

**Learning about racial equity in teacher practice: A mixed-methods study of white teacher
candidate development**

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Students experience lifelong benefits from having an effective teacher (Chetty et al., 2014), but white teachers are often unprepared to effectively support the learning of students of Color (Ladson-Billings, 2001; Lowenstein, 2009). This well-documented ineffective support for learning, and subsequent racial inequity in academic outcomes, likely originates from white teachers' perceptual frameworks (i.e., cognitive processes, beliefs) that engender deficit-oriented teacher practices and undermine students of Color's learning. Existing theory (e.g., Adams et al., 2008; Matias & Mackey, 2016) suggests these patterns of inequity can be disrupted through transformative activities that challenge teacher candidates to re-construct their perspectives on issues of race. In this study, I explored how teacher candidates learned about racial equity in teacher practice through transformative teacher education activities. Using a mixed-methods multiple case study design, I collected quantitative survey and behavioral assessments as well as qualitative records of meaning-making from a sample of five teacher candidates participating in a teacher certification program. Then, I employed qualitative coding of interview transcripts, quantitative descriptive statistics and visualization techniques, and mixed-methods evaluations of confirming, disconfirming, and complementary evidence to understand teacher candidates' development in transformative activities. The findings offer a novel perspective on the developmental process that underlies how teacher candidates challenge perceptual frameworks and

learn about equity in teacher practice during teacher education as well as inform robust targets for future intervention efforts to better prepare white teachers to effectively teach all students.

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Preface

“A developmental perspective is a fundamentally hopeful perspective, always seeing the way we can become bigger” (Berger, 2012, p.94)

Pursuing a PhD was not always part of my plan. In fact, about 11 years ago when I was preparing for my first year in college, I had no idea what my future would entail or even if, given a health scare, I would have a future at all. Upon completing this dissertation, I feel incredibly blessed to have achieved this milestone and abundantly grateful to everyone who has supported me in this journey.

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Thank you all!

1.0 Introduction

White teachers, even though well-intentioned, often enter the profession grossly unprepared to effectively support the learning of students of Color¹. Occupying a racially dominant position in society, most white teachers have never been challenged to think of themselves in racialized ways (Ladson-Billings, 2001; Lowenstein, 2009). Furthermore, decades of subconscious racial abuse (e.g., punishment for race-mixing) carried out since childhood to protect white economic and psychological interests has frequently forced white teachers to reject and resent people of Color for fear of being excluded from their white community (Thandeka, 1999). Though they may not realize it, white teachers' feelings of shame that result from this fear, in turn, can project disgust and inauthentic notions of care for people of Color (Matias & Zembylas, 2016). For example, white teachers often report two sentiments: feeling uncomfortable interacting with students and parents from different racial or ethnic groups (Castro, 2010) and lacking an understanding of the pervasiveness of racism and racial inequity in education (Sleeter, 2008). Additionally, all teachers, including teachers of Color, have been socialized in institutional systems and cultural practices that suggest students of Color and their families are more dangerous and less socially, economically, and politically able than white students and families (DiAngelo, 2018a).

Prevalent and pervasive, this *de facto* whiteness socialization prepares teachers to make meaning of situations through internalized racial frameworks (Bonilla-Silva, 2018; DiAngelo, 2018a), or what others and I call *perceptual frameworks*, that reify white racial dominance (Lipsitz,

¹ Given that the differential effects of teacher practice on the academic outcomes of students of Color, compared to white students, heavily inform the focus of this study, I capitalize "Color" and decapitalize "white" to center attention on the population of students harmed by the status quo of white teacher practice.

2018; Salter et al., 2018). These perceptual frameworks often inadvertently lead teachers to use deficit-oriented teacher practices that ignore racial oppression, instead attributing failures to students' internal shortcomings (Valencia, 2010). Ultimately, such practices produce racial inequity in student educational opportunities and outcomes by simultaneously elevating whites to places of power and undermining people of Color. The resulting racial inequities in student educational opportunities and outcomes reinforce beliefs in a racial hierarchy (Adams et al., 2008; Salter & Adams, 2016), refueling the cycle of racism.

Recognizing these limitations of white teachers and the pervasive racial inequalities in educational settings, teacher educators have developed training models to disrupt deficit-oriented teacher practices produced by whiteness socialization. These models (e.g., antiracist teaching, culturally relevant pedagogy, culturally responsive teaching, culturally sustaining pedagogy, social justice pedagogy; Amico, 2016; Ayers et al., 2009; Ladson-Billings, 2014; Paris & Alim, 2014; Villegas & Lucas, 2002) focus on asset-oriented practices that value the knowledge, experiences, and cultures of students from nondominant racial and ethnic groups. Such training does indeed increase teachers' awareness around issues of race (Cochran-Smith et al., 2015; Jupp et al., 2016). However, such teacher training has had little success in reducing inequalities resulting from teachers' deficit-oriented practices when teaching students of Color (Cochran-Smith et al., 2015; Jupp et al., 2016).

Scholars, such as Jupp et al. (2016), have theorized that the lack of effectiveness in preparing teachers for racial equity may be due to the complexities of white teacher identities and the static approaches to teaching about racial equity in teacher education that often leave little room for change. Thus, they call for a second wave of white teacher identity studies to identify and disassemble the obstacles that have prevented teacher educators from successfully preparing

teachers, particularly white teachers, to effectively implement asset-oriented pedagogies in their classrooms.

Aligning with the second wave of white teacher identity studies, in this dissertation, I examine how white teacher candidates learn about *racial equity* (i.e., the dismantling of practices that lead to disparate outcomes by race; Fergus, 2017) in teacher practice during participation in a teacher certification program. Specifically, I explore the teacher education activities that prompt teacher candidates to disrupt the status quo of whiteness in their perceptual frameworks and better understand racial equity in teacher practice. Because these teacher education activities engender development by challenging teacher candidates to make sense of their worlds in new ways, I call them *transformative activities*. I also examine biographical factors that may play a role in how teacher candidates use experiences of transformative activities to learn about racial equity in teacher practice. Findings from this study will contribute to existing theory on white teacher candidate development of racially equitable classroom practices and will identify how teacher education coursework and fieldwork experiences can better support such development.

There are six chapters in this dissertation. In chapter two, I review the theoretical frameworks and key constructs relevant to understanding how teacher candidates learn about racial equity in teacher practice. Then, in chapter three, I present the research questions that guided this dissertation. In chapter four, I describe my methods and analyses. In chapter five, I discuss my findings regarding the transformative activities teacher candidates engaged in throughout the first semester of their teacher education program and how they used such experiences to learn about racial equity in teacher practice. Finally, in chapter six, I discuss how my findings inform the developmental process by which teacher candidates learn about racial equity in teacher practice and implications of these findings for teacher education theory, practice, and policy.

2.0 Review of Theoretical Frameworks and Key Constructs

Students of Color now make up 51% of the population of students attending K-12 public schools in the United States (U.S. Department of Education & National Center for Education Statistics, 2018) and approximately 80% of the teaching force is white (Taie & Goldring, 2018). Recognizing this demographic imperative (see Lowenstein, 2009) and widespread evidence demonstrating that teacher practice contributes to racial (in)equity in educational opportunities and outcomes for students (e.g., Dee & Penner, 2017; Easton-Brooks & Davis, 2009; Gregory, Clawson, et al., 2016; Wilson et al., 2010), teacher education policymakers and scholars have highlighted the preparation of white teachers to effectively teach students of diverse racial backgrounds as one of the biggest challenges facing K-12 teacher preparation in the United States today.

Given evidence that teacher practice can be manipulated through intervention (e.g., Gregory, Hafen, et al., 2016; Grigg et al., 2013; Nelson-Walker et al., 2013; Okonofua et al., 2016; Rosenthal & Jacobson, 1968), standards for teacher education set by the Council for the Accreditation of Educator Preparation (2013) require teacher education programs to incorporate activities that prepare teacher candidates to teach students from diverse backgrounds and lived experiences. Furthermore, teacher education scholars (e.g., Jupp, 2017; Lensmire et al., 2013; Levine-Rasky, 2000; Matias & Mackey, 2016) have focused their teaching and research on identifying effective ways to train white teachers to enact practices that provide equitable learning opportunities for students from all racial backgrounds. However, to date, the persistence of racial disparities in academic achievement (e.g., Valencia, 2015), school suspensions (e.g., Carter, Skiba, Arredondo, & Pollock, 2017), and referrals to special education (e.g., Ahram, Fergus, & Noguera,

2011) in combination with documented resistance from teacher candidates learning about racial equity (Buchanan, 2015; Buehler et al., 2009; Picower, 2009; Riley et al., 2019) suggests that more needs to be understood about how teacher candidates develop their capacity to contribute to racial equity in education and how teacher educators can support teacher candidates' development in this area.

In this review, I situate my exploration of the developmental process by which teacher candidates learn about racial equity in teacher practice at the intersection of two distinct literatures: psychological processes for learning about racism and studies of whiteness and racial equity in teacher education. First, I integrate two theoretical frameworks that come from these disciplines—the sociocultural psychology of racism and oppression and critical whiteness studies—to set up an organizing framework for this study. Rather than relying solely on either theoretical framework, I integrate them because learning about racial equity in teacher practice requires a psychological shift away from the ideology of whiteness that produces racially inequitable educational opportunities and outcomes for students. As such, it is important to consider both the psychological processes underlying teacher candidates' learning about race and how whiteness operates, particularly in educational settings. Following the organizing framework, I discuss existing literature on transformative teacher education activities, perceptual frameworks, biographical factors, and learning about racial equity in teacher practice.

2.1 Integrating the Sociocultural Psychology of Racism and Oppression and Critical Whiteness Studies: An Organizing Framework

Researchers in psychology and education alike have identified perceptual frameworks responsible for racial inequity in teacher practice and recommended activities that might assist teachers in modifying such perceptual frameworks and learning about racial equity in teacher practice. Within these fields, I specifically draw on Adams et al.'s (2008) sociocultural psychology of racism and oppression, which offers a psychological theory of development as it relates to learning about racism, and critical whiteness studies in education, which offers insight into the ways whiteness is socialized and operates in educational settings. Integrating these frameworks, I build an organizing model for this dissertation that shows the developmental process by which teacher candidates may disrupt whiteness by modifying their perceptual frameworks and learning about racial equity in teacher practice.

In psychology, Adams et al. (2008) have outlined a sociocultural psychological process that underlies racism and oppression. They identify the source of racism and oppression in how individuals relate to their social context. Specifically, racist action embedded in the structure of social contexts (e.g., discourse) affords individuals' racialized ways of seeing the world (i.e., perceptual frameworks, including dehumanizing racial stereotypes, inaccurate representations of history, and colorblind and meritocratic ideologies; Adams et al., 2008). In turn, individuals' racialized ways of seeing the world maintain the racist structure of social contexts through individuals' preferences and actions. This process occurs whether the individual realizes it or not (Kurtiş et al., 2015). To disrupt the sociocultural psychological process from reproducing racism and oppression, social contexts and individuals' racialized ways of seeing the world need to be reconstructed to promote tendencies that break down the existing racial hierarchy (i.e., antiracist

tendencies). Adams et al. (2008) suggest that interventions that promote engagement with diversity, challenge oppressive constructions of reality, and center the perspective of the oppressed can aid in the construction of antiracist social contexts and individual perspectives. Importantly, they argue that disruption of racism requires individuals to maintain their connection to antiracist social contexts. Otherwise, racist social contexts will, over time, revert the individual to reproducing racism.

The field of critical whiteness studies provides a transdisciplinary framework (Matias et al., 2014) that outlines similar sources and disruptors of racism and oppression but offers a critical perspective on whiteness. Complementing the psychological and developmental framework provided by the sociocultural psychology of racism and oppression, critical whiteness studies offers insight into the whiteness that teacher candidates must disrupt to learn about racial equity in teacher practice. Focusing on what it means to be white (i.e., the oppressor in our racist society; Leonardo, 2013), critical whiteness scholars identify *whiteness*—an ideology or way of being in the world (Picower, 2009)—as the mechanism by which a racist society is maintained (Leonardo, 2013). Whiteness has been so effective in maintaining a racist and white supremacist society because it has been normalized and, thus, operates both visibly (e.g., through blatant hatred) and invisibly (e.g., through unconscious biased attitudes and behaviors; Lipsitz, 2018; Sullivan, 2006; Thandeka, 1999). To eliminate racial inequity in education, critical whiteness scholars suggest that educators must dismantle the power of whiteness (Matias & Mackey, 2016). Teacher educators can work to dismantle the power of whiteness by making teacher candidates aware of their racial culpability due to whiteness and the harmful consequences of whiteness (Matias, 2013; Matias et al., 2014), having teachers confess their white privilege (McIntosh, 1988; Tanner, 2017), and

engaging teachers in reflection on lived experiences that influenced their racial identity (Crowley, 2019).

Because transformative teacher education activities have, to date, been unsuccessful in preparing white teachers to support the learning of students of Color, I seek to inform improvements in transformative teacher education activities by building theory to understand the developmental process by which teacher candidates learn about racial equity in teacher practice. To do so, I integrate Adams et al.'s (2008) sociocultural psychology of racism and oppression and critical whiteness studies in education to form the organizing framework guiding this study. Specifically, I position *transformative activities* as possible teacher education disruptors that alter perceptual frameworks and promote learning about racial equity in teacher practice. Transformative activities refer to activities that promote teacher candidates' antiracist reconstruction of perspectives and actions known to reproduce inequity. This includes challenging teacher candidates' existing racialized ways of seeing the world and making teachers more aware of whiteness and how it operates in their social contexts. I conceptualize *perceptual frameworks* as beliefs and cognitive processes that may relate to racial inequity in teacher practice. Given the potential for novel contribution to this small body of literature, I consider both constructs linked to racial equity in teacher practice (e.g., colorblindness and deficit thinking; Neville, Lilly, Lee, Browne, & Duran, 2005; Valencia, 2010) and human behavior (e.g., cognitive flexibility; Bigler & Liben, 1993; Crisp & Turner, 2011) as well as constructs linked to teacher practice but not yet studied in relation to racial inequity (e.g., beliefs about emotion and motivation; Leroy, Bressoux, Sarrazin, & Trouilloud, 2007; Williams-Johnson et al., 2008). Finally, I position *biographical factors* as representations of the social contexts that have contributed to teacher candidates'

meaning making systems and consequently play a role in how teacher candidates learn about racial equity in teacher practice (see Figure 1).

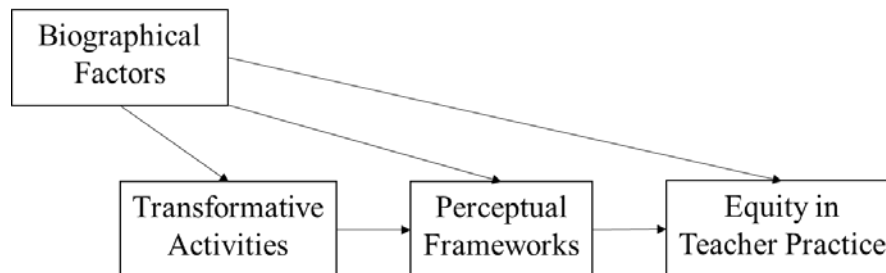


Figure 1. Organizing framework

2.1.1 Summary

Identifying whiteness socialization as a factor that prevents teacher educators from successfully preparing teacher candidates to implement racially equitable classroom practices, I integrated two theoretical frameworks (i.e., the sociocultural psychology of racism and oppression, critical whiteness studies) to develop an organizing framework for this dissertation. The framework models the developmental process by which teacher candidates may disrupt their whiteness socialization by modifying perceptual frameworks and learning about racial equity in teacher practice. This novel developmental framework centers the psychological shift in teachers' perceptual frameworks that likely facilitates learning about racial equity in teacher practice. Furthermore, the framework highlights the role of biographical factors (i.e., representations of social contexts) in how teacher candidates experience transformative activities, modify perceptual frameworks, and learn about racial equity in teacher practice. Adding depth to existing literature that often broadly examines teacher candidates' knowledge, awareness, and beliefs following transformative teacher education activities, the organizing model for this study supports the

exploration of fine-grained processes detailing how teacher candidates develop within transformative activities.

2.2 Transformative Teacher Education Activities

The demographic imperative and the unpreparedness of white teacher candidates to effectively teach students of Color has motivated teacher educators to foster teacher candidates' learning about racism and racial equity in education. To date, studies of teacher education have found mixed results regarding the effectiveness of such transformative activities in preparing teacher candidates to contribute to racial equity in education (Cochran-Smith et al., 2015; Jupp et al., 2016). However, extant empirical work provides important insight into how teacher educators have implemented transformative activities and how teacher candidates have experienced transformative activities. Such literature provides valuable insight into how transformative activities may be modified to improve their effectiveness.

In the paragraphs below, I review the literature on transformative teacher education activities that informs this dissertation. Specifically, I structure my review around (a) the types of transformative teacher education activities and (b) the experiences of white teacher candidates in transformative teacher education activities. This review is not exhaustive but aims to provide key insights into current understandings of transformative teacher education activities. These insights highlight the need for more in-depth studies of transformative teacher education activities, particularly from the perspectives of teacher candidates themselves and in relation to teacher practice.

2.2.1 Types of transformative activities

Studies of transformative teacher education activities focused on the following three types of transformative activities: (a) field-based immersion activities, (b) critical reflection activities, and (c) critical literature and media activities. For each type of activity, I describe the approach, offer insight into the outcomes, and share critiques.

2.2.1.1 Field-based immersion activities

One of the most common ways that teacher educators engage teacher candidates in transformative activities is through immersion in school and community contexts serving predominantly students of Color. Researchers studying transformative field-based immersion activities have found that fostering teacher candidates' opportunities to learn about the experiences of culturally different students (Ukpokodu, 2004), build cross-cultural relationships (Kahn et al., 2014), teach students of Color (Causey et al., 2000; Conaway et al., 2007), and integrate themselves into the school's community (McDonald et al., 2011) can help teachers feel more comfortable and have more positive attitudes towards working with students of Color. Bell, Horn, and Roxas (2007) also found that teacher candidates who were exposed to non-traditional power dynamics and ample out-of-school learning opportunities in a social justice-oriented service-learning experience developed more advanced understandings of cultural diversity.

In addition, researchers have found that urban immersion programs can effectively reshape teacher candidates' perceptions of urban schools (Schaffer et al., 2014; Weber, 2017; White, 2017) and build teacher candidates' confidence and interest in teaching in urban schools (Schaffer et al., 2014). According to Moule and Higgins (2007), placing teacher candidates with mentor teachers of Color can increase the learning outcomes of white teacher candidates participating in

field-based immersion activities. However, placing teacher candidates with mentor teachers of Color can also unfairly place the burden of preparing teachers to implement equitable practices on those who have been harmed the most by a racist society. Overall, course instructors skilled in supporting teacher candidates' deep reflection around these topics are particularly important in developing teachers' awareness and understanding (Bell et al., 2007; Brown, 2004; Kahn et al., 2014; Middleton, 2002).

A key critique of field-based immersion activities is that these activities can lead students of Color to become casualties of white teacher candidates' learning. Overt racism (Huynh & Fuligni, 2010) and subtle microaggressions (Allen et al., 2013) can have damaging academic, psychological, and physical effects on students. Therefore, such acts of racism or microaggressions teacher candidates enact as they learn to teach might have harmful consequences for the students of Color in the classroom. To minimize such harm to students of Color, scholars (e.g., Durden & Truscott, 2013; Milner, 2006) suggest engaging teacher candidates who are participating in immersive field placements in critical reflection that pushes teacher candidates to think critically about how their practices may affect their students.

2.2.1.2 Critical reflection activities

There is widespread consensus among scholars of teacher education (e.g., Dome et al., 2005; Milner, 2003) that opportunities for teacher candidate reflection are critical to supporting teacher candidates in learning about racial equity in teacher practice. Reflection may be a powerful tool for affecting change because reflection “allows [teachers] to think about what they are doing and why they are doing it to strengthen and/or transform their practices” (Milner, 2003, p. 173). Two types of reflective practices are commonly used in teacher education: race reflective journaling (i.e., individual written self-reflection on the racial influences on teacher candidates’

own work) and critically engaged racial dialogue (i.e., small group or large class discussions of race). Through these reflection activities, teacher candidates often uncover beliefs, perceptions, and experiences that racialize their behavior. Seeing oneself in a racialized way can be uncomfortable and complex. Therefore, race reflective journaling is advantageous because it provides space for teacher candidates to reflect without facing the pressure of exposing their thoughts and experiences to their peers. To effectively use critically engaged racial dialogue, teacher educators need to promote psychologically safe spaces where teacher candidates can feel comfortable engaging in such sensitive dialogue. Importantly, race reflection is not the end goal. Rather, it is a process that should be continuously practiced so that teachers can understand and modify their racialized identities, beliefs, and actions that relate to their work as a teacher.

In practice, scholars such as Crowley (2019) as well as Marx and Pennington (2003), have found that engaging white teacher candidates in reflection can be a powerful means for developing teacher candidates' knowledge of and comfort in discussing issues of race. Drawing on the seminal work of Thandeka (1999), Crowley (2019) encouraged white teacher candidates to explore their early memories of race as a means for developing critical racial knowledge. Throughout their reflection, teacher candidates grew their racial vocabularies and became better able to identify blind spots in their racial thinking and experiences (Crowley, 2019). Marx and Pennington (2003) engaged white teacher candidates in dialogue about whiteness and white racism; finding that through dialogue, both teacher candidates and researchers were able to become comfortable discussing their racism and develop "a less politicized, more neutral, and more responsibility centered language with which to talk about race and race issues" (p. 104). After developing greater comfort and competence in talking about race, teacher candidates became more aware of the effects of their racism on their students of Color (Marx & Pennington, 2003).

Other scholars have explored reflection integrated into transformative field-based immersion activities. For example, Torok and Aguilar (2000) studied a 3-week intensive summer course with daily self-reflection and brief transformative immersion activities in community settings. Following the course, teacher candidates were more accepting of language differences and increased their knowledge of the learning of multilingual students. Teacher candidates also became more aware of their beliefs about diversity and began to look more critically at educational inequities among diverse students (Torok & Aguilar, 2000). Similarly, Edwards (2011) found that following transformative immersive field experiences with a reflection component, preservice teachers had gained the professional dispositions, skills, and knowledge needed for culturally responsive teaching.

2.2.1.3 Critical literature and media activities

Though not extensive, a small body of work has explored how literature- and media-based curricular activities can engage teacher candidates in transformative explorations of how racism is reproduced. Rogers and Mosley (2008) and Mosley (2010) studied the use of literature portraying white people grappling with antiracism to push white teacher candidates to interrogate whiteness as a racialized identity. In discussing the literature, teacher candidates showed growth in their racial literacy and understanding of what it means to actively engage in antiracism as a teacher.

Pimentel (2010) studied teacher candidates who were given an assignment to identify the “not-so-obvious racist discourses” (p. 53) that operate in films that feature students of Color in a schooling context. As a result of the assignment, teacher candidates were able to identify the ways in which discourses of racism and power struggles were present in the films. Furthermore, these teacher candidates developed a critical literacy that they subsequently brought into their own classrooms as teachers. In fact, Pimentel (2010) found that participants followed-up to share that

they used the same discourse activity with their own students to support critical literacy development in their own classrooms.

