantly Latino, Title 1 schools. The practicum placements that the preservice teachers experience provide the opportunity for Samantha to show her students the immediate importance of including race into the social studies curriculum. Throughout her courses, Samantha is passionate about the inclusion of race. It is

something that is threaded into each of her lessons without apology. If Samantha faces any resistance from her preservice teachers, she is “excited now.” Samantha explained that, “I used to get really anxious, but now . . . they invigorate me and make me feel really confident that what I am doing is necessary and good.” Samantha recognized, from being called out in her first year of teaching, the importance of interweaving race and racism into history instruction, and she has not backed away from that since. Through reading and meeting with fellow race scholars, Samantha has “stoke[d] her passion with knowledge.”

Andrew

*I mean to me I feel like you can never know enough about [race and racism].
Like never . . . I kind of generally have this disposition of, I want to learn more. I
want to listen more. I want to hear the perspectives of people of color. I want to
draw from what authors have said.*

Andrew grew up in a relatively small, predominantly White town in the Midwest. He spent all his childhood in this area. When prompted to consider the first time he had a real awareness of race, Andrew recalled a change in the demographics of his hometown. During the late ‘80s, Andrew remembers several meat processing plants that opened up in the surrounding area. This food industry created a working opportunity that attracted many Mexican immigrants. The factories “actually advertis[ed] along the Texas border.” With a quick growth in immigrant population, Andrew began hearing rumors that crime was increasing. He described it saying, “the narrative was one of fear” in his community, and this was a time when Andrew recognized his “race being white and someone being the other.” Andrew was “not very skeptical as a 12

year old kid” about the negative narratives surrounding the immigrant population, but now he recognizes they were based on racial biases lacking true legitimacy.

Throughout Andrew’s childhood and adolescence, he was a sports fanatic and was enthralled by NBA teams, like the Lakers and Celtics. Within his community, the “Celtics were like the White team” and the Lakers represented a Black team. As a teenager, Andrew viewed the Celtics as a hardworking team, “doing it the right way” while the Lakers were “showboating.” Although not in a conscious way, “that was a lot of the way that [Andrew] came to understand what it meant to be White versus what it meant to be Black.” Of course, now, Andrew understands that these were stereotypic ways of ascribing values to racial groups, yet sports was a way that he made sense of racial identity at that time.

Andrew attended a small Catholic school in his hometown that was “almost 100% White.” He cannot recall learning about people of color except for those pop-up moments in history, like the Civil Rights Movement. Beyond that Andrew explained, “I learned a lot about white people.” In college, Andrew was a history major, and upon graduation, he began teaching high school history in a private school. As a self-described “revisionist history” teacher, Andrew used Loewen’s (2007) *The Lies My Teacher Told Me* and Zinn’s (1999) *People’s History of the United States* with his high school students. At this time, Andrew had a strong interest in social class and labor history. Andrew included multiple perspectives, especially of those left out of the master narrative, but he “never really talk[ed] about race in the present day, and we didn’t talk about like white privilege.” Andrew explained, “[white privilege] was a term that wasn’t really in my vocabulary at that time.” It wasn’t until his doctoral program that Andrew began thinking deeply about race and whiteness, “which is all [he] thinks about now.”

After teaching high school for 8 years, Andrew began a doctoral program at an R1 university in the Southwest where he worked closely with two professors whose work focused on race. During this time, Andrew “really started reading critical race theorists.” He felt like he was prepped for the program, in that he “had the framework that history has treated people poorly.” The doctoral program provided him “a foundational, conceptual knowledge about race to start seeing it, not as something like an individual thing, but more as a structural, societal thing.”

Andrew accepted a faculty position at an R1 university in the Southeast three years ago. Presently, Andrew teaches secondary social studies education although he began his career in higher education teaching elementary social studies methods. In his current context, his students are mainly White and come from more rural areas of the state. Through Andrew’s scholarship and teaching experience, he has come to oppose White privilege pedagogy. He has realized that when teacher educators begin classes on a “White privilege crusade,” they are “likely to get a lot of pushback because . . . you are asking [the students’] first conversation to actually be what you want as the end result.” Andrew has found that it has been much more effective to ground conversations about race and racism “in the historical record.”

Additionally, Andrew works to help his students understand that they are racialized individuals (as White people), especially through the vocabulary that he uses. As Andrew explained,

Another thing is just to use the word ‘White.’ I say the word ‘White’ a lot . . . I talk about ‘White people did this’ and ‘if you weren’t White in the U.S. you

couldn't be a citizen until 1924' . . . I think just normalizing it and naming it and making it ok to say that word.

Through intentional vocabulary, Andrew helps students recognize that using racial terms does not make one racist, as some students fear, but instead, provides “a common vocabulary” to begin discussions of race with one another.

Andrew's studies have also helped him recognize the messiness of race. He reflected saying, “I feel like the more I learn and read, the more complex it becomes. You realize how complex it is.” Andrew has a disposition of desiring to keep learning and listening to others who are in dialogue about race and racism. He empathizes with his preservice teachers when they fear that they “don't know enough to do this,” he shares his experiences with them, explains that “you can never just learn enough or know enough about” it, but “we already know what is going to happen if you go in and do the standard approach,” so “the stakes are too high for you not to try.” Andrew teaches about race through the historical record and discussing how one is racialized with the hope that his preservice teachers will recognize the importance of including race as a part of their future social studies courses.

Levi

I am a big proponent of thinking about race less in interpersonal terms and more in structural terms.

Throughout Levi's childhood, he lived in a small town in the Northeast with little to no racial diversity. The schools that he attended mirrored his community, with small classes of all White students. In high school, Levi's family moved to the Southeast to a state with a “substantial Black population.” As a new student trying to determine where he could fit in, Levi

observed his classmates and noticed the cliques among the student body. These cliques usually fell into segregated racial friend groups, which was one of Levi's first recollections of being around members of a racial group other than White and recognizing the divisions that seemed to naturally develop.

When Levi was an undergraduate in college, he spent his summers working in the Breakthrough Collaborative program, which “bring[s] together middle school students and college students.” The college students taught small classes of middle schoolers each summer, and this experience “is definitely why [Levi] got in to teaching.” Levi's program took place in an “urban school” setting. During the summer program, Levi received a lot of training and consistent coaching. He remembered participating in a White privilege walk activity, and he recalled that, “it was very clear to me that there was like a right answer and a wrong answer here. I could push back and resist and be one of those White people, or you could go with the flow.” Levi is Jewish and several other participants were as well. He remembers several Jewish participants who were saying, “I am not White. I am Jewish.” After further reflection, Levi believes they had “this desire to shirk responsibility for one's Whiteness” which was ultimately a “desire for self-preservation” and “to distance themselves from something terrible [while] . . . not fully understanding what their complicity is.” These experiences, along with further research, has confirmed Levi's opposition to White privilege pedagogy. He feels like it is not helpful for facilitating change. Even if preservice teachers can recognize their White privilege and “can check off every box on McInstosh's checklist, you are still not going to be a better teacher necessarily because you don't know how to use that [knowledge].” Levi believes it is more important to focus upon the construct of racial hierarchies and how that is maintained consistently in our structures.

After Levi finished his Bachelor's degree, he started a Master's teacher education program at an Ivy League university in the Northeast, which had an urban education focus. In the program, Levi had field placements "in high poverty settings with students of color." Overall, Levi felt like this program negatively affected him as a future teacher. The university was invested in the school reform movement, and the program "ascribed to like the Lisa Delpit model whereas we were doing these kids a favor by showing them how to navigate in a White world as opposed to a more critical perspective to challenge the world."

Many graduates from the program began their teaching careers in charter schools and quickly moved into administrative roles. Upon graduation, Levi taught in two charter middle schools. Levi explained that this "was when I was the most racialized in my life. Students would just call me out, 'You can't understand because you're a White guy.'" Levi was confined in this teaching environment and very limited in the curriculum and what he could do. Race and racism was not a topic explicit in his instruction or in the schools. The frustrations in his teaching experience compelled Levi to begin a doctoral program at an R1 university in the Southwest. In reflecting upon this move, Levi said:

I got no support as an upcoming teacher, like throughout the whole thing I did not get any type of training that was really helpful, but I did get that kind of training in terms of how to teach about race in graduate school.

Levi's advisor was invested in race work in the social studies, and he "brought [students] in to see what was going on" in his research and the courses that he taught. This experience gave Levi the support and modeling needed to do race work in teacher education.

Levi has been teaching at an R1 university in the Southwest for the past two years. He describes his department as a “progressive, critical faculty.” Levi serves on a departmental social justice committee that recently created a position statement on social justice “in response to graduate students and doctoral students not feeling welcomed at the table and not feeling like their needs were being met.” Although the department is still determining what this looks like to make the position statement a “live document,” there was a willingness to begin this work.

Levi teaches a secondary social studies methods course with Master’s students. His student population is diverse in terms of age and experiences. It is common for Levi to have middle age students who are beginning a second career mixed with students who have recently finished their undergraduate degree. Levi believes this diversity makes his teaching context unique, and he feels like his students are usually in favor of reconstructing the social studies curriculum with counter-narratives. At this point, Levi is upfront about his beliefs and research interests, in terms of race and racism, with his students. He explained:

I don’t qualify it . . . I try to make a case for not seeking to be neutral . . . so it would be pretty disingenuous for me to turn around and say that I have no opinions . . . that is sort of my prerogative as an instructor, and it is their job to decide whether or not to believe me.

Throughout his methods course, Levi uses race examples as the content when he is modeling various instructional strategies while oftentimes trying to connect all the learning to current events.

Senon

Educators are positioned in a way that they carry a responsibility of not only protecting but encouraging, pushing, and inspiring young people toward their full potential, regardless of anything that may try to get in the way. That is the burden that educators have.

Senon grew up in south Texas, along the U.S.-Mexico border. In this area, the White citizens were wealthier and lived in Paradise Row while the Mexican American citizens, roughly 85% of the population, lived in other modest neighborhoods, with about 15% living in Rosemont, “the ghetto.” Senon’s father had “Spanish and German blood,” and his mother had “Indian blood” with “more Aztec features.” One day in fourth grade, Senon recalls a friend saying, “‘Your dad looks White.’ I was like, ‘I don’t know.’ So, that was the beginning of like, ‘Oh, there are White people. Oh, I didn’t realize that. And, then there are Mexicans.’” Throughout Senon’s childhood, his parents did not teach him Spanish. His mother was punished for speaking Spanish in school because “they were trying to eradicate Spanish,” so she “didn’t want her kids to have an accent.” Senon eventually learned a form of Tex-Mex through his work in the community.

Later, when Senon was 12 years old, he played tennis in the summer. He started getting more tanned playing in the sun every day and recalled, “I remember being shocked at looking more Mexican at that time . . . I remember thinking, ‘Gosh, what happened? I am getting darker’ . . . I was kind of stressed about it.” During this time, race was illusive, yet very prevalent in all aspects of Senon’s life, school, and community. Around the same time that Senon picked up tennis, he began having a joy for writing fiction. He began writing stories and dreamed of

becoming a famous writer, so he decided he needed a pen name. Senon chose Seth Thompson, which “is a White name.” Senon shared:

At the time, looking back, all the successful people and all the writers were White. Everybody I saw on television was White, and everybody that lived in Paradise Row was White. So, at 12, it is not like you consciously say, “Well, the White people are the dominant class. I should pretend I am White and have more access to social mobility.” It has those impacts.

Although Senon did not have the language at the time to explain the racism he experienced, he now understands ways that Whiteness works and “what Whiteness does to people’s identities as a pervasive blanket.”

The systemic racism that was difficult for Senon to recognize at first became apparent to him within school. Senon was placed in special education during elementary school. By the fifth and sixth grade, Senon was embarrassed to leave his classes for special education support. Senon decided that he wanted to be removed from special education, and he attended an annual progress review meeting with the special education teacher and his parents, so that he could request leaving the special education program. The teachers did not believe that Senon should be taken out of special education, but Senon was determined saying, “Well, I want to get out.” With the support of his parents, Senon was placed on a probationary trial period to see whether or not he could be successful in the mainstream classroom throughout the day. Senon worked diligently outside of school reading works like, *The Time Machine* (Wells, 1995), to improve his reading skills.

Senon continued a similar process with teachers and administrators through the rest of his public school career moving out of special education and eventually into AP classes. As Senon moved into upper level tracked classes, he remembers that “for the first time in English, I was asked my opinion. I was asked to think about something. That was just an amazing shift.” In reflecting upon his experience, Senon sees how “Whiteness is so embedded within [the] structure” as “the curriculum itself was standard Whiteness.” Everything taught in the schools was from a Eurocentric perspective. Senon discovered that “racism is not something that is explicit. It is very implicit. It occurs in the infrastructure. In looking back, it is clear that there were particular infrastructures in play.” During high school, Senon decided that he wanted to be a teacher, and he was determined to challenge the systems that attempted to disadvantage him.

In college, Senon majored in History and English. He continued to experience a whitewashed curriculum within the English Department, which influenced him to only seek a major in History rather than a double major. Although Senon did not receive any training on race or racism within his teacher education program, he focused on incorporating multiple perspectives into his middle and high school history instruction. Senon joked, “When I taught Texas history, I used counter-narratives before I knew what counter-narratives were.” Altogether, Senon taught in the public school system for 7 years; he also had several other experiences where he worked with nonprofit organizations, like the Hispanic Awareness Society, and with government agencies, like the Texas Department of Health as director of a grant funded program connecting parent groups with schools. Throughout Senon’s career, he has been “working with marginalized communities.”

After working in different positions, Senon realized that he “certainly like[d] teacher education” and decided to pursue this work in a doctoral program at an R1 university in the Southwest. Upon earning a doctorate, Senon accepted a faculty position teaching social studies education at an R1 public institution in the Midwest. Over the last eight years, Senon has worked to build a social studies education program that encourages preservice teachers to teach for equity and social justice.

While building this program, Senon recognized the importance of context. He said, “You can do anti-racist work anywhere, but how you do it will depend on your context, which is a key aspect.” In his Midwest community, Senon has a majority of White preservice teachers who come from conservative backgrounds. Senon knows that, “You have to build [issues of diversity, race] up. You can’t say, ‘race’ . . . ‘learn it.’ That doesn’t work.” In the social studies education program that Senon has helped to design, there are three sequenced methods courses. In the first course, students focus upon having high expectations for all students. The second course engages preservice teachers in the ideas of master and counter-narratives. Then, this past year, the last course highlighted anti-racist pedagogy. Senon is an intentional nurturer of his students. He walks alongside them on a journey over time introducing them slowly to new ideas and ways of thinking about race, equity, and social justice. Senon reminds his students that this is a “lifetime endeavor” and that “they are on the right track” in learning how to best support all their future students.

Jaehee

I am using issues of race and racism as one tool for teaching social studies for social justice.

Throughout Jaehee's childhood and early adulthood, she never thought about race and racism. Jaehee is a South Korean citizen, and she grew up in a typical Korean family. As a student, Jaehee strived to do her best in school. She was the "#1 student from elementary to high school" and then she attended "the #1 university." As an undergraduate student, Jaehee studied social studies education because her "role model was [her] high school social studies teacher." Originally, Jaehee did not "choose the teaching profession to develop good citizens for social change." She was considering education because it was "a good job for women." Jaehee could be a "secondary breadwinner" and "a good mom." She explained that "in South Korea, the goal of education was, and I think it is still, to get a job, making your life easier."

The goals of social studies education were different in Korea than in the United States. The testing culture drives the education system, so their "teaching is really recall based." The textbook is seen as the true version of history. The dominant narrative within the textbooks and instruction was one of "nationalism, anti-Japanese or anti-Chinese." South Korea was portrayed as "the victim; [Japan was] the colonizer . . . China treated us badly." The United States was upheld as "the most free, democratic, rich country in the world." This narrative was never questioned. Jaehee explained, "It is in our genes. It was never to question the textbook, never to question what I was learning as a student and what I was teaching as a teacher." Even in graduate school, Jaehee was not encouraged to be a critical thinker. The concept of race was not a part of the curriculum, and it was never anything that Jaehee thought about in South Korea.

Jaehee met her husband who was planning to come to the United States to continue his education. This was never part of Jaehee's plan, but after they married, she came to the United States to pursue a doctorate. The goal was the same; Jaehee planned to get a doctoral degree, go back to Korea, and have a good life. When reflecting upon Jaehee's first awareness of race, she explained that it was "the first day when I got here in the airport in the United States . . . Nobody told me anything, but I could tell they saw me as an Asian." She recounted, "I became suddenly an Asian. I never thought of myself as Asian, but you are in America." Growing up, the dominant message Jaehee learned was that being Korean meant not being Japanese or Chinese. Now, in the United States, she was mistaken for Japanese or Chinese, which was a major insult based upon the history of the three countries.

Jaehee began a doctoral program as soon as she came to the United States. This experience was life-changing for Jaehee, as the program "opened [her] eyes to a whole world and challeng[ed] her old thinking." Each reading pushed her to think about new perspectives and to begin to question the master narrative in Korean and U.S. history. As Jaehee learned more about social studies, citizenship education and critical race theories, her "foundational framing [of social studies] is about citizenship for social justice."

Jaehee accepted a faculty position at Nelson University, an R3 university in the Southeast and recently became a tenured, associate professor. The elementary education program at Nelson is large with "150-200 students, even 300" at times enrolled in social studies methods courses each semester. Jaehee teaches mainly elementary social studies methods courses. In these courses, Jaehee uses "race as one of [her] tools to lead preservice teachers to rethink and transform citizenship education." Race is one of the windows that Jaehee uses consistently

through content examples and demonstration lessons to teach about social justice oriented citizenship.

Practicing critical, social justice oriented pedagogy, Jaehee meets with her students individually or in small groups regularly. She explained that these meetings, “help me better connect with my students. Having a different language, nationality, and racial background from most of my students, it is quite hard for me to make a real connection with them, especially with the large class sizes.” Jaehee’s students will sometimes question the idea of discussing race with young students, and they will push back on readings that racialize patriotism. During these moments, Jaehee sees a quick shift where students create a position of “them vs. me because they are American, and I become the anti-American, the foreigner.” The small group settings help Jaehee get to know her students better, and the students begin to realize that she is not too different from them. They can begin to move away from the foreigner vs. American binary stance.

Through these discussions of race and racism within the context of citizenship, Jaehee encourages students to think about these issues globally as well. When students situate race as only a U.S. issue, Jaehee challenges them that “racism is everywhere. It is a whole world issue – White supremacy, White privilege, racial inequity goes beyond the U.S. borders because of when Western Europe had all this imperial, colonial power.” She tries to “bring more of a comparative, international perspective to talking about racism too.” As Jaehee is always aware of being racialized in the United States, she works to break the common focus of race being a Black-White binary saying, “I also want to challenge the White vs. Black. Racism is not about [just] White and Black; it is about yellow and red and brown. White supremacy plays out

differently in different contexts with different groups of people.” Through her work, Jaehee seeks “a better way to help – other than blaming [her] preservice teacher – to show them” that race and racism is an integral part of citizenship education and how to bring this to elementary classrooms.

Roland

As a White teacher educator, who race is incredibly important and something that I have kind of made one of the main focuses of my work, I have this obligation to kind of help White people come to terms with some of the things that have happened in our society because of our racial privilege and ways to work against that.

Roland has always found his home in the Northeast. He grew up in “White working class suburbs” right on the edge of Rock Springs. Roland and his family would often go to the playground and library that was in a “primarily Puerto Rican and Black neighborhood.” Roland’s father worked in the city’s historic Black neighborhood, and Roland often visited his father at work. To go home, Roland would “cross over the bridge” and be back in the “predominately White” part of town. As a child, Roland began “to notice race because [he] was in these social contexts of playing on the playground, going to the library” in a predominately Black and Latino section of town, which caused him to ask, “Why is there this clear division based on skin color and where people live in this very small area?”

In reflecting, Roland recognizes the “subversive racism that exist[ed] in his community.” He remembers that without saying, “I don’t really want to go to the Black or Puerto Rican section of Rock Springs,” his extended family would often “just avoid those places” and were

much less comfortable in the areas of town that Roland's immediate family frequented. As Roland considers his childhood, he said, "I don't think there was ever really a time that I can remember not thinking of myself as White." Although this is uncommon for many White people, this has been a reality for Roland, possibly because he grew up in such a diverse area.

