

Learning to See Race: Making Sense of Unexamined Beliefs And Rhetorical Paradoxes

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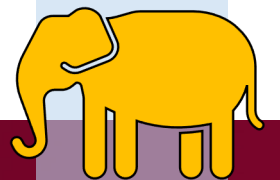
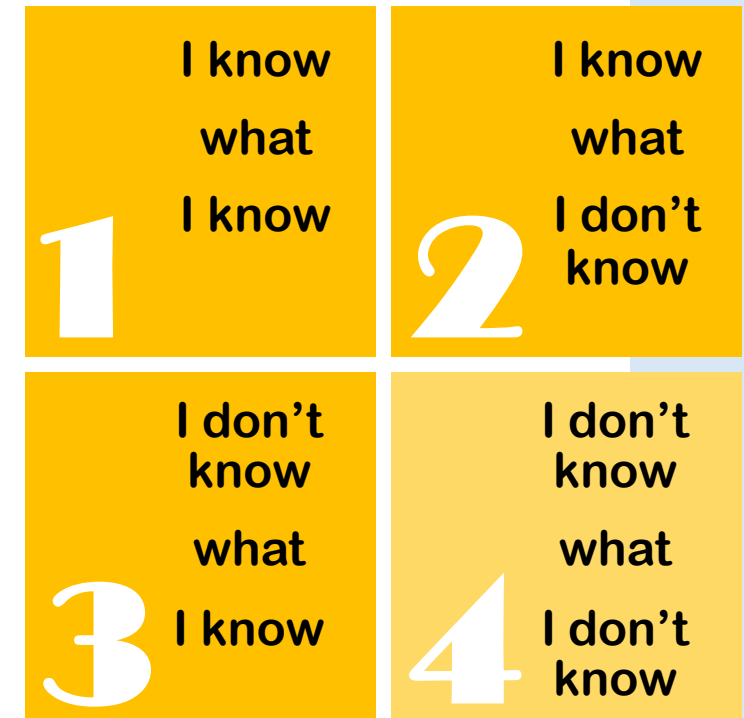
Immigrant Student Success

Virtual Conference

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TODAY'S GOALS

- To enlist your curiosity, to harness your courage, and to engage your critical thinking skills to venture into the fourth pane of the Johari Window (*)—*I don't know what I don't know*.
- Why would we want to know what we don't know? How can we get curious about what we don't know?
- I am here to tell you what I found through my research because I believe that what I learned is important for us to know, as educators of immigrant students and of students of Color (**).



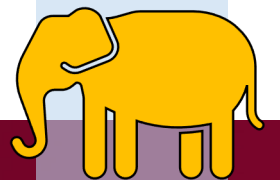
* The Johari Window was developed in 1955 by psychologists Joseph Luft and Harrington Ingham.

**Students of Color: Blacks, Latinx, Native Americans, Pacific Islanders, Asians.

POSITIONALITY • *My story*

- My study emerged from my experiences as a social worker in a racially diverse high school where I heard, supported and helped students cope with the socioemotional challenges intersecting with their education.
- Students of Color are attuned to the role of race and racial bias, and they often report experiences with discrimination from White teachers. I had similar experiences.
- These experiences were a sharp contrast to some students' accounts of relationships with teachers who they viewed as successful in teaching and inspiring them.

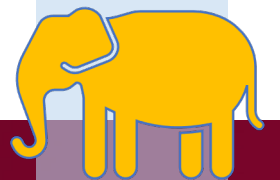
Positionality is the notion that the ***position*** or location in time and space influence how one understands the world.



PROBLEM OF PRACTICE

I identified three main problems of practice that impact the education of students of Color:

1. School resegregation—U.S. schools are highly segregated by race/ethnicity, and social class, and this segregation is getting worse (Heading in the Wrong Direction, 2015; Logan & Stults, 2011; McCardle, Bliss, & Grudzinski, 2018; Wells et al., 2009) .
2. The demographic imperative—the majority of teachers in public schools are White while most of the students are not White.
3. The sociocultural context of teaching and learning—how White women teachers' racial bias may impact the education and lives of students of Color (Bonilla-Silva, 2018; Michael, 2015; Yoon, 2016).