2.2.2 Teacher candidate experiences of transformative activities

Despite the importance of transformative activities in teacher candidates' learning about racial equity in teacher practice, teacher educators have documented widespread resistance to engaging in transformative activities from white teacher candidates (Buchanan, 2015; Buehler et al., 2009; Picower, 2009; Riley et al., 2019). Such resistance can take the form of emotions, thoughts, and behaviors that make transformative activities difficult for instructors to implement. Among the most commonly documented emotions white teacher candidates report are guilt (Buehler et al., 2009; Picower, 2009), discomfort (Buchanan, 2015; DiAngelo, 2018b), anger (Picower, 2009), anxiety (Buehler et al., 2009), and fear of offending others (Riley et al., 2019). Thoughts of resistance conveyed by white teacher candidates often include claims that racism is a thing of the past (Picower, 2009), one individual cannot change a systemic issue like racism (Buehler et al., 2009; Picower, 2009; Pollock et al., 2016), "this doesn't relate to me" (Picower, 2009; Riley et al., 2019), and racism is individual prejudice or hatred—"there are always going to be good people and bad people, and I am a good person" (DiAngelo, 2018b; Picower, 2009). Furthermore, behaviors that represent white teacher candidate resistance include silence (Case & Hemmings, 2005; Picower, 2009), avoidance (Buehler et al., 2009), social dissuasion (Case & Hemmings, 2005), as well as proving oneself is not racist by showing sexual interest in people of Color or expressing a desire to help (Picower, 2009). These emotions, thoughts, and behaviors can be harmful to white teacher candidates' peers and instructors of Color.

Given the lifetime of experiences that have reinforced white teacher candidates' whiteness, it is not surprising that resistance from white teacher candidates is common in transformative activities. Picower (2009) suggests that such resistance is less about passive complicity with the status quo and more about protecting whiteness. White teacher candidates often perceive learning about historic racism and engaging in transformative activities as a personal attack against white people, which puts white teacher candidates on the defensive (Picower, 2009; Seidl & Hancock, 2011). White teacher candidates may become defensive because they have not previously been challenged to think about their racial identity (Picower, 2009). In addition, talking about race forces teacher candidates to question their beliefs about the fairness of society (Tatum, 1992) and to break white solidarity—"the unspoken agreement among whites to protect white advantage and not cause another person to feel racial discomfort" (DiAngelo, 2018b, p. 57). The resulting racial stress is what produces the resistant reaction from white teacher candidates. To overcome racial stress and avoid responding with resistance, white people need to work through the discomfort they feel when being confronted about issues of race (DiAngelo, 2018b). However, the documentation of widespread resistance suggests that the field does not yet have a strong understanding of how to implement transformative activities in ways that minimize resistance and more effectively support the learning of white teacher candidates.

In recent years, some teacher education scholars (e.g., Lensmire et al., 2013; Lowenstein, 2009; Pollock et al., 2010; Trainor, 2016) have critiqued current approaches to transformative teacher education activities by identifying design features that may exacerbate white teacher candidate resistance; thus, unproductively preparing teachers to contribute to educational equity. This literature focuses on three central critiques of existing approaches to transformative teacher education activities. First, confessional pedagogies (e.g., McIntosh's (1988) unpacking the

knapsack of white privilege activity) often disregard the complexities of white racial identity, overemphasize individual racism while minimizing systemic racism, and offer little insight into how teacher candidates might enact an antiracist identity beyond confessing their white privilege (Lensmire et al., 2013). Second, transformative activities that essentialize constructions of whiteness and/or white racial identity go against widespread recognition that homogenizing groups of people and promoting deficit-oriented lenses is problematic (Lowenstein, 2009) and may result in greater resistance from teacher candidates (Trainor, 2016). Third, teacher educators often fail to provide space for the construction of antiracist white identities (Trainor, 2016). Teacher candidates themselves have expressed needing more space to engage in personal work before feeling prepared to take in and enact antiracist teaching practices (Pollock et al., 2010). Therefore, a lack of space to reconstruct one's racial identity may result in more resistance to transformative activities.

Considering the well-documented resistance from white teacher candidates and limitations of current approaches to transformative teacher education activities, teacher education scholars have identified a few areas for improvement. The following recommendations may guide teacher educators in more effectively engaging white teacher candidates in transformative activities and preparing white teacher candidates to contribute to educational equity:

- 1. Normalizing resistance.** There is consensus that teacher educators should openly discuss the challenges white teacher candidates face when engaging in transformative activities (Pollock et al., 2016; Seidl & Hancock, 2011). Buehler et al. (2009) describe this as the “fraughtness” of developing cultural competence. By normalizing the struggle, teacher candidates may be better able to enact equitable practice (Buehler et al., 2009).

- 2. Recognizing how racism harms white people.** Teacher educators might consider drawing on the abuse white people endure in their journey to establishing a white racial identity (e.g., Thandeka, 1999). Such an approach asks teacher candidates to recall their earliest racial memories and how they learned to be white (Crowley, 2019). In doing so, teacher candidates build an understanding of how they contribute to the reproduction of white supremacy by being complicit (Crowley, 2019). In having teacher candidates problematize complicity, this approach calls for antiracist actions that disrupt rather than support or comply.
- 3. Shifting away from individual racism.** Levine-Rasky (2000) advocates for an alternative approach that shifts away from the individual and, instead, focuses on the discourse, culture, structures, mechanisms, and social relations of whiteness that produce racialized identities. Her recommendations align with a sociocultural psychological approach to antiracist interventions that emphasize how social contexts reify the racial hierarchy. The emergence of studies (e.g., Pimentel, 2010) that turn to literature and media to understand how racism is reproduced through discourse and stereotypical representations of people of Color in society demonstrates that approaches that shift away from individual racism are beginning to be integrated into teacher education.
- 4. De-privileging spaces.** Adair (2008) recommends de-privileging spaces by re-organizing cultural capital (e.g., doing a lesson in Spanish with a class that has a mix of Spanish speaking Latinx students and non-Spanish speaking white students) and re-distributing power in the classroom (e.g., telling stories of personal experiences with discrimination). This approach can push white teacher candidates to listen seriously to

the thoughts of their peers of Color and reconstruct their discourse and understandings to succeed in the course. Adair (2008) found that this was a new experience for white teacher candidates, but white teacher candidates did change their behavior and learned to follow norms different than those their social contexts commonly reinforce.

2.2.3 Summary

Transformative activities clearly play an important role in teacher education programs seeking to push teacher candidates to learn about racial equity in teacher practice. To date, teacher educators have engaged teacher candidates in transformative field-based immersion activities, critical reflection activities, and critical literature and media activities that have expanded teacher candidates' awareness and understanding of racial (in)equity in education. However, well-documented resistance from white teacher candidates suggests that more needs to be understood to effectively implement transformative teacher education activities. Conducting additional research to understand the role of transformative teacher education activities in teacher candidates' development is promising given the extant empirical evidence demonstrating that design features may be revised to improve the effectiveness of transformative teacher education activities.

There are a few limitations of the current literature on transformative teacher education activities that I specifically seek to address in this dissertation. In most prior studies, the researcher and/or course instructor determined what is transformative and evaluated teacher candidates' development. Additionally, prior studies often (a) ignored the larger context of teacher education that goes beyond a single course or field experience and (b) failed to attend to the consequences of transformative activities for teacher practice (Cochran-Smith et al., 2015). Instead, most studies focused on the consequences of transformative activities for teachers' knowledge and/or beliefs.

In this dissertation, I seek to address these limitations by centering teacher candidates' voices to better understand what teacher candidates perceive as transformative across all experiences in their teacher education program. In addition, I focus on how teacher candidates use transformative activities to learn about racial equity in teacher practice. In doing so, with this dissertation, I seek to shed light on transformative activities not yet identified and experiences with such activities that best facilitate learning about racial equity in teacher practice.

2.3 Perceptual Frameworks

Perceptual frameworks are a key concern of teacher educators seeking to prepare white teacher candidates to effectively teach all students (Fergus, 2016; McKenzie & Phillips, 2016; Milner, 2010). Teacher candidates' perceptual frameworks are powerful because they have been reinforced through a lifetime of socialization (DiAngelo, 2018a; Ladson-Billings, 2001; Thandeka, 1999) and frequently operate invisibly through actions that appear unrelated to race (Bonilla-Silva, 2018). For example, a teacher candidate may notice a student of Color in their class has not handed in assignments in the past two weeks. Then, the teacher candidate may assume the student does not want to learn and, consequently, solely remind the student of the importance of doing the assignments. In this example, the teacher candidate's deficit-oriented practice—attributing the student's behavior to a lack of motivation and giving a reminder without considering alternative scenarios that may explain why the student did not complete the assignments—may originate in biased belief that all students have equal opportunities to achieve and, thus, not achieving is solely the fault of the student. Teacher candidates' deficit-oriented approaches can be harmful to students of Color. This may happen outside of a teacher candidate's conscious awareness but recognizing

such patterns and disrupting them is key in dismantling the racial hierarchy that produces racial inequity. In the following paragraphs, I briefly review perceptual frameworks that may perpetuate racial inequity in teacher practice and should be disrupted through transformative activities.

2.3.1 Beliefs

Teacher beliefs are a powerful means by which racial inequity in student academic opportunities and outcomes is perpetuated. Fergus (2016, 2017a, 2017b) has studied a variety of “bias-based beliefs”—race-centered constructs that perpetuate educational inequities through inequitable teacher practice. Specifically, he has explored colorblindness, deficit thinking, and poverty disciplining. *Colorblindness* refers to the belief that race “should not and does not” play a role in students’ lives (Neville, Lilly, Lee, Browne, & Duran, 2005, p.60). *Deficit thinking* is when teachers blame students for their failures due to internal deficits or deficiencies (e.g., poor intellectual abilities or a lack of motivation to learn) attributed to genetics, culture, or family socialization (Valencia, 2010). And, *poverty disciplining* refers to the belief that students are at fault for educational inequities; thus, students must change rather than schools, teachers, or administrators (Fergus, 2017a). Across multiple studies, researchers have identified that these bias-based beliefs engender teacher behavior that ignores the racial realities students of Color face in school and, in doing so, undermines student learning (e.g., Fergus, 2017a; Lewis, 2001; Watson, 2011).

Other teacher beliefs not yet linked to racial inequity in teacher practice may also contribute to racial inequity in student academic opportunities and outcomes because of their well-documented links to teacher practice in general. For example, *beliefs about student emotions* refer to beliefs about the ways students can control their emotions, should process their emotions, and

may think about the utility of their emotions (Halberstadt et al., 2013). Researchers have explored the emotional labor of teaching that requires teachers to be attentive to their own and their students' emotions (e.g., Hargreaves, 2000). They have found that classrooms are commonly viewed as settings in which students' emotions must be managed and responded to rather than cultivated (Hargreaves, 2000). For example, Stough and Emmer (1998) found in an observational and interview study of feedback that teachers felt negative emotions interfered with students' learning, so they were to be avoided whenever possible. In a more recent qualitative interview-based study, Williams-Johnson et al. (2008) found that teachers have distinct perspectives on students' emotions that shape how teachers handle emotional events in the classroom. Some teachers put off emotions—typically saying there is too much that needs to be done in class, others avoid students' emotions and send students to other staff for help, and some teachers try to help students regulate emotions so that they may re-engage in learning (Williams-Johnson et al., 2008). These studies highlight how teachers' beliefs about student emotions may vary and have implications for teachers' practice.

Teachers' beliefs about motivation may also play a role in inequitable teacher practice. One powerful motivational belief is how individuals think about intelligence. According to Dweck's et al. (1995) implicit theory of intelligence, there are two types of *beliefs about intelligence*. Individuals who believe that intelligence is a fixed trait that cannot be changed have an *entity theory of intelligence*. However, individuals who believe that intelligence is a malleable trait have an *incremental theory of intelligence* (Dweck et al., 1995). Researchers have found that teachers' implicit theories of intelligence have important consequences for how teachers interact with students. For example, Rattan, Good, and Dweck (2012) found that teachers who held entity theories of intelligence were more likely to judge students as having a low ability level and

subsequently were more likely to comfort students for their low math ability than teachers who held incremental theories of intelligence, which was demotivating for students. Other researchers (e.g., Leroy, Bressoux, Sarrazin, & Trouilloud, 2007) have similarly found that teachers with entity theories of intelligence tend to use fewer instructional strategies known to motivate students (e.g., autonomy-supportive instruction) compared to teachers with incremental theories of intelligence. Researchers have yet to explore how teachers' beliefs about intelligence relate to racial inequity in teachers' practice.

2.3.2 Cognitive processes

Researchers in the psychological sciences have found that a range of cognitive frameworks for processing information are related to individuals' endorsements of racial stereotypes and prejudice (Kite & Whitley, 2016). One such cognitive process is implicit bias that represents the unconscious ways that individuals process information by making automatic judgments or evaluations based on deeply rooted beliefs and attitudes that are not always readily apparent to the individual (Greenwald et al., 1998). Because this process is unconscious and automatic, it affects individuals' behavior outside of their conscious awareness. Researchers have found that teachers' implicit racial bias can reduce pedagogical effectiveness (Jacoby-Senhor et al., 2016) and negatively affect the academic performance of racially and ethnically subordinated groups (Jacoby-Senhor et al., 2016; Peterson et al., 2016; van den Bergh et al., 2010). Therefore, I would expect teachers with strong implicit racial biases against students of Color to enact fewer equitable practices compared to other teachers.

Two other cognitive processes have yet to be studied with teachers, but extant empirical work suggests they may relate to the ways individuals interact with people of other racial or ethnic

groups. One of these frameworks is *cognitive flexibility* that refers to a person's awareness, willingness, and ability to adapt to any given situation (Martin & Rubin, 1995). People who have greater cognitive flexibility skills and hence are better able to re-classify social stimuli, better adjust to information that goes against well-known stereotypes (Bigler & Liben, 1993) and are less likely to conform to system-justifying ideologies (Crisp & Turner, 2011). Another of these frameworks is the *inherence heuristic*—a process whereby people draw on inherent information to explain observed phenomena (Cimpian & Salomon, 2014). For example, girls tend to wear pink because pink is a feminine color (Cimpian & Salomon, 2014). Reliance on the inherence heuristic has been linked to general psychological essentialism (Salomon & Cimpian, 2014; Sutherland & Cimpian, 2019), support for the status quo (Hussak & Cimpian, 2015), and conservative political attitudes (Hussak & Cimpian, 2018). Although these constructs have yet to be studied with teachers, I would expect that greater cognitive flexibility and less reliance on the inherence heuristic among teachers would relate to greater equity in teacher practice.

2.3.3 Summary

Because perceptual frameworks produce inequitable teacher practice, perceptual frameworks are an important lever to understand in considering how to cultivate teachers prepared to contribute to racial equity in educational opportunities and outcomes for students. Researchers studying transformative teacher education activities have observed perceptual frameworks operating in teacher candidates' meaning making. For example, in a course aiming to develop teacher candidates' equity consciousness, McKenzie and Phillips (2016) observed teacher candidates using deficit thinking to explain that African American students might have lower academic performance due to learning disabilities or cultural inadequacies. To date, however, it is

unclear how transformative teacher education activities may effectively challenge perceptual frameworks. A more nuanced understanding of the psychological processes by which teachers revise their perceptual frameworks is needed to determine how teacher educators may best prepare teacher candidates to promote racial equity.

2.4 Biographical Factors

According to the sociocultural psychology of racism and oppression (Adams et al., 2008) as well as critical whiteness studies, teacher candidates develop their perceptual frameworks through a process of socialization that occurs across the lifespan. Literature on teacher development also highlights the importance of life histories (Johnson, 2007) and early socialization (Lortie, 1975) in understanding teacher candidates' teaching practices. As such, the biographies of teacher candidates may have important consequences for teacher candidates' starting points and developmental trajectories in learning about racial equity in teacher practice.

2.4.1 Personal characteristics

In terms of personal characteristics, researchers have identified that teacher candidates' identities play a role in their development as it relates to racial equity in teacher practice. Picower (2009) found that teacher candidates' religious, class, and ethnic affiliations played an important role in their thoughts about race. In many instances, Picower (2009) observed teacher candidates employing such identities to maintain hegemonic understandings of the world. For example, one white teacher candidate used her religious identity as a Jewish person to "avoid identifying with

the dominant race responsible for racial discrimination” (p. 200). Another white teacher candidate used her Italian ethnic identity and family immigration history to maintain the myth of meritocracy—that anyone can be successful if they work hard. Each of these examples demonstrate the ways white teacher candidates may use their identities to reinforce their existing perceptual frameworks and evade transformative activities that would help them learn about racial equity in teacher practice.

Johnson (2007) similarly explored factors that played a role in a white teacher candidate’s perspective on teaching for equity. Rather than focusing on identities that perpetuated problematic perceptual frameworks, however, Johnson (2007) identified how a white teacher candidate’s own alienation in school as a student translated into how that teacher sought to teach for equity. Specifically, the teacher candidate drew on her lack of access to learning how to use a computer in high school, which made her feel behind in college, to think critically about how to increase students’ access to resources as a means for teaching for equity.

2.4.2 Social factors

Social factors, including the social contexts and lived experiences of teacher candidates, are also thought to play an important role in how teacher candidates learn about racial equity in teacher practice. For example, scholars have identified the recent increase in the racial segregation of neighborhoods and schools (Charles, 2003; Martin & Varner, 2017) as an important contributor to white teacher candidate’s unpreparedness to effectively teach students of Color (Fergus, 2017b; Sleeter, 2008). A recent social network survey of over 4,000 individuals found that nearly 91% of white U.S. citizen’s social networks were also white (Cox, Navarro-Rivera, & Jones, 2016). Segregation limits the opportunities for white people to develop a consciousness of the ways race

and racism operate in society and in themselves (Seidl & Hancock, 2011). For example, in a study of preservice elementary teachers, Buchanan (2015) found that most teacher candidates never had an opportunity to work and learn with students from different racial identities prior to coming to college and those that did had only isolated or stereotypical accounts of race.

Picower (2009) also found that white teacher candidates' experiences of hierarchical relationships with people of Color (e.g., having a nanny of Color as a child) informed their beliefs about race. For example, a white teacher candidate used the experience of having a nanny of Color as a child to demonstrate the open-mindedness of her family with regards to people of other races. However, without addressing the history of African Americans in caring for white children, such comments can normalize the positioning of white children and adults as dominant in society.

Finally, Johnson (2007) found that the white teacher candidate in her case study used past experiences observing and seeking to reduce conflict between the growing population of Mexican American students and white students in high school to inform her understandings of teaching for equity. Specifically, the teacher candidate used her experience building community as a high school student council representative as guidance and motivation to similarly build community in her classroom as a teacher as well as connect students' learning to the needs of the local community.

2.4.3 Summary

Though currently understudied, biographical factors are important to consider in teacher candidates' learning about racial equity in teacher practice. It is recognized among teacher educators that not all white teachers start their development in the same place or experience transformative activities in the same way (Mason, 2016). Representing teacher candidates' prior

experiences, it is plausible that biographical factors might explain some of the diversity in teacher candidates' learning. If so, biographical factors would be critical for teacher educators to consider as they differentiate their approach to transformative teacher education activities to meet the needs of all teacher candidates.

2.5 Learning about Racial Equity in Teacher Practice

Learning about racial equity in teacher practice is critical for preparing effective teachers and fostering fair educational opportunities and outcomes for students from all racial backgrounds. Studies have shown that teacher practices can, in fact, make an important contribution to racial equity. For example, having a certified teacher is associated with narrowing differences in student achievement across racial groups (Easton-Brooks & Davis, 2009). Furthermore, in a laboratory-based randomized-control trial, Wilson et al. (2010) found that inquiry-based science instruction resulted in no detectable difference in achievement by race; however, commonplace instruction did result in a detectable difference in achievement by race. Similarly, in a field experiment, Dee and Penner (2017) found that teachers who effectively implemented culturally relevant pedagogy in their classrooms increased student attendance, grade point averages, and credits earned among racially minoritized youth in one particular setting. Recent research also demonstrates that teachers who use more restorative practices have more positive relationships with their students from diverse racial backgrounds and issue fewer exclusionary disciplinary referrals for Latinx and African American students (Gregory, Clawson, et al., 2016).

Furthermore, substantial empirical evidence indicates that teacher practice can be manipulated through intervention. In their seminal study in 1968, Rosenthal and Jacobson found

that randomly selected students, who teachers were led to believe would “spurt” in their classrooms, outperformed their peers at the end of the year. One explanation for their findings is that teachers’ expectancies for students’ success may have prompted teachers to interpret the abilities of those students as more malleable, leading teachers to interact with those students differently than students they did not expect to spurt (Proctor, 1984; Rosenthal & Jacobson, 1968). In a more recent study, teachers were effectively primed to respond more empathetically to student misbehavior after reading an article about the importance of strong teacher-student relationships in fostering students’ self-control skills (Okonofua, Paunesku, & Walton, 2016). Teachers’ empathetic responses led students to have more respect for their teachers, feel more motivated to behave well in class, and receive fewer suspensions (Okonofua et al., 2016). Another recent intervention, this time using a coaching model, successfully improved teachers’ skills in engaging students in analysis and inquiry in the classroom and resulted in no disparities in teachers’ disciplinary referrals across racial groups (Gregory, Hafen, et al., 2016). Finally, researchers have successfully used professional development initiatives to prepare teachers to use more inquiry-based science instruction (Grigg et al., 2013) and improve the quality of teachers’ explicit reading instruction (Nelson-Walker et al., 2013). These findings suggest that teachers’ practices are malleable and may effectively be modified through laboratory- and field-based interventions.

2.5.1 Summary

Substantial empirical evidence demonstrates that teacher practice both contributes to racial equity in educational opportunities and outcomes for students as well as can be manipulated through intervention. However, given the challenges teacher educators have faced in effectively preparing teacher candidates to enact equitable practices, there is a call (see, for example, Jupp et

al., 2016) for more research to strengthen theory on how racial equity in teacher practice may naturally develop over the course of teachers' participation in teacher education and beyond as well as identify how to minimize obstacles to teacher development in this area. This dissertation takes one step forward in bringing this clarity.

3.0 The Current Study

The purpose of this study is to better understand how teacher candidates learn about racial equity in teacher practice through transformative teacher education activities. Specifically, I ask the following research questions:

RQ 1. What activities in teacher education are transformative for teacher candidates?

RQ 1.1. What are the characteristics of teacher education activities that are transformative for teacher candidates?

RQ 2. How do teacher candidates experience transformative teacher education activities?

RQ 2.1. How do biographical factors play a role in the ways that teacher candidates experience transformative activities?

RQ 3. How do teacher candidates challenge their perceptual frameworks in transformative activities?

RQ 3.1. How do biographical factors play a role in the ways that teacher candidates challenge their perceptual frameworks in transformative activities?

RQ 4. How do teacher candidates use their experiences with transformative teacher education activities to learn about racial equity in teacher practice?