Throughout Roland's K-12 school experience, race "was almost non-existent" within the curriculum and instruction. Despite this fact, Roland had a bent towards social justice in high school and pursued a teaching degree from a large public university in the Northeast that "has a strong social justice orientation." Through the History Department and School of Education, Roland felt like he dove into issues of inequity and race. During his teacher preparation, Roland had a practicum placement in a "majority Latino" vocational high school with kids where "college was not their main goal, that didn't drive them in school." This was a good opportunity for Roland to experience the cultural differences between he and his students. In addition to diverse field placements, the teacher education program "was really good at pointing out that in the textbook it is very problematic that people of color and women and other groups get depicted as the side bars, put in boxes." Roland gained a good understanding of the need to share counter-narratives and multiple perspectives in his classroom. Overall, Roland thought, "Luckily, I felt pretty prepared, as prepared as you can . . . I think the university did a pretty good job."

Roland spent much of his public school teaching career in an urban school with a diverse student population – "half of the students identified as students of color, about 40% were immigrants or children of immigrants. Somewhere around 35% were on free or reduced lunch." At this school, Roland continued to hone his skills as a social studies teacher. He often tried to incorporate content into the curriculum that connected with the histories of his students by

bringing in primary sources that represented the voices of different identity groups. In addition, Roland was purposeful with the racial vocabulary that he used. He explained, “I would very intentionally, when discussing race, kind of racialize White people as well and try to bring that in.” Race was a topic that Roland felt should be threaded into the curriculum and analyzed from many angles, including the investigation of Whiteness.

After 11 years in the classroom, Roland returned to the private, R1 university where he earned his doctorate degree to begin teaching as an Assistant Professor of Social Studies Education. In this position, Roland teaches elementary and secondary social studies methods courses. Similar to Roland’s undergraduate program, his current university makes “social justice, social responsibility part of [their] mission and really [their] marketing.” Roland currently serves on a diversity committee within the college that “is starting to do more professional development for faculty members . . . about culturally relevant pedagogy.” His colleagues, especially within the elementary program, are all social justice, equity minded and are working to create a cohesive program for preservice teachers. In addition, Roland’s students “come from typically liberal places . . . where social justice was [not] a bad word.” Many students are drawn to the university because it is an urban campus, and they are eager to consider social justice in the context of education.

In every methods class, Roland teaches demonstration lessons where he models instructional strategies for preservice teachers. Each demonstration lesson consists of content about a marginalized group in U.S. history. Roland also uses “scenarios of racial moments based on [his] own observations and experiences as a teacher.” For example, Roland shared about a time when an elementary teacher was teaching about Ghana and doing a lesson on Ghana’s flag.

As the teacher went over the parts of the flag, she pointed out the black star in the middle. A White student said, “Oh, it is black because people are black in Ghana.” After explaining the scenario, Roland asked his preservice teachers to share what they would do in this scenario. Then, he explained how the teacher responded, and the class discussed the effectiveness of the response. Through these practical teaching methods, Roland helps to prepare his preservice teachers to think about how they may incorporate race into the social studies curriculum.

In reflecting upon his practice, Roland feels “responsibility as a White person” within the field. Roland believes that he needs to speak into the lives of his preservice teachers, specifically his White preservice teachers, to not only,

Think this [race work] is important and to see their privilege but also to support them in asking questions like, ‘What can we do about changing the curriculum? What can we do to think about our pedagogy and how that might not align with the backgrounds of our students and their home life and how they learn in their families?’

As a White professor who focuses upon race as part of his research agenda, Roland feels a responsibility to examine Whiteness with his students and to help them understand their privilege and the systemic oppression that exists. Roland is a White collaborator who desires “to directly work against a system that gives [him] advantage” and understands his role in this work.

Gregory

History is about identity. History teaches us about other groups of people . . . I kind of see that curricula are very important in the ways in which it [portrays]

how people look, and [how] people of color look to the eyes of the students in which they are teaching.

There was not a specific instance where Gregory recalls becoming aware of race for the first time. He grew up in Louisiana where “outside of school, Black people hung out with Black people. White people hung out with White people.” When Gregory was in school during the late 80s and 90s, his district was “still under the segregation orders from Brown v. Board.” Therefore, during the school day, classrooms were a desegregated space and everyone “talked at school and knew each other.” Although Gregory remembers times in elementary school when “you notice that kids are different colors,” he began recognizing racism in middle and high school. Gregory shared that there were “a lot of unwritten rules that you just didn’t do as a Black person.” For example, there were certain neighborhoods that you did not visit, and you did not date White girls. No one stated these rules outright, but “you just didn’t do that.” He explained, “The reason that race and racism are really hidden is because it is not something that is kind of broadcast . . . But, you feel it.” Throughout Gregory’s conversations, he reiterated that he, “resist[s] the notion of race as being something that is external, something that is prominent, something that is highly visible. Race is something that is institutional, structural as a social construct.”

During Gregory’s teacher education program, he continued to experience structural racism. He attended an R1, public university in the Southeast where he earned a degree in Social Studies Education with a minor in History. Gregory decided to pursue teaching social studies because he had always been interested in “how Black history kind of connected to the social studies in which we were learning.” Throughout the program, the professors “ignor[ed] race and

racism in the teacher education curriculum.” Gregory felt like he had a different disposition than the faculty at this university. “There just wasn’t a space” there to challenge the status quo and to point out issues of racism, and if one did express that, they “got shot down.” Gregory does not feel that his teacher education program had “any effect on [him] in terms of the ways in which [he] saw people teaching and the ways in which [he] taught.”

After graduating, Gregory taught in two high schools for a total of 8 years. Throughout his instruction, he often incorporated “aspects of race or the differences in the ways in which people think based on race.” He often included “racial literate aspects that moved beyond the official curriculum.” The importance of the official curriculum and how it is taught has been a prominent theme in Gregory’s research and practice. Gregory continued to pursue these interests by earning a doctorate degree from a public, R1 university in the Southwest where his mentors were scholars who focused upon race and social studies education.

Gregory explained his passion about curriculum saying, “When I say that teaching race is about life and death, I am not overstating that.” Curriculum shapes the way that we see one another. For instance,

If you look at the history at the ways in which White people thought about Black people, you know, there are documents that say that White people looked at Black people as beasts . . . Thinking about the ways in which, you know, police were developed, you know, slave patrols and the stereotypes that Black people were dangerous. . . At the end of the day, there is a misconstruction of the ways in which you think about Black people historically.

As Gregory continues curriculum research, he often publishes articles and conducts professional development about the ways in which Black history is taught. Although some scholars in the field are “negative in terms of the impact of our work,” Gregory believes in the “power of the pen” and seeks to challenge educators to think critically about how they are presenting Black history.

Gregory understands that racialization is continuously present in our society. He considers his two Black children who are in very White spaces living in the Midwest. Gregory knows the research that says teachers see his “6 year old boy as older than what he is” and that “Black girls have a harder time than Black boys in schools, particularly in suburban schools in a White space.” He is very racially aware and explains, “that is why I do what I do. I have children.” Gregory also experiences microaggressions in higher education. When he entered the job market, he received several calls from universities interested in him. He had colleagues say, “maybe they just want to fill their diversity quotas.” As Gregory reflects upon his family, children in school, and personal experiences, he feels a sense of urgency to continue work that highlights anti-racist practices in education.

Presently, Gregory is an assistant professor at a public, R1 institution in the Midwest. He teaches elementary and secondary social studies methods courses. Although Gregory said, “I am very upfront in the ways in which I see education and see social studies” with his preservice teachers, he recognizes that they come to him with “20+ years of socialization” and a couple of classes “are not going to erase” it. In his courses, Gregory teaches the content and provides evidence, research, and anecdotes to help students recognize how race and racism play out in history and currently in society, but this is a journey that takes time. Gregory believes,

There has to be these preservice teachers who want to do this type of work. There has to be these mentor teachers in the school buildings that are influencing this work. Administrators, central office personnel that are pushing for this work.

Within education, we need to provide holistic support to do this work. It may begin in teacher education programs, but continued professional development is needed in the field to challenge the systemic racism within schooling, and particularly in social studies education.

Rachel

It is a commitment, a life-long dedication to this type of teaching I want to do.

Rachel was a curious child always asking questions in class and reading to learn about unfamiliar people and places. In her early childhood, Rachel lived in Louisiana and remembers having an imaginary friend who was Black. The “White kids at school were like, ‘That’s weird’” because her friend was Black. Although Rachel could not process it all at the time, “it is only in hindsight that [she] was like, that was really racist that they had a problem” with that. A little later Rachel’s family moved to the Northeast, and they lived between two Indigenous nations. In school, Rachel never learned about these two tribes even though they lived nearby. She often read about Manifest Destiny and the Trail of Tears and questioned her teachers wondering, “Why are we not learning this in school?” Throughout Rachel’s K-12 experience, “there was a real silence, but also very loud racism, towards Indigenous Peoples.”

At first, Rachel did not pursue teaching as her career. After college, she went to Washington D.C. and “worked in the U.S. House of Representatives for a year and also worked on some campaign and non-profit work.” Rachel quickly became frustrated with this work and now realizes that she “didn’t know what [she] wanted to fight for” at the time. After leaving

Washington D.C., Rachel decided to begin a Master's program where she would earn a secondary teaching certificate. In this program, Rachel spent a lot of time in the classroom, but race was not a part of the curriculum at all. The instruction was based upon the technical aspects of teaching like "how you navigate an IEP" or "how you write a test." Although this did not "jive with [Rachel's] philosophy", she learned a lot from the teachers in the field.

After completing the program, Rachel began teaching at a local high school. It was important for Rachel to teach a more inclusive curriculum. For instance, Rachel taught a Modern World History class. As part of the course, she was supposed to teach WWII and the Cold War, but these events were also taught in U.S. History I & II prior to her class. So, Rachel "lopped the entire 8 weeks off the pacing guide without asking anyone and put in the contemporary impact of colonialism on Africa and East Asia, and covered Darfur." Rachel said, "I was in trouble all the time" because she challenged the master narrative that was privileged in the curriculum. Rachel questioned, "Why am I the only person doing this?" Over time, she realized that "there is something going on with policy," and the idea of challenging these issues through policy work prompted Rachel to begin a doctoral program at a public, R1 university in the Midwest where she researched how social studies curriculum about Indigenous Peoples "was written and implemented" in a "predominately Indigenous school district."

Upon earning her doctorate, Rachel accepted a tenure track assistant professor position at a school that is part of an R1, public state university system in the Northeast. The institution is located in a "real conservative part of the state." The town where preservice teachers do their internship is "on the Historical Sundown Town Registry, and there is a neo-Nazi group here." Although the school is enveloped within this oppressive environment, Rachel feels like "it is a

really exciting time” because the Elementary and Early Childhood program is going through a full redesign system-wide. Rachel explained that, “one of the goals of this redesign is to embed more of that critical pedagogy, multicultural, anti-oppressive work across various course requirements.”

Rachel teaches an elementary social studies methods course each semester. She describes her instructional approach as “dialogic,” as she works to build relationships with students and continually discusses social studies content, purposes, and experience within the field. In her classes, Rachel is upfront about ongoing learning as an educator. She tells students, “Look, it is not easy. None of us have it figured out. I am learning alongside of you . . . I made mistakes.” Through honest dialogue, Rachel explains the messiness of doing race work and incorporating race and the marginalization of other identity groups into the curriculum. Most of Rachel’s students have “grown up in [this] part of the state” and may be afraid or nervous about challenging the master narrative with elementary students. As a way to encourage preservice teachers, Rachel includes many practitioner articles that exemplify anti-racist, multicultural pedagogy. In class, the students discuss the articles and then “write them out as lesson plans.” By the end of the course, the students have “50+ lesson sketches.” This instructional practice helps preservice teachers to see that there are real elementary teachers in the field doing this work.

Along with Rachel’s teaching responsibilities, she has continued to grow as a scholar. In most of Rachel’s earlier work, she used critical race theory as her theoretical lens, but now she is “building a lot more of settler colonial theory.” She focuses upon the,

Structural conversation of how we have been defined – White people defined, Indigenous people defined, Black people defined, Latino defined – and how the structure that made you, made me, and that colonial structure will do everything in its power to not break.

Beyond academic journal writing, Rachel is working to be a “public scholar” publishing her work in online publications, like *The Conversation*. This public scholarship has drawn the attention of some conservative media outlets, which have attacked Rachel publicly in their media spheres. Despite the pushback, Rachel is passionate about her work. She shared that, “I am finding myself as I continue to do this work . . . I have actually become more adamant about the work.” Rachel’s “passion strengthens with each study” as she seeks to “tell the truth” and make space for marginalized voices within the social studies curriculum.

Isaiah

It is irresponsible, immoral, and not ethical, in my opinion, to continue to purport a story of progress in the U.S. and that racism did not play a fundamental, if not the most fundamental, part in building this country. I mean it is troubling.

Throughout Isaiah’s childhood, he was “always made aware of [his] Black identity.” He was raised by his aunt until the age of 8 when his mother returned from military service. Right after moving back with his mother, Isaiah was diagnosed with leukemia. He remembers hearing conversations about needing a bone marrow transplant and trying to find a match for him. In some of these discussions, he heard “conversations around survival rate for Black children, which is lower than Whites with leukemia.” This was the first time Isaiah recalls becoming

aware that “there are real complete differences” between the lived experiences of people of different races.

Isaiah made a full recovery from his battle with cancer, and he continued to live with his mother. She worked for HUD and became hardened to the experiences of Black people within the community. She took on the mindset of “pull[ing] yourself up by your bootstraps” after repeatedly being contacted for violence or disturbances in the public housing communities. In contrast, Isaiah’s grandparents exposed him to a different view of Black identity. His grandfather grew up in the South and moved to New York after Martin Luther King, Jr. was assassinated. Isaiah’s grandfather talked “about race in a way that [he] understands it now.” Isaiah explained that, “it wasn’t until I got to college and started to read these foundational texts from Black theorists and thinkers that I began to understand how race operates.” In college, Isaiah discovered the field of Latin American Studies, which became his passion and continues to greatly impact his research focus.

Throughout Isaiah’s K-12 schooling experience, he remembers race being a part of the curriculum, or at least acknowledged, in his elementary and middle schools which were predominantly Black and Puerto Rican. Then, in high school, Isaiah went to a majority White school and race was completely absent, “not even race neutral.” After college, Isaiah decided to become a history teacher and began a Master’s program in the Southeast. Race was “more codified” in the program. The professors would talk about “urban schools, but we all know that ‘urban’ is the code word for ‘Black’ or ‘Latino’ or ‘students of color.’”

Once Isaiah began teaching high school, “it was just natural” for race or racism to be a part of the daily conversations. The 2008 presidential election took place during Isaiah’s second

year of teaching. Isaiah taught AP Government in a Black school in the Northeast. The night President Obama won the election, Isaiah remembered talking to his grandparents on the phone, and “they were elated, crying, overjoyed, but they also reassured [him] . . . that the fight is not over, the struggle is not over.” This conversation set the stage for the next day’s lesson. A news crew came in to film his class as a way to see the perspective of Black youth on the historic election. Isaiah facilitated a discussion with students using guiding questions like, “How do you think society is going to define the outcomes of this election racially? What do you think it will mean for you in terms of being Black and still encountering racism?” There was a constant, natural infusion of race into Isaiah’s daily instruction.

After teaching in the classroom for 5 ½ years, Isaiah decided to pursue his doctorate in social studies teacher education. The doctorate program did not have an emphasis on race and racism in social studies and much of the curriculum was from a Eurocentric lens. Although Isaiah’s advisors cared for him, there was not “faculty to support [his] growing understanding and conceptualizations of race and racism.” In some ways, Isaiah feels like his current scholarship on race has been “self-taught.” He has made mistakes in having a liberal approach to the way race was represented his syllabi and having “to go back and critically examine” his work, critiquing himself that he was “not getting real about [race].” Over time, Isaiah has become invested in a network of race scholars. He is now in “consistent dialogue with people who are pushing [his] understanding of race and racism, and [he] thinks this is so key” to his growth as a scholar.

Isaiah is in his fourth year in the professoriate. He is currently an assistant professor at an R2 institution, Anderson University, in the Southwest. When Isaiah arrived at Anderson, he

recognized that the university had work to do in terms of building a social studies education program that was focused upon multicultural education. Isaiah feels like, “I am fighting and building [a program] simultaneously.” There is a “small critical mass” within his department, and they are beginning the work of designing a program that seeks equity.

Isaiah understands that his students “are coming from a different place” than he is in terms of thinking about race and racism in society. Isaiah incorporates race into his social studies methods courses through the readings and instruction, where he has students “do social studies” as he models instructional strategies using content that often focuses upon marginalized groups in U.S. history. Most of Isaiah’s students are White females. As he balances the fact that they often have not thought about how race plays out in society with the need to challenge their views, he has determined not to privilege their positionality over everyone else’s position. Instead, the preservice teachers are required to “intellectualize” their class contributions by “speaking through a source” which “somewhat forces them to filter their thoughts.” This approach has challenged Isaiah’s preservice teachers to look beyond their personal experiences and to consider the perspectives of people of color. Isaiah is reminded that the purpose of his teaching and scholarship “is about the real lived experiences and material conditions of kids,” and this is the message that he shares with his preservice teachers.

Conclusion

My participants shared parts of their journey to becoming social studies teacher educators who situate race as an important part of the social studies teacher education curriculum. They described the first time they were aware of race and/or racism, and they explained how this prominent part of American society became integral in their teaching and research. As I

mentioned, I am honored that I have had the opportunity to hear and share these stories with others who may be on a similar journey in their teaching careers.

In this chapter, I provided an interpretation of my participant's journeys that we co-constructed. Using their own words and feedback, I wrote a narrative description of their stories. This chapter describes each of my participants individually, in some ways a vertical, singular analysis of who my participants are. In Chapter Five, I will share findings from the data analysis across participants. This horizontal analysis will represent themes exemplified across my participants that address the research questions.

Chapter Five: Findings

Throughout the analysis process, I consistently interacted with the data. I spent time rereading interview transcripts and documents. I checked in with my participants to ask clarifying questions and to give them opportunities to add to or revise their thoughts to certain interview questions and participant narratives. I created initial codes for the data, and then I recoded or synthesized codes to generate a more concise understanding of the data. I created visual graphics to categorize and make connections between codes. Finally, I came to a place where I felt confident in presenting my interpretation of the data. deMarrais (2004) explained that qualitative researchers, “construct as complete a picture as possible from the words and experiences of the participant” (p. 52). This was my goal throughout the study, and I have strived to understand and to represent my participants’ beliefs and practices as social studies teacher educators who highlight the importance of race in social studies education.

In this chapter, I present findings that address the research questions: 1) Why do the social studies teacher educators in this study consider race to be an important component in the social studies teacher education curriculum? and 2) How do the social studies teacher educators in this study incorporate race into the social studies teacher education curriculum? I have organized the chapter into two main sections, each addressing one research question. The findings that address each research question are written as analytic generalizations (Hatch, 2002). They represent themes that were present across many participants, based on a horizontal analysis of the data.

Why Do Race Work in Social Studies Teacher Education?

As I analyzed the data in response to the first research question, three main areas emerged as domains (Spradley, 1979). The three domains are influences from participants' life experiences, concerns with curriculum and pedagogy, and their driving passion. Each of these domains addresses why the social studies teacher educators in this study do race work within social studies teacher education.

Influences from Life Experiences

As one would expect, the participants' life experiences have influenced priorities within their career. Throughout the interviews, the participants shared how they remember experiencing racism or seeing a racist act or comment by someone they knew. These memories have encouraged them to take up race work. Additionally, the mentorship the participants received in doctoral programs and the support they have found in critical communities have greatly impacted their scholarship and instruction.

Social studies teacher educators experienced and/or observed racism in their childhood and adulthood. During the first semi-structured interview, I asked the participants to share about the first time they remember having an awareness of race. Many of the participants responded initially or with follow-up comments describing how they personally experienced racism in their lives or how they observed family or community members exhibit racism towards people of color. These experiences have had a lasting impact on participants, as they often described the incidents in detail.

Several of the White participants shared how witnessing overt racism made them internalize incorrect thoughts about race and racism at the time. For instance, Jake described a

memory of watching a football game with his stepfather. Art Monk, a receiver, played an incredible game. Jake commented, “Man, I wish I could be just like Art Monk.” His stepfather pointedly responded, “You don’t ever want to be like a n***, all n*** want to be White.” At this point, Jake thought, “Wow, Black people all want to be White because White is better.” In this moment, Jake internalized a view that White was the superior race, which he later recognized as erroneous.