MY RESEARCH

A Meaningful Paradox of Color-Blind Racism and Racial Literacy

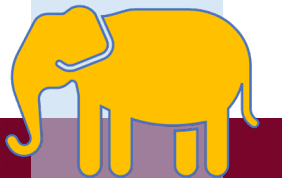
Understanding the Phenomena of White Women Teachers Educating Students of Color

Research Questions:

1. How do White women teachers describe their lived experiences as educators of Latinx, Black, and Asian students in a demographically changing high school context?

1a. What successes and challenges do they report having in their increasingly diverse classrooms?

1b. How, if at all, did their personal and professional life experiences impact and were impacted by their relationships with Latinx, Black, and Asian students?



FOUNDATIONS

THEORETICAL FRAMEWORKS

1

Critical Pedagogy

Educators are catalysts of social ideologies throughout their daily interactions with students—they must adopt a critical and partisan view of society in relation to social problems, such as racism and poverty (Bartolomé, 2004; McLaren, 2017).

2

Critical Whiteness Studies

Examines how White hegemony is constructed, produced, and maintained. Instead of the typical focus on the racial 'other'—people of Color—critical whiteness studies seek to analyze the racial 'normal' or 'standard'—Whites—and how racism elevates them (DiAngelo, 2018).

3

Color-Blind Racism

Bonilla-Silva (2018) postulates color-blind racism as a racial ideology used to explain racial matters through seemingly harmless arguments that deny the existence or relevance of race and racial bias, while using a *linguistic maneuver* that fails to notice the ample evidence of racial prejudice in society.

LITERATURE REVIEW

1

White Women Teachers

Yoon (2011) investigated how race, class, and gender operate in the daily experiences of middle-class White women. She explored their underlying racial assumptions that guided their behaviors and how the ideologies they revealed maintained or represented middle-class White privilege.

2

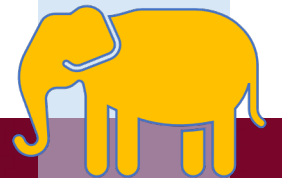
Racial Identity Inquiry

Michael's (2015) yearlong inquiry circles with White teachers explored their questions about race and racism. She concluded that racial competence could be learned, and the goal of race inquiry is to make teachers, students, classrooms and schools "*more whole*" (p. 2).

3

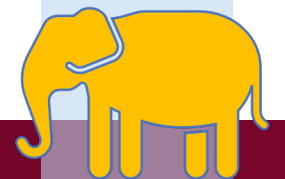
Learning to See Race

Ullucci (2011) interviewed six exceptional White teachers seeking to understand what creates the difference between teachers who are *diversity conscious* and those who resent or dismiss discussions of race. She focused on identifying what leads to White teachers *learning to see race*.



DATA ANALYSIS RESULTS

Interviews	Final Codes	Themes
First Interview Series	Pride in School Diversity	<u><i>The Colorblind Paradox</i></u>
	Color-Blind Racism	
Second Interview Series	Color-Blind Racism	<u><i>The Meaningful Paradox (a)</i></u>
	Learning to See Race	
	Challenges – External Factors	<u><i>The Accountability Paradox (b)</i></u>
	Successes – Internal Factors	
Third Interview Series	Color-blind Racism	<u><i>The Content Vs. Process Paradox</i></u>
	Learning to See Race	



MEANINGFUL PARADOXES

Just wanna say... you keep on bringing up the issue of White, Black, Spanish. I don't see it that way and that's a bit surprising to even have that kind of conversation, 'cause it's what we try not to do, is to single out a kid because of that issue.

~ Brenda

The reality is that they'd [students of Color] have a much more difficult time getting the services that I was fortunate enough to be able to get, just because of my connections in general.

~ Teresa

Inside I am reacting like, 'oh my God, these kids... what's wrong with these kids?' But then I'm like, wait a minute, this is their cultural way of expressing themselves, this is their way of communicating. Why am I thinking that there is something wrong with it just because it is different from my experience or from the social norm?

...