RQ 4.1. How do biographical factors play a role in the ways that teacher candidates use experiences with transformative teacher education activities to learn about racial equity in teacher practice?

In answering these research questions, the findings from this dissertation will offer insight into the role of transformative teacher education activities in disrupting teacher candidates' racist perceptual frameworks and fostering teacher candidates' learning about racial equity in teacher

practice. The expectation in this dissertation is not that white teacher candidates will achieve success in reconstructing perceptual frameworks and learning about racial equity in teacher practice. Instead, the expectation is that white teacher candidates participating in this study will challenge their perceptual frameworks and practices through transformative activities. This expectation is informed by the evidence (see, for example, Lipsitz, 2018) that such reconstruction and learning may never fully be achieved due to the constantly evolving mechanism of whiteness in maintaining a racist and white supremacist society. Developing a better understanding of the psychological process of transformative activities that challenge teacher candidates' perceptual frameworks and practice may inform improvements in teacher training by clarifying the developmental needs of teacher candidates engaging in transformative activities. This underdeveloped area of research deserves more attention because teachers are inadequately prepared to effectively support the learning of all students (Ladson-Billings, 2001; Lowenstein, 2009) and effective teachers can have lasting positive effects on students' lives (e.g., Chetty, Friedman, & Rockoff, 2014).

4.0 Methods

This mixed-methods multiple case study explored how five white teacher candidates learned about racial equity in teacher practice in the first semester of their participation in a teacher certification program. Capitalizing on the advantages of diverse methodologies (for a review of the advantages of diverse methodologies, see Yoshikawa et al., 2008), my mixed-methods research design triangulated findings across multiple data sources. Qualitative interview records of teacher candidates' meaning making provided rich description of teacher candidates' coursework and fieldwork experiences as well as biographies. Well-validated quantitative survey and behavioral measures of teacher candidates' course and field placement experiences, perceptual frameworks, and learning about racial equity in teacher practice provided variables for descriptive analysis and comparison with teacher candidates' accounts of transformative activities. This comparison facilitated the identification of confirming, disconfirming, and complimentary evidence—three possible interpretations of mixed-methods findings (Creswell & Plano-Clark, 2018). Artifacts (e.g., course syllabi) offered additional details about transformative activities teacher candidates identified and served as a means to validate findings from the analysis of interview and survey data. See Appendix Figure 1 in Appendix A for a flowchart of data collection and analysis.

4.1 Researcher Positionality

Every researcher is positioned by their own identities—be it their race or ethnicity, culture, social class, gender, or age—to make meaning of information in particular ways (Chiseri-Strater,

1996). This makes it critical for researchers to consider and report the ways their positionality may play a role in the research process. Considering researcher positionality is just as important for researchers whose identities position them as insiders as those whose identities position them as outsiders. An unchecked insider status, for example, can lead to constraint or complication of the researchers' role (e.g., value conflicts, pressure to take sides; Chavez, 2008).

Milner (2007) argues that considering the role of positionality around race and culture is particularly important in teacher education research. This is because teacher candidates may show resistance to information they believe is intended to force them to think in a certain way, teacher candidates may perpetuate stereotypes by failing to see their own racist beliefs, and teacher educators may fail to anticipate teacher candidates' misinterpretations when addressing race and culture in the classroom. Milner's recommendation is to avoid these dangers by consistently and critically examining the self and the self in relation to others, engaging in reflection and representation with others, and shifting from thinking of the self to the system in which the research takes place. Accordingly, I actively engaged myself and others in critical reflection about my own identity as it related to the design and execution of this study.

I am a white woman whose native language is English and who grew up in a predominantly white middle-class suburban area. I have developed a proficiency in speaking, writing, and reading Spanish through coursework and close friendships with native Spanish speakers as well as engaged in research with both white communities and communities of Color. Developing proficiency in another language—in part by building relationships with people who have different identities and lived experiences than I do—and engaging in research with white communities and communities of Color have played a critical role in developing my understanding of how I have been socialized

in whiteness and in helping me disrupt my own deficit-oriented ways of perceiving and interacting with people of Color.

I am deeply aware of the privilege I have received as a white individual in the white-dominant society of the United States and how my racial identity may be perceived by others. My white identity often affords me quick acceptance with white participants, though I sometimes encounter conflicts between my own perspectives and theirs. My white identity, however, is often met with resistance from participants of Color who, at times, question why I am conducting the research. I understand that given my white identity and status as a racial outsider, I can be perceived as not belonging, reminding people of Color of the racial trauma they have endured through white supremacy, and/or conducting research that risks engendering more harm than good. Therefore, I make specific efforts to build rapport with participants of Color, such as having brief informal conversations, addressing their questions or concerns, and sharing a little bit about myself.

With regards to data collection and analysis in this study, my knowledge, dedication to reflection, and motivation to disrupt patterns of thought and behavior that perpetuate racism informed my interactions with teacher candidates and interpretations of teacher candidates' meaning making. I have encountered other individuals' deficit-oriented and race-evasive dialogue in prior research and encounter such dialogue in the white-dominant spaces I occupy on a regular basis. Though my inclination is to push against such dialogue that perpetuates racism, I avoided such direct confrontations during data collection for this study out of concerns that doing so would lead participants to become resistant and drop out of the study. Instead, I, at times, probed teacher candidates about the role of race in their meaning making to shed light on how race mattered in ambiguous accounts of their experiences. I also plan to meet with each participant individually at

the end of the study to debrief, share resources, and engage in discussion that will challenge their racist thoughts and actions.

4.2 Sample

My sampling framework included teacher candidates attending certification programs and their instructors at a public institution of higher education because this setting is where 89% of teachers are educated (U.S. Department of Education & Office of Postsecondary Education, 2016). As evident on the university's website, the school of education that housed the teacher certification programs from which teacher candidates were recruited in this study had positioned equity as a central component of the school's mission. Lines related to equity in the school-wide mission statement included: "We commit to educational equity. We advocate. We work for justice. [...] We disrupt and transform inequitable educational structures." Accordingly, program curricula were intended to prepare teacher candidates to contribute to equity in education. Specifically, the Bachelor of Science and Master of Education in Early Education program advertised "There is a social justice and equity focus in the [...] program that prepares students for 21st-Century schools." In addition, the Secondary English and Science Masters of Arts in Teaching programs, respectively, advertised "We also focus on issues of equity, justice, and engagement in today's schools" and "Our program is focused on research-based best practices that support all children to learn and is committed to fostering practices that further social justice."

Using convenience and theory-based sampling procedures (Patton, 1990), I sought to recruit a target sample of 70 teacher candidates enrolled and actively participating in teacher certification programs and ten of their course instructors at the site (i.e., school of education)

because access was available and equity was a focus of both the school's mission as well as its programs' curricula. Based upon historical enrollment data, I expected that white teacher candidates would make up 95% of the teachers enrolled in certification programs at the institution. Though I collected data from all teachers no matter how they racially identified, participants who identified as a racial category other than white were not included in this dissertation. Throughout the study, I ensured the confidentiality and privacy of every participant by de-identifying data at the time of data collection by using participant-chosen ID numbers to track all data as well as storing data in password-protected locations.

Early on, recruiting and retaining teacher candidate participants proved more challenging than hoped. At the start, I recruited 32 teacher candidates and six instructors for participation. Many teacher candidates opted out of the study altogether, and other teacher candidates dropped out of the study after completing the pre-survey or participating in the first weekly diary. In addition to the \$25 participant incentive and in-person recruitment efforts, I sought and received IRB approval and instructor support for providing teacher candidates extra credit towards a course for participating in the study. My hope was that adding the extra credit opportunity would boost recruitment, but it made little difference. After week one, only twelve participants continued to periodically complete weekly diary surveys.

Given these recruitment challenges, I did not meet my target sample of 70 participants or the recommended minimum sample size of 50 participants for a robust diary study (see Nezlek, 2012). Therefore, I modified my research design to go in depth with the participants who deeply committed to this study. This opportunistic sampling strategy (Patton, 1990) is commonly used to yield information-rich cases. I specifically added two sequential qualitative interviews (for a review of this method, see Seidman, 2013) with teacher candidate participants to better understand

their developmental process during and at the conclusion of their fall semester coursework and fieldwork. All twelve teacher candidates who continued to periodically complete weekly diary surveys were contacted to participate in the interviews. Six teacher candidates agreed to be interviewed (five of whom identified as white and one of whom identified as of Asian heritage).

Through this recruitment effort, I learned that the multiple data collection procedures may have been too laborious for some teacher candidates to commit to given their busy schedules. In addition, I learned that the study's focus on issues of race and equity may have dissuaded some teacher candidates from participating. The resistance of some white teacher candidates to engaging in activities around race and equity may have led them to avoid or drop out of the study. It is also possible that teacher candidates placed in suburban schools with predominantly white student populations felt that this study was not relevant to them. Each of the six participants who most deeply committed to this study were placed in schools that served predominantly students of Color. Recruitment challenges, such as this one, make establishing a strong empirical base for training teachers in racial equity difficult and is yet another way that efforts towards equity and justice can be thwarted.

The sample I focus on in this dissertation includes the five white teacher candidates who participated in surveys and interviews in this study. Four of the five teacher candidates identified as female and one teacher candidate identified as non-binary. In addition, teaching was the first career for four of the five teacher candidates (ages 20-21) and teaching was the second career for one of the teacher candidates who previously worked in the mental health field (age 40). Three of the teacher candidates were undergraduates in their first year of a three-year combined Bachelor of Science (BS) and Master of Education (MEd) program in early education. Two of the teacher

candidates were enrolled in a Master of Arts in Teaching (MAT) program in secondary education.

Table 1 provides relevant information about each of these five focal teacher candidates.

Table 1. Academic information and data sources for focal participants.

Focal Student	Program	Data included
Olivia	BS/MEd in Early Ed	Pre-/Post-surveys Weekly diaries (100% of surveys completed) Interviews Course syllabi
Jen	BS/MEd in Early Ed	Pre-/Post-surveys Weekly diaries (55% of surveys completed) Interviews Course syllabi
Pattie	BS/MEd in Early Ed	Pre-/Post-surveys Weekly diaries (100% of surveys completed) Interviews Course syllabi
Ash	MAT in Secondary Science	Pre-/Post-surveys Weekly diaries (21% of surveys completed) Interviews Course syllabi
Ellen	MAT in Secondary English	Pre-/Post-surveys Weekly diaries (45% of surveys completed) Interviews Course syllabi

4.3 Procedure

After obtaining institutional review board approval and garnering support from program coordinators, I reached out to teacher candidates and course instructors to recruit them for participation in this study. Once recruited, teacher candidates completed a pre-survey to assess

baseline perceptual frameworks and equitable teaching practice. Instructors provided course syllabi and shared instructional materials. Throughout the fall 2019 semester, teacher candidates completed a weekly diary about their experiences of transformative activities in courses with participating instructors and field placements. Teacher candidates participated in two interviews (one in October and one in December) to gain more in-depth insights into their experiences. Following the fall 2019 semester, teacher candidates completed a post-survey to assess changes in their perceptual frameworks and equitable teaching practice.

4.4 Data Sources

4.4.1 Pre-/Post-survey measures

4.4.1.1 Biographical factors

Teacher candidates' race, gender, age, and motivational beliefs about teaching were used to better understand the identities and beliefs that informed teacher candidates' perspectives on race, equity, and teaching. Three measures were used to assess teacher candidates' motivational beliefs. First, the Factors Influencing Teaching as a Career Choice scale (FIT-Choice; Watt & Richardson, 2007) was composed of 36 items and assessed the reasons why teacher candidates chose to pursue a teaching career (example item: "I want a job that involves working with children and adolescents."). Teacher candidates rated the FIT-Choice items on a response scale from 1 (Not at all important) to 5 (Extremely important). Second, the Sense of Self-efficacy for Teaching scale (Tschannen-Moran & Hoy, 2001) included 12 items and was used to better understand teacher candidates' beliefs about their abilities to teach effectively (example item: "How much can you do

to calm a student who is disruptive or noisy?”). Teacher candidates rated their self-efficacy for teaching on a response scale from 1 (Nothing) to 9 (A great deal). Third, the Goal Orientations for Teaching scale (Butler, 2007) had 16 items and assessed teacher candidate’s goals for their teaching (i.e., ability approach, ability avoidance, work avoidance, mastery goals) by asking what makes them feel like they had a successful day (example item: “I was praised for high teaching ability.”). Teacher candidates rated their goal orientations for teaching on a response scale from 1 (Do not agree at all) to 5 (Agree completely).

4.4.1.2 Perceptual frameworks

Measures of perceptual frameworks were used to better understand teacher candidates’ worldviews and how they change over the course of teacher candidates’ first semester in their teacher education program. To measure teacher candidates’ colorblind beliefs, I used the Colorblind Racial Attitudes scale (Neville et al., 2005) that has 20 items (example item: “Racism may have been a problem in the past, it is not an important problem today.”). Teacher candidates rated their colorblind racial attitudes on a response scale from 1 (Strongly disagree) to 6 (Strongly agree).

Unfortunately, to-date, there are no well-validated measures of teacher deficit-oriented and poverty disciplining beliefs because the existing literature base on these biased beliefs is small and largely qualitative. To approximate these beliefs, I used other well-established measures of beliefs known to be associated with racial prejudice and discrimination (Jayaratne et al., 2006; Jost & Hunyady, 2005; Keller, 2005). Teacher candidates’ deficit-oriented beliefs were measured through the Lay Theory of Race scale (No et al., 2008) that assesses racial essentialism and approximates the extent to which characteristics about a person may be explained by their race. The Lay Theory of Race scale included eight items (example item: “To a large extent, a person’s race biologically

determines his or her abilities and traits.”) and was rated on a response scale from 1 (Strongly disagree) to 6 (Strongly agree). I measured poverty disciplining through the Belief in a Just World scale (Lucas et al., 2011) that assesses the extent to which systems are fair and people get what they deserve. The Belief in a Just World scale included 16 items and was rated on a response scale from 1 (Strongly disagree) to 7 (Strongly agree).

Few studies have explored teachers’ beliefs about student emotions and most are qualitative or focus only on teachers who work with young children. So, I adapted the Parents’ Beliefs about Emotions scale (Halberstadt et al., 2013) to measure teacher candidates’ beliefs about students’ emotions. The beliefs about emotions measure included 23 items (example item: “When students are angry, it is best to just let them work it through on their own.”) and was rated on a response scale from 1 (Strongly disagree) to 6 (Strongly agree).

To measure teacher candidates’ beliefs about motivation, I used the Essentialist Beliefs about Intelligence scale (Haslam et al., 2000). I specifically chose to avoid using Dweck's (2000) measure, because the popularization of her theory has resulted in many people knowing the most desirable way to respond to items on her scale. The Essentialist Beliefs about Intelligence scale was composed of nine items (example item: “Some categories are more natural than others, whereas others are more artificial.”) and was rated on a response scale from 1 to 9 with response anchors that were tailored to each item.

In addition to beliefs, I assessed three cognitive processes that represented perceptual frameworks. To measure teacher candidates’ implicit racial biases, I had teacher candidates take the implicit association test for race (created by Sriram & Greenwald, 2009) via an online survey software (for a guide to this procedure, see Carpenter et al., 2019). This behavioral measure of implicit racial bias tasks participants with categorizing white faces and Black faces with pleasant

and unpleasant words as fast as they can by pressing one of two response keys. In one type of block, white faces share the same response key as pleasant words and Black faces share the same response key as unpleasant words. In another type of block, the associations between white/Black faces and pleasant/unpleasant words are reversed. The indicator of implicit racial bias is the difference in response time across these two types of blocks. In addition, I measured cognitive flexibility using the Cognitive Flexibility scale (Martin & Rubin, 1995) that consisted of 12 items (example item: “I can find workable solutions to seemingly unsolvable problems.”) and was rated on a response scale from 1 (Strongly disagree) to 6 (Strongly agree). Finally, I used the Inherence Heuristic scale (Salomon & Cimpian, 2014) to measure teacher candidates’ use of the inherence heuristic. The scale was composed of 19 items—15 items of which measured reliance on the inherence heuristic (example item: “It seems ideal that there are 7 days in a week.”) and four items of which were catch items to assess the extent to which the participant was paying attention and responding carefully to each item (example item: “It seems natural to stand on one's head.”)—and was rated on a response scale from 1 (Disagree strongly) to 9 (Agree strongly).

4.4.1.3 Learning about racial equity in teacher practice

To assess the extent to which teacher candidates learned about racial equity in teacher practice, teacher candidates responded to Chang et al.'s (2019) Enactment of Practice for Equity scale. This scenario-based scale was composed of 15 items that described the practices of fictitious teachers (example item excerpt: “Dave reviews his students' test results, sometimes altering his practice to boost their scores.”). Then, participants responded to the following prompt: “How would you describe your level of enactment of practice for equity in comparison to [teacher name]’s level?” The response scale ranged from 1 (Much lower) to 5 (Much higher). See Appendix Table 1 in Appendix B for the items incorporated in each of the pre-/post-survey measures.

4.4.2 Weekly diary measures

Because white teacher candidates can be reactive, dismissive, and hostile towards instructors who engage teacher candidates in transformative activities and towards students who elicit classroom race talk, I was particularly careful to assess teacher candidates' experiences in ways that would not exacerbate this known reality. Therefore, I did not use measures in the weekly diary that focused on instructors or students to avoid inadvertently positioning instructors and/or students as scapegoats for teacher candidates' white fragility. In the weekly diary survey, teacher candidates responded to open-ended questions about what they learned in class that day (in the survey for each participating course each week) as well as both what interactions they had around race in their field placements and how the role of equity in their teaching practice had changed over the past week (in the survey for one randomly selected course each week).

Teacher candidates also rated their affective and motivational experiences in the courses each week using the Activity Feeling States scale (AFS; Reeve & Sickenius, 1994) and the Situational Intrinsic Motivation scale (SIMS; Guay et al., 2000). The AFS prompted teacher candidates to respond to seven items with the following prompt "My experience in class today made me feel..." (example item: "I belong and the people here care about me."). The response scale for the AFS ranged from 1 (Strongly disagree) to 7 (Strongly agree). For the SIMS, teacher candidates responded to 12 items regarding why they engaged in class that day (example item: "Because I thought that today's class was interesting.") using a response scale that ranged from 1 (Corresponding not at all) to 7 (Corresponds exactly).

Finally, teacher candidates reported separately on how much their knowledge of and motivation to enact five components of practice for equity changed as a result of both class meetings and interactions around race. This scale was developed specifically for this study. The

five equitable practices (i.e., connect to all students as learners; connect to all students' lives and experiences; recognize classroom, school and societal practices that reproduce inequity; seek to address classroom, school and societal practices that reproduce inequity; and select non-biased instructional materials) were adapted from Grudnoff et al.'s (2017) framework of teaching for equity and experts in the field consulted during the development of this study. The response scale for the prompt about increasing knowledge of these practices ranged from 1 (Not at all) to 5 (A great deal) and the response scale for the prompt about shifting motivation to enact these practices ranged from 1 (I'm much less motivated now) to 5 (I'm much more motivated now). See Appendix Table 2 in Appendix B for the items incorporated in each of the weekly diary measures.

4.4.3 Interviews

Interview protocols were semi-structured, allowing comparability across interviews as well as exploration of additional topics that arose through conversation (for a review of this method, see Miles et al., 2014). The focus of the first interview was three-fold: (a) teacher candidates' personal characteristics and social factors (i.e., biographical factors), (b) teacher candidates' transformative teacher education activities, and (c) teacher candidates' understandings of equity in teacher practice. The second interview focused primarily on transformative teacher education activities and understandings of equity in teacher practice. Beyond asking about what race, equity, racial equity, and racism meant to the teacher candidates, I did not ask directly about perceptual frameworks to allow such ways of thinking to emerge organically and avoid leading teacher candidates to endorse particular perspectives. Perceptual frameworks did come up organically throughout the interviews. Each interview lasted 30-50 minutes. The purpose of the follow-up interviews was to learn about transformative teacher education activities and changes in teacher

candidates' thinking since the first interview. See Appendix Table 3 and Appendix Table 4 in Appendix C for the initial and follow-up interview protocols, respectively.

4.5 Data Analysis

Given the exploratory nature of this mixed-methods multiple case study, my data analysis plan incorporated three primary analytic strategies designed to facilitate the integration of findings across data sources.

4.5.1 Phase 1—Survey analysis: Descriptive statistics and data visualization

Considering the smaller sample size in this dissertation, I optimized the quality and robustness of findings by relying on a variety of descriptive (e.g., Loeb et al., 2017) and small-N (e.g., Smith & Little, 2018) analytic techniques. I used measures of central tendency and variation to describe teacher candidates' endorsement of perceptual frameworks and enactment of practices for equity on pre- and post-surveys. Additionally, using empirical growth plots (for an overview of this method, see Singer & Willett, 2003), I visualized weekly diary data on teacher candidates' transformative teacher education experiences (i.e., course activities, fieldwork experiences around race) as well as knowledge of and motivation to implement equitable teaching practice over time. Through this data visualization, I was able to note patterns of change in teacher candidate's affective/motivational course experiences as well as knowledge of and motivation to implement equitable teaching practices in relation to transformative activities. These strategies allowed me to understand both how teacher candidates' perceptual frameworks changed between pre- and post-

surveys—perhaps as a result of transformative activities—as well as how teacher candidates’ weekly development of knowledge and motivation to implement equitable teaching practices varied over time and across transformative activities.

4.5.2 Phase 2—Interview analysis: Data reduction

To better understand the characteristics, experiences, and outcomes of transformative teacher education activities, I used a two-cycle coding process. First, a graduate student who served as a second coder for consensus in this analysis and I generated a list of potential codes while reading interview transcripts and reviewing prior literature. The resulting first-cycle coding scheme employed descriptive coding techniques (for a review of these techniques, see Saldaña, 2013) to reduce the data into excerpts most relevant to our constructs of interest (i.e., biographical factors, transformative activities, perceptual frameworks, and learning about racial equity in teacher practice). First-cycle coding was done in NVivo (version 12; *NVivo*, n.d.) and yielded a total of 74 accounts of transformative activities that explicitly addressed race or equity. In terms of equity-explicit transformative activities, we included both activities that explicitly addressed racial equity as well as those that explicitly addressed equity with regards to other oppressed identities (e.g., gender, sexual orientation, religion, income/socioeconomic status). On average there were 15 race/equity-explicit transformative activities per participant, with a range of nine to 18 activities per participant). Because some participants were enrolled in the same classes and were placed in the same district for student teaching, there were instances in which multiple participants shared their perspective on the same transformative activity. See Appendix Table 1 in Appendix D for the first-cycle coding scheme.

In the second cycle of coding, I reviewed only excerpts coded as transformative activities and used a causation coding strategy (for a review of this strategy, see Saldaña, 2013) to generate attributional chains representing teacher candidates' meaning making of their experiences with transformative activities. I did this by re-reading the transformative activity excerpts and identifying the antecedents and mediators to which teacher candidates attributed their responses (i.e., local interpretations) and shifts in their perceptual frameworks or understanding of equitable practices (i.e., generalized interpretations). On average there were two attributional chains for each transformative activity with a range from one to 12 attributional chains. To facilitate future steps in analysis, interpretations of each attributional chain were written to capture the process by which teacher candidates used transformative activities to challenge their perceptual frameworks and learn about racial equity in teacher practice. See Appendix Table 6 in Appendix E for an example of the causation coding strategy.