Similar to Jake’s experience, Renee recalled riding around her hometown with a family friend. The neighbor friend commented, “Oh, I heard they wanted to build a development here for” Black people. Renee responded, “Oh, that’s nice.” Immediately, the friend replied, “We don’t want them here, like, what do you mean that’s nice?” At this point, Renee realized she had made “a faux pas.” Although at home, her response would have been accepted, in certain company, she realized that she should not talk about racial integration.

In a final example with White participants, Andrew remembered a time when his hometown demographics began to change. Several meat processing plants opened in the surrounding area, and there was a growing Mexican immigrant population as a result. During this time, Andrew heard comments like, “the crime rate had tripled.” At age 12, Andrew was “not very skeptical” of those comments, but now he recognizes them as a “narrative of fear” that was disseminated across his community.

In each of these examples, the participants internalized beliefs about people of color. Later, these beliefs had to be deconstructed and then reconstructed with knowledge of race and racism often within an academic setting, which I will discuss in the next section. Most of the White participants recalled examples of observing racism in their childhood, and my participants

of color described how they experienced racism growing up and how they continue to experience it as adults.

When thinking about the first time Gregory experienced racism, he talked about how “racism [is] really hidden because it is not something that is kind of broadcast . . . But, you feel it.” He went on to describe how there were “unwritten rules” in his Southern town when he was growing up. He knew that Black teenagers should not date White teenagers, and, as a Black male, “there were certain neighborhoods that you didn’t go into.” The racist rules were not necessarily verbalized or written into law at this point, but they were “felt” and understood as imperatives to follow.

Gregory continues to experience racism through microaggressions within higher education. When Gregory was finishing his doctorate and applying for tenure-track positions, he had several job opportunities available. In conversations with peers, he heard comments like, “So, you must be in a hot field” and “maybe they just want to fill their diversity quota.” Another person asked him, “Do you worry about people thinking that you get a job because of affirmative action?” As a professor, Gregory experiences microaggressions from students as well. He explained that he likes to try out new strategies and ideas in his courses, but “if stuff doesn’t work, you are going to hear about it from the students.” He shared the example from early one semester when a student said,

‘Oh, he is never prepared for class.’ You be like, ‘Really? I have never been prepared for class.’ That was like week one. Right, when I came a little late. So, like, even those microaggressions are very – people don’t even realize that they are doing it, or maybe they are realizing they are doing it because I am a Black

man. Then, I listen very closely to the discourse around someone who is white who did the same exact thing

and the conversation sounded differently. The racism Gregory has experienced has taken on different forms and is more subtle at this time, but he continues to deal with microaggressions, even within higher education.

Jaehee experienced racism for the first time when she came to the United States. Jaehee grew up and lived in South Korea all her life before coming to the United States to begin a doctoral program. In Korea, Jaehee said, “Race is nothing . . . it is more like nationality” that matters. Jaehee recalled, “the moment I got here in the airport” it felt different. People looked at Jaehee differently, and she recognized that “if you were a certain race, you were treated better.” Before coming to the U.S., Jaehee never thought of herself racially, as an Asian. Now, she said, “Every day I am thinking . . . I am Asian. I never thought that in Korea, but now it is an everyday thing.”

Experiencing racism or vividly seeing it occur was impactful for the social studies teacher educators in this study. In the next section, I will discuss how graduate programs helped many participants understand how race and racism are intricately woven into our country and how it plays out in society. The recognition and impact of racism connects to the foundational tenet of critical race theory, that racism is a normalized part of U.S. society (Delgado & Stefancic, 2001; Dixon & Rousseau, 2005; Ladson-Billings & Tate, 1995). Taylor (2016) explained that the “first observation [of critical race theory] is that racism is a normal fact of daily life in U.S. society that is neither aberrant nor rare” (p. 3). Race is threaded throughout all institutions, including education. Critical race theory in education took on Tate’s (1997) call for,

The need for theoretical perspectives that move beyond the traditional paradigmatic boundaries of educational research to provide a more cogent analysis of ‘raced’ people and move discussions of race and racism from the margins of scholarly activity to the fore of educational discourse. (p. 196)

To some degree, the participants in this study have recognized the normalization of racism in society, particularly schooling, and they have determined to focus race and racism as part of their research and instruction within social studies teacher education.

Doctoral programs and academic mentors had a prominent impact on the social studies teacher educators’ understanding of race and racism and their research. A strong theme across participants was the fact that their experience within a doctoral program was transformative in that it brought together the foundational theoretical tenets, readings, and understandings that participants needed in order to process and to converse about race and racism.

Renee attended an undergraduate and Master’s program in the Northeast where she had a “very gradual exposure to thinking about race.” Then, when she arrived at her doctoral program, she explained that, “The six years I spent at Elliott University gave me the language and framework for thinking and talking about race.” In the doctoral program, Renee gained a theoretical foundation to make sense of what she was reading and experiencing.

Levi added to the point that Renee was making as he recounted the frustrations he had with his Master’s program. In the program, “urban” education was the focus, but Levi felt unprepared as a new teacher. He felt like his Master’s program was “caught up in the school reform” movement, and most graduates left with a “bit of a savior mentality.” In contrast, Levi

said that through his teacher training he, “did not get any type of training that was really helpful, but [he] did get that kind of training in terms of how to teach about race in [his doctoral program].” He went on to describe this saying, “Our advisor really brought us in to see what was going on.” Levi’s advisor modeled for him how to incorporate race into a course and then provided the opportunity for Levi to try it with his support.

Samantha had a transformative experience as a research assistant under her soon-to-be mentor. Samantha’s Ph.D. is in Educational Psychology, but she previously had been teaching History as a high school teacher. She was assigned to be a research assistant for a social studies teacher educator within the same college. As a research assistant, Samantha participated in a research project that focused upon image analysis within textbooks. Through the analysis process, “in sitting down with [her mentor] and watching her be so critical of what she was seeing” helped Samantha begin to understand what it meant to think critically about race. Samantha described her relationship with her mentor as “almost like an apprentice type thing.” Over time, Samantha realized that she “began to critically analyze the images (regarding race) without her mentor there.” The relationship continued, and Samantha and her mentor have both worked on more research projects together.

In a final example, Jake experienced having the same mentor throughout his teacher education, Master’s, and doctorate program. Jake remembered that “multicultural education was from day one” in his teacher education program with Dr. Urbina. She helped Jake think about “perspective consciousness pedagogy” and White privilege. Throughout Jake’s education, Dr. Urbina encouraged him to continue his studies and gave him confidence that he could do this

work. Jake said, “[Dr. Urbina] is the most profound person in my entire life.” Like Samantha, Jake has continued to work with Dr. Urbina in research and writing projects.

Lani Guinier (2004) described racial literacy as “the capacity to decipher the durable racial grammar that structures racialized hierarchies and frames the narrative of our republic” (p. 100). Racial literacy is the skills an individual needs to interpret how race and racism are interwoven into structures and institutions presently and how racism manifests itself differently over time and place but continues to exist. In some ways, as many participants described their growth in racial understanding through their doctoral programs and mentor relationships, they spoke of a developing racial literacy that they had not received in their schooling experiences prior to their doctoral work.

Social studies teacher educators recognize the need for consistent involvement in a critical scholarly community. Doing race work in social studies education can be difficult and isolating. As discussed in Chapter Two, there were scholars in the late 1990s and early 2000s who left the National Council for the Social Studies because their voices and research about race and racism were not valued within the broader community (Chandler & McKnight, 2009; Ladson-Billings, 1998). As Busey and Waters (2016) reported, less than one-fifth of social studies teacher educators claim that race is a part of their research agenda. With few people in the field doing this work and continued battles for credibility in the field, it is not surprising that several participants discussed the need to find a community of scholars who do critical race work in which to be involved.

Samantha works at a teaching university where she is the only social studies teacher educator. She shared that “there are a lot of ups and downs when you teach” about race and

White privilege. Through her experience, she realized that this “is hard work, so you have to find community.” Samantha has connected with three English professors and two Communications professors at her university that have similar racial and social justice views as she does in regards to theory and pedagogy. The group meets often to share what they have been reading and the experiences they are having in their classrooms. This group has been an encouragement to Samantha to continue doing the important work she attempts with her elementary social studies methods course and to learn about how critical theories are interpreted in other disciplines.

As Senon reflected upon scholarly community, he explained how his social studies education program has developed over the years. Senon has worked to create a program that incorporates critical and equity pedagogies into the curriculum. In the development of the program, Senon sought out a colleague that he respected within the field. Senon explained, “We have commonalities [but my colleague] brings in a perspective around race teaching that complements and is different than what I bring.” This complementary relationship is beneficial to students in providing multiple perspectives, but it is also challenging and thought-provoking for Senon. He and his colleague “have these overlapping conceptual frames and concepts.” Their theoretical frameworks “educate each other” and provide a consistent opportunity to sharpen one another’s understandings of race and racism.

Unlike the participants highlighted in the previous section, Isaiah did not have mentors within his doctoral program that had a nuanced understanding of race and racism or critical race theories. Isaiah explained that “looking systemically at the [doctoral] coursework that I was given, it was just not nurturing that critical mindset.” As a result, Isaiah recognized “mistakes”

that he made in his early scholarship. For instance, Isaiah explained, “I have had to go back and critically examine prior syllabi and say to myself that this is some real, a real liberal approach towards race. I am not getting real about it.” Over the past few years, Isaiah has sought out connections with colleagues in the field doing similar work. Isaiah shared, “Now, I am in consistent dialogue with people who are pushing my understanding of race and racism, and I think that is so key.” This dialogue has encouraged Isaiah to become “more critical” in his scholarship. In addition to finding a critical community among scholars in academia, Isaiah has recently worked with teachers in his local area that has “helped [him] reconsider” why he is doing this work – which is that “this is about kids.” Isaiah’s critical scholarly community has grown from academic peers to also include in-service teachers who are practicing race work in the elementary classroom.

When incorporating race and racism into social studies teacher education through instruction, research, and writing, the work can be difficult. My participants found the importance of having a consistent community of scholars who shared their burden surrounding race and racism. These critical communities challenge the participants to consistently grow in their understanding of race and racism in our society and how it applies to social studies education.

Throughout the interviews with participants, it became apparent that life experiences in childhood and academia have encouraged the participants to incorporate race and racism into their social studies teacher education curriculum. The participants shared similar experiences of observing and/or suffering from racism. Many of the participants experienced transformative growth within their doctoral programs, gaining the language and framework to critically consider

race and racism. As a result of this process, the participants have chosen to focus upon race and racism within their academic careers. This exceptional focus has created a need for the participants to find and to invest in a community of scholars doing similar work.

Concerns with Curriculum & Pedagogy

The social studies teacher educators in this study shared concerns with the social studies curriculum that they experienced as a K-12 student, the teacher education curriculum, and the current social studies curriculum and pedagogy in K-12 schools. In general, the participants believe there has been an absence of race and racism within the social studies curriculum. In the sections below, I address the experiences and concerns my participants had with the lack of inclusion of race and racism within the curriculum.

Race and racism were absent from social studies teacher educators' K-12 curriculum. All the participants in the study discussed the lack or complete absence of race within their K-12 social studies curriculum. Andrew commented, “I learned a lot about White people” as he recalled the history instruction he received. Although Roland remembers having an elementary music teacher teach a unit on Black spirituals and Freedom songs, and a state history unit where he learned about the local discrimination of Indigenous Peoples, he felt like, “in [his] school [race] was almost non-existent.” Finally, Jake stated, “No, I don’t think [race] was ever” discussed in my K-12 schooling. These quotes represent the overall K-12 experiences of the participants. Below are two detailed examples of participants’ reflections on the omission of race within the social studies instruction and curriculum.

Rachel spent most of her childhood in the Northeast, and she lived “between two Indigenous Peoples’ reservations.” Rachel recounted that “none of our curriculum included

them. There was no inclusion or emphasis of that relationship or the history or currency.” In 8th grade, the social studies curriculum included the American Revolution, and Rachel would ask questions like, “Are we going to learn about these two tribes? They were a pretty substantial part of the event.” As a student, Rachel was a curious learner who struggled to understand the inconsistencies in U.S. history. When her teachers were talking about equality in the Declaration of Independence and the Constitution, Rachel was thinking, “Well, that’s not really jiving with what I was learning on my own.” Although Rachel pushed to learn more about the stories not included in her social studies classes, she realized that “there was a real silence but also very loud racism toward Indigenous Peoples” within her K-12 schooling curriculum.

Just as Rachel began to see problems within her social studies curriculum as a K-12 student, Senon recognized the structural racism within the official curriculum as well. Reflecting on the curriculum, Senon explained:

Race, class, particularly Whiteness, is so embedded within that structure because the curriculum itself was ‘standard’ Whiteness. So, this Whiteman curriculum meant that we were reading Charles Dickens and Shakespeare, and we were looking at Thoreau. We were looking at history that was primarily from a Eurocentric or American-centric perspective. Everything in the honors courses was very much streamlined towards a sense of Whiteness.

As Senon realized this, it shocked him. He had already decided to become a teacher at this point, and he was determined to teach differently.

This finding is not surprising. Curriculum scholars have reported the absence and/or superficial inclusion of race and racism in the social studies curriculum for years (An, 2016;

Branch, 2003; Shear, Knowles, Soden, & Castro, 2015; Vasquez-Heilig et. al, 2012). As an example, An (2016) recently analyzed “the U.S. history portion of K-12 social studies standards from 10 states” for the inclusion and representation of Asian Americans (p. 253). Using an AsianCrit framework, An found that Asian Americans were often invisible within the narrative of U.S. history. The Japanese American incarceration was the only event about Asian Americans that was present in all 10 states’ standards. An (2016) concluded that, “except for Japanese American incarceration and early Chinese immigrant experience, Asian Americans seem to have almost no place in the story of the United States told by the reviewed standards” (p. 259). As state standards drive instruction and standardized assessments across the country, it is expected that they have a large effect on what and how historical events and people are taught in schools. An’s study exemplifies how state standards continue to exclude and sideline people of color within the U.S. master narrative.

Ladson-Billings (1998a) stated, “critical race theory sees the official school curriculum as a culturally specific artifact designed to maintain a White supremacist master script” (p. 18). Her view is represented in action by the descriptions of my participants. The school curriculum can be understood as whiteness as property (Harris, 1993). Ladson-Billings (1998a) discussed how the “restricted access” to the curriculum by students of color is an example of “property in terms of use and enjoyment” (p. 19). As state officials and policymakers continue to exclude the experiences of people of color in U.S. history standards or only include a happy version of progress, they are using the curriculum as a way of contentment for White students, who are able to see their accomplishments throughout history while their atrocities and oppressive behaviors are overlooked or sanitized for the standards and textbooks.

The social studies teacher educators' teacher education programs had little impact on their teaching of race and racism in social studies. Most of the participants in the study did not feel like their teacher education programs influenced the way in which they taught, particularly in regard to race and racism within social studies instruction. Although I provide examples in this section to support this finding, I want to note that Roland and Jake both described having a good experience in their teacher education programs. Jake learned about multicultural education and how to apply that pedagogy in the classroom, and Roland's teacher education program had a social justice orientation with intentional field placements. Roland and Jake seemed to be the exception in their teacher preparation experience. In the following paragraphs, I will highlight three examples of how uninfluenced the participants felt about their teacher education programs.

Gregory had a drastically different experience than Roland and Jake. Gregory attended a 4-year teacher education Bachelor's degree program in the Southeast. As Gregory reflected upon the program, he recalled, "They did kind of ignore race and racism in the teacher education curriculum. I didn't like that." Gregory was interested in History because he always wondered about "how Black history kind of connected to the social studies in which [he was] learning." Gregory quickly knew that he "had a different disposition" than the professors within his program. If he expressed concerns or challenged comments about race, he "got shot down." Gregory realized "there just wasn't a space at the university" for him to express his thoughts on race and racism. He explained that, "in terms of connecting [his teacher education program] to ways in which I taught in the school system, it didn't really have any effect on me. I was going to approach it in a different way." If anything, Gregory's teacher education program had a

negative effect on him as he was sidelined as an “other” that did not fit the mold of the program and its goals.

Rachel’s first career was not in education. When Rachel decided to become a teacher, she enrolled in a Master’s certification program. The program was “a year and a half intensive” where Rachel was in the classroom five days a week and took courses at night. Rachel explained that race and racism was not discussed in her program. She described the program as, “Here is your textbook. Let’s lesson plan from the textbook. Here is how you write a test. Here is how you follow the pacing guide. Here is how you navigate IEPs.” The instruction was procedural and did not dive into structural issues within education. Rachel felt like, “Ok, I will do the assignments, alright, I am at least learning how to lesson plan and pace, but this doesn’t really jive with my philosophy.” In essence, Rachel learned some practical skills needed within the teaching profession, but she did not learn how to think critically about the field, instruction, or curriculum within her teacher education program.

Senon went through his teacher education program in the ‘90s. When asked how race was situated in his teacher education curriculum, he responded, “Not at all!” He remembers talking about multicultural education once. He was in a class and gave a presentation on James Banks’ dimensions of multicultural education. At this time, “teacher education was very technical.” Senon explained that he learned, “What are the social psychology behind cognitive learning? – it was a technical type of education. We were not educated about relationships and about culture and curriculum.” Originally, Senon was a double major in History and English. Senon became very frustrated in the English program because a majority of the courses focused upon British literature, and the faculty were not willing to consider the inclusion of more diverse

authors. In contrast, “the voices of diversity were in the History Department.” Senon took classes in “Latino history, African American history, history of the West from an Indigenous perspective, women in U.S. history, modern Chinese revolution, Latin American revolutionary history.” Although Senon did not learn about multiple racial perspectives within his teacher education program, he grew in this content knowledge of counter-narratives within his history courses.

Teacher education evolves over time, as does K-12 education. During the time where teacher education was more technical, there were critiques like Cochran-Smith’s (2004) in which she stated, “although the training research showed that prospective teachers could indeed be trained to do almost anything, the focus was on ‘empty techniques’ (Lanier, 1982) rather than knowledge or decision making, and thus, the approach was atheoretical and even anti-intellectual” (p. 296). As the examples show, teacher training was technical for some of the participants in this study and did not focus upon critical pedagogical theory or attention to culture in any way.

At this time, it is common for teacher education programs to have one course that is dedicated to diversity or multicultural education (LaDuke, 2009), which seems like an add-on to many programs. These add-on type courses often provide an isolated portion of the curriculum where students are asked to reflect upon their positionality and privilege, then rarely return to this critical reflection in other courses. The participants in this study work in differing settings where some, like Roland, Senon, Gregory, Rachel, and Isaiah, are building or redesigning programs to weave issues of identities throughout the teacher education curriculum. Other

participants have singular courses that focus upon diversity or multicultural education, and two participants are currently in programs where no diversity course is required.

As described in the literature review, the inclusion of race and racism within social studies teacher education programs continues to be rare. Although the majority of participants in this study do not feel like their teacher education program prepared them to include multiple voices, much less issues of race and racism, into their social studies instruction, they seek to prepare preservice teachers to do this work now. There is a call for this type of teacher education (Howard & Aleman, 2008; Nieto, 2000), particularly within social studies education (Chandler, 2015; Ladson-Billings, 2003). In Chapter Six, I explore the implications of these current calls upon the field and the connected findings from this study.

Social studies teacher educators have continued concern with the present K-12 social studies curriculum and non-racist pedagogical stance taken by social studies teachers. The K-12 social studies curriculum may have made some improvements over the past several decades, but many participants continue to see a common trend in the way voices of color are included in the standards. Andrew described the curriculum as “pop-up history” where “minorities basically pop-up at different points, like you will hear about African Americans during slavery and then there will be nothing until the Civil Rights Movement.” The common theme with this practice is a “long march toward progress – the country is always getting better, always getting more open, becoming more inclusive.” This idea of continual progress is a main theme of the master narrative in this country.