I feel like teachers are so afraid of losing control of their class that they want to tamper the natural way that kids of different races express themselves....

~ Barbara



CONCLUSION & RECOMMENDATIONS

- The demographic imperative is a fact, and while recognizing that having a teaching workforce representative of the student demographic is the ideal step to disrupt the educational outcomes of students of Color, ***more efforts are necessary to acknowledge the detrimental impact of color-blind racism and ensure that White teachers have opportunities to develop racial literacy.***
- The overarching finding of this study—the *meaningful paradox*—seems to indicate that many ***White women teachers would welcome opportunities to increase their racial literacy***, replacing the colorblind rhetoric with an increased ability to learn to see race.



SIGNIFICANCE OF THE STUDY

- *I hope that the findings of this study will contribute to further educational equity policy changes through recommendations for practice and future research—by adopting the critical view of systemic racism as the undergirding invisible force educators must learn to recognize and oppose as they grow and develop in racial literacy.*



ACTIVITY

*“Honey, if you wanna clean the house,
You gotta see the dirt.”*

Louise Hay

**Paul Gorski’s
“Mapping Layers of Racism and Racial Advantage at School.”**

<http://edchange.org/FT/Layers-of-racial-advantage.pdf>



RACIAL LITERACY DEVELOPMENT

**“Racial literacy is the ability to examine, discuss, challenge and take antiracist action in situations that involve acts of racism”
(Price-Dennis & Sealey-Ruiz, 2021).**

Six components for racial literacy development:

1. Critical love
2. Critical humility
3. Critical reflection
4. Historical knowledge
5. Deep examination of the self in relation to racism, bias, and stereotypes
6. The moral courage to interrupt racism and inequality when one thinks, hears, or sees them in action.



Mapping Layers of Racism and Racial Advantage at School

Describe three ways racism operates in your school, office, or institution, or impacts the people in your community, for each of the layers of racism listed and described below.

LAYER OF RACISM	HOW IT OPERATES IN YOUR SCHOOL	HOW THEY CREATE ADVANTAGE FOR WHITE STUDENTS
Socio-historical racism The way we're socialized to make meaning of race—ascription of inferiority, for example—is so deeply embedded in people's psyches and normalized that it's implicitly considered by many people to be the truth.	1. 2. 3.	
Ideological racism Racist worldviews and belief systems, such as <i>deficit ideology</i> , that inform how we interpret everything, including achievement data, student behavior, institutional policies and practices, and parent engagement.	1. 2. 3.	
Individual racism Ideological racism informing interpersonal interactions, as in when somebody commits a racist "action" against somebody else. Racism is in the impact, which may or may not be intentional.	1. 2. 3.	
Institutional racism The accumulative impact of racist policies, practices, institutional cultures, and ideologies within a particular institution or organization. The impact targets or harms People of Color while advantaging white people.	1. 2. 3.	

by Paul Gorski for the Equity Literacy Institute. Revised May 13, 2020.

Cultural racism Constant societal messaging supporting white supremacy by sources that control the means of perception, such as broadcast media and school textbooks, feeding a sense of white exceptionality.	1. 2. 3.	
Structural racism The full network and implications of patterns of racial advantage and disadvantage built into all systems and structures in society. These include, but aren't limited to, the education, criminal justice, legal, judicial, and employment systems.	1. 2. 3.	

by Paul Gorski for the Equity Literacy Institute. Revised May 13, 2020.



RESOURCES - BOOKS

- Reading, Writing, and Racism, by Bree Picower.
- We want to do more than survive, by Betina Love.
- Why are all the black kids sitting together in the cafeteria, by Beverly Tatum.
- Raising race questions, by Ali Michael.
- For White folks who teach in the hood, and for the rest of y'all too, by Christopher Emdin.
- Racism without racists, by Eduardo Bonilla-Silva.
- Courageous conversations about race, by Glen Singleton.
- The open veins of Latin America, by Eduardo Galeano.
- Reaching and teaching students in poverty, by Paul Gorski.
- Other people's children, by Lisa Delpit.
- Teaching to transgress, by bell hooks.