Once all coding was complete, I wrote a memo (for a review of memoing, see Saldaña, 2013) for each case compiling the attributional chains from the second round of qualitative analysis and reflecting on how the emergent findings aligned with or departed from existing theory.

An expert in qualitative research was consulted just before and after each of the three stages of qualitative data analysis (i.e., first-cycle descriptive coding, second-cycle causation coding, case memoing). The expert provided suggestions on the wording of first-cycle codes (e.g., changing “biographical influences” to “biographical factors”) and the process of reducing data. For most codes, we decided to first code at the highest level and then review excerpts to identify and apply lower-level codes in subsequent rounds. However, lower level codes for perceptual frameworks were applied in the first round of coding because they were clearly defined and largely determined by prior literature. The expert also advised creating a validation check to confirm through evidence

in participants' language that activities identified as transformative by coders were, in fact transformative for teacher candidates. To do this, the second coder and I generated lists of words, phrases, and sentence structures that indicated "transformation." Examples included transition words (e.g., before/after) and verbs (e.g., change, shape, improve), as well as sentence structures (e.g., then... but now...). See Appendix F for the full details of the transformative teacher education activity validation tool. Out of the 74 race/equity-explicit transformative activity excerpts, 58 excerpts (about 78%) had one or more transformative activity validation words/phrases. On average there were four words/phrases from the validation list per race/equity-explicit transformative activity excerpt. The expert also provided guidance on how to format the causation coding analysis (i.e., in an excel table) and recommended focusing on connections to theory in the case memos.

4.5.3 Phase 3—Meta-inferences of survey and interview findings: Comprehensive case summaries

Once quantitative and qualitative analyses were completed separately, I aimed to generate a deeper understanding of transformative teacher education activities by integrating findings from each method using the *following a thread* approach (for a review of this approach, see O'Cathain et al., 2010). Specifically, I expanded on the qualitative case memos by inserting quantitative findings from the weekly diary surveys that matched the activities described in each interview. I used information about course and placement activities from course syllabi and weekly diaries to link qualitative and quantitative patterns that occurred across the semester. Positioning quantitative and qualitative findings side by side (see Fetters et al., 2013 for a review of this strategy) in the case memos helped me evaluate confirming, disconfirming, and complimentary evidence across

analytic approaches for each research question (for a review of this type of mixed-methods analysis, see Creswell & Plano-Clark, 2018). Finally, using Stake's (2006) multiple case study analysis worksheets, I drew meta-inferences across data sources both within and across cases. Such meta-inferences are a powerful way to improve the quality and insightfulness of conclusions from an empirical study (Creswell & Plano-Clark, 2018). As final validity checks, the second coder for qualitative analyses read and recommended revisions to the findings section based on their understanding of the data. In addition, I met with and had each teacher candidate review sections of the findings chapter focused on them to confirm or revise my interpretations. All teacher candidates felt they were accurately represented and did not request any substantive revisions of the findings.

4.6 Legitimacy: The quality of meta-inferences

Equivalent to validity in quantitative studies and trustworthiness in qualitative studies, legitimacy represents the quality of inferences in a mixed-methods empirical study (Onwuegbuzie & Johnson, 2006). In this dissertation, I used four legitimation techniques described by Onwuegbuzie and Johnson (2006) to ensure the quality of my inferences: weakness minimization, commensurability, multiple validities, and political legitimation.

Weakness minimization refers to compensating for the weaknesses in one empirical approach through the strengths of another empirical approach (Onwuegbuzie & Johnson, 2006). In this dissertation, in depth qualitative interviews compensated for the limited level of detail that could be gained through quantitative surveys. In addition, quantitative pre/post and weekly diary surveys allowed for the collection of data at timepoints proximal to the time period (i.e., fall

semester) and phenomenon (i.e., transformative teacher education activities) of interest. Quantitative surveys also provided robust indicators of change over time that could not be done with qualitative methods.

Commensurability represents the “the extent to which the meta-inferences made reflect a mixed worldview based on the cognitive process of Gestalt switching and integration” (Onwuegbuzie & Johnson, 2006, p. 57). I generated a mixed viewpoint in this dissertation by weaving quantitative and qualitative findings through narrative into case summaries (for a review of this approach, see Fetters et al., 2013) and drawing meta-inferences across case summaries. In the findings section of this dissertation, I present this integrated or mixed worldview as it relates to my research questions.

Multiple validities legitimization requires researchers to address the legitimization of quantitative, qualitative, and mixed components of a study to yield high quality meta-inferences (Onwuegbuzie & Johnson, 2006). To ensure the validity and reliability of my quantitative findings, I primarily used measures known to have strong psychometric properties. The only measure that was developed for this study was the diary measure of teacher candidates’ knowledge of and motivation for equitable teaching practices. To support the validity of inferences from this measure, I drew on prior literature and sought expert feedback. To ensure the trustworthiness of qualitative findings, I engaged in consensus coding (e.g., Wallace, Sung, & Williams, 2014) for all interview transcripts in which the second coder and I discussed and agreed on all codes. I also had the second coder review and recommend revisions to the written findings to represent our shared understanding of each case. Finally, I met with each of the five participants to discuss the presentation of the findings for their case and none of the participants requested substantive

revisions to the written findings. The mixed legitimization techniques described in this section also support multiple validities.

Lastly, *political* legitimization refers to the value consumers of mixed-methods research place on the meta-inferences reached from both quantitative and qualitative components of a study (Onwuegbuzie & Johnson, 2006). Asking important research questions that offer insight into practical solutions that consumers will naturally value is one strategy for achieving political legitimization. In this dissertation, I used this strategy by asking questions about the characteristics, experiences, and consequences of transformative teacher education activities that teacher educators are using to prepare teacher candidates to contribute to racial equity in education but that, to date, have had little success. In doing so, I seek to better understand how the perspectives of teacher candidates engaging in such transformative activities might offer insight into what is working, what is not working, and what might be improved about how transformative teacher education activities are implemented, particularly given the diversity in the identities and lived experiences of white teacher candidates.

5.0 Findings

Using data from two sequential interviews, pre-/post-surveys and weekly diary surveys, the purpose of this dissertation was to better understand how teacher candidates learn about racial equity in teacher practice through transformative teacher education activities. In line with that purpose, I sought to understand how teacher candidates challenged their perceptual frameworks in transformative activities to facilitate their learning about racial equity in teacher practice as well as how biographical factors played a role in this developmental process. I present the findings from this study in the following three sections organized around (a) profiles of the five teacher candidate cases and exemplars of the unique transformative activities they experienced, (b) cross-case perspectives on shared transformative activities (i.e., activities experienced and reported on by multiple participants), and (c) cross-case perspectives on similar transformative activities (i.e., activities that were not shared but were similar in the method and/or content of the activity and were reported on by multiple participants).

Due to the high volume of transformative activities within cases (nine to 18 activities) and across cases (a total of 74 activities), not all activities could be discussed at length in this dissertation. Therefore, exemplar transformative activities with the most detailed descriptions that demonstrated the teacher candidate's developmental process were selected to be presented in this chapter. This allowed for an in-depth discussion of the nuances in how transformative activities play a role in teacher candidate's development. Throughout the findings section I organize teacher candidates' explanations of their development through transformative activities into diagrams representing the framework guiding this study. In some cases, not all components of the organizing framework are included in these diagrams because teacher candidates did not address all

components of the framework in every account of the activities. Only the components teacher candidates explicitly addressed are represented in the diagrams. See Appendix G for the full interview transcript excerpt for each transformative activity discussed in the findings section and Appendix H for the instructional resources used in each transformative activity. See Appendix I for the empirical growth plots of the weekly diary data for each participating class that each participant reported on.

5.1 Unique Transformative Activities: Profiles of Cases

5.1.1 Pattie

Pattie was from a rural area in the Southeastern United States. She described her peers in her hometown as predominantly white and upper class. Like other white teacher candidates (see, for example, Ladson-Billings, 2001; Lowenstein, 2009), Pattie had few experiences that prompted her to think about race and equity before entering the program. In fact, when it came to sharing experiences that informed her thinking about racial equity in teaching practice, Pattie had little to say. She explained her lack of words saying:

...because where I did come from a small town, I didn't get a whole lot of like racial experiences until I moved here. So, I've not had like a lot of interactions with it. [...] It's sad to say but like I am very removed from it because I don't experience it. So, it's like [...] you can't speak for things you don't know [...] So I can't speak for things I don't know simple as that. (Pattie, Interview 1)

This excerpt demonstrated how Pattie used her geographic roots (i.e., a biological factor) to explain her position when it came to discussing race and racial equity. Specifically, just as Seidl & Hancock (2011) found that segregation limits the opportunities for white people to develop a consciousness of race and racism, Pattie's lack of experience led her to feel that she just did not know about issues of race and racial equity. As a result, she, at times, seemed uncertain about what she could offer in transformative activities and used transformative activities to form her own perspective on the issues discussed. For example, she expressed, "I don't have an opinion on the subject. [...] I'm trying to listen to other people have this conversation and get other opinions" (Pattie, Interview 2).

5.1.1.1 Respecting religions: Got to have more care as a teacher

In other instances, Pattie's accounts of transformative activities reinforced the role of her geographic roots in representing her perspective. For example, talking about a transformative activity focused on religion in response to a prompt about experiences in coursework that challenged her to think in a new way, Pattie shared that she visited a synagogue for the first time:

I'm from a podunk town in [Southeastern State], rolled up to [the city the university is in] and I'd never been in a synagogue before, [...] I think it's fascinating to learn. It definitely like allowed me to see that people come from different angles and like different areas. [...] that whole class is just a good, like, way for me to see that I have to be understanding of everybody. Like, I can't just say, 'Oh, so-and-so is not in class today because their parents didn't drop them off.' It's like, 'Oh, wait a minute. Today is Rosh Hashanah. It's a holy day. They're probably not in class because they're fasting,' [...] I probably got that wrong, [...] I don't know everything. But [...] you have to take [...] into consideration [...] who your classroom is and who is in your classroom because I think that, especially when I was

growing up, people just didn't, you just 'Oh, they're not in class today. Absent.' [...] It's like, you've got to have a little bit more care. (Pattie, Interview 1, Transformative Activity 1)

In this instance, Pattie's first experience in a synagogue seemed to spark her interest in learning more about how to address religious backgrounds in her classroom. Data from the weekly diary confirmed that the activity sparked Pattie's interest as she reported being intrinsically motivated to engage in the activity (5 out of 7-Corresponds exactly; Pattie, Week 5 Diary). She also reported that her psychological needs for autonomy, competence, and relatedness were met in the activity (5.5, 5, and 6 out of 7-Strongly agree, respectively). The interest and engagement of Pattie in this activity departed from the resistance of white teacher candidates that is well-documented in prior literature (e.g., Buchanan, 2015; Buehler et al., 2009; Picower, 2009; Riley et al., 2019).

In the previous excerpt, Pattie also offered an example of how she used transformative activities to think about equitable practice. Specifically, learning about the lived experiences of people who practice Judaism, she determined that teachers needed to be understanding of everybody and have more care for students. Such practices differed from her experiences in school, which demonstrated the ways in which this transformative activity challenged her to re-construct her perspective on teaching to better align with equitable practice. This exemplified the necessary re-construction of perspectives to promote equity put forth by the sociocultural psychology of racism and oppression (Adams et al., 2008).

Weekly diary data from the day of the activity suggested that Pattie felt she primarily gained motivation (3.8 out of 5-Much more motivated; Pattie, Week 5 Diary) to enact equitable practices as a result of the visit to the synagogue. Pattie reported gains in knowledge for only some equitable practices. Specifically, her knowledge of connecting to all students' lives and

experiences increased considerably (4 out of 5-A great deal), her knowledge of connecting to all students as learners increased moderately (3 out of 5-A great deal), and her knowledge of how to recognize classroom/school/societal practices that reproduce inequity increased slightly (2 out of 5-A great deal).

5.1.1.2 Observing inequalities among peers: Need to create equal experiences for students

Since starting college, Pattie had also learned about inequality (particularly in terms of socioeconomic status) by getting to know her peers who came from a more diverse range of backgrounds. Responding to a prompt about experiences that have shaped her understanding of equity and equitable teacher practice, she described this experience and applied it to teaching saying:

I came from a small town to come here and [...] you've got kids whose parents can't... Like they're paying for all this on loans and whatever. And, you know, we've got kids whose parents are paying for the whole thing or you've got people who can't go to dinner every week and others who can. [...] It's like you get to see all these like unequal [...] influences and you're like, 'Wait a minute, that's not right.' But like, there's no way to fix them right yet unless you like go to the source, which is never really directly influenced with you.

You just hear about it. (Pattie, Interview 1, Transformative Activity 5)

In this transformative activity, Pattie again brought up her geographical roots to reference the lack of experience she had when it came to issues of equity. As a result, her recent experiences getting to know her peers had played an important role in forming her opinions about equity. In the previous excerpt, she described that these experiences led her to believe that unequal experiences were unfair. Ultimately, however, she seemed uncertain about the role she could play in attenuating such inequalities because she did not believe that she can influence the source of the inequality.

Pattie continued her account of what she had observed among her peers by using her perceptual framework of equity as equality to consider what she could do as a teacher to make students' experiences more equal:

So it's like, 'Okay, I can take this like experience and put it in my classroom' and say, 'okay, example student A doesn't have a pencil and his parents work nine to five jobs and earn, you know, 9.50 an hour versus student B whose parents work whenever they want because they're surgeons and can get a brand new pencil every week.' So, you feel like, 'Okay, wait a minute, we have to kind of find some equal practice.' Maybe you say, you know, 'I am going to buy an extra set of pencils for the classroom. And that extra set of pencils is going to go to student A because they can't afford it.' [...] The experiences should still be the same and definitely seeing people with other experiences helps to formulate that opinion. (Pattie, Interview 1, Transformative Activity 5)

Ultimately, learning about inequity by observing the experiences of her peers contributed to her thoughts about what equitable teacher practice might look like in a classroom. As a whole, Pattie's account of this activity demonstrated the full organizing framework for this dissertation by providing an example as to how biographical factors can lead activities to be transformative as well as how transformative activities challenge perceptual frameworks that, in turn, contribute to learning about racial equity in teacher practice. See Figure 2 for an example of the attributional chain for this transformative activity that demonstrated the organizing framework for this dissertation.

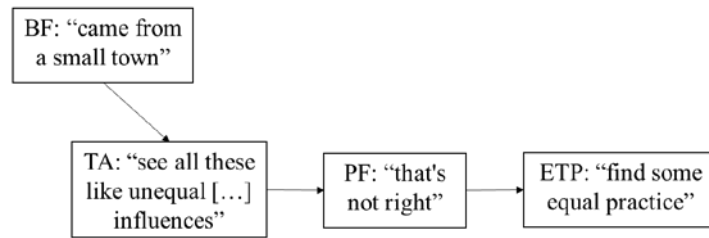


Figure 2. Diagram of Pattie Interview 1 Transformative Activity 5

Note. BF = Biographical Factors, TA = Transformative Activity, PF = Perceptual Framework, and ETP = Equity in Teacher Practice.

5.1.1.3 Pre/post survey: Productive challenges to perceptual frameworks

Comparing the pre- and post-survey findings regarding change in Pattie's endorsement of perceptual frameworks and enactment of equitable practice at the start and end of the semester, her ratings differed by less than 1 point on the response scale for most measures. However, she did realize that students may not have as much autonomy (moving from 3 to 1.67 on a 1-Strongly disagree to 7-Strongly agree scale) and control (moving from 4 to 3 on a 1-Strongly disagree to 7-Strongly agree scale) over their emotions as she previously thought. Interestingly, she also reported a favorable decrease in her reliance on the inference heuristic (moving from 6.4 to 4.93 on a scale from 1-Disagree strongly to 9-Agree strongly). Furthermore, changes in her ratings of just world beliefs suggest she's come to an understanding that others may not receive the fair treatment that they deserve (her endorsement of procedural justice beliefs for others decreased from 3.75 to 1.75 on a 1-Strongly disagree to 7-Strongly agree scale) but she generally receives the outcomes she deserves (her endorsement of distributive justice beliefs for self increased from 4 to 5.25 on a 1-Strongly disagree to 7-Strongly agree scale). Finally, she also differed on the implicit association test, having an initial slight preference for white faces (d -score = $-.26$) on the pre-survey and a preference for Black faces (d -score = $.41$) on the post-survey. It was not surprising that Pattie's

responses to the enactment of equitable practice measure did not change much because she frequently voiced that she better understood the importance of equitable practice but was not sure how to actually enact it. For example, in response to a prompt about what questions she has about racial equity, she stated: “I’m just curious about how to make racial equity happen [as a teacher].” Overall, Pattie’s case demonstrated that teacher candidates may challenge perceptual frameworks through transformative activities but remain uncertain about how to use transformative activities to learn about racial equity in teacher practice.

5.1.2 Olivia

Olivia was from a suburban/rural area in the Mid-Atlantic United States. She grew up in a community that was “like all middle-class, mainly all like white families, not much diversity” (Olivia, Interview 1). As a result, like many other white teacher candidates (see, for example, Ladson-Billings, 2001; Lowenstein, 2009), this teacher education program was the first time she was prompted to think about race and equity.

5.1.2.1 Learning about the real world: Sparking interest and engagement

In the first interview, when asked about how her experience in the program was similar or different from what she anticipated it would be like, she immediately shared how interesting her culture and families classes were and how new the information was for her:

I didn't realize how much almost real-world topics we'd be discussing especially in the cultural class, we've been talking about religion and different policies [...] and I really enjoy that because that interests me. Just talking about what's going on in the world and

what we had to do as teachers in a way we have to respect other cultures and work with families [...] which also runs into my family's class because it's talking about how to like work with families with disabilities and just different topics like that. But it's not really something you think of, originally, when you think of being a teacher you think just standing in front of the classroom and talking but like with that class you also have to work with parents and working with families together if there's conflict. (Olivia, Interview 1, Transformative Activity 1)

Her enthusiasm about learning “to respect other cultures and work with families” was clear. This excerpt also demonstrated her willingness to develop in her thinking about teaching. For example, Olivia used her coursework to challenge herself to think in a new way and incorporate her new knowledge of the importance of respecting other cultures and working together with families into her conceptualization of effective teacher practice. Both respecting other cultures and working together with families are important components of asset-based pedagogies (Ladson-Billings, 2014; Paris & Alim, 2014; Villegas & Lucas, 2002).

The enthusiasm and willingness of Olivia to re-conceptualize teaching practice was similarly demonstrated in a transformative activity focused on educational law during the time of racial segregation:

we did a timeline of like different laws and stuff that had been in place for education and about how[, ...] especially like when Blacks had to go to a separate school and segregation, all this stuff. I feel like too, that could be an important thing to talk about. This is why we all deserve to be in the same classroom, the same opportunities. [...] I think it's just important to just constantly reemphasize like, that, you know, there's no, no one in this

room is better than someone else regardless of anything. (Olivia, Interview 2, Transformative Activity 6)

Olivia's rating of her experience in the weekly diary for this activity confirmed her enthusiasm as she rated herself highly intrinsically motivated to engage in the activity (6.67 out of 7-Corresponds exactly; Olivia, Week 3 Diary). Such enthusiasm offered a counternarrative to the resistance of white teacher candidates that is well-documented in prior literature (e.g., Buchanan, 2015; Buehler et al., 2009; Picower, 2009; Riley et al., 2019).

Similarly, this excerpt demonstrated how Olivia used her experience in this transformative activity to determine how she could bring equity into her practice. Specifically, as a teacher, she wanted to use the activity to support a classroom norm that no one in the class is better or worse than anyone else. Her weekly diary response to the prompt regarding changes in her thinking about the role of equity in her practice that week also demonstrated that she was incorporating inclusivity into her teaching practice. Specifically, she wrote: "I think that there needs to be justice for all races and ethnicities in the classroom. I hope in my classroom I can provide a very inclusive environment for all" (Olivia, Week 3 Diary).

Although Olivia almost always expressed enthusiasm when it came to transformative activities, she also, at times, experienced negative emotions. For example, in a poverty simulation designed to help teacher candidates understand what life is like living in poverty, she voiced feeling upset and helpless. Olivia spoke about this activity in response to a question about coursework that challenged her to think in a new way:

we were all given different roles and I was the child in the family. So, [...] my role was like to go to school each day and they would like to do like a whole like month in the three-hour time period. And so that was really interesting being... Well, one, it was like really

upsetting too because [...] understanding what people go through and how little money they have to buy food or how close they are to like not being able to pay for their bills. And, like, in the simulation that we got evicted from our home. Even though it wasn't real, it felt like real. And, it felt like, how helpless it felt even though like I was the kid. I was like wow, I could... like I just felt like I couldn't help them at all. Because I didn't have a job or I couldn't get one or like do anything like to help. So, I feel like that was a good thing for me. (Olivia, Interview 2, Transformative Activity 1)

Confirming her interest in this activity, Olivia rated herself as intrinsically motivated to engage in the activity (7 out of 7-Corresponds exactly; Olivia, Week 7 Diary). In addition, Olivia reported feeling that her psychological needs were generally met (competence = 7, autonomy = 6, and relatedness = 6 out of 7-Strongly agree).

Olivia's account of the poverty simulation also demonstrated how she used the experience to better understand her responsibilities as a teacher. Specifically, she stated:

Realizing that there are some students who will come into [the] classroom and have these outside experiences and like what like you can do in the classroom to try to like make that like a safe space for them and to just basically like give them like the support they need, they might not be getting at home. Especially because like a lot of the parents are like working double jobs or, you know, regardless, they might just not be around. So, just making sure like that eight hours like you have with them a day, that you're making like the most of it. And, so, I think that's like really important. (Olivia, Interview 2, Transformative Activity 1)

Through this activity, she challenged poverty disciplining, which blames students for their poor academic outcomes (Fergus, 2017a), by realizing how students' outside experiences can affect

them in the classroom. Subsequently, she drew conclusions about the importance of providing a safe space for students and providing whatever support they can in the time they spend with the students. Her ratings on the weekly diary confirmed her learning about racial equity in teacher practice through this activity. Specifically, she reported gaining knowledge and motivation to enact various equitable practices as a result of the poverty simulation (knowledge = 4.6 out of 5-A great deal; motivation = 4.6 out of 5-Much more motivated). See Figure 3 for a diagram of the attributional chain that represents how Olivia’s account of this activity fit the organizing framework.

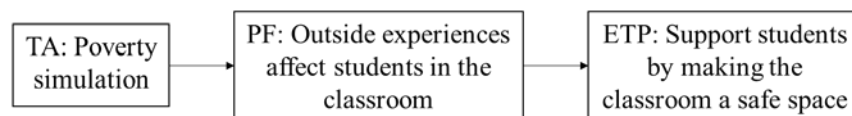


Figure 3 Diagram of Olivia Interview 2 Transformative Activity 1

Note. TA = Transformative Activity, PF = Perceptual Framework, and ETP = Equity in Teacher Practice.