Jaehee continued to trouble this narrative as she described her state’s social studies standards. Jaehee said, “We don’t really talk about race. We talk about history as our nation

building . . . We had slavery, but then we had the Civil Rights Movement, and now everybody is happy together.” Jaehee pointed out that Indigenous Peoples and Asian Americans are rarely in the curriculum. When standards and textbooks address the Civil Rights Movement, it is from “Brown to the assassination of King, just typical Civil Rights Movement narrative. It is all about White vs. Black. It is not about Asian American, not about Latinos, not about Native Americans or women.” Jaehee highlighted the persistent omission of non-White, non-Black voices from the current social studies curriculum.

Renee’s perspective was somewhat different from what Andrew and Jaehee described. Renee explained that the school district in which her university resides has a graduation requirement that students must pass a mandatory one year Black history course. The course is offered in 10th grade. Renee believes “the content is there, but the pedagogy concerns [her].” The way in which the content is taught has a dramatic effect on the students. There are “certain messages” that can be portrayed when teaching Black history content, and Renee understands that “there is a wide variance across schools.” Renee wonders “how well [Black history] is taught.” Her curricular concerns lie mainly in the pedagogy that teachers bring into the classroom when teaching this required content.

Gregory shares similar curricular concerns with Renee. He discussed that voices of color, particularly Black history content, is usually included in the curriculum around specific events, like the Civil War and Reconstruction. He explained,

The topics of race may be visible within the curriculum, but the critical way in which you talk about race is the invisible part . . . In many respects, you can teach a form of Black history without necessarily engaging in complex racial issues.

Gregory recounted the ways that Black people are portrayed in many history textbooks as victims without resistance or as a dangerous, violent people.

One example Gregory shared was “The Case of the Fallacy of the Curse of Ham.” In this scholarly work, the author said that Noah and his sons were not Black, so he wondered where Black people came from. He concluded that “Black people came from the beasts that were in the ark.” This theory was revered and clearly painted the Black race as beastly. Another example of how Black people have been portrayed historically are the “stereotypes that Black people were dangerous,” which resulted in the development of the police enforcement through slave patrols. Gregory stated, “At the end of the day, there is a misconstruction of the ways in which you think about Black people historically. History is about identity.” When a people group is continually described in a negative way throughout history, it effects the way they see themselves and the way in which others view them (Halagao, 2010; Urrieta, 2004; Woodson, 2016).

Gregory and Renee’s curricular concerns focus upon how teachers tell the history of people of color. The way one teaches does send “certain messages” as Renee said, and these messages may not be through a critical lens. King and Chandler (2016) discussed how instruction about issues of race and racism can be taught with a non-racist or anti-racist stance. They explained a non-racist stance as one that “favors passive behaviors, discourses, and ideologies and that rejects extreme forms of racism” while an anti-racist stance “is an active rejection of the institutional and structural aspects of race and racism and explains how racism is manifest in various spaces” (King & Chandler, 2016, p. 4). If a teacher has a non-racist pedagogy, then the way in which historical treatment of people of color is taught may be passive, isolated and incomplete. In contrast, an anti-racist teacher would spend time discussing and

analyzing the structural racism that existed historically and continues to be in place. These two approaches to curriculum and instruction are pedagogically different. Although teachers may include examples of people of color within their curriculum, the participants in this study understand that teachers need a critical pedagogical disposition to teach the content.

The curricular concerns of the participants in this study originate in their experiences with a raceless social studies curriculum as K-12 students. This pattern continued into most of their social studies teacher education programs, and it is seen in many K-12 classrooms today. When the inclusion of race exists, there remains concerns with the pedagogy of teachers following a “pop-up history” curriculum or having a non-racist disposition when discussing race and equity in the classroom.

Driving Passion

Passion can be a hard term to define. Passion can look different in each person, but it is usually long-lasting and noticeable. All the participants in this study had a driving passion that seemed to fuel their commitment to doing race work in social studies teacher education. Their passions were each unique based upon the participant’s identities, life experiences and contexts; but they all had something within them that keeps them moving forward in race scholarship and work. I have organized the passions into three categories. Some participants are preparing preservice teachers for a “social studies for tomorrow,” others are driven by the impact social studies instruction can have on students, and many recognize the life-long commitment they have made to this work. In the following sections, I describe each of these driving passions in detail.

Social studies teacher educators are teaching a “social studies for tomorrow” that challenges the master narrative and teaches a social justice oriented citizenship. When

considering the reasons for doing race work in social studies teacher education, several participants shared how citizenship was the goal of social studies, but that they challenged their students to think more critically about what citizenship has meant and should mean in our country. Jake connected his reasoning to the goal of NCSS, which is “to create a class of citizens who accept” one another. Senon explained this further by stating that “what we do in social studies ought to be situated around citizenship.” Then, he defined democratic citizenship as, “the sense of individuals with equal participation and equal access to democratic spaces and being able to be successful in those spaces and advocate for themselves.” In our society, democratic citizenship is not available to all citizens and residents who desire to become citizens; therefore, social studies education has an obligation to teach students this reality and to challenge them to seek democratic citizenship for all citizens and residents desiring citizenship.

Rachel explained to her students that she is “teaching them what social studies needs to do tomorrow.” Although her preservice teachers often do not observe this type of pedagogical stance in local classrooms, Rachel pushes them to recognize that the goals of social studies are not yet realized in most classrooms. Renee often shares counter-narratives with her preservice teachers. They are usually shocked that they never learned certain stories and perspectives within all of their K-12 social studies experience. Renee said, “I want them to feel that injustice and wonder and think about the history they have been taught and the history that they will then teach.”

The participants show their preservice teachers this passion for a “social studies for tomorrow” and give them opportunities to experience the feelings of injustice and frustration of learning about counter-narratives, sometimes for the first time, as a way to spur a similar driving

passion among the preservice teachers. For instance, Samantha teaches an elementary social studies methods course each fall semester. She always plans a lesson on the teaching of Thanksgiving where students read Loewen's (2007) chapter "The Truth About the First Thanksgiving," and then the preservice teachers read a couple of journal articles about Thanksgiving. The preservice teachers are always surprised by what they learn truly happened, and "they are bummed because they were so excited to have their students dress up as Pilgrims and Indians." The preservice teachers have to grapple with their new understanding and decide if they will teach as they were taught, or if they will teach a "social studies for tomorrow" that focuses upon telling the truth and democratic citizenship.

In addition to instructional methods, some of the participants signal their driving passion for a new social studies with a social justice oriented citizenship through their course goals and objectives on their syllabi. Isaiah listed one course goal of a Master's elementary social studies course as, "Students will analyze social studies state standards for deficiencies in cultural diversity, opportunities for social justice learning, and use the standards to formulate an annual plan for teaching elementary social studies from a social justice framework" (Elementary Social Studies: Curricular Problems Syllabus, 2016). Similarly, Rachel includes the course essential question, "In what ways can social studies teaching and learning promote tenets of social justice?" (Teaching Elementary Social Studies Syllabus, 2017). The driving passion for a "social studies for tomorrow" is demonstrated in the participants' course documents and instruction.

The ways in which social studies teachers understand citizenship is an important consideration when preparing social studies preservice teachers. Westheimer and Kahne (2004) conducted a 2-year study with educational organizations that worked to promote democracy.

They found that the idea of citizenship differed, and they determined there were three main types of citizenship to which the organizations ascribed. There was personally responsible, participatory, and justice-oriented citizenship. Personally responsible citizenship focuses upon one's responsibility to his community, obeying laws and volunteering occasionally. Participatory citizenship involves taking on a more active role in community organizations, understanding how government agencies work and supporting those efforts. Finally, justice-oriented citizenship focuses more upon critical evaluation of government and economic structures. Justice-oriented citizens desire to address the root causes of societal problems and injustices. All participants in this study lean towards a justice-oriented citizenship that challenges the field to move towards a critical assessment of societal structures.

The preservice teachers coming into social studies education programs have often been taught a type of citizenship education that was not justice-oriented. Fry and O'Brien (2015) conducted a survey of 846 elementary preservice teachers from across the country. In the survey, the preservice teachers were asked, "What is a good citizen?" (Fry & O'Brien, 2015, p. 411). The most common response (71.6%) was that good citizens "help others," which included some form of volunteering. Fry and O'Brien found that a majority of elementary preservice teachers were inclined to view citizenship in the context of personal responsibility.

Within this study, the participants desire to promote a view of social studies that is different than how it is often conceptualized. The participants lean towards a social justice orientation of citizenship, which many preservice teachers have not been exposed to in their formal schooling experience. Through their research and instruction, the participants are

advocating for a “social studies for tomorrow” which encourages a justice-oriented citizenship and is a passion that drives their work.

Social studies teacher educators recognize the lasting impact social studies instruction has on K-12 students. As mentioned previously, history curriculum affects our identity and how we view ourselves. A consistent mantra in Rachel’s interviews was to “tell the truth.” Rachel described how she would receive pushback at times from preservice teachers or teachers in previous research studies when considering counter-narratives. They would say, “We can’t upset students.” Rachel responded, “You are hurting children by not telling the truth, so let’s flip that conversation. Why is lying ok? Why is a half-truth acceptable for the United States?” As Rachel consistently encourages in-service and preservice teachers to share the counter stories of Indigenous Peoples from the past and the present, she says, “It would benefit all of us to tell the truth and to acknowledge what has been done and what continues to happen.”

Levi agrees with this sentiment of truth-telling. He remembered having conversations in elementary social studies methods courses where preservice teachers would worry about teaching certain parts of U.S. history because the children were so young. Levi replied, “We don’t show as graphic an image [to elementary students], but I am not going to lie to kids.” Through continued dialogue, Levi pointed out to the preservice teachers that, “I imagine we want to prevent our kids from having to unlearn later on. So, this is a chance for us to be honest with them.” When students do not learn the truth about history it is harmful. Loewen (2007) told the story of a letter he received from a reader, assumed to be “part-Indian.” The reader told Loewen how his chapter on “Red Eyes” had a great effect on him. Loewen (2007) later discussed how he has “come to understand to what extent false history hold Native Americans down . . . only when

they accurately understand their past – including their recent past – will young American Indians find the social and intellectual power to make history in the twenty-first century” (p. xiii).

Telling the truth of history can be empowering to students whose racial group has been historically marginalized in the master narrative.

Gregory holds this same belief that “history is about identity.” Rachel drives this point home to her preservice teachers when they are uncomfortable with diving into a historical topic that seems controversial. Rachel reminds them that if they don’t go there “our [K-12] students will never have the opportunity” to learn the truth, and that “the responsibility that they have to students that they as an adult need to figure it out because they are responsible for helping to teach these young lives.” Andrew empathizes with his students’ insecurities in culturally relevant teaching that incorporates counter-narratives into the curriculum, but he countered, “If they feel like they can’t do it, you try to convince them that the stakes are too high for [them] not to try.” He tells them “we already know what is going to happen if you go in and do the more standard approach . . . that is not going to work.” These participants continue to bring the purpose of this work back to the kids. They are the ones who live the consequences of our social studies instruction.

Sometimes the driving passion of focusing on the impact social studies education has on our students can be reinforced outside traditional structures of higher education. Isaiah has recently had an opportunity to work with a local elementary school teacher. They developed a “month-long unit on Race in Latin America and the Afro-Latin experience.” The students looked at racial disparity and identification of Afro-Cubans on the U.S. census, created maps of the African diaspora, and made social justice oriented posters and campaign slogans for Afro-

Latin rights in Mexico and Cuba. Through this hands-on, field experience, Isaiah's theoretical knowledge came alive. The local teacher helped Isaiah, "think about race and teaching race in teacher education in a sense that this is about kids . . . about the real lived experiences and the material conditions of kids."

The way in which history is taught has a great impact on children and youth. Brown and Brown (2010) analyzed elementary and middle school social studies textbooks and examined the ways the textbooks presented violence against African Americans. They found that many of the textbooks included detailed descriptions of the horrific violence African Americans faced during slavery and Reconstruction, but the depictions of violence were positioned as "acts of a 'few bad men'" instead of set within the political and economic systems of the time (Brown & Brown, 2010, p. 147). This type of representation "create[s] a cultural memory of U.S. racism as deinstitutionalized and disconnected from the maintenance of racial inequities in the U.S," which affects the way students understand the significance of racial inequity within our history (Brown & Brown, 2010, p. 147).

In continuing to think about the impact of how history is told in schools, Woodson (2016) reported findings from an ethnographic study with nine Black urban youth. In her study, Woodson asked the participants to describe their understanding of civil rights and then discussed civil rights leadership. Woodson found the participants held a "messianic master narrative" of Civil Rights leaders. A messianic master narrative positions an individual as a savior whose sole work brings about change for an oppressed group. As the participants described examples of Civil Rights leaders, like Martin Luther King, Jr. and Rosa Parks, the participants set these individuals apart as special, willing to risk their own lives, and exceptionally moral. These

messianic master narrative representations actually hindered the Black youth from recognizing their own civic agency because they did not see themselves having characteristics of these Civil Rights leaders.

The social studies teacher educators in this study understand the relationship between how we teach social studies and the direct impact this teaching has on students. By understanding the effects of social studies curriculum and instruction on students' identity, they have internalized a driving passion to continue to do race work in social studies education that can positively impact marginalized youth. Ladson-Billings (1998a) drives home this point of impact when discussing the need for storytelling, or counter-narratives, as a tenet of critical race theory. She stated, "Members of minority groups internalize the stereotypic images that certain elements of society have constructed in order to maintain their power. Historically, storytelling has been a kind of medicine to heal the wounds of pain caused by racial oppression" (p. 14). Many of my participants press forward with their research and teacher education because they understand the important and lasting role social studies instruction has on children. This understanding is a driving passion that underscores their work to teach social studies using counter-narratives that tells the truth of history.

Social studies teacher educators are making life-long commitments to doing race work. Some of the participants have had a desire to seek justice, particularly racial justice, for much of their lives. Others have grown in their passion over time, but they all have a strong sense of long-term commitment to this work.

Senon has had many roles in seeking social justice within the Latino community. Besides working as a teacher and teacher educator, Senon has held positions with Upward Bound

and the National Hispanic Institute. Senon was drawn to work with marginalized populations who often did not receive institutional support to continue their education. He described his experience saying,

I can tell you that I have been very blessed because of all the work that I have done working with marginalized communities, even before I started my undergraduate degree. This has been a trajectory ever since that bitterness I felt when I was 16 until now.

The bitterness that Senon spoke of was his realization of the systemic racism that was a part of his schooling experience from tracking to the Whitestream curriculum. Senon has been committed to this type of work since volunteering in high school. Now, as a tenured associated professor, the life-long commitment continues. Senon explained his passion in his current role describing “what drives my work. This idea of really educating to teach teachers to teach in these [marginalized] communities in ways that celebrate, challenge, disrupt, dismantle the institutions around those issues” of inequity and oppression.

Renee’s sense of urgency to do race work has become more real and personal in the past several years through the adoption of her Black son. Renee explained that she “had the theory and experience and now that I have [my] kid that I have to prepare for this world,” which gives a whole new dimension to her work. Thinking about raising her son in this world has made Renee “become more radicalized,” and she is now “much more explicit” in her beliefs and positionality with her preservice teachers. Although Renee has been researching and teaching in an urban education program where race and racism have been discussed for 18 years, her family experience has strengthened her dedication to this work.

As Roland summed up his position in our last interview, he focused his life-long commitment to this work as his “responsibility as a White person.” Roland identifies as male, straight, White, and middle class. In reflecting, Roland explained,

As a white teacher educator, who race is incredibly important and something that I have kind of made one of the main focuses of my work, I have this obligation to kind of help white people come to terms with some of the things that have happened in our society because of our racial privilege and ways to work against that.

A majority of Roland’s preservice teachers are White, and, although he would love to see more teachers of color, he understands that currently the teaching profession is comprised of mainly White teachers who need to wrestle with their own privilege and power, and how structural inequity is a part of our society. Through member checking communication, Roland labeled himself as a “White collaborator.” Roland wants to think of his role as someone “that emphasizes that White people need to be doing more than just cooperating” to seek racial justice. Hence, Roland’s commitment to this work is closely tied to how he views his role as affected by his White identity.

Finally, Rachel described her life-long commitment to this work as something that has existed throughout her childhood and grown over time, especially as she has faced resistance publicly. As a young child, Rachel recognized the racism found within the social studies curriculum. Once Rachel became a teacher, she often incorporated counter-narratives into the curriculum and wondered why others were not doing the same. Today, Rachel encourages her

preservice teachers that they will not do this type of resistance work around race and racism perfectly, but “it is a commitment, a life-long dedication to this type of teaching.”

In recent years, Rachel has had the burden to share her research in the public sphere in order to reach everyday citizens and in-service teachers more easily. As a result of publishing in spaces like, the *Conversation* or being a resource for the *Huffington Post*, Rachel has encountered a public assault on her values. She knows that “being a public scholar is threatening,” yet Rachel has found that she has “become more adamant about the work” through these trials. Rachel shared “the passion I have for [race work] strengthens with each study and with each hate mail.” She knows that the pushback means others are reading and, at least, being exposed to historical truth.

A criticism of critical race theory is that it is fatalistic. The belief that racism is a normal, permanent part of our society which can lead many to question the point of the theory or the work that CRT demands. Bell (1992) discussed this paradox in thinking about the courage and resistance of those in slavery. Although they knew their fate, they still pushed against it. Bell (1992) stated:

We must recognize and acknowledge (at least to ourselves) that our actions are not likely to lead to transcendent change, despite our best efforts, be of more help to the system we despise than to the victims of that system whom we are trying to help . . . [but] continued struggle can bring about unexpected benefits and gains that in themselves justify continued endeavor. (pp. 198-199)

The participants in this study understand that racism is engrained in our society, and within the institutions where they work, yet they also recognize their role in fighting against it. They are

committed to work that others may suggest is fatalistic, but they believe is worthwhile and a justified endeavor to seek racial equity in education.

The social studies teacher educators in this study have made a commitment to focus on race and racism in social studies teacher education. They recognize that this is a life-long commitment that has a lasting impact on young people; therefore, they are trying to prepare preservice teachers to teach for a “social studies of tomorrow” that disrupts the master narrative and strives for a social justice oriented citizenship. The participants have life experiences that have influenced their decision to make race and racism in social studies a priority in their profession, and they strive to trouble the current curriculum in order to make space for the voices of oppressed people to tell the truth of U.S. history.

How Do You Do Race Work in Social Studies Teacher Education?

The social studies teacher educators in this study have experiences and reasons that have compelled them to focus on race and racism in social studies teacher education. In this section, I address the second research question exploring *how* the participants incorporate race into the social studies teacher education curriculum, describing the ways in which the participants are preparing preservice teachers to include race within social studies units and lessons. The findings are organized into a description of the participants’ methods course frameworks, their positionality in regards to race within the classroom, and the advice they would share in how to begin this type of work.

Methods Course Framework

The social studies teacher educators in this study shared their elementary and secondary social studies methods course syllabi with me; and during the second semi-structured interview,

the participants described how they incorporate race into their methods courses. In this section, I have synthesized the course descriptions from the interviews and syllabi to illustrate ways in which race and racism are infused into the participants' methods courses. The framework described does not represent one participants' exact course layout, nor does any participant use every teaching method or activity within their course. Instead, the framework is a representative compilation across participants to provide readers with insight into the different ways race and racism have been incorporated into social studies teacher education by these participants.

Social studies teacher educators use race and racism as a window threaded throughout the methods course as a way to critically teach social studies. In an interview, Jaehee explained, "I use race as my tool to lead to good citizenship" as she teaches an elementary social studies methods course. Further, she described that "race is my window or tool to invite my students to understand about other oppressions." Jaehee uses race as the avenue to explore structural issues of oppression throughout history and current U.S. society. Andrew claimed that "[race] is a social studies content. Race is a concept. It is in all the disciplines." Citizenship is a main goal of social studies education (NCSS, 1994), and throughout U.S. history, access to citizenship has been determined by race (Loewen, 2007; Zinn, 1999). Therefore, the participants in this study recognize the inclusion of race and racism into social studies teacher education as integral. Isaiah expounded on this idea by saying, "Race is central to citizenship. It always has been and consequently, I think it has to be central and a vital part of our teacher education courses."

These views on race as a part of the social studies curriculum represent the opinion of many participants in how and why they position race as a main component in their social studies

methods courses. Race and racism can be a way to introduce the concept of oppression and marginalization within a course, but it also has played an important role throughout our history; therefore, it deserves to be highlighted within the curriculum. The participants in this study often use race as their window to critically teach social studies education.

As a result of this stance on the position of race and racism within the curriculum, the participants believe that race and racism should be threaded throughout the curriculum, not simply added on within a single lesson or two. Roland clearly made the point that “[race] shouldn’t be a stand-alone subject . . . it is really important that we integrate it so that we are constantly kind of going back to race and how it functions in U.S. society, and more globally.” Rachel echoed Roland’s thoughts stating, “[race] shouldn’t be segmented out. I think it needs to be incorporated throughout” the semester. As Samantha described her commitment to threading race throughout the methods course curriculum, she explained, “I feel like race has to be a pretty central part of the course, meaning that, I don’t really not bring it up . . . So, you will see in my syllabus there are weeks that we might focus on geography or we might focus on economics, but within those race is a part of it.” This description complements Andrew’s beliefs above that “race is in all the disciplines.” Many of the participants showed students how race is a part of economics and civics and geography.

Similar to the centralization of race within critical race theory, it was apparent that the participants centralized race and racism within the social studies methods course curriculum; as they described their course structure, they explained that they modeled pedagogy and teaching methods while using content that focused on issues of race and racism. A majority of the participants discussed how they consistently use race examples within their lessons. For

example, when teaching a lesson modeling simulations, Roland chose the topic of the Gold Rush. In this lesson, Roland asked the inquiry question, “Should the California Gold Rush be remembered for its opportunity or its inequity?” Then, Roland gave each ethnic group represented in the simulation different rules for finding gold around the room. The content, which could be anything for modeling a simulation, was intentionally focused on the inequitable opportunities in gold mining based upon race.

Teaching methods. Through synthesizing the social studies methods course syllabi content and the interview data about the social studies methods course design, I created a race-centered social studies methods course framework (see Figure 2) that illustrates different ways that the participants situated race centrally within the curriculum. This framework shows how the participants mainly used critical reflection, modeling, and critical analysis as an active pedagogy demonstrated for students. Within each of these active pedagogies, the participants showcased teaching methods that are important for social studies instruction and shared examples of specific activities that they did with preservice teachers to model the various teaching methods. In each of these examples, race or racism was the content. Below I describe how the participants used critical reflection, modeling, and critical analysis with preservice teachers while highlighting race and racism throughout their instruction.

Critical reflection. Reflection has been a common component of teacher education for nearly a century. Dewey (1933) believed that reflection was a necessary part of education where an individual determined her beliefs and understanding based upon evidence, which would influence future decisions. Critical reflection takes this a step further adding that an individual

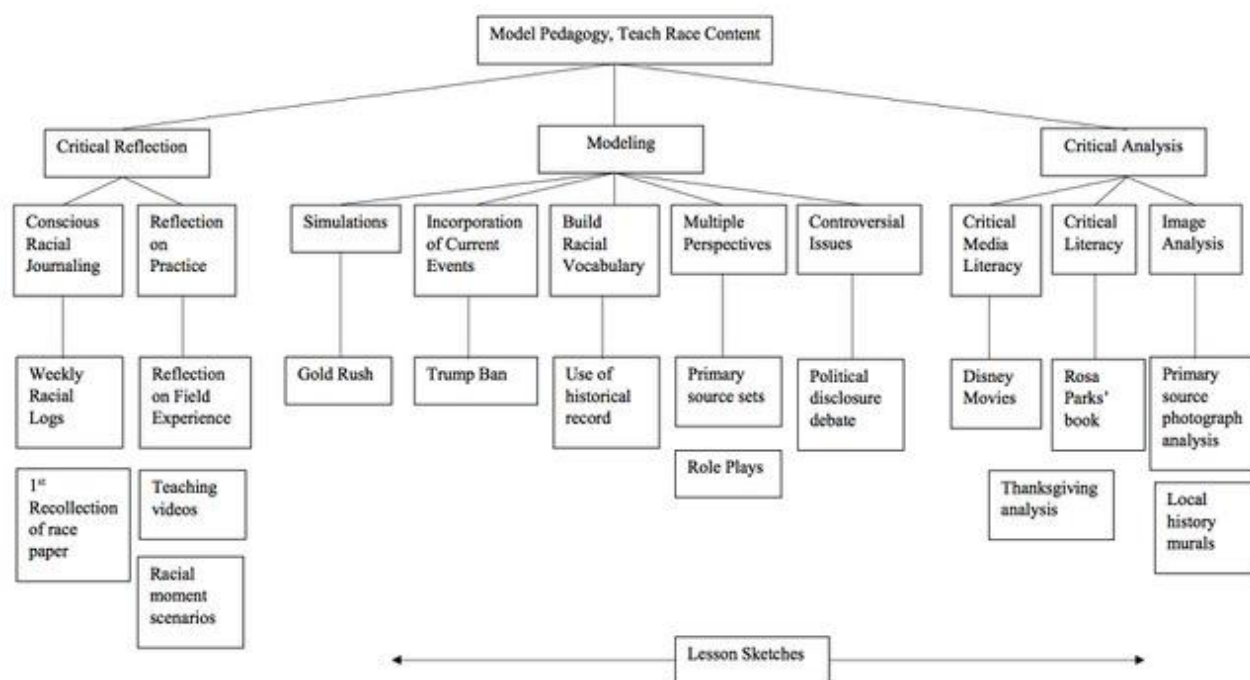


Figure 2. Social studies methods course framework. This figure illustrates a social studies methods course design that is a compilation of participants' ideas in how they center race and racism in their courses.

should identify their assumptions influencing their beliefs, which include historical and cultural assumptions (Cranton, 1996). Brookfield (1996) defined critical reflection as having two characteristics,

The first is to understand how considerations of power undergird, frame and distort so many education processes and interactions. The second is to question assumptions and practices that seem to make our teaching lives easier but that actually end up working against our own best long term interests – in other words, those that are hegemonic. (p. 6)

In essence, critical reflection challenges preservice teachers to consider how their assumptions are shaped by political, social, and cultural power in society. The goal of critical reflection is for preservice teachers to use their new understandings of these previous hegemonic assumptions to make critically informed decisions about their teaching.

Many of the social studies teacher educators in this study used critical reflection as a way to discuss race and racism within the social studies classroom and its role in the curriculum. Race journaling and reflection on teacher practice were the two main teaching methods used to apply critical reflection in the social studies methods courses.

In the secondary social studies education program at Senon's university, there is a three-course sequence. In the last course, the instructor incorporated anti-racist pedagogy throughout the course design. As part of this approach, students kept weekly journals. Often, the instructors assigned topics as writing prompts based upon the readings or class discussions for the week. In addition, each week, "[the students] had to report about something that they observed or witnessed related to race in that week – What incident occurred? Why did it occur? . . . Where

did they see racism? What did they learn?” These journal entries provided opportunities for critical dialogue in the classroom as the preservice teachers discussed their racial noticings of the week. This conscious race journaling was borrowed from Milner’s (2003b) concept of “race reflective journaling.” Milner (2003b) described race reflection as “a process to understand, hidden values, dispositions, biases, and beliefs that were not in the fore of a teacher’s thinking prior to conscious attempts to come to terms with them” (p. 175). Senon and his colleagues have worked to bring critical reflections of race into the methods course in order to encourage the uncovering of racial blindspots that the preservice teachers may not recognize on their own.

Another way that the participants have included critical reflection of race and racism into the social studies methods course is through reflection on teacher practice. Several of the participants facilitate critical dialogue about field experiences. They ask intentional questions like, “How does your racial experience affect the way you view your students? Or a particular history topic?” A few participants used racial moment scenarios as discussion prompts for considering how the preservice teachers may respond in different situations. I define racial moment scenarios as a short description of a teaching scene where a teacher or student brings race to the forefront. The scenes are almost like mini-case studies for analyzing how one could respond in various situations.

Roland used racial moment scenarios often. He has gathered several scenarios from his research, classroom observations, and personal experience. Roland explained this teaching activity saying, “We look at a bunch of scenarios of racial moments based on my own observations and experience as a teacher, and I have the students not only unpack those moments but also – they are almost more like questions of, how would you react to this moment?” An

example that Roland gave was from an elementary classroom where the teacher had prepared a unit about Ghana. The teacher had displayed the Ghanaian flag and was describing it to the class. When the teacher pointed out the black star on the flag, a White student said, “Oh, it is black because people are black in Ghana. So, it is about people being Black.” At this point, Roland stopped and asked his preservice teachers, “What do you do in this moment?” After discussion, he explained that the elementary teacher “surprised by a racializing of the flag tried to steer the topic away” from the student’s comment. Roland shared with his class that the design of the Ghanaian flag is based on Marcus Garvey’s flag, “and it was very much about Blackness.” Roland concluded this racial moment scenario activity by asking the preservice teachers how they learned about Africa as elementary students.

Gregory described using racial moment scenarios with his preservice teachers in a slightly different way. When talking about his elementary methods course, Gregory stated, “the biggest thing I think for elementary teachers is to realize that these issues [of race and racism] are prevalent within their students.” He used examples from his children to illustrate this point to the preservice teachers. For instance, he shared that his son asked, “Why am I the only person with brown skin in my class?” and his daughter has said, “Hey, this person has brown skin like I do.” Gregory has also shared a personal scenario with his students about a time when he went to pick up his son from Pre-K. A young Asian American girl was walking by him, and she said, “Wow! You are so Black.” Gregory reflexively responded, “Yea, and isn’t that beautiful?” This was the end of the exchange, but the preservice teachers had the opportunity then to consider the fact that elementary children do notice race and think about it and to reflect upon how they would respond to similar comments in their own classroom.

Reflection is a required component of teacher education. InTASC Standard 9e states, “The teacher reflects on his/her personal biases and accesses resources to deepen his/her own understanding of cultural, ethnic, gender and learning differences to build stronger relationships and create more relevant learning experiences” (CCSSO, 2013, p. 41). Within the social studies teacher education practice of my participants, many have incorporated critical reflection of race and racism as part of their social studies methods course. They use a variety of activities to do this that mainly focus upon race journaling and reflection of teacher practice.

Modeling. Modeling is an active pedagogy based largely upon Bandura’s work. Bandura (1977) said that,

Learning would be exceedingly laborious, not to mention hazardous, if people had to rely solely on the effects of their own actions to inform them what to do.

Fortunately, most human behavior is learned observationally through modeling: from observing others one forms an idea of how new behaviors are performed, and on later occasions this coded information serves as a guide for actions. (p. 22)

The active pedagogical strategy of modeling may be used in different ways within education. One may model metacognitively through a think aloud, or teachers may model a specific task or performance they want students to attempt.

The social studies teacher educators within this study often modeled specific teaching methods for their students. Levi explained that “the way I teach [my preservice teachers] to teach anything is that I try to model it . . . or, more accurately than model, I have them participate in it.” Most participants modeled a teaching method while the preservice teachers participated as K-12 students doing social studies together. The participants modeled many different teaching

methods as identified in Figure 2. In this section, I describe how the incorporation of current events and controversial issues were modeled for preservice teachers.

Isaiah used modeling to show his preservice teachers how to research and discuss a current event in class. During the early part of the semester, President Trump issued a travel ban on citizens from seven specific countries from entering the United States, which were majority Muslim nations. Isaiah wanted to ensure that his preservice teachers were aware of the current executive orders, and he also wanted his students to think about how they could discuss and research a current event with their students in the future. Instead of having the preservice teachers simply share what they knew about the travel ban executive order, Isaiah modeled the use of documents to read about multiple perspectives of the topic. Some of the readings included excerpts from “Wayne Journell’s book on Islamophobia, Westheimer’s authoritarian patriotism, and a critical race piece from Delgado & Stefancic.” Isaiah provided guiding questions about “the racialization of Muslims and their response to that racialization.” The preservice teachers participated in the current event activity that Isaiah modeled how to do. The dialogue from the activity resulted in realizations like, “Oh my gosh. I didn’t realize that not all Muslims are Arabic.” The modeling of the current event activity provided the students with an example of how to incorporate current events in the classroom while also deepening many students’ racial knowledge through the content of the modeling activity.

Another way a participant modeled a teaching method was through learning how to incorporate controversial issues into the social studies classroom through debate. Jake had his secondary social studies methods students read “Socializing Future Social Studies Teachers and K-12 Students: Whether, When, and Why” (Levine, 2010). In this article, Levine discussed the

questions a teacher must wrestle with when thinking about whether or not they should share their opinion and beliefs about specific topics, especially controversial issues. He contrasted the idea of socialization versus critical thinking.

When Jake's students came to class after they have read this article, Jake modeled a four-corner debate for his students. This is a teaching method that Jake hopes his preservice teachers will use in their own classrooms; therefore, he models the method and has students participate in the activity. Students must take a stand on whether they strongly agree, agree, disagree, or strongly disagree with the idea of socializing students. During the four-corner debate, they discuss whether some issues must be socialized, like anti-racism. Jake told his students, "There are some things that are ok to socialize. There are some things that you don't have to tell both sides of. I am not ever going to stand up and say, 'Well, racists believe this, and this is why they are right.' I am never going to do that." This modeled activity allows for discussions of racism while learning about a teaching method that can easily be adapted to discuss any controversial issue within a social studies classroom.

My participants modeled teaching methods that can be used to teach an array of content within a social studies class, but they consciously used content about race and racism as a way to thread it throughout the course. This intentional practice allows preservice teachers the opportunity to continually learn about and wrestle with their growing racial knowledge while learning the methods they need to employ within the K-12 classroom.

Critical analysis. All of my participants align with some form of critical pedagogy through which they challenge preservice teachers to recognize and to work against hegemonic structures in our society. Analytical skills are an important part of social studies education. The

C3 Framework specifically addressed analytical skills in Dimension 3: Evaluating Sources and Using Evidence (NCSS, 2013). Within this C3 dimension, students are required to find multiple sources and to analyze the source information in order to provide an evidence-based response to an inquiry. I define critical analysis as a specific way to analyze a source in order to identify oppressive biases. In this study, the participants teach their preservice teachers how to teach critical analysis in the K-12 social studies classroom. In this section, I describe how two participants used critical literacy and critical media literacy to demonstrate critical analysis with their preservice teachers.

Renee has an elementary methods course session on critical literacy. McDaniel (2004) explained that "critical literacy transcends conventional notions of reading and writing to incorporate critical thinking, questioning, and transformation of self or one's world" (p. 474). Critical literacy gives individuals the skills to question the messages written into a text, and the ability to analyze issues of power exemplified in the text (Vasquez, 2010). The preservice teachers in Renee's class read articles about critical literacy (e.g. Houser, 1999) prior to class, and Renee brought in a variety of picture books that focused on particular issues of difference. One book she used was the *Black Snowman* (Mendez, 1991), which is "a book about Afrocentrism, and this young boy coming to terms with his Blackness."

In addition, Renee teaches a lesson where the preservice teachers make a book comparison chart, a strategy modified from Levstik and Barton's (2001) *Doing History*. As Renee described this activity, the preservice teachers "read different versions of [Rosa Parks'] story, and then they compare them on a chart." There are many books on Rosa Parks, and some are superficial while others speak more candidly about her activism and the events surrounding

the Montgomery Bus Boycott. The book comparison allows students to question the differences in the texts and ask critical questions about the author's purpose and intended messages. Critical literacy and teaching history are the focus of the lesson, "but [Renee] is using an example that puts race front and center."

Critical media literacy stems from media literacy, or pedagogy, and is defined as "analyz[ing] media culture as products of social production and struggle and teaching students to be critical of media representations and discourses, but also stressing the importance of learning to use the media as modes of self-expression and social activism" (Kellner & Share, 2005, p. 372). Rachel discusses critical media literacy with her elementary preservice teachers in both the methods course and an elective course, *Teaching with Film in Elementary Social Studies*. In this course, a main learning goal is to "become critical readers of film in order to engage in creative, meaningful discussions of how to use them as pedagogical tools for elementary social studies education" (*Teaching with Film in Elementary Social Studies Syllabus*, 2017). Rachel uses Disney films in both courses to critically analyze how characters and their ethnicity are portrayed. The preservice teachers watch some Disney films and also read articles like, "Mulan's Mixed Messages: Disney's Film Drags Chinese Civilizations through the Mud" (Sun, 2011). During the critical media literacy discussions, students often make comments like, "That was a racist movie." They begin to see how media affect their own thinking, along with their future students. Through the critical media literacy lessons, Rachel facilitates brainstorming of how the process that they went through as preservice teachers can be modified to teach critical media literacy in elementary social studies, where young students can critically analyze film, or other media, for issues like racism and sexism.

Critical analysis allows for the social studies teacher educators to show preservice teachers how to teach analytical skills to their social studies students through a critical lens that identifies oppressive biases. The participants have focused mainly upon incorporating the active pedagogy of critical reflection, modeling, and critical analysis to demonstrate how a plethora of teaching methods can be used to infuse race and racism content into the social studies curriculum. In addition to the instructional strategies of the social studies teacher educators, they intentionally integrated readings and projects that provided the opportunity to position race and racism as a consistent topic within the social studies methods courses.

Readings. The social studies methods course design includes the lesson topics and actual lesson plans for each class meeting, but it also entails course readings and assessments. In this section, I highlight common themes across the readings of how race and racism were infused into the course literature. Four of the participants in this study teach both elementary and secondary social studies methods, four teach only elementary methods, and three teach only secondary methods. In both elementary and secondary course reading lists, the themes of counter-narratives, heroification, and teacher disclosure were common. Racializing citizenship and the use of practitioner articles were most common in the elementary course reading lists.

Counter-narratives. As has been discussed in the “Concerns with Curriculum & Pedagogy” section, the participants are aware and burdened with the curricular problems that remain in social studies content standards. One way that they work to trouble the official curriculum is to incorporate texts that expose the embodiment of the master narrative in the official curriculum. In many of the secondary methods courses, the preservice teachers are required to read all or excerpts from *Lies My Teacher Told Me* by James Loewen (2007), and as

an elementary alternative, several participants require elementary preservice teachers to read excerpts from *A Different Mirror for Young People: A History of Multicultural America* (Takaki, 2012). Both books examine different events within U.S. history and provide additional perspectives not often discussed in school textbooks.

After using Takaki (2012) with students, Andrew recalled, “one of [the preservice teachers’] main reactions have usually been that they are kind of angry that they didn’t learn this stuff before.” The students were surprised that they had never heard this part of history prior to reading the Takaki text in their methods course. Andrew recognized several benefits of using this book within the elementary methods course that was echoed by other participants. He stated, “elementary teachers are notoriously not great with social studies content. They haven’t had a lot of experience with it, so it is a good way to get content.” This noticing of elementary preservice teachers’ lack of history content knowledge has been confirmed by several research studies (Fritzer & Kumar, 2002; Sanchez, 2010; Thomas, Hatch, & Giannangelo, 2010), so the Takaki text has allowed some participants to address the lack of content knowledge among elementary preservice teachers while also centering race within the curriculum.

Additionally, the Takaki (2012) text is a good way to expose students to counter-narratives. Andrew shared, “If you are trying to work with White teachers who don’t have a ton of experience thinking about race or reflecting on it . . . going through history and understanding the way that people have been marginalized very strategically and repeatedly for hundreds of years . . . once you learn the full history of that, it becomes easier to notice some of the divisions that are still going on.” Takaki (2012), like Loewen (2007), described the stories most preservice

teachers do not hear in school, and the present issues of race and racism, along with other oppressions, through the historical record.

Heroification. The heroification of historical figures is prevalent in social studies curriculum. In a previous section, I discussed Woodson's (2016) article that examined the heroification of Civil Rights Movement leaders and the problems that result from this practice. Several participants use Kohls' (1991) "The Politics of Children's Literature: The Story of Rosa Parks and the Montgomery Bus Boycott" to discuss how certain figures are glorified and their story becomes sanitized leaving out many important facts. Renee reflected about using this article saying:

To this day, it surprises me that students are surprised when they read it. When was it written, like 20 years ago? So, I love that they are like, 'Oh my gosh.'

That is one of my objectives, right, is for them to say, 'Wow, I really didn't know this history.' Or, I have had some students say, 'Wow, I was taught something else and that really bothers me.'

This type of student response happened in other participants' classes as well. In some ways, heroification is similar to counter-narratives in that it exposes the counter story of a specific historical figure, but the participants often separated this topic within their syllabi as a unique lesson for their course.