5.1.2.2 Everyone can learn: Taking responsibility for all students’ learning

Olivia also challenged her perceptual frameworks and learned about racial equity in teacher practice by reading and watching a movie about the work of Geoffrey Canada. She spoke about this activity following a prompt regarding what motivates her to think about incorporating racial equity into her future practice as a teacher. This activity was “a really big eyeopener” (Olivia, interview 2, Transformative Activity 7) for her and primarily taught her three main things:

1. “The ignorance of teachers is the reason that some kids can't learn”
2. No Child Left Behind pushed “kids through and they haven't been taught like at the second grade level and now they're in eighth grade and they're so far behind, they just keep pushing them through so they don't have to [deal] with it”
3. Some teachers “just don't care.”

She felt this was a terrible thing and found it “very surprising” that someone would teach if they “don't care about children and learning and teaching.” The lessons she learned in the activity also motivated her to “put in the time and the effort” to do her job well “because these kids are counting on me and it's my job to make sure that they get through like whatever grade level I teach.”

Furthermore, this activity challenged her deficit thinking and student intelligence perceptual frameworks, ultimately pushing her to learn about racial equity in teacher practice. Specifically, she said:

he definitely proved that like regardless of race, [...] like all those kids in Harlem [...] where] there's more kids [...] going to prison than go to college[, ...] that they can learn too regardless. So, I think that was like a big eye opener for me because you know, people are always like, [...] ‘Black people can't learn or they can't do this,’ which is not true at all. It's just they're not given the same opportunities. (Olivia, interview 2, Transformative Activity 7)

It is clear in this excerpt that Olivia's deficit perspective that Black students were unable learn was disrupted. She learned this is an ignorant view that people sometimes have and it's not accurate because everyone can learn if they have the support that they need, which also demonstrated a modified perceptual framework for student intelligence. Such a transformation in her perceptual frameworks demonstrated departing from the norm among most white people in the United States who often fail to recognize systemic oppression and, instead, blame inequalities on the presumed laziness and stereotypes of the poor intelligence of Black people (for a review, see Lipsitz, 2018).

Olivia continued her account of this activity about Geoffrey Canada by learning about racial equity in teacher practice by taking responsibility for students' learning. Specifically, she said:

everyone can learn and it's like my job as a teacher to make sure everyone learns regardless of who they are or what they believe in or their background, anything. And so, and that's what you sign up for essentially when you decide you want to become a teacher. [...] So, yeah, I think it's just like, especially those things really motivated me more to be like, this is why it's so important that I do my job well and that I put in the time and the effort because these kids are counting on me and it's my job to make sure that they get through like whatever grade level I teach and, you know, move forward like, knowing like everything they're supposed to know to the best of my ability that I can teach them. And, not giving up on someone because of a situation or because of their race. (Olivia, interview 2, Transformative Activity 7)

Following a shift in her deficit perceptual framework, this teacher candidate then realized that as a teacher, she was responsible for students' learning. Interestingly, she took on this responsibility by incorporating it into her motivation as a teacher to be the best she can be because she knows that students are counting on her. Figure 4 models how the attributional chain of this transformative activity represented the organizing framework for this dissertation.

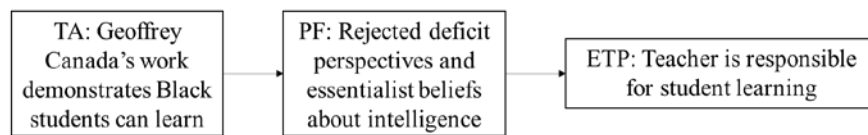


Figure 4 Diagram of Olivia Interview 2 Transformative Activity 7

Note. TA = Transformative Activity, PF = Perceptual Framework, and ETP = Equity in Teacher Practice.

5.1.2.3 The BS/MEd Program: Becoming open-minded

Finally, transformative activities throughout the program challenged Olivia to gain cognitive flexibility. For example, in a comment about how the entire program had challenged her, she described:

I'd say for myself, definitely like, have like challenged my own personal views on things, which is good. [...] I'm kind of going into more situations with a more open mind, which is good because sometimes I tend to have a little closed off mind. Like, I'm always right kind of thing, which is not good, but this is a good program for me to really be challenging all of these things in my life and just pushing me to work harder and putting more work into school and just into my future career (Olivia, Interview 2, Transformative Activity 9)

Developing greater cognitive flexibility had not been easy for Olivia because of her tendency to be more closed-minded and think that she is right. Interestingly, this personal characteristic did not seem to prevent her from engaging in transformative activities and learning from those experiences. This demonstrated how biographical factors (such as personal characteristics) informed initial perceptual frameworks and played a role in how this teacher candidate experienced the activity.

5.1.2.4 Pre/post survey: Productive challenges to perceptual frameworks and learning about racial equity in teacher practice

On most measures of perceptual frameworks, Olivia showed little difference (less than 1 point) in her ratings between the pre- and post-surveys. However, she did more strongly endorse the naturalness of intelligence (4.4 to 5.6 on a 1 to 9 scale) and the stability of students' emotions (2 to 3 on a 1-Strongly disagree to 6-Strongly agree scale). She also decreased her ratings on all of the just world beliefs scales, suggesting that she in general felt that others and herself are not treated with the fairness and do not receive the outcomes that they deserve. Specifically, her endorsement of distributive beliefs for herself decreased from 6.75 to 2 and her endorsement of distributive beliefs for others decreased from 6 to 3.75 on a 1-Strongly disagree to 7-Strongly agree scale. Procedural justice beliefs for herself decreased from 5.74 to 4 and procedural justice beliefs

for others decreased from 5.5 to 4 on a scale of 1-Strongly disagree to 7-Strongly agree. She also notably decreased her endorsement of enactment of equitable practice on the low enactment items from 4.4 to 1.8 but increased her endorsement of enactment of equitable practice on the high enactment items from 3.2 to 4.6 on a 1-Much lower to 5-Much higher scale. This suggested greater enactment of high-level equitable practices.

5.1.3 Jen

Jen was from a suburban area in the Mid-Atlantic United States. She described her community growing up saying:

I lived in a middle-class area, so that kind of affected who I saw in school. I did not see a lot of like different types of people, but because I lived right outside of [a large city], [...] the Northeast of [that large city] was 15 minutes away from me, so even hearing going into metal detectors to go to school. They've had weaves and stuff on the floor. There was blood and [...] things that I never experienced. (Jen, Interview 1)

In addition to not growing up in racially diverse schools and hearing about violence in nearby communities, she shared that diversity was not a topic of conversation until she came to college:

in high school, we never really talked about how diverse our school was. And like, I knew that they were all socio and economic status was very similar between all the kids just because like I went there, but other than that, I never realized diversity. Then coming here [to the university], it's a lot more diverse, but I even heard from other kids being like, '[the university]'s not that diverse.' So, it's all, I think, on such a spectrum. (Jen, Interview 1)

This lack of experience with diverse groups of people along with the narratives of students in more urban schools led her to question in both interviews how she could better educate herself. So far,

she had done so by listening to her peers of other racial backgrounds. This demonstrated her consistent commitment (as opposed to resistance; e.g., Buchanan, 2015; Buehler et al., 2009; Picower, 2009; Riley et al., 2019) to learning about those who do not share the same background and lived experiences as herself.

5.1.3.1 Learning from Lisa Delpit: How to make culturally appropriate decisions

Jen first started learning about how race played a role in the work of a teacher by reading and discussing Delpit's (2012) book "Multiplication is for White People": Raising Expectations for Other People's Children in a pre-requisite course for the BS/MEd teacher education program. From the text and class, she learned about how to make culturally appropriate decisions as a teacher. Specifically, she said:

I was really interested in it because as a teacher, what do I do in the classroom? [...] I can't ask someone of a different race [...], 'Okay. You are marginalized. Tell me all about your experiences,' because it's like then I'm asking them to do work for me. Like, that's just counterintuitive. [...] as a teacher, I need to balance all these things of like... making culturally appropriate like decisions about curriculum. And like, how am I, how am I deciding to teach it? Because if I'm teaching a white-washed version of history it's like, one, they're not connecting to it, and two, it's just fake. So, [...] how can I teach it in a way that's, that's understandable to everyone and it's meeting people where they are, but also not lowering the bar because I think that they need to? [...] it was such a fundamentally important course to think [...] that different isn't a deficit kind of thing. And, [...] if you start to think that, then you're just as part of the problem as everything else going on against them or against society[.] (Jen, Interview 1, Transformative Activity 2)

It was clear that reading and discussing Lisa Delpit’s book challenged Jen to re-consider her perceptual frameworks and conceptualization of equitable teaching practice. In particular, she recognized that it is “counterintuitive” to ask someone who is “marginalized” to tell her about their experiences—doing so would unfairly place the burden of equitable practice on students of Color. In addition, she recognized that it is problematic to think that differences are deficits. Shifts in both of these perceptual frameworks contributed to her learning about racial equity in teacher practice by taking on responsibility as a teacher to ensure that the curriculum is culturally appropriate and that students are held to high expectations. This chain of thoughts demonstrated the organizing framework for this study in which transformative activities foster learning about racially equitable practices by challenging perceptual frameworks. See Figure 3 for a diagram of the attributional chain for this activity that represented the organizing framework.

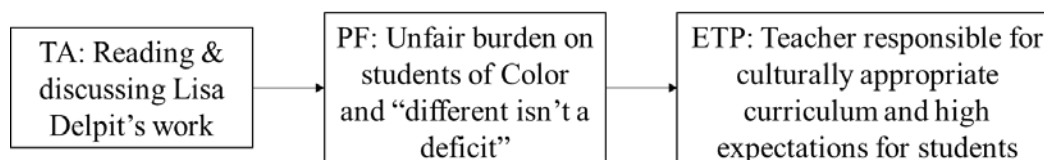


Figure 5 Diagram of Jen Interview 1 Transformative Activity 2

Note. TA = Transformative Activity, PF = Perceptual Framework, and ETP = Equity in Teacher Practice.

5.1.3.2 Conflicted white identity: Heterogeneity in white teacher candidates’ meaning making

At first glance, considering the experiences of Jen discussed so far, it would be easy to conclude that her case matches the common narrative in prior literature that white teacher candidates are not challenged to think about race until their entry into a teacher education program (see, for example, Ladson-Billings, 2001; Lowenstein, 2009). In part, she did fit this conceptualization because she had few prior experiences that challenged her to look at the world

through a racialized lens. However, in both interviews, Jen talked about how her identity as a child of immigrants from the Middle East distinguished her experience of transformative activities from those of her peers. Although she had not thought much about how this identity may have shaped her lived experiences prior to attending college, recent challenges to her identity from peers who perceived her as not white (Jen, Interview 1 Memo) and realizations that she connected to material differently than her peers brought to light how her identity shaped her experiences of transformative activities. In this way, her case demonstrated the complexity of a white racial identity and challenged the ways scholars often essentialize white racial identity in prior literature (see Lowenstein, 2009; Trainor, 2016).

For example, Jen talked about her perspective on an article discussed in one of her classes about how immigrants often change their names when they come to the United States. She said:

Because you read about an article and it's like, 'Ah. It's a once in a lifetime thing.' It's like, it's really not. [...] we read an article about having to change your name when you come to America. And, that has happened to my whole family. [...] So, I think for someone reading that article, it's like, 'Ah, yeah. People change their name.' And like, it talked about he was, I think, Chinese, and he came to America, and had to change his name because it was too hard for some people to say and everything. I think people were like, 'Oh, yeah,' because at [the university], we have a lot of [...] students that come from Asia to study here. [...] 'I can see how they would have that,' but it's like it's [...] a lot of people who come because you can be easily profiled by what your name is. (Jen, Interview 1, Transformative Activity 4)

Jen's reflection on reading and discussing this article about changing names demonstrated how her experience of some transformative activities differed from her peers. Connecting what she learned

through the article with personal experiences, she came to realize that others were less aware of the pervasiveness of some issues than she was given her identity. Though it would be easy to understand how an experience like this may be frustrating for Jen, her ratings on the weekly diary suggested that her experience was generally positive. Her psychological needs were met (autonomy = 6.5, competence = 6, relatedness = 5.33 out of 7-Strongly agree; Jen, Week 2 Diary) and she was intrinsically motivated to engage in the activity (7 out of 7-Corresponds exactly). Though she said little in the interview about how this activity led her to learn about racial equity in teacher practice, in the weekly diary survey, she reported that she gained knowledge and motivation to enact various equitable practices (knowledge = 4 out of 5-A great deal; motivation = 5 out of 5-Much more motivated). Overall, this example offered further evidence for how biographical factors play a role in teacher candidates' experience of transformative activities; thus, complementing findings from prior literature (e.g., Johnson, 2007; Picower, 2009). Specifically, biographical factors may explain why experiences with transformative activities vary across teacher candidates.

Jen talked about her identity again in the second interview. In this instance, her identity prompted a transformative activity for her. Specifically, she used her identity to empathize with students of Color who might feel judged on the basis of their skin color:

I remember talking to my professor [...] about how you walk into a room and you feel uncomfortable because you know that the color of your skin now has made a certain perspective for you. People now think about you in a certain way [...] And then, I started to think about like my parents are from like the Middle East, so I started thinking about how that has affected my life. And [...] that's not something [...] that you might know about me just by seeing me. But it's like caused a lot of conflict in like my identity [...] So,

[...] I think the feeling of feeling embarrassed about some part of your body because [...] If for no reason whatsoever that there's this arbitrary thing that's put on it. Like, I think that's really what I'm coming to realize is a big thing. I think racial inequality is something that won't change unless... [...] people are more educated. And, that's a task that we need to work on for years, and years, and years, and years to come. (Jen, Interview 2, Transformative Activity 6)

This excerpt also demonstrated how biographical factors can play a role in the ways teacher candidates challenge perceptual frameworks in transformative activities and learn about racial equity in teacher practice. In particular, Jen's ethnic identity provided a point of entry into understanding the arbitrariness of identities that other white teachers may not have had access to. Ultimately, understanding the arbitrariness of identities solidified her motivation to fight against the unjustness of racial inequality through education. See Figure 6 for a diagram demonstrating how Jen's account of this activity fit the organizing framework for this dissertation.

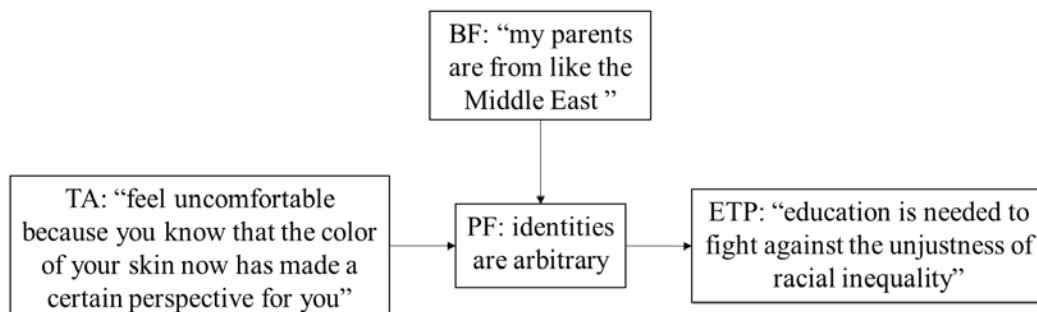


Figure 6 Diagram of Jen Interview 2 Transformative Activity 6

Note. BF = Biographical Factors, TA = Transformative Activity, PF = Perceptual Framework, and ETP = Equity in Teacher Practice.

5.1.3.3 Pre/post survey: Mixed evidence for challenging perceptual frameworks and learning about racial equity in teacher practice

Findings from the pre- and post-survey were mixed for Jen. She decreased in her endorsement of the naturalness (from 4.8 to 1 on a scale from 1 to 9 with 9 representing greater endorsement of naturalness) and homogeneity (from 4.5 to 3 on a 1 to 9 scale with 9 representing greater homogeneity) of intelligence beliefs. Although previously she moderately endorsed intelligence essentialism, at the end of the semester, she endorsed intelligence essentialism at a low level. In addition, she decreased her endorsement of students' control over their emotions from 2.75 to 1.5 on a scale from 1-Strongly disagree to 6-Strongly agree. She also decreased her endorsement of distributive justice beliefs for others (from 5 to 4 on a 1-Strongly disagree to 7-Strongly agree scale) and for herself (from 4.5 to 2.5 on a 1-Strongly disagree to 7-Strongly agree scale). Her decreased endorsement of distributive justice beliefs for herself might demonstrate how she's come to the realization that some of the experiences she's had given her identity as the child of immigrants have been unfair. Interestingly, she also decreased her endorsement of only high enactment of equitable practice items from 3.4 to 2.4 on a 1-Much lower to 5-Much higher scale. Her decreased endorsement of high enactment of equitable practice items conflicted with evidence of her learning about racial equity in teacher practice through transformative activities.

5.1.4 Ellen

Ellen was from a suburban area in the Southeastern United States. She described her experiences with diverse racial groups saying:

[I attended] a very white school. We did have some African American students, but really no other racial diversity. So, pretty, pretty homogenized. So, my parents were very

culturally knowledgeable. And so, we went to New York City a couple of times a year.

And so, I was exposed to more cultures, just not in school. (Ellen, Interview 1)

As well-documented in the literature (e.g., Ladson-Billings, 2001; Lowenstein, 2009), this participant seemed to only have a few experiences that prompted her to see herself in racialized ways prior to the teacher education program. In particular, how she was raised seemed to endorse a multicultural perspective that celebrated other cultures but, perhaps, did not afford a critical perspective on how race affects people's lives, which represents a key critique of multicultural perspectives discussed in prior literature (e.g., Sullivan, 2006). Aligned with a multicultural approach, she described that she "always considered [herself] to be open minded" (Ellen, Interview 1). However, perhaps due to relatively little exposure to critical perspectives on race, experiences in her teacher education program led her to realize that she was "maybe not as open in discussing social justice issues as [she] thought [she] was" (Ellen, Interview 1). This realization was brought about by her reading of Milner's (2010) book, *Start Where You Are but Don't Stay There*.

5.1.4.1 Reading about equity in teaching: Reconstructing conceptions of equitable practice

Her reading and discussions of Milner's (2010) book also taught her about how to incorporate equity into her practice. Answering a prompt about experiences she had in her coursework that challenged her to think in a new way, she said:

it was really eye opening because some of the things we do out of good intention aren't necessarily the right thing to do. Like, there's a teacher who wants to be culturally sensitive, a student learns better orally because that's her cultural background, so doesn't push that student to write, but that student can orally do exams. Well, that doesn't then help the student when they go to take their standardized test. [...] So, balancing, like, what's culturally sensitive and then, because when I read that I thought, 'I would have thought

that's the right thing to do.' So, balancing those two things because I think it's important that we honor what their strengths are and what their culture background is, but also to prepare them because minoritized people tend to score lower on the standardized tests.

(Ellen, Interview 1, Transformative Activity 1)

This teacher candidate's initial impression that focusing only on cultural sensitivity would have been the right thing to do demonstrated that, without correcting teachers' misconceptions through training, teachers may inadvertently do more harm than good. This reinforced prior literature (e.g., Cochran-Smith et al., 2015; Jupp et al., 2016) that emphasizes the need to develop teacher training models that effectively challenge teacher candidates to de-construct and re-construct their conceptualizations of teacher practice to support equity in education. Furthermore, Ellen's willingness to re-construct her understanding of equitable practice as balancing cultural sensitivity with preparation to meet state achievement standards demonstrated that teacher candidates do not always respond to transformative activities with resistance—the response most frequently discussed in prior literature (e.g., Buchanan, 2015; Buehler et al., 2009; Picower, 2009; Riley et al., 2019).

5.1.4.2 Enacting equitable practices: Recognizing and challenging resistance

Ellen was further challenged to learn about racial equity in teacher practice at her student teaching placement. For example, putting to use knowledge she gained from her coursework, she recognized that the book she and her students were reading at her placement, *The Secret Life of Bees*, was problematic in that (as a whole) it took a “white person's perspective” (Ellen, Interview 1). She said:

I would never have thought that book was problematic until [my teaching and learning classes] and then I'm like, 'wow, there's some issues here.' [...] this is a white person's perspective. The African Americans in the story aren't really fully developed and they're just there to save the white girl. And that we're reading this story and it's about civil rights, and that time period, but it's from a white person's point of view. [...] When I talked to my mentor teacher about it, I said, 'You know, I think this is really problematic that we're not bringing more diverse voices in,' and she hadn't thought about it either until I said something. And, and she's very much about bringing in diverse voices and she speaks like seven different languages and talks to the kids in Swahili, or ... I mean, she's very open. But she's white and I'm white, and we have those blinders on sometimes. So, I don't even think we notice. (Ellen, Interview 1, Transformative Activity 4)

This transformative activity in which Ellen applied what she had learned to the classroom at her field placement challenged her to recognize her own and her mentor teacher's implicit bias that resulted in not noticing problematic practices because they "have those blinders on sometimes." Recognizing such implicit bias is an important step to dismantling its effects on behavior (Devine et al., 2012).

Ellen's ratings in the weekly diary survey regarding conversations with her mentor teacher "about how to address the racism in the novel" (Ellen, Week 4 Diary), *The Secret Life of Bees*, and "about how to teach the class about segregation while reading the story" demonstrated that her experience engaging in such conversations increased her knowledge of equitable practice considerably (4 out of 5-A great deal) and motivated her slightly more to incorporate equitable practices into her work as a teacher (4.2 out of 5-Much more motivated). It particularly motivated her much more to select non-biased instructional materials (5 out of 5-Much more motivated). In

addition, she responded to the open-ended question about changes in the role of equity in her practice writing, “Reading the Secret Life of Bees helped me to consider implicit racism in the selection of books we have our class read.”

Wanting to practice bringing issues of equity into the classroom but not yet being positioned to lead the class at her field placement, Ellen aimed to practice how to discuss the issues of race in *The Secret Life of Bees* text through a lesson simulation in one of her teacher education courses. However, in the end, this was more challenging for her than she thought it would be. Reflecting on how she did not end up talking about race in her lesson simulation, she said:

the reality of timing and the constraints of just all the things that have to be gotten through [it's] hard to do those things. And I think that's why ... one of the things I've noticed, even like [...] when we did like a practice lesson [...] I had it in my head that I was going to have this discussion about race and then really left that out, and was kind of surprised [...]that] one of the observers noted that, and that made me think that, yeah, I didn't do it because of timing and all of this, but also because it's hard. [...] It's uncomfortable. It is timing, but it's important to take that time, it's just finding my voice in there to be able to bring that up and to talk about. (Ellen, Interview 1, Transformative Activity 4)

This example highlighted the difficulty of learning about racial equity in teacher practice for white teacher candidates who must overcome the ways they've been deeply socialized to avoid talking about race, which, according to DiAngelo (2018b), functions as a means to maintain whiteness. Although Ellen incorporated equity into her conceptualization of effective teacher practice, she had not yet figured out how to enact such practices in a lesson. This demonstrated how teacher candidates, in addition to learning about equitable teaching practices they could enact, need space

for personal growth that will support them in enacting equitable practices (see, for example, Pollock et al., 2010; Trainor, 2016).