Teacher disclosure. The idea of whether a teacher should share her opinion, political stance, or beliefs on certain issues is a hot topic among preservice teachers. They usually have strong opinions against sharing their beliefs with students (Demoigny, in press). Many participants set aside lessons to talk about this philosophical issue. As described in an above

section, Jake had students participate in a four corner debate on socialization vs. critical thinking in social studies. Similarly, Roland has preservice teachers debate whether they should disclose their political stance to students, and if so, how to do it appropriately. Levine's (2010) article discussing whether, when and why social studies teachers should disclose their position was used among a few participants as a lead in to these types of debates and reflection within the methods course.

Racializing patriotism. The role and responsibility of citizenship is a theme across elementary social studies standards. The social studies teacher educators seemed to discuss citizenship more frequently with their elementary preservice teachers, at least according to syllabi calendars, than with secondary preservice teachers. A theme across participants was the practice of racializing citizenship. Many participants used Westheimer and Kahne's (2004) "What Kind of Citizen? The Politics of Educating for Democracy" as a way to think critically about the different views of citizenship that exist. Then, this article was often paired with texts such as Ladson-Billings' (2006) "Once Upon a Time when Patriotism Was What You Did." Roland discussed how his class often responds with:

'Well, I get it.' There is a group of people that is like making people patriotic, love for their nation, and other groups saying it is being critical of what the government does, and that is patriotic. They are like, 'I have never thought of this other view of like your race may make you think differently about patriotism.'

Ladson-Billings (2007) complicated patriotism by explaining the complexity of many African American citizens who love their country, yet are critical of it due to its historical and present racist legislation.

In addition to the readings described above, Samantha “unpacks the Pledge of Allegiance” with her preservice teachers. She talks to them about “what it means, why we say it, who it could disenfranchise, what it means that so many children don’t know what that means.” The participants showed how they push the elementary preservice teachers to consider how an often sanitized, feel-good topic like citizenship and patriotism has a complicated message because of how race was (and is) a deciding factor in how citizens have been treated and accepted with our country.

Practitioner articles. Within the elementary social studies methods courses, it was important to the participants to show the preservice teachers that race work can be done with elementary students and that there are teachers in the field doing this type of work. A majority of participants use practitioner articles to illustrate how in-service teachers are doing race work. Rachel explained, “I am very conscious in choosing, particularly practitioner articles that demonstrate elementary teachers teaching about race in the early grades. My students are like, ‘Oh, I don’t know if I can do that.’ I am like, ‘Here’s an article. Here is how a teacher did it.’” The two most common practitioner articles that participants used were Husband (2012) “‘I Don’t See Color’: Challenging Assumptions about Discussing Race with Young Children” and Bolgatz (2005) “Revolutionary Talk: Elementary Teacher and Students Discuss Race in a Social Studies Class.”

Rachel described a unique instructional strategy when using practitioner articles with her preservice teachers. Each week, the preservice teachers participate in a class jigsaw of practitioner articles that center on the lesson topic. The students share the articles with their peers, and then afterwards they “break them down into lesson plan format.” Rachel said, “They

are like, ‘Oh, this is a lesson plan.’ ‘Yes, that’s great.’ Then, we have a Google folder that we put them all in. They are leaving the class with like 50+ lesson sketches” including specific lesson ideas for teaching about race and racism with elementary students.

The social studies methods course readings are thoughtfully selected to support the weekly topics and instructional strategies modeled by the social studies teacher educators. The articles and book chapters the participants intentionally chose that centered race and mainly fell into the categories of counter-narratives, heroification, teacher disclosure, and racializing patriotism. In addition, several participants selected practitioner articles that illustrated how in-service educators were teaching their students about race and racism within social studies.

Projects and assignments. The final component within all the social studies methods courses were projects and major assignments. These varied across participants, but there were commonalities in that most participants had some type of lesson plan or unit plan that preservice teachers created and sometimes taught in a field placement. In a few course syllabi, the social studies teacher educator clearly stated that race or racism had to be a part of the lesson plan. For instance, Jaehee requires a peer teaching assignment where the preservice teachers “develop elementary social studies lesson plan to teach the topic from an anti-racist and social justice perspective” (Teaching Social Studies in Early Childhood Education Syllabus, 2016). In one of Senon’s courses, students are asked “to create a lesson that was an anti-racist lesson plan. They had to take a generic topic and racialize that topic.” Although the requirement of making a lesson plan align with anti-racist pedagogy was not present among a majority of participants, it was required in a few courses.

The most common projects that provided an opportunity for students to focus upon issues of race and racism centered around analyzing curriculum sources. In several secondary social studies methods courses, the participants required students to complete a Loewen project, and many elementary preservice teachers were required to create a Journey Box.

In *Lies My Teacher Told Me*, Loewen (2007) provided counter-narratives to major events in U.S. history and exposed the fallacies and superficial coverage of events and people within U.S. history textbooks. Within the secondary social studies methods course, some participants developed a project based upon Loewen's work. Andrew titled this assignment "The Loewen Textbook Analysis Group Project." In this project, students work in groups of 3-4 to compare the findings in one of Loewen's chapters to two recent U.S. history textbooks. The directions for this project presentation are as follow (Foundations of Pedagogical Theory and practice in Secondary Schools Syllabus, 2016):

Presentations should include 1) an overview of THREE of Loewen's major arguments for the chosen chapter; 2) examples from two current textbooks that show how they affirm or negate each of Loewen's arguments; and 3) propose how you, as a teacher would address any issues regarding accuracy, omission, multiple perspectives, etc. in your classroom.

Through this project, secondary preservice teachers are able to scrutinize the textbooks that may be present in their future classrooms. They will grapple with the inaccuracies and omissions that remain within the textbooks and consider how, and if, they will work to "tell the truth" of U.S. history.

In several elementary social studies methods courses, the social studies teacher educators encouraged the preservice teachers to critically analyze curriculum resources through the Journey Box project. Originally, the journey box idea was developed by Labbo and Field (1999) who defined a journey box as “literally a box (e.g., suitcase, trunk, chest, cardboard container) that contains a themed set of photographs selected artifacts, literature, informational texts, entries from travel journals, and maps that combine to tell a first-hand story of time, place, and culture” (p. 177). Alarcon, Holmes, and Bybee (2015) built upon the journey box idea to require their preservice teachers to choose historical topics not well covered within history textbooks and to provide multiple perspectives, a counter-narrative, for the historical topic.

In his syllabus, Isaiah outlined a digital journey box project for his elementary preservice teachers. Borrowing from Alarcon et. al (2015), Isaiah explained, “the purpose of the journey box is to help pre-service elementary teachers examine those ‘blank spaces’ in the standards while simultaneously developing their historical thinking and ability to locate historical resources.” Isaiah requires the preservice teachers to choose a topic that “represents a counter-narrative to traditional history.” The students collect primary and secondary sources for their digital journey box, and they must include 3-5 questions with each source. This project is also tied to a C3 unit plan that the students will develop around the same historical topic.

The projects and long-term assignments given by the participants provided preservice teachers the opportunity to employ the new knowledge that they had considered about race and racism throughout the course into practical instructional plans and resources. Race and racism are woven into all aspects of the social studies methods course frameworks for the participants. They often used critical reflection, modeling, and critical analysis to show preservice teachers

what it looks like to teach about race and racism within the social studies. In addition, the course readings integrated different perspectives and examples of how and why race and racism should be included in social studies education. Altogether, the instruction, course readings, and long-term projects created an in-depth picture exemplifying a model of how race can be used as a window threaded throughout a social studies methods course to teach a critical social studies.

Positionality in the Classroom

As a researcher, one considers her positionality continuously, especially within qualitative research. It was no surprise for my participants to discuss their positionality in relation to their research projects. In the semi-structured interviews, I asked the social studies teacher educators how they viewed sharing their opinion or beliefs about race and racism with their students. Nine participants shared that they are upfront about their position in regards to race and racism and social studies education with their preservice teachers. This vulnerability about their beliefs also translated into their transparency about the mistakes they have made doing race work. I describe these positionality stances in the sections below.

Social studies teacher educators are forthright about their positionality on race and racism with their preservice teachers. Gregory is clear on his stance in sharing his opinion of race and racism with his students. He stated:

I am very upfront in the ways in which I see education and see social studies . . .

So, my biggest thing is that there is no such thing as neutrality. So, despite the fact that you may say you are neutral, what you teach, the materials you use, they are all kind of embedded in what you believe.

Similarly, Levi explained that he, “tries to make a case for not seeking to be neutral necessarily, but to be upfront about your biases and your positions. It would be pretty disingenuous for me to turn around and say that I have no opinions” after teaching a lesson on controversial issues.

These quotes represent the way a majority of participants view making their positionality about race and racism, and other forms of difference, transparent to their students, while, at the same time, dispelling the idea that neutrality is possible in teaching.

Renee shared that, “there are times when I do assert my opinion . . . I also need to let them know as an instructor that I am very passionate about where I stand and that I have very strong feelings about it.” Samantha has grown in her confidence to take a stand about her beliefs on race and racism with students. She said, “I don’t entertain anymore. I used to kind of entertain, like, ‘Oh yea, like not everybody believes that. It’s ok.’ I was green. Now, I am like, ‘No, it is not ok.’” When she talks to her students about her stance, and possibly their pushback, she provides the analogy that there used to be people who were very adamant that the world was flat. She continues saying, “I tell [my students] that coming to this understanding is like a journey and even though it seems really obvious to us now that the earth was round, it wasn’t so obvious until there was a lot more information available.” Samantha often talks about racism like a topic in science that has been proven over and over again. She provides her students with evidence and data that shows the reality of racism’s existence. Renee and Samantha represent how most of the participants feel in that it is important to show their passion about race work with their students, and they explain their reasoning in doing so with students during class.

Teacher disclosure is a topic several participants include within their social studies methods course syllabi. It is an important topic to reflect upon, especially considering the

polarizing political climate around the country. Levine (2010) discussed the idea of socialization vs. critical thinking in the social studies classroom. In the article, he considers when socialization may be appropriate. Journell (2016) argued for the political disclosure of teachers who take a committed impartiality (Kelly, 1986) stance in the classroom. A committed impartiality approach entails the teacher sharing appropriate ways to “articulate and defend one’s political opinions” while ensuring that their voice is simply one among many voices within the classroom (Journell, 2016, p. 105). Journell argued, as have my participants, that neutrality is a falsehood. He contended that when teachers disclose their political positions, they provide a better opportunity for students to scrutinize and form their own political opinions because the teachers are making clear their own positions and bias. When teachers mask their political beliefs in neutrality, the students can mistake the teachers comments and guidance within class as facts instead of political opinions. In this study, the participants aligned their practice with Journell in opposing the idea of neutrality and believing that transparent teacher disclosure is actually helpful to students.

Social studies teacher educators are honest and vulnerable with their preservice teachers about the mistakes that they make and the difficult process of learning and teaching about race and racism. Just as participants were direct and open about their positionality on race and racism with their preservice teachers, they were equally upfront about the mistakes that they have made in doing race work in social studies. Renee shares with her class that “there are times when you really kind of bomb.” She told the story of the first time she read the book *The Black Snowman* to her elementary class. She remembered, “I was feeling so proud of myself” for introducing this multicultural picture book to my class. The book is about a

Black boy who comes “to terms with his Blackness” and finds “inspiration in his African ancestors.” After reading the book, Renee recalled,

One of my little Black students said, ‘My mom said don’t trust White people.’ It was just this moment, and I didn’t expect it. It hit me, and I just said, ‘Oh honey, everybody is the same.’ I shared with my students – oh, everyone is equal, but it is not like that. This girl knew that not everyone was equal. She knew it. She lived it. You know, and there I was.

In this moment, Renee knew that her response wasn’t true, and the student knew the falsehood of her statement too. Renee shared this example with her class to show that “it is a process” to learn about yourself and how to understand and to teach about race and racism. It is important that you are “learning from mistakes, accepting them” because they are inevitable within teaching, especially with race.

Roland told of a recent mistake that was pointed out by his current preservice teachers and how he grew from it. Roland explained,

There is this one lesson I do, and it is basically to show students how you can use primary sources across periods because often we look at primary sources from one period . . . I want[ed] to kind of look at the struggle for women’s rights over time. Last year, a student pointed out that almost all of the women that I were using were White and straight, and I thought it was a wonderful challenge because I put them in this mindset of, like, let’s always be critical of what we are doing. I said, ‘Ok, challenge accepted.’

So, Roland went back and added sources to include lesbian voices and voices of Black, Latino, and Asian women. He came back a couple of weeks later and gave his preservice teachers his new primary source set with representation of a broader range of female voices. In this example, Roland demonstrated to his students how to admit when there are areas in need of improvement in his instruction, in regard to racial and sexual representation, and how to keep growing in his work.

Some participants discussed the vulnerability they bring into the classroom and the professional risks that result in this type of teaching. Rachel explained,

I try to reflect about the authenticity that I want them to have with me, which means I have to be that with them. I tell them that this is an uncomfortable topic. I am like, “Do you think I relish in having to talk about this every semester?” I want to talk about happy stuff too, but we are not there yet as a society. Just being honest with them. I make mistakes. Let me tell you about this mistake that I made last week, and I apologize for it. They are like, “Really?” I am like, “I am a human being.”

The honesty about current mistakes surprises students, but they also take note of honesty about the discomfort of this work. Rachel described how her preservice teachers often comment on course evaluations saying, “This class was a really good class because she pushed me to think about stuff. I am still on the fence on how I feel about it, but I was learning stuff. I was asked my opinion.”

As Isaiah reflected about his vulnerability, he was quite honest about the repercussions of this work. Isaiah shared:

When I say vulnerable, I mean in the sense that I think ideally I would love to paint myself as an Angela Davis or a James Baldwin of social studies teacher education, like, “I don’t care what they have to say. I don’t care what the ramifications are. I am going to go in and talk about it this way, and it is going to be that.” I think I would love to paint myself that way, but that is not always the truth in terms of thought. I address it, and I talk about it, but that doesn’t mean that I don’t second question myself, that I don’t have feelings of being hesitant or unaware of the tension in the room. Yet, so it is not easy.

He described how, at times, he questions whether he focused on race too often during class or wonders how course evaluations will reflect on his approach to race and racism in social studies. During the interviews, four of the non-tenured participants brought up the reality of teaching in this vulnerable way where you put your positionality and experience on display, knowing that you are discussing an uncomfortable topic to a mainly White class, and worrying about how course evaluations will reflect upon your tenure opportunity. Rachel said, as a tenure-track faculty member, “there is always this feeling of trepidation” when challenging students to think about race and social studies, but she asserted, “I don’t want to structure a class or not engage in a conversation with a class because I am afraid that it is going to lower my end of course evaluations.”

This is a struggle that is documented in teacher education literature as well. Cutri and Whiting (2015) described their experiences as non-tenured faculty teaching multicultural education courses through a self-study research design. They discussed the discomfort and emotional work required from both preservice teachers and the teacher educators when

participating in this course, yet noted that “vulnerability and weathering student criticism are often disincentivized in academia” (p. 1013). In this discussion, Cutri and Whiting call for professional development and structured support for teacher educators doing this type of work.

Busey and Vickery (in press) added to this conversation by describing their experiences and struggles as Black teacher educators who focus on race and racism in social studies education. Vickery explained that the reason she makes herself vulnerable within her classes is because she knows from experience as a woman of color the damage that can happen when teachers do not recognize racism and microaggressions in schools. Although Busey and Vickery (in press) believe in doing race work, “the tenure process weighs heavily on our decision to engage (or not) these conversations or adopt this approach to teacher education.”

The social studies teacher educators in this study have determined to be transparent about their positionality on race and racism within the social studies while being vulnerable and honest about their struggles and mistakes with learning and teaching in this way. Although there are professional risks that may result from being straightforward in their beliefs and centering of race and racism, they have decided it is more important to teach authentically in the way they are committed to educating students.

Advice for Social Studies Teacher Educators Beginning Race Work

All of my participants have had a commitment to focus on race and racism within social studies teacher education from the beginning of their teacher education careers. Their driving passion was founded within their personal experiences and graduate work, but not everyone’s journey in this type of work begins in the same way. There may be social studies teacher educators in the field who have realized the importance of incorporating race and racism into the

teacher education curriculum, but they are just beginning the work. In the interviews, the participants shared their advice to colleagues commencing on this journey. Their advice was to begin this work slowly with self-education and reflection and to also know your context well as you plan to revise your curriculum and instruction.

Social studies teacher educators advise their peers beginning race work to take time for reading, self-reflection, and to make gradual curricular changes. First and foremost, one must read and self-reflect before beginning to incorporate race into their social studies methods course. Renee stated, “I guess step one is to really challenge yourself, right?” Renee said that she assumed social studies teacher educators have analyzed “oneself and one’s positionality” but if that has not happened “the person needs to reflect.” Similarly, Rachel asserted,

We need to do our own self-reflection of where we are in relation to issues of race. We need to do our own reading – theoretically, the conceptual work of privilege and the social historical construction of who we are and identities before we even get to the idea of putting it in a syllabus.

Often the self-reflection is spurred by what we read. Five participants specifically said, “Read!” Samantha explained, “I think the best social studies teachers are really passionate, and passion grows from knowledge . . . So, I always tell them that you have to stoke your passion with knowledge.” Senon specified, “They need to read about different aspects of social studies and race and even content knowledge. Content knowledge is always a challenge.” Reading and self-reflection will happen as a reciprocal process where one leads to another and vice versa.

Once a social studies teacher educator has taken time to read and reflect, the participants encouraged colleagues to begin slowly introducing race and racism into the social studies

methods course. Jaehee shared how she incrementally developed lesson plans that focused on race within her elementary methods course. She said, “I want to say to start small. For me, I am scaffolding lessons where race is the issue.” First, Jaehee developed a lesson around school desegregation where she focused not only on *Brown v. Board*, but she brought in, “the counter-stories with the Sylvia Mendez case, the Asian American case, Native American case.” Then, “If you think that works well and you feel confident, then another topic through the racial lens.” Jaehee slowly built her curriculum and encourages others to do the same.

Roland agreed, and shared how he has sat down with colleagues to help analyze their syllabus and provide support to incorporate race and racism within a course. He would give the advice, “Next semester, your curriculum doesn’t have to be perfect but start introducing two or three pieces next semester and then two or three more pieces the next.” Roland and Gregory recommended a way to slowly make this transformation is to evaluate the readings used within a course. Gregory encouraged colleagues to ask,

What are the readings that you are using throughout your course? What are the topics? Who are the people that you are talking about? What are the events that you are talking about throughout the course? How are you positioning yourself as a racialized being?

These questions help guide a social studies teacher educator to analyze his methods course syllabus in order to think about how incremental changes in the course readings and topics could help to create a course where race and racism are an integral part of the conversations.

Social studies teacher educators advise peers that they must know and respond to their teaching context in order to effectively teach about race and racism with preservice

teachers. Senon talked about the importance of context consistently during both interviews. He advised the,

Key is that you have to know your institution. You have to be aware of your students and how to engage your students in ways that are meaningful for them and are within the context of your class. You can do anti-racist work anywhere, but how you do it will depend on your context, which is a key aspect.

After being at his university for eight years, Senon knew the context well. His students were mainly White, coming from homogenized communities without experiencing much difference. Because of this understanding, Senon lead colleagues to develop a three-course methods sequence that embedded race and racism through equity pedagogy but scaffolded the experience for students. He explained, “You have to build these up. You can’t say, ‘race’, boom, boom, ‘learn it.’ That doesn’t work, especially for the population that I teach in. So, these key concepts and ideas need to be imbedded throughout the program.”

As Isaiah described his students, he said, “I want my students to think like Christine Sleeter, but I am also aware of where they are coming to my classroom at.” Isaiah’s approach to teaching about race and racism has changed over his time as a teacher educator through professional growth as well as understanding his preservice teachers better. He explained,

if I truly believe the research that states that race is invisible, ambiguous and absent in K-12, then I can’t expect for my majority White, female preservice teacher population to be able to really grapple and understand where I am on race.

This does not mean Isaiah avoids race discussions; it simply means that he has had to carefully consider how to structure his courses in order to meet his students where they are and challenge them to move forward.

Jake's understanding of his context compels him to do race work even more. He said, "Well, I am in a Southern state, and I know of students in every class, three or four who have grown up in the state. I know for a fact that their whole family uses the n-word." Some of Jake's students have shared that their field placement was the first time they were around people of color. Jake's response to his context is, "So, when I see these students that I have that have never been around people of color, I have an obligation to help them." Jake recognizes his students' very closed and limited life experiences, which in turn encourages him to infuse issues of race and racism and social justice into his methods course in order to help the preservice teachers begin a journey of reflection of themselves and society.

As described in Chapter Two, White preservice teacher resistance to discussions of race and racism is common in teacher education courses (Crowley & Smith, 2015; Dlamini, 2002; Gershon et. al, 2010; Segall & Garrett, 2013; Smith 2000). Yu (2012) described his experience teaching anti-racist pedagogy in a graduate course populated by mainly White students. After recognizing the immediate resistance of his students, he began to reflect upon the social and educational contexts of these students and the class. Through this reflection, Yu modified his course instruction and assignments in order to better fit the context and place where his students were currently. In a similar way, the participants in this study recognize the context in which they teach. This contextual understanding does not prevent the participants from situating race

and racism central in the social studies teacher education curriculum, but it does affect the way they approach the topics in their courses.

Conclusion

In this study, I have conversed with social studies teacher educators from across the country who position race and racism centrally in social studies teacher education. I sought to explore 1) why social studies teacher educators consider race to be an important component in the social studies teacher education curriculum and 2) how the social studies teacher educators incorporate race into the social studies teacher education curriculum.

Through semi-structured interviews, methods course syllabi, and university teacher education program documents, I found that life experiences, concerns with the social studies curriculum and pedagogy, and a driving passion compel the participants to infuse race and racism into their social studies methods course curriculum and their scholarly work. In order to do this, they have designed methods course framework around critical reflection, modeling, and critical analysis where race and racism are often the content used with preservice teachers. Additionally, the participants are vulnerable with their students, presenting their positionality on race and racism throughout their courses, while also sharing the mistakes they have made in this work. Finally, the participants shared their advice of how to begin incorporating race and racism into social studies teacher education for colleagues in the field.

In this chapter, I have presented the findings from this study and provided detailed evidence from the data to support each finding. Along with the findings, I made connections to existing literature that discussed similar experiences or examples as my participants. In Chapter

Six, I will share the implications of this study for social studies teacher education and will highlight future research that could build upon this work.

Chapter Six: Implications & Discussion

This study began out of a desire to see how some social studies teacher educators regularly include race and racism as part of their social studies teacher education curriculum. When I would conduct database searches for examples, I wanted to see more practitioner-type articles that demonstrated how social studies teacher educators did this work. As I began exploring this topic throughout my doctoral studies, I realized that the number of social studies scholars who do race work is relatively small (Busey & Waters, 2016). This realization, along with learning more about the history of avoiding race within the National Council for the Social Studies (Chandler & McKnight, 2009; Ladson-Billings, 1998b), made me wonder what caused the social studies teacher educators doing this work to begin in the first place. They were not encouraged to focus on race and racism at the national level, and they did not have many exemplars within the field from which to learn. My wonderings and desire to see more practical work in this area informed my research design. In the end, I sought to address the following questions through this study:

1. Why do social studies teacher educators in this study consider race to be an important component in the social studies teacher education curriculum?
 - a. Have life experiences influenced these social studies teacher educators to recognize the importance of race in social studies teacher education? If so, how?
2. How do the social studies teacher educators in this study incorporate race into the social studies teacher education curriculum?

- a. In what ways do these social studies teacher educators prepare preservice teachers to teach about race and racism in K-12 social studies instruction?

Using critical race theory as my lens to understand and make sense of social studies teacher education, I designed a study with 11 social studies teacher educators who situate race centrally in their work. Through semi-structured interviews, social studies methods course artifacts and university program documents, I have found that the participants' life experiences, concerns with social studies curriculum and pedagogy and driving passions have influenced them to make a committed effort to do race work in their instruction and scholarship. Additionally, I have compiled a methods course framework based upon the participants' descriptions of how they incorporate race into their methods courses, which provides practical examples of how they are choosing to do this work through their instruction. Finally, I recognized that the participants are overt in their positionality about race and racism within their classrooms, and they have shared their advice on how their colleagues can begin to situate race within their social studies teacher education curriculum as well.

In this final chapter of my dissertation, I share implications and recommendations from my research for the social studies field. I have organized these implications into areas within social studies teacher education, social studies curriculum, and NCSS. Following the implications, I make recommendations for future research that could build upon and extend this study. As I conclude the dissertation, I revisit my subjectivity, which has been a constant throughout the research process. I discuss the ways in which my subjectivity affected the research design and analysis as well as how this work has affected my own practice as a teacher educator.

Implications

Implications based upon research can range from structural recommendations to practical advice from one's findings. My implications focus on both practical and structural change. I believe this is representative of my understanding of power within society. I believe in the work of individual effort, like the instructional decisions of a single educator, because I feel people begin activist work when they see what they can do personally to work against oppression. Yet, I contend that lasting change will only come from structural revision (Crotty, 1998); therefore, I have focused my implications on both: the practical changes individual social studies teacher educators can make in their own research and methods instruction, while I also make recommendations for structural change within the social studies curriculum and NCSS.

Social Studies Teacher Education

Teacher education programs remain the most common avenue for an individual to be trained and receive certification as a K-12 educator (U.S. Department of Education, 2013). This structure within the education system is powerful in how it can influence future teachers (Amatea et. al, 2012; Fitchett et. al, 2012; Skerrett, 2008; Whipp, 2013). In this section, I describe three recommendations for social studies teacher education: 1) Theorization of Racial Pedagogical Content Knowledge (RPCK) and its application in social studies teacher education programs, 2) Continued support for preservice teachers entering the field who want to incorporate race and racism into their curriculum, and 3) Publication and presentation of practitioner work that demonstrates to peers how to incorporate race into social studies teacher education curriculum.

Theorization of RPCK. Shulman (1986) noted that historically teacher education has narrowed in on teacher preparation in terms of content knowledge or pedagogical skills and that

the pendulum between these two foci has swung back and forth over time. He challenged this historical pattern by defining pedagogical content knowledge as a necessary type of knowledge that merge these two concepts. Pedagogical content knowledge is “pedagogical knowledge, which goes beyond knowledge of subject matter per se to the dimension of subject matter knowledge *for teaching*” (Shulman, 1986, p. 9). Shulman (1986) included the topics most often taught in a discipline, “the most useful forms of representation of those ideas,” and understanding what makes the content easy or difficult to learn as part of an educator’s pedagogical content knowledge (p. 9).

Recently, Chandler (2015) built upon Shulman’s idea of pedagogical content knowledge to encompass race work in social studies. He proposed engagement in Racial-Pedagogical-Content-Knowledge (RPCK), which he defined as a “construct that calls on teachers to have content knowledge (in the social studies disciplines), pedagogical content knowledge (Shulman, 1986), and a working *racial* knowledge of how race operates within the social studies, from [critical race theory] perspectives” (Chandler, 2015, p. 5). RPCK would encourage social studies teachers to consider the racialized histories of the social studies disciplines through a critical race theory lens.

Recently, King and Chandler (2016) positioned RPCK as an anti-racist approach to social studies education. They infused the principles of anti-racist education with the tenets of critical race theory as the foundation of the RPCK worldview. RPCK is situated in the reality that most social studies preservice teachers come into teacher education programs with a lack of racial knowledge (Brown, 2011; King, 2014a). This reality was present in the experience of my participants, as described in the finding, “Race and racism were absent from social studies

teacher educators' K-12 curriculum.” All of the participants described the absence of race and racism within their K-12 social studies curriculum. Renee recalled, “It was such a White-centered curriculum and more focused on basic skills, so race was not really talked about by teachers or in the curriculum.” As the participants went in to their teacher education courses, they did not have a strong working racial knowledge.

Comparably, the participants also shared several examples of how their preservice teachers were shocked to learn counter-narratives in U.S. history that they were never taught in their previous schooling experience. Andrew discussed how his elementary preservice teachers specifically responded to Takaki's (2012) *A Different Mirror for Young People*, which highlights the stories of groups of color throughout U.S. history. He explained,

everyone has just really loved that book. One of their main reactions has usually been that they are kind of angry that they didn't learn this stuff before. I think that book has been a really good platform for – I don't even know, just talking about it, thinking about it, getting them to be a little more aware of the racial issues that go on now because they just see it laid out so clearly throughout history.

As many participants expressed a lack of racial knowledge from their K-12 schooling experience, likewise, they see a similar pattern among their current preservice teachers. There is a need for social studies teacher education to build the racial knowledge of students *and* to show preservice teachers how to teach about race in the social studies classroom.

RPCK could provide a construct for what it may look like to help grow preservice teachers' racial knowledge within a social studies teacher education program. It begins “with the

notion that all of the social sciences that comprise social studies have a racial component and that this racial component is central to understanding life in the U.S. and across the globe” (King & Chandler, 2016, p. 12). This is a clear connection to the foundational tenet of CRT that racism is a normal part of U.S. society. In an example of how to implement RPCK into the social studies, King and Chandler (2016) provided examples of essential questions for various social studies disciplines that exposed how race and racism are factors within each. For example, they posed questions like, “How did race/racism/racial theories impact the founding of the United States?” and “Why do racial groups live where they do?” (p. 13). These essential questions would help students to explore how race and racism are interwoven into the structures of society.

In the book *Doing Race in Social Studies: Critical Perspectives*, authors shared examples of how to use critical race theory as an analytical lens in social studies instruction (Chandler, 2015). King and Finley (2015) designed a high school economics lesson that critiqued the Federal-Aid Highway Act of 1956. In the lesson, they used the critical race tenets of racial realism, whiteness as property, intersectionality, interest convergence, and counter-narrative to analyze the institutional racism of this legislation. For example, in this lesson students learned how the legislation approved the location of freeways that cut right through many Black neighborhoods in several major cities. As students explored the effects of the legislation, they were able to see how institutional racism played out through an economic government policy.

Similar to this example, there is a need for RPCK to be further theorized in order to understand how it can be applied in the social studies methods course. Just as King and Finley (2015) gave a practical example of how it looks to use CRT in a high school economics lesson, how can a social studies teacher educator use RPCK in weekly social studies methods lessons? I

described in the finding “Social studies teacher educators use race and racism as a window threaded throughout the methods course as a way to critically teach social studies,” how the participants in this study incorporate race into the social studies teacher education curriculum. Some participants discussed using critical race theory tenets as a part of their instruction. For example, Isaiah had his elementary preservice teachers read different chapters from Takaki (2012) that described the immigration histories of various ethnic groups. Then, he had the students create an immigration timeline. During discussion and reflection of this activity, Isaiah explained, “I gave them that lens in looking at these timelines, I am going to have them look for institutional discrimination in the form of policies. We are going to look for interest convergence in the form of policies, who is welcome.” Isaiah had already had the preservice teachers read about interest convergence, a CRT tenet, and they used this concept often in analyzing historical events.

In essence, the participants in this study may be incorporating some of the foundational ideas of RPCK, but the development of this construct would give other social studies teacher educators a more concise, well-defined approach to incorporating race into the social studies teacher education curriculum. RPCK could provide social studies teacher educators a way to meet the needs of their students’ lack of racial knowledge, with the need to prepare preservice teachers to teach social studies disciplinary and analytical skills, while making the case that race and racism are issues in our society that need to be deconstructed and questioned in order to seek a more equitable democracy for everyone.

Critical communities for alumni. Many participants in this study discussed their need to be invested within a critical community of scholars who were doing critical race work. The

support was needed for encouragement to continue the work when challenges occurred, and it helped participants grow professionally in their understanding of race and racism within social studies education. For instance, Roland stated, “I always find my conversations with other people in the field . . . to be so incredibly valuable.” When sharing advice for peers who are beginning to consider how to incorporate race and racism into their curriculum, he encouraged them, “to use your colleagues as allies in helping you do this [work].” The participants recognized their need for the support of a critical community.

Wenger (1998) discussed the concept of communities of practice that have been adopted in many school settings with the idea that teachers with a common interest can meet together often in order to share strategies, to problem solve, and to build new ideas together. This learning takes place through their social interaction. Aligning more closely with my study, Picower (2011) designed a critical inquiry project, or new teacher support program, specifically for new teachers who desired to teach with a social justice orientation. The critical inquiry group consisted of 12 first and second year teachers, of which 11 had graduated from the teacher education program where Picower was a faculty member. They met biweekly for two-hour dinner meetings at the university for one school year. Picower’s (2011) participants noted that most of the professional development that they received from their schools “focus[ed] more on technical aspects of teaching than on issues pertaining to critical pedagogy, culturally relevant teaching or social justice education” (p. 10). Through the critical inquiry project, Picower found that the collaboration of the new teachers helped them to improve their social justice education practices and built their confidence to do this work while also increasing their leadership skills.

As the social studies teacher educators within this study understood their need for participation in a community of critical scholars doing similar race work, I recommend that

social studies teacher education programs develop critical communities for alumni to continue to grow and build their skills of incorporating race into social studies education. More than likely, the new teachers will not receive professional development that focuses upon the incorporation of race and racism into the curriculum. Social studies teacher education programs could develop projects similar to Picower's that support recent graduates to continue the work that we find difficult to do ourselves. Building support among teachers in the field within these critical communities may increase the continuation of race pedagogy from social studies teacher preparation within methods courses into actual K-12 social studies practice.

Need for Practitioner Pieces. Throughout my doctoral studies, I have researched race and social studies education. One of the frustrations with the literature review led to my second research question, "How do the social studies teacher educators in this study incorporate race into the social studies teacher education curriculum?" I found several studies that discussed the resistance that some teacher educators would face when trying to have social studies preservice teachers reflect on race and social studies (Crowley & Smith, 2015; Gershon, et. al, 2010; Segall & Garrett, 2013; Smith 2000), but I was unable to find many examples of how social studies teacher educators were actually showing preservice teachers how to teach race in a methods course.

In one article, King (2016) described an instrumental case study he conducted with 4 preservice social studies teachers. The preservice teachers took a racial literacy summer history course where they read many Black history texts. King reported the ways that the preservice teachers used knowledge from the summer racial literacy course to develop lesson plans during their internship. As an implication, King called for racial literacy to be a part of social studies teacher education. Recently, Martell (2017) conducted a case study with elementary preservice

teachers who desired to teach race in elementary social studies. As Martell interviewed and observed these preservice teachers, he noted that they felt they learned practical ways to incorporate race into their lesson plans within their social studies methods course. Martell briefly described two ways the methods instructor demonstrated how to teach race in an elementary context.

These two examples are helpful in seeing the effects of social studies methods courses addressing race explicitly within the instruction, yet I feel there is still a need in the field to write practical articles for social studies teacher educators. In this study, the participants shared specific examples of how they model teaching race in social studies methods lessons to preservice teachers. The participants described specific strategies and lesson plans that they use as demonstration lessons to show their preservice teachers how to do this work. This is the piece that I recommend social studies teacher educators doing race work begin to share more intentionally.

Alongside research of the effectiveness of teaching race and racism in social studies teacher education, we need to share with one another how we are doing this work. In one interview, Samantha said, “We need to share what we are doing in our classes. Like, I would love if LaGarrett King would write a practitioner piece about his methods course, I would eat that up. You know?” Social studies teacher educators need to learn teaching methods that could facilitate RPCK in the methods classroom. My final recommendation for teacher education is for social studies teacher educators who are threading race throughout their methods courses to begin publishing and presenting practitioner pieces of their instructional methods and materials in order to support colleagues who are trying and/or beginning to do this work within social studies methods courses as well.

Curriculum

As discussed throughout the dissertation, historically and presently race and racism are not directly addressed in social studies state standards (An, 2016; Shear et. al, 2015; Vasquez-Heilig et. al, 2012). One finding from this study is that the participants continue to be concerned with the current K-12 social studies curriculum as it pertains to the inclusion of race and racism. As the participants described how they felt about the way race and racism were situated in their state's social studies standards, the responses ranged from a complete absence of race to a non-racist, superficial inclusion.

Jaehee explained that in her state, "It is all the dominant narrative, Columbus, Washington, American Revolution, Civil War – all this dominant narrative. . . There is nothing about counter-narrative, not at all. Race, not even mentioned." Unlike Jaehee, Gregory noted that race and racism are included during certain periods of U.S. history in his state standards but in a superficial way. He described his states' standards saying:

The official curriculum does not necessarily approach race and racism in kind of a complex way. I feel like it is the same as when I was in school the opportunities that you can speak about race – slavery, Reconstruction, civil rights – I would suggest, based on research, it is not as critical as it should be.

Whether race is completely avoided within state standards, or it is incorporated in whitewashed ways, there remains a need for the official curriculum within state social studies standards to improve in order to critically examine how race and racism are intricately intertwined in our history and how racism exists within our structures today.

In Chapter Two, I argued that race has been a determining factor in the opportunity for citizenship throughout U.S. history. Ladson-Billings (1998) described the complicated history of the denial of citizenship to African Americans and then the lack of full benefits African Americans, and other citizens of color, continue to experience. For instance, in *Plessy v. Ferguson* “the high court once again denied full citizenship rights to African Americans” as African Americans were denied integration with Whites and the “separate but equal” statute became the precedent (Ladson-Billings, 1998a, p. 16). Crowley (2015) described the history of the Voting Rights Act and how judicial decisions over time continue to allow racial discrimination that discourages citizens of color from voting. For instance, recently in Jacksonville, Florida, a polling place was moved out of a district with a majority African American population. There continues to be efforts that restrict the full benefits of citizenship from citizens of color.

NCSS (1994) has established that citizenship is the ultimate goal of social studies education. Social studies teacher educators ascribe to this purpose for the interdisciplinary field, and over 50% of social studies teacher educators report that democratic and citizenship education are their main research concentrations in their scholarly work (Busey & Waters, 2016). If the leading social studies organization upholds citizenship as its top priority, and social studies teacher educators focus upon citizenship education within their work, I argue that there should be a concerted effort for race and racism to be a part of citizenship education, as it has played an integral role in citizenship throughout U.S. history. Therefore, I recommend that social studies teacher educators petition and work collaboratively with state education departments and policymakers to reform the social studies state standards to include race and racism into U.S. history standards in a critical, anti-racist way. The individuals who study history education and

seek democratic citizenship in social studies education should be persistent in advocating for official curriculum that challenges the notions of continuous progress found within the master narrative and strive to improve state standards by including counter-narratives that give voice to people of color throughout U.S. history and give honest portrayals of the issues of racism in our country.

National Council for the Social Studies

Although there are several social studies organizations in the U.S., the National Council for the Social Studies is the largest organization, and it is the oldest organization dedicated to the advocacy of social studies within the country (NCSS, n.d.d). Its membership includes over 15,000 educators from all 50 states. National education organizations have a great impact on state curriculum and the direction of the field represented.

In Chapter Two, I described the disturbing history of NCSS in regard to a colorblind agenda that has consistently pushed race to the periphery (Chandler & McKnight, 2009; Marshall, 2003). For example, there is a lack of presentations at NCSS national conferences where race and racism are topics (Garcia & Madden, 2012). Additionally, NCSS has set forth national standards and a C3 Framework, which is a document focused upon the disciplinary skills developed in the social studies. NCSS also puts forth position statements on varying topics affecting the social studies. As Branch (2003) reported and I have analyzed recently, there are no positions statements that focus upon race and racism, and none that focus upon race in relation to citizenship. In a recent approved position statement about “powerful teaching and learning in social studies,” race was only mentioned once encouraging teachers to provide opportunities for students to “interact with members of other racial, ethnic and cultural groups”

(NCSS, 2016, pp. 180-181). Although there is a lengthy description of how to powerfully teach social studies by making it meaningful and value-based, the position does not include any reference to issues of racism that continue to plague our society or issues of oppression in general. I would argue that racism is a topic that is meaningful and an issue that promotes a value-based response, which could take place through powerful social studies instruction.

As discussed in the previous section, problems remain in how race and racism are added to the official social studies curriculum across states. The participants in this study shared their concerns with current state social studies standards. Since NCSS has an impact on the field of social studies and influences the formation of state social studies standards, I contend that NCSS should form a committee to write a position statement that focuses solely on issues of race and racism in society. In addition, I recommend that NCSS form a conference session strand that focuses upon critical race theory or anti-racist education in the social studies, or that they encourage and support more NCSS special interest committees, like African American Educators or Indigenous Education, to sponsor NCSS conference sessions, similar to how CUFA has done with the Scholars of Color Forum.