Her response to the open-ended question about changes in the role of equity in her practice during the week of the lesson simulation activity confirmed the challenges she faced in finding her voice to talk about race. Specifically, she wrote:

I've started to think more about my ability and willingness to discuss race, especial[ly] after doing a rehearsal lesson plan in [my teaching and learning class]. Originally, I had planned for the lesson to center around race and the criminal justice system but did not really address race. An observer pointed this out which made me take a clear look at myself, especially in my placement (Ellen, Week 2 Diary).

Unlike evidence of white teacher candidates becoming silent (Case & Hemmings, 2005; Picower, 2009) or avoidant (Buehler et al., 2009) when challenged regarding race, Ellen openly engaged in critical reflection on herself and her willingness to address race in the classroom.

5.1.4.3 Teaching multilingual students: Using materials students can connect with

In other instances, Ellen similarly sought to incorporate equity into her practice but was more successful in doing so. Specifically, she talked about learning to teach multilingual students in answering a question about field placement experiences that challenged her to think in a new way. Because she worked with a lot of multilingual students at her placement, she tried to find materials to bring into the classroom that the students could connect to:

I think just the experience of teaching [multilingual students] has really challenged me, that it's just not an experience I have ever had and I've never ... I don't actually know any foreign languages. [...] so, just learning how to teach them, and then how to then bring content in

as well. [...] So, we're doing creative writing right now, and it's been [...] really interesting trying to find things that I can connect to them with um, [...] for the] lesson on dialogue, I brought in a story on a refugee camp. And so, I think that was helpful. Some of them were able to connect with that. But it's really, It's really opened my mind to just where society is right now and how many [multilingual students] there are, [...] and learning in class just what they're dealing with, and seeing that just play out on the news all the time too. (Ellen, Interview 1, Transformative Activity 5)

This was an example of how Ellen's prior experience (not having worked with multilingual students) made the transformative activity more challenging. However, working with multilingual students also led her to incorporate equity into her practice by realizing she should bring in materials that students can connect with. Because teaching multilingual students was new for her, bringing in materials students connected with also allowed her to learn more about her students. Figure 7 demonstrates how the attributional chain for this activity mapped on to the organizing framework for this dissertation.

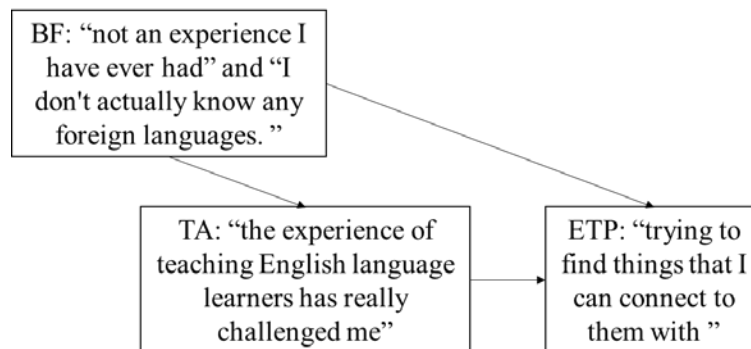


Figure 7 Diagram of Ellen Interview 1 Transformative Activity 5

Note. BF = Biographical Factors, TA = Transformative Activity, and ETP = Equity in Teacher Practice.

5.1.4.4 Asian club: Re-thinking the meaning of race

Finally, as a prime example of how transformative activities can challenge perceptual frameworks, in response to a prompt about the meaning of race, Ellen talked about her experience with the Asian club that her mentor teacher ran:

we have the Asian club at our school. And it's very interesting, students that identify as Asians that aren't necessarily part of Asia but they feel connected to that. And other students who don't consider themselves Asian but are part of Asia. My mentor leads that club. So, we talked some about that. And so, I think, I've come to see race as a person's way of seeing themselves. (Ellen, Interview 2, Transformative Activity 5)

Being in a context where racial identity was not as rigid as this participant previously thought challenged her to re-conceptualize race as a fluid identity. This demonstrated how, as theorized in the sociocultural psychology of racism and oppression (Adams et al., 2008), social contexts play an important role in determining the perceptual frameworks that represent the racialized ways that individuals see the world.

5.1.4.5 Pre/post survey: Mixed evidence for challenging perceptual frameworks and learning about racial equity in teacher practice

Comparing the pre- and post-surveys, Ellen rated most perceptual frameworks similarly across both surveys. She did decrease in her rating in of the naturalness of intelligence from 4.8 to 3.6 on a 1 to 9 scale with 9 representing greater endorsement of naturalness. In addition, while her procedural justice beliefs for others decreased (from 2 to 1 on a 1-Strongly disagree to 7-Strongly agree scale) and her rating of distributive justice beliefs for herself increased (from 2 to 4 on a 1-Strongly disagree to 7-Strongly agree scale). This suggested a shift towards thinking that others are not treated with the fairness they deserve but she may receive outcomes that she deserves more

than she previously thought. Her score on the implicit association test demonstrated a preference for white faces both times but decreased in the magnitude of the preference for white faces between the pre- and post-surveys (from a d-score of -.97 to -.33). Finally, surprisingly given ample evidence of her learning about racial equity in teacher practice from the interviews, she scored herself lower on the enactment of practice for equity scale for low (from 5 to 3.8 on a 1-Much lower to 5-Much higher scale), mid (from 4.2 to 3 on the same scale), and high (from 3.2 to 2.2 on the same scale) items. It is possible that her understanding of what she can do to be equitable increased, but that made her realize there was actually more she could be doing to enact such practices than she previously thought.

5.1.5 Ash

Ash was from a metropolitan area in the Mid-Atlantic United States. They identified their gender as non-binary. Their pronouns are they/them/their so those pronouns will be used for this participant throughout this dissertation. To date, they had lived in both urban and suburban neighborhoods—always in the same metropolitan area. Students attending the schools they went to growing up were predominantly white but mixed in terms of social class.

Unlike other participants in this study and white teachers in the existing literature (e.g., Ladson-Billings, 2001; Lowenstein, 2009), Ash was previously challenged to think about race. Although, at first, they were resistant to receiving feedback from others regarding what they said about race, they learned to listen to other groups of people. Specifically, they said:

I've had people correct me online when I say something, and maybe two or three years ago, I would have been like, 'Oh, like they're wrong, I'm just going to ignore them.' But, now I'm like, no, I feel like I take this seriously and into consideration because ... I don't know,

I think there's just a curve of pride, and so like learning humility and letting people call you... being open to constructive criticism and call outs is, I think, really important to me becoming a better listener to multiple groups of people. (Ash, Interview 2)

As a result, they described themselves as “pretty well-versed in equity” and as “already [knowing] all the issues [in the local area]” (Ash, Interview 1) before beginning the teacher education program. What they were still learning, however, was how to take what they knew about equity and incorporate it into their practice as a teacher. For example, they described that their classes have not made them want to “be more equitable because I’ve always wanted to be, at least in this program, not always like in my entire life, but like in this program I wanted it to be more equitable, but I guess it’s enhanced my understanding of like what I can do to be more equitable” (Ash, Interview 2).

This case was particularly novel in demonstrating how a teacher candidate can take initiative and turn experiences into transformative activities because they know that, especially given their previous racism, this is an ongoing area of development for them. In fact, Ash shared: “I get like really worried that [I’m being inequitable in the classroom] ... I guess, because I had to like unlearn so much racism. I mean, I’m not saying that I’m not a racist, because like I said, I think everybody is racist, but I think that like I want to do anti-racist things” (Ash, Interview 2). In line with this goal, there was ample evidence that Ash was regularly taking a critical lens on issues of racial equity in the classroom and would have liked more support in doing so.

5.1.5.1 Reading and discussing texts from diverse authors: The importance of listening

Their motivation to understand how they could be more equitable as a teacher was apparent in the ways that they engaged in transformative activities. For example, they said, “I love like... how [...] diverse the amount of readings [are], and that really pushed me to make sure that I was

listening to everybody” (Ash, Interview 2). They elaborated on these readings in their teaching secondary science class that focused on equity by saying:

the readings are important but not because we had to do the readings, it's because we talked about them so extensively in the class. [... Also,] there [were] these equity dilemmas that [...] we were having in our own classrooms or we've heard of in our schools. And then [the instructor] would be like, how would you or what would you do to work around this, or like work with it? And then, we would say [...in] a random group of three, what we would all do. Then we'd share one of the answers [with the] class, so there were five groups' answers then. And, I don't know, it was just so helpful, because just giving us the reading sometimes isn't enough, but letting us talk about them is important. (Ash, Interview 2, Transformative Activity 8)

This example provided useful insight into characteristics of transformative activities (e.g., opportunities to apply theory to practice) that Ash felt facilitated their learning about racial equity in teacher practice. Specifically, like in prior literature on critically reflective class discussions (Milner, 2003), Ash felt it was discussing the readings and equity dilemmas with peers that made the material more concrete and facilitated their understanding of how broad concepts and theories related to equity could be translated into teaching practices that promoted educational equity.

5.1.5.2 Teacher traps: How to enact equitable practice

Ash expressed similar thoughts when they talked about their experience in a transformative activity on “teacher traps.” They said:

I think the best lecture I've had this entire semester was [...] a guest speaker [in the disabilities class]. [...] she had us acting out all these different types of teacher traps [...], like negative talk basically, and it was just such a good lecture. She was showing us videos

from her studies and stuff. [...] I just feel like I don't get as much when we're like vaguely talking about these theories or what an engaging lecture should look like and list stuff. It's like, I want to see a video of a teacher doing an engaging lecture, because I get so much more out of that than [...] like direct instruction [...] So, those and the group work [...], is a lot more helpful. [...] because I think it's really easy to say like, 'Oh we want equality, we don't want inequality,' and we say like, 'Oh, well, you can do this and this,' but what does that actually look like? (Ash, Interview 1, Transformative Activity 8)

In this excerpt, Ash, again, made it clear that opportunities to apply theory to practice were critical to supporting their learning about racial equity in teacher practice. In fact, they interpreted that equitable practice may not happen because teachers may not get enough information about how to effectively address race in the classroom. In other classes where opportunities for application were not provided, Ash made it clear that they felt like they did not develop as much as they could have in this area. This reinforced the importance of reflective activities as recommended by Milner (2003), but also suggested that teacher educators consider how lessons can be designed to best support teacher candidates in understanding the application of course material to classroom practice.

5.1.5.3 Obstacles in enacting equitable practices: Struggling to challenge problematic perceptual frameworks

Through the previous examples it was clear that Ash felt that transformative activities in their coursework, when designed well, were positive experiences that helped them learn about racial equity in teacher practice. Transformative activities at their field placement, however, proved more difficult. In particular, they faced challenges getting the support they needed to

implement equitable practices and obtaining the outcomes they hoped to achieve. For example, the apathy of teachers and the learned helplessness of students challenged Ash as they tried to learn about racial equity in teacher practice. They described this saying:

I sent out a survey to my students to see why they weren't doing work [...] it was like, 'Okay, do you have a job?' They'd say 'Yes', and I was like, 'How many hours,' and only two of my kids have, like, serious time obligations, but more than half of them aren't doing any of my work [...] And so, [...] it's just really hard dealing with how apathetic the staff is towards it, and, like, how much the kids just have, like, learned helplessness and they're like, 'I'm just going to fail.' I guess I'm like, 'What do you think you can do without a high school diploma, right now?' And [they're] like, 'Well, I can take the GED,' I'm like, 'All of this content is on the GED, [...] so if anything, we're preparing you for the GED. I would rather get your high school diploma, because almost any job out there that isn't fast food, you need a GED or you need a high school diploma. Even if you want to go to vocational school, you need those things.' [...] it's just really hard dealing with apathetic staff, students. (Ash, Interview 1, Transformative Activity 3)

This excerpt demonstrated Ash's attempts to incorporate equity into their practice by learning about students' commitments outside of school and explaining that students need to know course material for the GED. Enacting these practices became a transformative activity in itself because Ash's experience implementing such practices taught them about problematic perceptual frameworks (e.g., poverty disciplining) that make it hard for equitable practice to effectively be implemented. Specifically, picking up on frameworks of poverty disciplining through teachers' apathy and students' learned helplessness, Ash tried to disrupt such patterns by implementing supports (i.e., the student survey, talking about preparation for the GED). However, without

achieving positive results from their efforts, Ash left feeling frustrated and struggled to challenge problematic perceptual frameworks themselves.

In a subsequent excerpt, Ash both refuted and expressed deficit perspectives simultaneously by suggesting that the student's poor achievement was not the parent's fault but rather the students' fault because they did not have routines at home:

The parents are really upset with their kids, but they're usually working a lot, so I don't blame the parents at all. They're busy and stuff, but I just think a lot of my kids also don't have routines at home, where you sit down, you do your homework, and then you can do your stuff. It's kind of like they get home, you can do whatever, just get your homework done, but then they never get it done. I don't know. It's really hard. It, it kind of drives me crazy. (Ash, Interview 1, Transformative Activity 3)

This excerpt demonstrated complexity of perceptual frameworks as well as the challenge of reconstructing perceptual frameworks to be antiracist in spaces where racist perceptual frameworks are regularly reinforced (a tenet of the sociocultural psychology of racism and oppression; Adams et al., 2008). Ultimately, this experience was clearly emotionally difficult for Ash—not because of resistance, but because they lacked support in figuring out what else they could do to support students' success.

5.1.5.4 Successes in enacting equitable practices: Re-conceptualizing engaging teacher practice

In other instances, Ash was able to implement equitable practices with more success and through such action better learn about racial equity in teacher practice. For example, recognizing the need to motivate students to learn course material, they began incorporating more real-world content that students could relate to and getting to know students' preferences in order to

incentivize them to learn. They described their initial realization regarding the need to motivate students saying: “at the school I’m at now, you have to make it about their lives to make it interesting, and to make them want to learn about [the course content]” (Ash, Interview 2, Transformative Activity 7). They also spoke about how they did not initially think about their practice in this way because growing up:

It [didn’t] matter why. I never questioned anything. Even though I was from a low-income family, and I lived in the city for a while, I had moved to like a middle-class school. So, I was like, okay, this is just what we do. And, [...] the teachers didn’t really care about connecting it to our lives. (Ash, Interview 2, Transformative Activity 7)

Here, their connection to their own schooling experience in which teachers did not bother to connect material to students’ lives demonstrated how teacher candidates often turn to biographical factors to explain why they had to change their perceptual frameworks and conceptualizations of equitable practice through transformative activities. Such shifts in thinking about teacher practice are common among teacher candidates because their early experiences in school shape their initial conceptualizations of teaching, but often do not represent effective teaching practice (Lortie, 1975).

Bringing racial equity into their practice by shifting in their conceptualization of teacher practice to recognize the importance of connecting course content to students’ lives, Ash shared that they frequently tried to bring relevant topics (e.g., cystic fibrosis, people who are intersex) into their lessons because they recognized how “politically aware” their students were. For example, they said:

So, a lot of them hated DNA replication. It’s so boring. I mean, even I think it’s boring. They don’t need to really know all the proteins involved in it. [...] But, you know, I talked

about different things, so like if replication goes wrong here, if anybody knows somebody with cystic fibrosis ... I [...] try to bring things close to home, even though sometimes it's emotional for biology. Or, like with meiosis, [...] I'm like, 'Hey, this is how some people can be intersex, and this is how some people can have down syndrome,' [...] And so like, especially with how politically aware my students are, I think that bringing up those contexts are like really, really important [...] (Ash, Interview 2, Transformative Activity 7)

Ash's examples of connecting to student's political awareness by bringing up health conditions related to their DNA lessons demonstrated how they tried to incorporate equity into their practice by engaging students and making lessons more culturally relevant. In fact, teaching content in ways that are engaging and culturally relevant are important components of asset-based pedagogies (Ladson-Billings, 2014; Paris & Alim, 2014; Villegas & Lucas, 2002).

Ash also drew on what they learned students liked in order to incentivize them in various ways. For example, they explained:

also like I said before, connecting to the students as learners. Knowing what students like as motivators. I know one of my kids likes basketball cards, and luckily my housemate collects basketball cards, and they were going to give that away, a bunch of them. So, I get to that kid by ... every time, every three days he doesn't fall asleep in class, he gets a basketball card. Another girl, like when she complains, she likes stickers, I know that. So, she likes stickers to not complain. You know, just knowing what makes them tick is really, really important, but also knowing what's happening in their lives. (Ash, Interview 2, Transformative Activity 7)

This example demonstrated how field-based immersion activities played an important role in fostering teacher candidates' learning about racial equity in teacher practice by providing them opportunities to practice enacting equitable practice. See Figure 8 for a diagram that demonstrates how this activity fit the organizing framework for this dissertation.

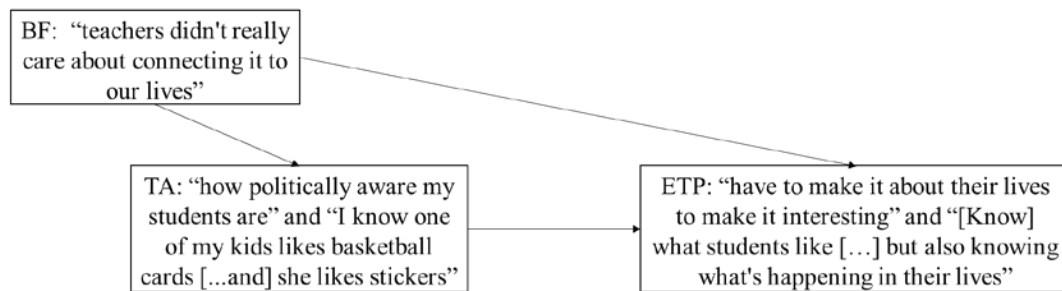


Figure 8 Diagram of Ash Interview 2 Transformative Activity 7

Note. BF = Biographical Factors, TA = Transformative Activity, and ETP = Equity in Teacher Practice.

5.1.5.5 What about simulating the hard situations? Missed opportunity for building capacity to enact equitable practice

Because of the challenges Ash faced at their placement, they wished their coursework would have provided more opportunities to address the really challenging situations. For example, Ash described:

with our Disabilities class, we're trying to work on a case study to help manage the behaviors of a specific child in our class, but it's mostly aimed at students that [...] behave in a mostly appropriate way, but they chatter too much, or they're on their phones, or they're putting their head down. But, [...] I'm going to have [a student] next semester, that needs to walk around the room, who will yell out during class. [...] He's so smart, but he's definitely mentally distressed [...] Nobody ever tells us how to deal with that, but they tell us how to deal with the kid that's texting, and so I feel like we're not getting enough of the

really hard situations [...] Maybe they're like afraid to mimic that, but if I was giving a practice presentation to my class, [...] I would prefer for a kid to be yelling out stuff, like if I have a kid with Tourette's. [...] because that can be really derailing, but, like, we aren't given practice for that. So, it's just kind of hard. And, I want to be equitable. I don't want to... You know? I don't know, it's hard. (Ash, Interview 1, Transformative Activity 9)

In this activity, Ash was frustrated by not getting the types of supports and transformative activities that they wanted to be getting. This led them to interpret that equitable practice might not happen because teacher candidates do not get the opportunities they need to practice the most difficult situations.

5.1.5.6 Pre/post survey: Challenging perceptual frameworks

Ash showed few differences in their ratings of perceptual frameworks and enactment of equitable practice between the pre- and post-survey. Differences of one point or greater were only seen for the naturalness and homogeneity of intelligence (i.e., intelligence essentialism) which decreased from 5.6 to 4.6 and from 6.25 to 4.75, respectively, on a scale from 1 to 9 with 9 representing greater endorsement of naturalness and homogeneity of intelligence. They also perceived a greater cost of positivity (from 2.25 to 3.5 on a 1-Strongly disagree to 6-Strongly agree scale) and less stability among student emotions (from 4 to 2.25 on the same scale). In addition, there was a decrease in their procedural justice beliefs for others (from 3.75 to 2.25 on a 1-Strongly disagree to 7-Strongly agree scale) and procedural justice beliefs for themselves (from 5.75 to 4 on the same scale), which suggested that they felt that both others and themselves generally received less fair treatment than they previously thought. Finally, they decreased in the magnitude of their preference for white faces between the pre- and post-implicit association test (from a d-score of -.52 to -.28).

5.2 Shared Transformative Activities: Perspectives Across Cases

5.2.1 Race-centered district professional development for student teachers: Similarities and differences in white teacher candidates' experiences

Because Ash and Ellen were student teaching in the same district, they both attended a two-day professional development session implemented by the district that focused on race. The session incorporated group activities and presentations of district-wide data on racial disparities in dropout rates and academic achievement. Both teacher candidates were eager to engage in the session in transformative ways that would help them bring equity into their work at their field placements. Though they experienced the session in different ways, they ultimately both learned from the session that they should check the biases that they may inadvertently bring into the classroom. In the following paragraphs, I describe each of their experiences in more depth.

Ash, specifically, felt that the professional development focused on “all those phrases that are important to say at these things” (Ash, Interview 1, Transformative Activity 2), such as “kids are beyond the achievement gap,” but did not address “how to deal with [those issues],” which frustrated them. According to the weekly diary, the professional development session did prompt Ash to re-consider the role of equity in their practice. Specifically, they wrote: “We did have equity PD as a part of [district] last week and I made a mental note to check any biases I may have in the classroom” (Ash, Week 1 Diary). However, in talking about the professional development session and the follow-up conversations they had with their teacher colleagues, Ash again voiced their frustration saying, “everybody's kind of apathetic.”

Unlike Ash, Ellen was not frustrated with the professional development session itself but was shocked by the way that some groups of white teachers avoided conversations about race in

the session. After reading Milner's (2010) book, *Start Where You Are but Don't Stay There*, she was not convinced that there were "white teachers who don't necessarily think that race is a problem or that they need to talk about race" (Ellen, Interview 1, Transformative Activity 1). However, at the professional development session, she heard some teachers saying they did not talk about race in their group discussion because they did not think it applied to them. This made her realize, "wow, there are people who actually think this." She elaborated on this experience saying "wow, like, yes it does. That right there shows how much it applies to you because you're white and privileged to not have to think about [race]" (Ellen, Interview 1, Transformative Activity 2). Similar to Ash, this professional development session challenged Ellen to think about the role of racial equity in her practice as a teacher. Specifically, she wrote in the weekly diary that "It evolved a great deal because I went to diversity professional development this week, which opened my eyes up to my own racial biases. I am working to understand my students' cultures and keep my assumptions in check" (Ellen, Week 1 Diary).

Contrary to well-documented resistance to engaging in transformative activities among teacher candidates (e.g., Buchanan, 2015; Buehler et al., 2009; Picower, 2009; Riley et al., 2019), both Ash and Ellen demonstrated eagerness and interest in engaging in the professional development. For Ash, their eagerness and interest seemed to stem, in part, from their previous exposure to critical perspectives on race that had already attuned them to issues of racial equity in education. For Ellen, her eagerness and interest seemed to come from her previous surprise that some white teachers think race is irrelevant. Importantly, both teacher candidates also acknowledged the areas where they lacked knowledge and drew on these realizations to: (a) in the case of Ash, take action by initiating conversations with other teachers about how to handle issues of race in the classroom and (b) in the case of Ellen, reinforce cognitive flexibility and challenge

colorblind racial attitudes by emphasizing the important role of thinking about race in teaching. This demonstrated the need to see white teachers not as a homogenous group that universally lacks experience and interest in learning about racial equity in teacher practice (an inherently deficit perspective). Instead, as other scholars have suggested (e.g., Lowenstein, 2009; Trainor, 2016), teacher educators might find more success with transformative activities if they see their white teacher candidates as a heterogenous group.

5.2.2 Let's Read! A school-based service program

The *Let's Read!* (pseudonym) program trained and coordinated college students to implement a language and literacy curriculum to support the development of preschool and kindergarten children attending schools in low-income neighborhoods. All three teacher candidates in the BS/MEd program (i.e., Olivia, Jen, Pattie) were involved in Let's Read! to fulfill a requirement for one of their courses. Specifically, they regularly visited schools in low-income areas to read a book and do a brief creative activity (e.g., painting, drawing) with the students. Interestingly, each of these three teacher candidates made meaning of the experience in distinct ways. Specifically, Pattie used the experience to better understand what is developmentally appropriate for students with different backgrounds and the responsibility of a teacher for implementing a developmentally appropriate curriculum. Jen used this experience to practice rejecting deficit perspectives that she knew can have harmful consequences in the classroom. Finally, Olivia used this experience to better understand her goals for teaching. In each of the following paragraphs, I describe these three perspectives in more detail.

5.2.2.1 Teacher responsibility for disparities in student learning

As Pattie read to the preschool students, she noticed that the book seemed to be too challenging for the students. Specifically, she said:

I'm having like problems seeing where the development is actually happening because, [...] the kids are in preschool in like not really well-resourced areas so they're probably not as developmentally, you know, up to par as normal preschoolers are. [...] they don't understand what the book's about [...] Because there's a part in the book where it's like, 'Until dot, dot, dot,' and then you turn the page, and 'Oh, what do you think is going to happen?' And, some of them will just shout out, 'A flower.' I'm like, 'Okay, I don't think you understand, you know, what's going on.' And it's, and that's not a bad thing, I just think that the book is not at their developmental level (Pattie, Interview 1, Transformative Activity 2)

In this instance, Pattie engaged in deficit thinking, a common pre-cursor to deficit-oriented teacher practices (Valencia, 2010), by suggesting that the abilities of students in low-income areas are not as strong as “normal preschoolers.” However, she simultaneously rejected a deficit perspective saying, “that’s not a bad thing.” This demonstrated the complexity in how teacher candidates engage with their perceptual frameworks in transformative activities that challenge teacher candidates to re-construct their worldviews.

Subsequently, Pattie tried to use this transformative activity to learn about racial equity in teacher practice. She explained this saying:

it's definitely changed my perspective on like re-evaluating what is developmentally appropriate [...] Depending on the environment around my class. Like, are these kids lower SES and in area that is not well-resourced? Can we do this art project? Can we do this?

Will they understand it? Versus your kids in, you know, the really nice neighborhood in the suburbs, and their parents have money and, you know, they have all the resources, they definitely would understand this book (Pattie, Interview 1, Transformative Activity 2)

However, as evidenced in this excerpt, rather than incorporating equity into her practice, she took a deficit-oriented approach. Specifically, she concluded that she may need to lower her expectations for students who come from families with a lower socioeconomic status.

In the second interview, Pattie reiterated that students often did not understand the book which reinforced her understanding of the importance of “find[ing] books that are developmentally appropriate” (Pattie, Interview 2, Transformative Activity 3). However, this experience also led her to a new understanding of her responsibility as a teacher. Specifically, she said:

we assume that kids are going to get things at the drop of the hat and you've got groups of kids who don't really understand it and might need a little bit more time. So, [...] how do you scaffold it in a way that they understand it when they come to it. You know? Like, [...] if] you've got kids in your class who do understand it and kids who don't, you can't just present it blankly. [...] I think that would be something I've realized. [...] Because it does produce inequity. If you've got kids in your class who understand and kids who don't and you don't do anything about it, you're setting the kids who don't understand it up for future failure. [...] and it was the teacher's fault not to recognize it. (Pattie, Interview 2, Transformative Activity 5)

In this excerpt, Pattie challenged poverty disciplining, another pre-cursor to deficit-oriented practice (Fergus, 2017a), and learned about racial equity in teacher practice by positioning the teacher as responsible for student learning (including recognizing when students are behind) and, accordingly, implementing a curriculum that will support students' learning. The contrast between

her meaning making in the first and second interviews demonstrates a notable shift in how she used her experience with Let's Read! to challenge her perceptual frameworks as well as re-construct her conceptualization of teaching practice to foster racial equity.

5.2.2.2 Applying background knowledge: Fighting to reject a deficit perceptual framework

Unlike Pattie, Jen and Olivia were working at a university-operated childcare center and elementary school (respectively) in addition to participating in Let's Read! As a result, their reflections on their experiences in Let's Read! are similar to those of Pattie but also different as they compared and contrasted the distinct contexts that they were witnessing. Similar to Pattie, Jen also challenged perceptual frameworks as she reflected on her experiences. For example, Jen challenged herself to maintain the equitable perceptual framework that difference does not mean deficit in making sense of the differences she saw across contexts:

seeing the kids at [the university childcare center] who [...] kind of just like go do things on their own. [...] I don't know if it's because, like, their parents are... like, [university employees and] know the importance of college education, and talking to your kids, and stuff like that, but the [...] way they act is different. I also don't know if it's [...] because the classes are so small and there's three teachers. [...] I don't know if it's where the kids live/what they're exposed to. [...] the kids there, I don't think, like, have to experience some of the things that have happened that I've seen with [Let's Read!]. I think also, like, I've, I've tried to come in with that different isn't deficit kind of thing, but I definitely see a difference in what my preschool, like my [university childcare center] preschoolers know. [...] I don't know [...] what the reason for that is, but it's really interesting to see. But, again, I want to meet them where they are and have high expectations and not have low expectations. (Jen, Interview 1, Transformative Activity 5)

In this example, Jen seemed to use her prior knowledge of the problems caused by perceiving difference as deficit (discussed previously in her case profile) to guide her interpretation of the differences across contexts she observed. This prior knowledge helped her conclude that she needed to be equitable by meeting students where they are and maintaining high expectations, both practices that are consistent with asset-oriented pedagogies (Ladson-Billings, 2014; Paris & Alim, 2014; Villegas & Lucas, 2002).

5.2.2.3 Comparing and contrasting contexts: Re-defining goals for teaching

Olivia also talked about the differences she noticed as she compared and contrasted her observations at Let's Read! and the university-operated school. However, rather than unpacking why there might be differences, she focused on how it made her feel and what she could do as a teacher. She first explained the differences across contexts saying:

at [the university-operated school], [...] they all [...] are a certain socioeconomic status and they all [...] come from good homes. And [...] at the end of the day like they're going to get taken care of and they're going to get a good education [...] So, I feel like I made more of an impact like doing the [Let's Read! program. ...] it definitely like challenged me [...] seeing like these kids and knowing that [...] they might not go home to food or a good home. (Olivia, Interview 2, Transformative Activity 4)

Then, she explained that because she was a caring person, knowing that she was having an impact on students' lives was motivating for her:

And, so, just knowing that it's impactful and definitely like challenged my views and, you know, it was hard at times because like I'm a caring person and so like seeing these kids and like knowing that they're not given the same opportunities as everyone else is very upsetting, but that's like something, as like a future educator that I can work to help fix at

least some, in some children's lives anyway. [...] I love working at [the university-operated school] but it just doesn't feel like I'm making as much of a difference as I would in other places, if that makes sense. (Olivia, Interview 2, Transformative Activity 4)

Olivia demonstrated in this excerpt how biographical factors contributed to both how she experienced the transformative activity and learned about racial equity in teacher practice. Specifically, her personal characteristic as a caring person made observing differences across contexts challenging but also motivated her to do what she could to provide fair opportunities for students from different backgrounds. See Figure 9 for a diagram illustrating how Olivia's development in this activity reflected the organizing framework for this dissertation.

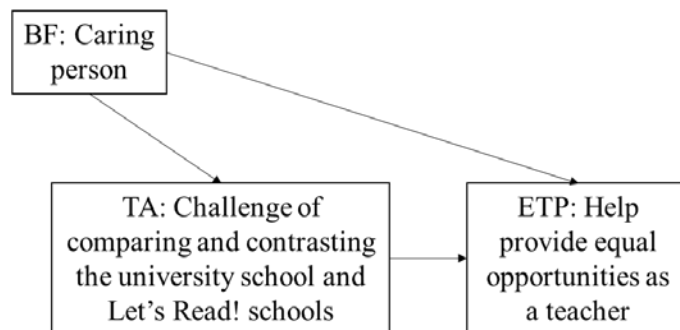


Figure 9 Diagram of Olivia Interview 2 Transformative Activity 4

Note. BF = Biographical Factors; TA = Transformative Activity, and ETP = Equity in Teacher Practice.

Jen expressed a similar desire to address the inequities she saw across contexts. However, unlike Olivia, she questioned how much of an impact she could have on these big issues:

going to [Let's Read!] really changed my perspective... Being firsthand with [...] kids that like had different experiences [...] But like I don't know how I could change it. Especially as a teacher, like as one teacher, and these are societal problems. Like, how could I change it? (Jen, Interview 2, Transformative Activity 11)

5.2.3 Thanksgiving: Re-constructing understandings of history and drawing conclusions for classroom practice

Both Olivia and Jen mentioned a transformative activity in one of their courses in which they reviewed materials and discussed the true story behind Thanksgiving, Christopher Columbus, and the harm done to Native American people. Both teacher candidates expressed they had never been exposed to this truth before. Specifically, Olivia said at her “public school with mainly white people, we never really thought like, oh there are people who are negatively affected by this event” (Olivia, Interview 1, Transformative Activity 6). Here, she used her previous experience to explain why she had never thought about Thanksgiving in this way before. This demonstrated biographical factors serving as justification for teacher candidates’ initial lack of awareness or understanding.

Jen expressed similar sentiments. Before attending college, she said she was not sure if she would have “said that our curriculum is biased [...] because I never really thought that. I was like, ‘Okay. Let’s memorize this for the test. This is how history happened. Great’” (Jen, Interview 1, Transformative Activity 6). However, after re-learning the story of Christopher Columbus and Native American communities, she recognized that biased instructional materials “exist.” She identified this as a “huge first step” then acknowledged that she was not sure how to put these ideas into practice since she had not observed this in a classroom yet. These accounts from both participants demonstrated the important role social contexts play in the racialized ways teacher candidates see the world—either perpetuating inaccurate representations of history or exposing the truth (Adams et al., 2008).

Unlike Jen, Olivia reported that she learned from the readings and discussions that there are many resources that she could incorporate into the classroom around Thanksgiving. For example, she said:

we read a bunch of different books talking about Native American poetry and stories that you can incorporate in the classroom and maybe like talking about Thanksgiving as a way to be thankful for your family but not necessarily about Native Americans and Pilgrims sitting around having a feast because we know that definitely didn't happen (Olivia, Interview 1, Transformative Activity 6).

Olivia's description of using the transformative activity around Thanksgiving to learn about racial equity in teacher practice was confirmed by her ratings of gaining knowledge (4.6 out of 5-A great deal; Olivia, Week 7 Diary) and motivation (5 out of 5 and 5-I'm much more motivated now) to implement equitable practices in the weekly diary. She also reported on the survey, "I am now more aware of the meaning of thanksgiving and am able to pick better tools for my classroom." Her psychological needs were largely met (competence = 7, autonomy = 5.5, and relatedness = 5.67 out of 7-Strongly agree) and she was intrinsically motivated to engage (7 out of 7-Corresponds exactly) in the activity. Jen did not complete the weekly diary survey that week.

5.2.4 Guest speaker on microaggressions and offensive language: Conflicting feelings of resistance and intrinsic motivation

Across all of the interviews, there was one activity that, unlike the other activities, particularly embodied the weakness of transformative activities identified in the existing literature (for more detail on the weaknesses, see Lensmire et al., 2013; Lowenstein, 2009; Pollock et al., 2010; Trainor, 2016). Specifically, in one class for the BS/MEd program, a guest speaker gave a presentation that required teacher candidates to confront their perspectives on microaggressions and offensive language. The presentation was highly interactive in that the guest speaker called on students to share their thoughts, demonstrated microaggressions against students (with and without

their permission), and asked students to share their thoughts about offensive language (e.g., the N-word) with a partner. While class discussion was a focus in the activity, the guest speaker also presented some content on key terms, such as microaggressions. Two of the three teacher candidates in this program discussed the activity in their interviews: Olivia and Pattie.

Both teacher candidates responded similarly to the activity describing it as good (meaning productive), but also very uncomfortable. For example, they shared that the guest speaker said the N-word and asked the class how it made them feel. Because Olivia did not say that word and knew “you’re not supposed to say that” (Olivia, Interview 2, Transformative Activity 2). She felt “extremely uncomfortable” and knew that “a lot of [her] classmates were extremely uncomfortable with it” also. However, she also noticed racial differences in the teacher candidates’ responses to the activity. Unlike the white teacher candidates, Olivia observed that the Black teacher candidates were “way more willing to participate in the class” and “were sharing their experiences.” This led her to realize that the Black students “just were not afraid at all like the rest of us.” By noticing these racial differences in how she and her peers responded to the guest speaker activity, Olivia was prompted to think about her own thoughts and feelings in a racialized way—which she had not previously been pushed to do prior to this teacher education program.

Pattie reacted to the guest speaker’s prompt saying, “I don’t use [the N-word]. I don’t like other people using it” (Pattie, Interview 2, Transformative Activity 2) and acknowledged that she has not stopped someone from using it but knows “that’s a fault with [herself].” Considering the complexity in not using but also not stopping others from using the N-word, Pattie questioned how to share that information with her peers. She said, “how do you convey that to someone and say, without them thinking you’re catching, you know... I don’t know, playing catch up and like trying to protect your own character” and “how do you explain that?” Accordingly, Pattie shared that she

felt uncomfortable and said others felt uncomfortable also, especially because the activity “went from zero to a hundred really fast.”

Such discomfort described by both Olivia and Pattie aligned well with existing literature on the resistance of teacher candidates to engaging in transformative activities (e.g., Buchanan, 2015; Buehler et al., 2009; Picower, 2009; Riley et al., 2019). In both cases, this seemed to be one of the first times they were confronted so directly about an issue of race and were pushed to question their actions in racialized ways (an experience often novel for white teacher candidates; see DiAngelo, 2018b; Tatum, 1992). As a result, there were times that, like other scholars (e.g., Picower, 2009) have identified, these teacher candidates and others in the class reacted defensively.

Following the activity, both Olivia and Pattie expressed that the dynamic of the class changed. Previously students largely talked openly in the class. However, as Pattie shared, “you’ve got people who would raise their hand every time in class, not talk. And you’ve got people who used to not talk, talk. So, it’s like a flipped kind of reality.” (Pattie, Interview 2, Transformative Activity 2). Olivia similarly expressed that “a lot of people now feel like they can’t say stuff in the classroom” (Olivia, Interview 2, Transformative Activity 2). She attributed this to the “in your face like kind of like scary” approach the guest speaker took in which teacher candidates were “told like you’re wrong and you’re doing this wrong,” which created a “super uncomfortable” environment. The recommendations Pattie offered regarding the guest speaker’s activity suggest similar attributions for the uncomfortable environment. Specifically, she emphasized the need to provide data and personal anecdotes to support broad claims, be less harsh, consider the role of context, not critique one’s character, and communicate concrete implications for action. Just as Lensmire et al. (2013), Trainor (2016), and Pollock et al. (2010) have warned, these teacher

candidates' accounts of the guest speaker activity provide further evidence demonstrating how confessional pedagogies that do not provide space for teacher candidates to construct antiracist white identities and feel prepared to enact equitable teaching practices can bring about resistance from teacher candidates.

Interestingly, Pattie reported in the weekly diary corresponding to the guest speaker's visit that their psychological needs were generally met (autonomy = 6, relatedness = 6, and competence = 5 out of 7-Strongly agree; Pattie, Week 9 Diary) and they were moderately intrinsically motivated to engage in class (4.67 out of 7-Corresponds exactly). These survey findings confirmed Pattie's remark in the interview that she initially thought the activity was a good experience. However, after learning about the discomfort of her peers who thought the activity was "too much" (Pattie, Interview 2, Transformative Activity 2) following the guest speaker's visit, she since realized that "something went wrong" and ultimately avoided speaking up in subsequent class meetings. Specifically, she shared, "I am more guarded about what I say even in just general like raising my hand when having a discussion." This demonstrated the power of classroom social contexts in shaping teacher candidates' beliefs and behaviors following transformative activities, as suggested by the sociocultural psychology of racism and oppression (Adams et al., 2008). What she did not ask in class but wanted to better understand was what went wrong with the guest speaker's activity, because she thought she "could use it in [her] own teaching and like say if [she does] a discussion of this, [she doesn't] step on toes and make[s] it as appropriate for everybody as it can be."

Olivia, however, despite reporting that her psychological needs were generally not met while participating in the activity with the guest speaker (competence = 4.5, autonomy = 3, relatedness = 4 out of 7-Strongly agree; Olivia, Week 9 Diary), expressed: "I don't feel that way.

I still feel like I can say stuff” (Olivia, Interview 2, Transformative Activity 2). Maybe this has to do with her value of the activity, because she did report being intrinsically motivated to engage in the guest speaker activity (6.67 out of 7-Corresponds exactly). Olivia explains that she still feels she can speak up in class because she felt that “if everyone's silent, there's going to be no discussion” but also that “to grow as a class and to really get the most out of this experience like you can't hold back your thoughts and feelings all the time.” Instead, she thought that “to make it worthwhile you have to have, like share your conversation and your comments, so make a conversation.” Furthermore, she believed that “the place like to screw up is like in a classroom, not like when you're a teacher and then you offend a child or a parent or a coworker.” This demonstrated the role personal characteristics (as biographical factors) played in how teacher candidates experienced and made meaning of transformative activities. Furthermore, it demonstrated how white teacher candidates responded differently in transformative activities, providing evidence that white teacher candidates are not a homogeneous group (as suggested in prior studies; e.g., Lowenstein, 2009).

Ultimately, both sought to use the activity to learn about racial equity in teacher practice. For example, Olivia learned that as a teacher she needs to keep her biases in check. Reflecting on the activity, she said:

Just like making sure like because everyone has implicit biases. Like, whether you like it or not, you could sit here and say I'm not a racist all day, but you still might have that implicit bias towards like white people or Black people or Asian people. But, so it's definitely like making sure like that, checking yourself and like did I just do that because of that or because this is actually what happened. You know and keeping yourself in check.

(Olivia, Interview 2, Transformative Activity 2)

Similarly, Pattie drew on the activity to learn about racial equity in teacher practice by expressing that she wanted to better understand how to recognize her biases and address inadvertent microaggressions in the classroom. Although, she was not quite sure how to do that, so she instead posed a series of questions:

How do I recognize it? What do I do? Say I've insulted a student, they go home and tell their parents and now the parents want a parent teacher conference. How do I apologize to the parents and say, I'm sorry. It was like, it was my own stupidity because I didn't realize that this, I'm not fully educated on the subject, help me. You know? (Pattie, Interview 2, Transformative Activity 2)

Weekly diary data suggested that Olivia did gain knowledge (4.2 out of 5-A great deal; Olivia, Week 9 Diary) and motivation (5 out of 5-Much more motivated) to enact equitable practices as a result of the guest speaker activity, but the weekly diary data suggested mixed findings for Pattie. Although Pattie reported gaining a moderate amount of knowledge (2.2 out of 5-A great deal; Pattie, Week 9 Diary), she was only slightly more motivated (4.2 out of 5-Much more motivated) to enact various equitable practices as a result of the guest speaker's visit. In response to the prompt about the role of equity in her practice that week, Pattie wrote, "My thinking hasn't changed much because there was not much that influenced my opinion this week."

Overall, the guest speaker activity demonstrated multiple components of the organizing framework guiding this dissertation. First, the activity demonstrated how biographical factors (such as a teacher candidate's openness to talking about race and making mistakes in order to learn) played a role in how teacher candidates experienced transformative activities. In this case, such personal characteristics lessened the teacher candidate's resistance. In addition, teacher candidates used this transformative activity to better understand what is important to do as a

teacher in order to be equitable (i.e., check biases). See Figure 10 for a diagram of the attributional chain for this activity that represented the organizing framework for this dissertation.

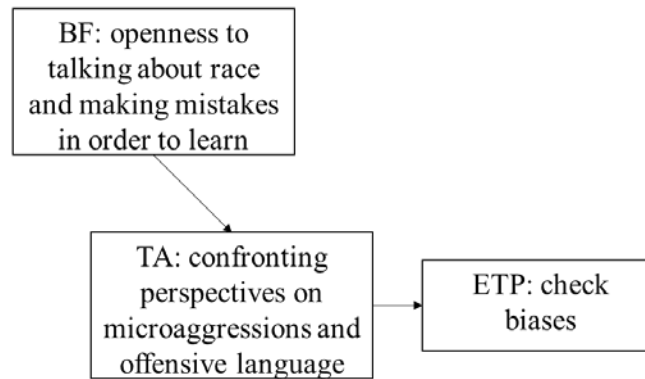


Figure 10 Diagram of the guest speaker activity

Note. This was Olivia, Interview 2, Transformative Activity 2 and Pattie, Interview 2, Transformative Activity 2.

BF = Biographical Factors, TA = Transformative activity, and ETP = Equity in Teacher Practice.

5.3 Similar Transformative Activities: Perspectives Across Activities and Cases

5.3.1 Learning from and about peers: Humbly recognizing the limitations of their own perspective and the need to listen

Learning from and about peers was a transformative activity mentioned by all three teacher candidates in the BS/MEd program. This suggested that learning from and about peers may have been a central component of the transformative activities in their coursework, but also generally played a role in their learning as they moved throughout the program. Although some teacher candidates referenced specific course-based activities in which they learned from and about their

peers, others spoke generally about learning from and about their peers by participating in the program as a whole.

Olivia spoke about a specific activity focused on white privilege in which she came to realize differences in her own and her peers' experiences. She described the activity saying,

we filled out this survey that was like if you've ever felt this way check it [...] And it was a lot of like has your family had to teach you how to react when you get pulled over? I'm like, no, like there's just a lot of things that I didn't even realize [...] because it's not something that I had to do because [...] I do have white privilege obviously since I am white but like I just, a lot of topics like that really made me step back and think 'Whoa, there's actually people who have to do this stuff and I've never had to do this.' [...] It was definitely very eye-opening- [...] Especially because a lot of people in my program have dealt with these types of things and I haven't. So definitely like, maybe just a better understanding of what they're going through and what they have gone through in their past experiences. (Olivia, Interview 1, Transformative Activity 2)

In this excerpt, Olivia's open acknowledgement of the things that she never realized before departed from the often defensive approach white teacher candidates take in transformative activities (see, for example, Picower, 2009; Seidl & Hancock, 2011). Instead, she engaged in challenging her cognitive flexibility and understanding of race and equity by recognizing how different her experience as a white person was from her peers of color and how, as a white person, she was privileged.