Through this study, I have explored why some social studies teacher educators choose to incorporate race into the social studies teacher education curriculum and how they do so. After analyzing the data and generating findings that address the research questions, I have recognized specific implications for social studies teacher education, social studies curriculum, and NCSS. Within teacher education, social studies teacher educators that are doing race work need to 1) theorize RPCK, 2) determine ways to support critical communities among graduates from our teacher education programs who are committed to doing race work in K-12 schools, and 3) share

our work with one another through practitioner pieces. In addition, social studies teacher educators need to actively advocate for state social studies standards that critically incorporate race and racism. Finally, NCSS needs to lead the way in situating race and racism as an important component of social studies through the development of position statements and intentional national conference programming. Some of these recommendations are practical and can be carried out by individuals in order to impact their university social studies education program, while other recommendations seek structural and institutional change. Both are necessary in working towards racial equity in social studies and society at large.

Critical Race Theory Revisited

I developed this study based upon critical race theory as my theoretical framework for understanding how I see race play out in our society and as a way to critique policies, practices, and institutions. The data analysis process was not a critique of my participants' beliefs or practice, but CRT helped me understand their reasoning for considering race and racism to be important components of social studies teacher education. All of my participants expressed, to some degree, that racism was engrained and normalized in U.S. society. They used counter-stories within their curriculum to disrupt the master narrative and to encourage preservice teachers to value the voices of oppressed people of color.

In the next section, I discuss possible future research questions that would build upon this study; but here I would recommend that in a separate study, critical race theory could be used as an analytical framework to analyze the social studies methods course syllabi of social studies teacher educators. CRT tenets could be used as a priori codes to critique the methods syllabi. On a side note, this would be a good personal professional practice to see if I am practicing what

I teach and attempt to advance in my writing. Overall critical race theory has helped me to situate my study, providing a clear focus to my work, and supporting my understanding of the findings.

Recommendations for Further Research

When I began this study, I had narrowed my research focus to two main questions, which I worked to address. This process has resulted in more questions to consider within the field of social studies teacher education. Below I have listed a set of questions and brief descriptions of future research that could build upon and extend this study.

- How do preservice teachers, who feel committed to the incorporation of race in social studies education during their teacher education program, maintain their commitments once in the field? In what ways do they incorporate race into their social studies lessons? What obstacles do they face? What do they find that they need in order to maintain their commitment? A longitudinal study could be developed, beginning with preservice teachers in a social studies methods course who have made commitments to incorporating race into their instruction, following them through internship and then through the first three years of their in-service teaching experience. Martell (2017) has begun a similar process through which he has interviewed and observed elementary preservice teachers during their social studies methods course and internship. He intends to follow them into their first year of teaching. Additional instrumental, longitudinal case studies could help social studies teacher educators have a better understanding of instructional practices that have been the most influential in helping prepare preservice teachers to do race work in social studies once in the field.

- How prepared do social studies teacher educators feel to incorporate race and racism into their social studies methods courses? For social studies teacher educators who desire to reconstruct their methods course curriculum to include race and racism, what do they feel they need in order to do so? It would be helpful to have data from a larger number of participants to gain an overview of how other social studies teacher educators feel about their abilities to incorporate race and racism in the social studies teacher education curriculum. A survey study could provide scholars doing this work with better ways to engage colleagues in providing one another support for doing race work.
- How does anti-racist social studies affect K-12 students? Is there a dispositional change among students? Is there an increase in engagement? Is there an increase in achievement on standardized social studies assessments? Hoping that more and more new social studies teachers begin to incorporate race and racism into social studies instruction, a natural question to ask is, “Does it matter? What effects do we see in the K-12 students?” In order to answer these questions, researchers may focus on particular aspects of students’ dispositions in a study and then student standardized achievement in another, or researchers may work collaboratively and develop a large mixed methods study that tackles several questions at once. Regardless of the design, demonstrating the effectiveness of teaching race to students will be necessary in order to prove its worth to policymakers in today’s data-driven world.

Subjectivity Revisited

As a qualitative researcher, subjectivity needs to always present and conscious throughout the research process. Banks (1998) stated, “I now believe that biographical journeys

of researchers greatly influence their values, their research questions, and the knowledge they construct” (p. 4). My personal and professional experiences impact my positionality on race and racism, and they affect the type of research that I believe is important. My early career as a White teacher in a predominately Black middle school in urban Philadelphia dramatically changed my perceptions of race in terms of identity, oppression, and its reality. Through my Master’s and doctoral studies, I dug much deeper into the historical and theoretical realities of racism in U.S. history.

During this research process, I found moments where I felt incredibly close to some of my participants, shaking my head in agreement as they told part of their story that seemed to mirror my own. For instance, Samantha talked about how race is something that she is conscious about all the time, and it comes up with her family often. She shared, “You know, I can’t let my family watch a movie in peace. They often tell me, ‘Can you just stop thinking about race for this dinner?’ And, I will say, ‘No.’” I currently feel the same way. Race and racism is what I teach at a local university, it is what I study and research, and it is what I lead prayer meetings about at my church. It has become present in all aspects of my life.

At other times, I felt uncomfortable when I was challenged by my participants’ stance. During the first interview, Levi stated, “[My peer and I] talk a lot about White privilege and how sort of concerning I find that, how I am really skeptical of that concept as a teaching approach.” He went on to describe examples of White privilege activities common in education classes and diversity training. Then, Levi explained his stance, “Yes, I can walk into a grocery store and people not assume – like you can check off every box on McInstosh’s checklist [right] and then you are still not going to be a better teacher necessarily because you don’t know how to use

that.” Levi believes that there are other, more effective avenues to discuss issues of racism with White preservice teachers. When I analyzed this interview, I wrote a memo stating:

So, during the interview, I felt myself cringing inside because I do exactly what Smith was describing that he dislikes. I use privilege walks. I do set up a confessional and expect students to agree. I read the Lensmire piece that Smith is referring to. I understand the point. I still resist that people don't need to recognize White privilege – I think that is part of the process, but I agree that looking at systems and action is important.

These two examples portray the fact that, not only did my values and positionality affect the research design and play into my interpretation of the data, but the participants affected me. I constantly made notes of what I was learning from my participants, as I hope to do similar work to them in the coming school year. At one point early in the analysis process, I was questioning whether or not what I found was important, whether it would matter to anyone. Then, I realized that I completely restructured my entire Diversity in Schools course for the spring semester based upon the first set of interviews for this study. I wrote in my researcher journal (January 17, 2017), “I felt like the data isn’t really showing a lot of new cool stuff, but if I am invested in this topic and it is changing my practice, then the findings can do the same for others.” Based upon the first interviews, I decided to be more upfront about my stance and reasoning for my position on race and racism with my students. I would not attempt neutrality, but instead, I would explain why I think this is important to discuss. Additionally, I removed a lesson on White privilege, and I added a new project that focused upon systemic oppressions in schooling.

Subjectivity is not a bad word. It is the reality for researchers. Our experiences and socialization influence our work (Banks, 1998). We cannot separate ourselves from our subjectivity while we research (Peshkin, 1988). Instead, as a researcher, I have held my subjectivity side by side with my research, not denying it, but acknowledging it and challenging it as I interact with participants and analyze data. I have affected my research, and it has affected me.

Conclusion

This research study began out of a personal desire to learn more about teaching race and racism in social studies teacher education. Through an extensive literature review, I realized that there were relatively few scholars in the field doing race work, and the work that was published focused mainly upon the frustrations of this work with White preservice teachers. Recognizing the need to research social studies teacher educators who do race work further, I developed the following research questions:

1. Why do social studies teacher educators in this study consider race to be an important component in the social studies teacher education curriculum?
 - a. Have life experiences influenced these social studies teacher educators to recognize the importance of race in social studies teacher education? If so, how?
2. How do the social studies teacher educators in this study incorporate race into the social studies teacher education curriculum?
 - a. In what ways do these social studies teacher educators prepare preservice teachers to teach about race and racism in K-12 social studies instruction?

Based upon critical race theory as the foundation for the research questions and the lens through which I eventually analyzed data, I developed a qualitative interview design. I systematically identified possible participants who published and presented about race and social studies education and who taught social studies methods courses. In the end, eleven social studies teacher educators participated in the study. I conducted two semi-structured interviews with each participant, and I collected their methods course syllabi and reading lists, along with their education department program documents.

As a result of the study, I found that the participants' life experiences, concerns with social studies curriculum and pedagogy, and driving passions have influenced them to embrace a commitment to incorporate race and racism into the social studies teacher education curriculum. They incorporate race into their curriculum through critical reflection, modeling, and critical analysis with their preservice teachers. In addition, most participants are explicit about their positionality on race and racism with their students, and they have a wealth of advice for colleagues in the field who desire to do similar work.

Race and racism have been interwoven through U.S. history (Omi & Winant, 1986), and it should be a component of social studies education. Race has always been a determining factor for citizenship in this country, and it continues to play an integral part in whether or not one has access to the full benefits of citizenship (Ladson-Billings, 1998a). Social studies is the discipline that upholds citizenship as its main goal, and as a result, social studies teacher educators need to prepare preservice teachers to teach all that is involved in democratic citizenship, which includes the continued presence and effects of institutional racism. We hold a responsibility to teach more of the truth of history that invites people of color into the narrative and encourages White

students to wrestle with the racial inequity in society. The content we teach, and the way we teach it affects students. As Isaiah asserted, “Race and teaching race in teacher education in a sense is about kids . . . This is about the real lived experiences and the material conditions of kids.”

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Appendices

Appendix A

E-mail Invitation Letter

Dear _____,

My name is Sara Demoigny, and I am a doctoral candidate at the University of Tennessee. My dissertation research is focused upon race and social studies teacher education. In this study, I am seeking to work with social studies teacher educators who currently teach (or have previously taught) a social studies methods course and who believe that race is an important component in social studies education. My research questions are:

1. How have social studies teacher educators' life experiences influenced them to recognize the importance of race in social studies teacher education?
2. How do social studies teacher educators situate race within the social studies teacher education curriculum?
3. In what ways do social studies teacher educators prepare their social studies preservice teachers (elementary and secondary) to teach about race and racism within social studies instruction?

I am writing to invite you to participate in this dissertation research study because you have demonstrated a belief in the importance of race in social studies education through your research presentations and publications. Your participation is voluntary and would be greatly appreciated.

Attached to this e-mail you will find an informed consent form that provides greater detail about the study and participation requirements. The main participation components involve two 60-90 minute interviews and solicitation of methods course artifacts.

If you have any questions about this research, please feel free to contact me at sdemoigny@vols.utk.edu or by phone at 865-291-7783. If you are interested and willing to participate in the research study, please complete the informed consent form and e-mail a scanned PDF copy to me.

Sincerely,

Sara Demoigny
Doctoral Candidate
University of Tennessee

Appendix B

Informed Consent Statement

Working Title: Race & Social Studies Education

Sara Demoigny, a Ph.D. candidate at the University of Tennessee, is conducting a qualitative interview research study with social studies teacher educators who believe race is an important component of the social studies teacher education curriculum. Participants should currently or previously have taught a social studies methods course while also presenting and publishing research about race and social studies education.

The purpose of this research study is to explore how participants' life experiences have influenced them to recognize the importance of race in social studies teacher education. In addition, the researcher will seek to understand how the participants situate race in the social studies teacher education curriculum and the ways in which they prepare pre-service teachers to incorporate race into K-12 social studies instruction. As a social studies teacher educator who has demonstrated a desire to position race as integral in social studies education, you are invited to participate in this study.

Participant Involvement

Participation in this study will involve two 60-90 minute audio and video-recorded interviews and submission of social studies methods course artifacts. If possible, the researcher will conduct the first interview in person at the National Council for the Social Studies national conference in Washington, D.C. during the week of November 30 – December 4, 2016. If the participant is not attending the NCSS conference or is unable to schedule an interview during the conference time, the researcher will conduct the interview online. The second interview will take place January-February 2017 online via Zoom, a secure, cloud-based video-conferencing platform. The researcher will use two audio-recording devices for the face-to-face interview, and she will use an audio-recording device for the online interview along with Zoom's video-recording feature. In addition to the interviews, the participant will submit course artifacts via e-mail to the researcher. The course artifacts include the participant's social studies methods course syllabus, course reading lists, and project directions that involve race in social studies.

Risks

Although there is no expected risk of harm through participation in the research study, questions may be posed that could cause uncomfortable feelings as the participant considers issues of race personally and within social studies education.

Participant Initials _____

Benefits

Although there are no direct benefits to the participant, an indirect benefit includes contributing to the body of knowledge concerning race in social studies teacher education.

Participant Rights & Confidentiality

Participation in this study is voluntary. The interviewee may decline participation at any point prior, during, or after the interviews. The participant may choose not to answer certain interview questions or to have his/her answers withdrawn from the research study. The participant may choose not to submit all of his/her methods course artifacts. Upon request, the researcher will provide the participant with a transcript of the interviews, which may be reviewed to ensure that the transcription is correct and expresses the participant's intended thoughts. Furthermore, the researcher will provide the participant with an overview of initial findings if requested.

The data gathered from the interview will be kept confidential. The researcher will use a pseudonym in the transcription of the interview, the dissertation, and any other published manuscripts from the research study. No reference will be made in the presentation of findings which could link the participant to the study. The researcher will save the audio and video interview recordings on her personal password coded computer.

Contact

The researcher will be available to answer any questions prior to the first interview and/or during the research study.

Sara Demoigny: 865-291-7783

sdemoigny@vols.utk.edu

In addition, the participant may contact Kristine Hershberger, a University of Tennessee Compliance Officer, with any questions about his/her rights as a participant in the research study.

Kristine Hershberger: 865-974-7697

Consent

I have received a copy of the informed consent form. I have read the information above, and I agree to participate in this study.

Participant's Signature _____ Date _____

Researcher's Signature _____ Date _____

Appendix C

Interview Guide #1

RQ 1: Why do the social studies teacher educators in this study consider race to be an important component of social studies teacher education curriculum?

- **Have life experiences influenced these social studies teacher educators to recognize the importance of race in social studies teacher education? If so, how?**

1. Tell me a little bit about your professional experiences. (B/D)
 - a. What is your position at ____ University?
 - b. What other educational positions have you held in your career?
 - c. How long have you taught (did you teach) a social studies methods course?
2. Why did you choose to become a social studies teacher and then a social studies teacher educator? (B/D)

“Our first interview will focus upon how your life experiences have influenced the way in which you position race in the social studies teacher education curriculum. I would like to start by defining ‘race’ and then proceed with open-ended questions about your experience. If, at any point, you would prefer not to answer a question, please just say.”

3. How do you define race? (K)
 - a. How do you differentiate race from ethnicity?
4. Tell me about the first time you recall an awareness of race. (E/B)
5. If you were able to jump in a time machine to travel back through the timeline of your life, what markers would stand out as defining or Aha! moments in regard your understanding of race, its impact, and/or your beliefs about it? (E/B)
6. What were your experiences with race and racism in your K-12 schooling experience? (E/B)
7. Tell me about your experience as a pre-service teacher within a teacher education program. (E/B)
 - a. What type of teacher education program did you complete?
 - b. How was race situated in your teacher education curriculum? In the social studies education curriculum?
8. How did the treatment of race in your teacher education program affect the way you treated race as a K-12 teacher? (E/B)
 - a. As a teacher educator?
9. When you were a K-12 social studies teacher, how did you treat race in your instruction? (E/B)
 - a. How did your students, parents, and peers respond?
10. What are your feelings about how race is situated, generally, in K-12 social studies curriculum? (F)

11. How have your philosophical beliefs about race and social studies teacher education changed over time (since you began as a teacher educator)? (E/B)
12. Would you like to add anything to our conversation that I have not asked about?
13. How do you identify yourself racially? (B/D)

Interview Guide #2

RQ2: How do social studies teacher educators in this study incorporate race into the social studies teacher education curriculum?

- **In what ways do these social studies teacher educators prepare preservice teachers to teach about race and racism in K-12 social studies instruction?**

14. How should race be situated in the social studies teacher education curriculum? (O/V)
 - a. Where should race be placed in the social studies teacher education curriculum?
 - b. If not addressed, how should it be situated within a methods course?
15. Tell me about the instructional strategies that you use to facilitate reflection with pre-service teachers' about their personal racial biases and perspectives. (E/B)
16. Tell me about the instructional strategies that you use to teach pre-service teachers how to incorporate race into K-12 social studies lessons/units. (Ask for elementary and secondary examples). (E/B)
17. How do you transition from instruction about personal biases to incorporation of race in social studies instruction? (E/B)
18. What feelings arise when you prepare for and teach a class(es) with pre-service teachers that focuses upon race? (F)
 - a. Possible follow-up: How do you overcome your anxiety or fear when addressing race with students?
19. How do you handle situations where pre-service teachers are resistant to including race in the curriculum? (E/B)
20. How do you advise pre-service teachers to handle their concerns and fears about discussing race, a controversial topic, in a K-12 setting? (E/B)
21. What is your opinion about sharing your personal views with pre-service teachers on race and racism in general and then, specifically, within social studies education? (O/V)

****A significant portion of the second interview will focus upon the course artifacts that I solicit from my participants. These artifact-based questions will be individualized for each participant. Below are sample questions that I anticipate will be asked, in some form, to all participants.**

22. How do you determine when to address race during the course/semester? (E/B)
23. What are the key texts that you have pre-service teachers read about race and social studies? (E/B)
 - a. Why did you choose to use these texts? (O/V)
 - b. What have been common student responses to these texts? (E/B)
24. Tell me about how you developed _____ course project. (E/B)
 - c. What have been common student responses to the project?

Appendix D

Taxonomic Analysis with Analytic Generalizations

1. Why do social studies teacher educators do race work in social studies teacher education?
 - 1.1. Influences from life experiences
 - 1.1.1. SSTE's experienced and/or observed racism in their childhood and adulthood.
 - 1.1.2. Doctoral programs and academic mentors had a prominent impact on SSTE's understanding of race/racism and their research.
 - 1.1.3. SSTE's recognize the need for consistent involvement in a critical scholarly community.
 - 1.2. Concerns with curriculum & pedagogy
 - 1.2.1. Race and racism were absent from the SSTE's K-12 curriculum.
 - 1.2.2. The SSTE's teacher education programs had little impact on their teaching of race and racism in social studies.
 - 1.2.3. SSTE's have continued concern with the present K-12 social studies curriculum and non-racist pedagogical stance by social studies teachers.
 - 1.3. Driving passions
 - 1.3.1. SSTE's are teaching a "social studies for tomorrow" that challenges the master narrative and teaches a social justice oriented citizenship.
 - 1.3.2. SSTE's recognize the lasting impact social studies instruction has on K-12 students.
 - 1.3.3. SSTE's are making life-long commitments to doing race work.

2. How do social studies teacher educators incorporate race into social studies teacher education?
 - 2.1. Methods Course Framework
 - 2.1.1. SSTE's use race/racism as a window threaded throughout the methods course as a way to critically teach social studies.
 - 2.1.1.1. Active Pedagogical Strategies
 - 2.1.1.1.1. Teaching Methods
 - 2.1.1.1.1.1. Activities
 - 2.1.1.1.2. Readings
 - 2.1.1.1.3. Projects & Assignments
 - 2.2. Positionality in the classroom
 - 2.2.1. SSTE's are forthright about their positionality on race and racism with their preservice teachers.
 - 2.2.2. SSTE's are honest and vulnerable with their preservice teachers about the mistakes that they make and the difficult process of learning and teaching about race and racism.
 - 2.3. Advice for SSTE's beginning race work

- 2.3.1. SSTE's advise peers beginning race work to take time for reading, self-reflection, and to make gradual curricular changes.
- 2.3.2. SSTE's advise peers that one must know and respond to their teaching context in order to effectively teach about race and racism with preservice teachers.

Vita

Sara Demoigny was born in Knoxville, TN, where she completed her public K-12 education. After high school, Sara earned a Bachelor's degree in Elementary Education from Carson-Newman University in Jefferson City, TN. Sara began her teaching career in Philadelphia, PA, teaching 8th grade social studies and science for four years. Then, she taught 6th grade for four years at a public charter school in Philadelphia. During this time, Sara earned a Master's of Education in Curriculum and Instruction from Pennsylvania State University. In 2010, Sara returned to East Tennessee and began working in a variety of roles in the Teacher Education Program at Carson-Newman University. Sara began doctoral studies at the University of Tennessee in 2014, and her research has focused on how race is situated in social studies education. Sara will begin work as an Assistant Professor of Elementary Education at Auburn University in August 2017.