A specific example she shared regarding the white privilege activity further illustrated this pattern. In particular, she compared the relatively uneventful experience of her and her mother

getting pulled over by the police due to tinted windows to the more hostile experiences of her peers who have been pulled over and asked to put their hands up:

we did talk about like getting pulled over by the police and I was like, yeah that happened to me once because my mom's car windows were too tinted and we had to go through that whole thing. But people were like I had to get pulled over and had my hands up and this and I have never had an experience like that. So, just, it's very eye-opening and kind of heartbreaking too just realizing that even the people around me who want to do the same profession with me, as me, have gone through these experiences and I couldn't even imagine what that's like. (Olivia, Interview 1, Transformative Activity 2)

Though Olivia shared the activity was heartbreaking at times, her experience with the activity was positive overall. She found the activity to be eye-opening as well as reported that her psychological needs were met (competence, autonomy, and relatedness all rated at 7 out of 7-Strongly agree; Olivia, Week 4 Diary) and that she was intrinsically motivated to engage (6.33 out of 7-Corresponds exactly) in the activity. Though in the interview she did not connect this activity to teaching practice, the weekly diary suggested she gained knowledge (3.8 out of 7-A great deal) and motivation (4.6 out of 5-I'm much more motivated now) to enact various equitable practices as a result of the white privilege activity.

Jen similarly appreciated the diversity of perspectives and backgrounds of her classmates who she frequently learned from in class discussions. Specifically, she said:

I think, like, some of the greatest knowledge is just right in front of us of the real world. These aren't, like, well-known authors who, you know, who have had these experiences. These are, like, people in your classroom coming from all different backgrounds. It's just not one perspective. It's all different backgrounds, all different religions, races, like, all

these things. And then, it's like, oh, we have such a foundation of knowledge that sits right in front of us. Like... So, I really like that (Jen, Interview 1, Transformative Activity 3). Though she did not reference a specific activity, being surrounded by peers with different lived experiences positively influenced her learning experiences in her classes by adding a wealth of insight to class discussions. This demonstrated the important role peers can play in reflective class discussions that Milner (2003) encouraged teacher educators to implement as a transformative activity.

Finally, Pattie talked about the critical role that her peers played in shaping her perspective on what she can do to better understand issues of race and equity. She shared:

I'm actually more open than I thought I would be to talk about things like this. I feel like it would be uncomfortable, like I would feel uncomfortable just because not having those experiences but I'm also like able to come from the idea of I've not had these experiences, I need to learn about these experiences and how to fix them. Like so, I've surprised myself [...] I knew that I was open but not like open to talking about it and saying okay what can I do? And just like I think too listening, like I am the kid in class who if I know the answer I'll try to raise my hand. If I like judge the classroom environment and I feel comfortable in it. But like also just taking time to listen and not be the person to always answer the questions. I think that's something that I've learned a lot. Because in the Monday class, I really don't talk a lot because I don't have a lot of experiences to share. But I'm also like, do need to listen so I got to listen. (Pattie, Interview 2, Transformative Activity 6)

Again, in this excerpt, Pattie referenced her lack of experience when it came to issues of race/equity and how her lack of experience led to many novel activities once joining the program. In addition, she challenged her beliefs about race talk. Specifically, although she always seemed to think

talking about race was important, she recently realized that listening to the perspectives of her peers could provide her opportunities to learn about what she did not know. It is, perhaps, personal work like Pattie described in this excerpt that needs to happen before teacher candidates, as Pollock et al. (2010) suggested, can feel prepared to take in and enact equitable teaching practices.

5.3.2 Observing (in)equity

Observing inequitable and equitable practices in the classroom was another transformative activity commonly discussed across cases. This type of transformative activity was discussed by one of the BS/MEd teacher candidates, Pattie, and both MAT teacher candidates, Ellen and Ash.

5.3.2.1 Uncertainty in making meaning: The need for more guidance

For example, at a field observation for her disabilities class, Pattie demonstrated how she used transformative activities to learn about racial equity in teacher practice by conceptualizing what teacher practices are equitable. Specifically, she talked about observing a student who was late and noticing the teacher was “pushy” with this student in a way that the teacher did not interact with other students. She said:

...they switched to gym and he was just not happy. He didn't get to finish what they were doing before, he was complaining about that, and was complaining about how he was late because of breakfast this morning [...] And, the teacher was just like, ‘Well, if you hadn't gotten here late you would have gotten to eat breakfast.’ (Pattie, Interview 1, Transformative Activity 4)

She felt that this teacher treated the student unfairly because the student was too young to get himself to school. For example, she interpreted her observation saying:

‘Okay, wait a minute. It's not the kid's fault. He can't drive yet.’ [...] he's relying on his parents. And, like, who knows if his parents have to drive, or have to take public transportation or anything like that? So, he might have been rushed all morning and come right into class, and having you rush him more, it's like, ‘Wait a minute. That's... you can't ask that much of a kid, especially if they're kids who struggle already with learning and stuff. You can't ask that. You have to take a little bit and let them slow down and find their own pace.’ (Pattie, Interview 1, Transformative Activity 4)

Here, Pattie recognized that the teacher's lack of consideration for the student's life outside of school that might have led him to be late was unfair because the student was not able to get himself to school on his own. Interestingly, she continued sharing this experience talking about how this was a change in perspective for her:

[...] that's definitely been something that's changed, because before I would have just been like, ‘Ah, they're late, they're late,’ but now I'm like, ‘Wait a minute. We have to reevaluate as to why they are late.’ If they're consistently late, then it's like, ‘Okay, we need to talk to the parent.’ But if it's just like a random day and like nothing is... it's, it's not raining, it's not snowing, it's, you know, completely a normal day, then it's like, ‘Okay, something else happened and you need to just kind of like let the kid ...’ You might need to help him but like let them go do it a little bit longer. So, what if they're late to gym? You know, if they're more comfortable right now working on that project, let them work on the project. You know, say, ‘Okay, well, when you're ready we'll go to gym,’ and it, you know... when it comes to being like 30 minutes into gym and it's like, ‘Okay, now we have to clean up.’

Or, 'Now we have to go.' But like if it's five minutes and it takes him five minutes to finish the rest of the project, let him have the five minutes. Like just give him something, like, you know? (Pattie, Interview 1, Transformative Activity 4)

In this way, Pattie used this transformative activity to determine what equitable teaching practice might look like and modify how she would anticipate handling this situation if she were the teacher. Acknowledging the importance of considering students' lives outside of school, she concluded that a teacher needed to be more patient and adapt instructional plans in ways that may better meet the student's needs. Furthermore, no matter what, a teacher should not treat students differently. All students deserved to be treated with patience. Such an asset-oriented approach (e.g., Ladson-Billings, 2014; Paris & Alim, 2014; Villegas & Lucas, 2002) that adapts and respects the lived experiences of students is a strong example of how teacher education strives to use transformative activities to help teacher candidates learn about racial equity in teacher practice.

Later in the interview, Pattie returned to observation of the student and the pushy teacher and shared:

I don't know if the kid back at [school name] who was struggling was targeted because he was one of the only Black kids in the classroom and like he's the problem child because that's how kids were labeled, which is not fair to them at all. But I don't know if that's because of why he was targeted or if it was because, you know, he just... that just happened to be a time he was acting out. (Pattie, Interview 1, Transformative Activity 4)

In this example, Pattie acknowledged a common inequitable teaching practice—inadvertently labeling students as problem students due to their race then treating them differently in ways that have serious consequences for students' outcomes. However, she hesitated to draw a conclusion that race could have played a role in the interaction. This instance exemplified how, as evident in

prior literature (e.g., Cochran-Smith et al., 2015; Jupp et al., 2016), such activities that immerse teacher candidates in racially diverse settings may not always bring about a deeper understanding of race and racial equity. Pattie, in this case, may have benefited from being situated in a social context that specifically aided her in making sense of how race may have played a role in the interaction between the teacher and student.

5.3.2.2 Scaffolding aiding the reconstruction of meaning making to foster racial equity

Ellen similarly used transformative observation activities to conceptualize equitable practice. She demonstrated this as she described a time when she observed the secretary asking a student for proof of residence. Specifically, she shared:

It's also a challenge as a student teacher to see things that I know are not okay, but [...will] just have to change once I'm a teacher [...] I heard the secretary [...] telling a parent the other day that their kid couldn't enroll in school until they provided proof of residence. And that was one thing we had just discussed in Teaching English Language Learners, that you're not supposed to require proof of residence. And, the things she was saying were like, 'Well, I'm sure you have a lease.' Not necessarily. Like, a lot of people don't have a formal lease at a formal apartment. So, just kind of things like that, it's not part of my life experience. And so, it's opened me up to... to what other people are going through. (Ellen, Interview 1, Transformative Activity 6)

In this transformative activity, Ellen's recognition of the discrepancy between what should happen and did happen in the secretary's exchange with the parent along with her realization that this is not something she had to experience challenged her to have greater cognitive flexibility. In addition, it challenged her to reject poverty disciplining by recognizing the parent was not at fault.

This demonstrated how the lesson in her class prepared her to not draw on biased perceptual frameworks when observing the secretary's interaction with the parent. See Figure 11 for a diagram representing Ellen's development through this activity. One of the challenges to implementing what she had learned was not okay was being a student teacher and having little power to create change.

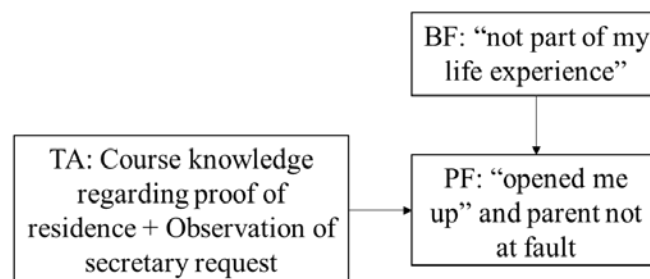


Figure 11 Diagram of Ellen Interview 1 Transformative Activity 6

Note. BF = Biographical Factors, TA = Transformative Activity, and PF = Perceptual Frameworks.

In addition, Ellen used observations of her co-teacher to break down her assumptions about biases in the classroom. Specifically, in a transformative activity where the teacher candidate had to take field notes on things that created a less equitable classroom at her field placement, she noticed a variety of things that she viewed as problematic. She talked about this experience saying:

my co-teacher is extremely culturally sensitive and she's traveled all over the world and so, I thought that it was... that she was a very equitable teacher. But then when we've had to do field notes to kind of examine where we saw maybe inequities, and maybe they're just microaggressions, or maybe they're just certain things that are done or said that aren't meant to be hurtful or harmful, but they do create a less equitable classroom. And so, seeing those things and recognizing those things, I know that there are things in myself too, and I think recognizing is the first step to being able to create a more equitable classroom. (Ellen, Interview 1, Transformative Activity 9)

She was surprised to see her co-teacher engage in inequitable practices because based on her mentor teacher's travels across the world, she thought she was an "extremely culturally sensitive" and "a very equitable teacher." Recognizing this seemed to challenge Ellen to think differently about bias and recognize that it is within everyone (even herself). This recognition led her to incorporate equity into her practice by concluding that teachers need to recognize those biases then take them out of teaching. Not recognizing the role of their biases was one interpretation this teacher made as to why equitable practice may not happen.

Ellen's response to the weekly diary corresponding to the fieldnotes activity confirmed this conclusion about her developing understanding of racial bias. She specifically wrote in response to the open-ended question about the role of equity in her practice:

Since I am doing Field Notes on equity in the classroom, I'm starting to notice microaggressions. Even in a classroom that I think usually does a good job creating an equitable environment, there is still much work to be done. It has helped me look at my own behavior and how it could be inequitable. (Ellen, Week 5 Diary)

See Figure 12 for a diagram representing this activity as it relates to the organizing framework for this dissertation.

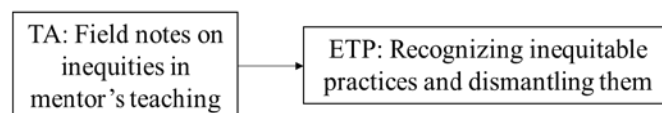


Figure 12 Diagram of Ellen Interview 1 Transformative Activity 9

Note. TA = Transformative Activity and ETP = Equity in Teacher Practice.

Across multiple other brief but important transformative activities at her field placement, Ellen again learned about racial equity in teacher practice. For example, recently, she learned that "it's important to encourage [students] to use their voices" (Ellen, Interview 2, Transformative

Activity 6). Accordingly, in her practice, she tried to “find other platforms where [her students] can do that so that [her students] can address the inequity. So, it's not just a white person addressing the inequity. But giving them the empowerment to address inequity both in the school and in their communities.”

Similarly, drawing on her cognitive flexibility, noticing biases in her own as well as her mentor teacher's and co-teacher's teaching taught this participant that it is important to be “constantly re-examining our own biases” (Ellen, Interview 2, Transformative Activity 7). She tried to do this by assessing what she brought to the classroom and reminding herself “to put that aside so that [she's] open to seeing what each student has to offer.”

Lastly, Ellen challenged the inherence heuristic by trying to not “pigeonhole” students based on their ethnicity as she at times observed her mentor teacher doing. Specifically, she said, “we have to make sure that we're not pigeonholing these students. We're not putting them in these boxes and being like, ‘oh, well they're Nigerian. So they're in this case misogynistic.’” (Ellen, Interview 2 Transcript).

In cases where she noticed her own or others' biases, she asked herself, “okay, where is that coming from? You know. That's not based in any reality. You're just making this assumption. Okay, why are you making this assumption?” (Ellen, Interview 2, Transformative Activity 11) so that she could better understand her biases. She was also “trying to learn more about their backgrounds, but at the same time [she] want[ed] to see them as individuals. And learn what as an individual they like.” Again, this reinforced her learning about racial equity in teacher practice by putting biases aside and seeing students as who they are and what they have to offer.

Each of these transformative activities Ellen briefly mentioned were critical to demonstrating the ways in which daily interactions in field-based immersion activities well-

documented in prior literature (e.g., Causey et al., 2000; Conaway et al., 2007; Schaffer et al., 2014) can play a role in teacher candidates' development as it relates to equitable practice. What was notable in the case of Ellen, specifically, was that she had a mentor teacher who aimed to enact equitable teaching practices and she was taking teacher education courses that explicitly taught her about equitable teaching practices. As a result, she was situated in multiple social contexts in which racial equity was central to the work that was being done. According to the sociocultural psychology of racism and oppression (Adams et al., 2008), contexts like Ellen's that aided the re-construction of meaning making in ways that fostered racial equity are ideal for promoting such development.

5.3.2.3 Reframing racist past as a source of motivation

Finally, Ash also paid attention to others in order to learn through observation what they should avoid doing. At one point, they noticed that their mentor teacher would "just send kids out of the room, kind of arbitrarily, if he gets angry with them" (Ash, Interview 2, Transformative Activity 5) and this participant says they "really don't like to do that." They also noticed that "it's only been like Black students that he'd send out, too" and did not "think that he realizes it." Perhaps because they had to "unlearn so much racism," this participant says, they tend to over-analyze these things. However, they "want to make sure that when I give constructive comments, or disciplinary comments like, 'Stop that,' like that it's equally distributed."

In this transformative activity, Ash learned about racial equity in teacher practice by considering that teachers may not enact equitable practice because they do not realize they are being inequitable (such as how their mentor teacher sent more Black students out of the classroom than white students). Further, this participant applied what they learned to their own practice in aiming to ensure that they give constructive comments and do not inequitably discipline students.

Again, this participant looped in their biographical factors mentioning that because they had to “unlearn so much racism,” they may overanalyze the classroom in ways that identify inequity and further their learning about racial equity into teacher practice. Figure 13 demonstrates how this activity that maps onto the organizing framework for this study.

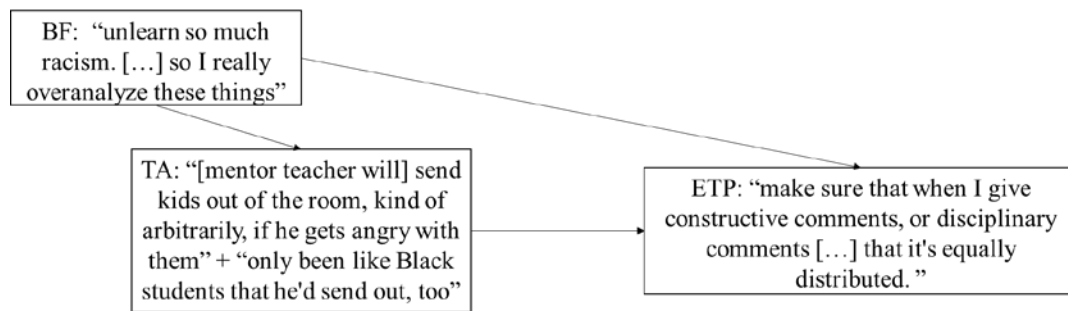


Figure 13 Diagram of Ash Interview 2 Transformative Activity 5

Note. BF = Biographical Factors, TA = Transformative Activity, and ETP = Equity in Teacher Practice.

5.3.3 The racial mismatch between teachers and students

On multiple occasions, teacher candidates noticed and reflected on the pervasive racial mismatch between teachers and students, particularly in urban schools.

5.3.3.1 Field-based immersion: Recognizing the role models students of Color deserve

For two participants, Ellen and Ash, this took place in the context of their fieldwork. For example, Ellen shared:

The other thing that's really stuck out to me, both in this program and in my placement is how white the teachers are, and how white the pre-service teachers are. I just didn't realize. Like, looking back, I could see, I, you know, did not have many diverse teachers and I'm not sure what the answer is, or what I can do other than to encourage students to go into

teaching. But that's been disappointing and concerning, [...] that students then don't have that. They only see ... at our school, diversity in the security people maybe, or support staff, but not in actual teachers. (Ellen, Interview 1, Transformative Activity 3)

This demonstrated how white teachers do not often view their experiences in racialized ways before learning about race in a teacher education program (see, for example, Ladson-Billings, 2001; Lowenstein, 2009). Making sense of her prior experience in a new way given what she's learned about racial equity, Ellen came to understand the importance of having teachers (not just support staff) who look like the students.

Ash similarly noticed the racial mismatch between teachers and students, but particularly reflected on the different ways that students of Color interacted with teachers of Color and white teachers. Specifically, they used what they learned in their coursework to better understand students at their placement:

I also think it's really interesting in the book that we had to read, Bettina Love's book [...] she talks about how she really wanted to impress her Black teachers, and I see that a lot at my school, where if a Black teacher is talking [...] students are] a lot more likely to listen, but, like, if I'm talking or a white teacher is talking, they're more likely to talk over us. And, I don't know, I don't want to bring that up to them, but at the same time I understand connecting to somebody who looks like you, you know what I mean? I don't know. So, [...] that's something weird in the classroom. Most of the teachers are white and the school is half Black, so like that's another issue is that they don't have enough teachers that look like themselves to look up to (Ash, Interview 1, Transformative Activity 5)

This excerpt demonstrated how useful it can be for teacher candidates to gain basic knowledge through coursework that can guide how they make sense of field experiences. Without

understanding that the lack of same race role models can lead students of Color to interact differently with Black teachers compared to white teachers, this teacher candidate may have interpreted this pattern differently—perhaps blaming students for being disrespectful. However, Ash demonstrated in this excerpt how background knowledge can help teacher candidates use transformative activities to learn about racial equity in teacher practice. For example, in this case, Ash’s observations reinforced their understanding of the value of having role model teachers of Color. See Figure 14 for a diagram demonstrating how this activity represented the organizing framework for this dissertation.

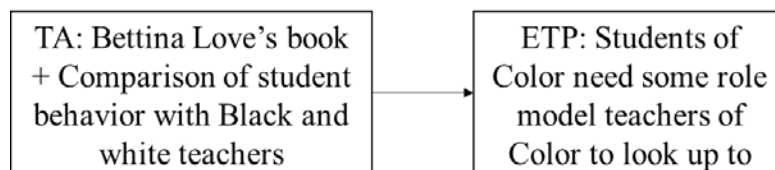


Figure 14 Diagram of Ash Interview 1 Transformative Activity 5

Note. TA = Transformative Activity and ETP = Equity in Teacher Practice.

5.3.3.2 Course-based activities: Challenges of rejecting whiteness and re-conceptualizing role as a white teacher candidate in already overwhelmingly white school contexts

Reflection on the racial mismatch between teachers and students was also an important transformative activity for Jen. However, unlike the other teacher candidates, Jen reflected on the racial mismatch through activities in her coursework. As a result of activities that highlighted the need for more teachers of Color, Jen began questioning her role as a teacher given her white identity:

I feel like I'm hearing that this disparity exists in every class, [...] I know that it's really hard for someone of a different race to see someone of a different race standing up there, especially if it's a continuous cycle of that. But it's like, 'Okay. If I'm not like of the

marginalized race, how do I connect with...' You know what I'm saying? I was dealt these cards so now how do I help other people? [...] We read an article that says a teacher wants to help all kids, but what does all really mean? Like... And so, I feel like I know that this problem exists [...] And, I'm realizing how big of a problem it is, but it's like I don't really know [what to do]. [...] what do I do so I'm not perpetuating the cycle? (Jen, Interview 1, Transformative Activity 1)

This excerpt demonstrated that beyond reacting defensively in response to transformative activities as well-documented in the literature (e.g., Picower, 2009; Seidl & Hancock, 2011), teacher candidates may also feel confused due to a lack of clarity in what an appropriate re-constructed worldview may be. Jen specifically questioned her role as a teacher because the significance of what she learned for white teachers was unclear to her. Interestingly, despite this uncertainty around her career as a teacher, she still reported in the weekly diary that aligned with a discussion of the racial (mis)match between students and teachers that her psychological needs were being met (competence = 7, autonomy = 6.5, relatedness = 5.33 out of 7-Strongly agree; Jen, Week 1 Diary) and she was intrinsically motivated to engage (7 out of 7-Corresponds exactly) in class that day. She also reported gaining knowledge (4.8 out of 5-A great deal) and motivation (5 out of 5-I'm much more motivated now) to enact various equitable practices.

As she stated in the second interview, Jen continued to question her role as a teacher given her white identity throughout the semester. She questioned her career choice and worried that she could not be the teacher she wanted to be due to her race. She talked in depth about how she pitied herself saying:

I started pitying myself or like, 'I'm never going to be a good teacher. All my teachers are telling me that I'm not going to be a good role model. How am I going to be a teacher if

I'm not the same skin tone? I can't be a role model now. Well, how are they even going to listen to me? How am I going to make a lesson plan with something that I don't understand?' [...] I was like, 'I don't even know if I want to be a teacher.' And, [...] that's someone who's genuinely passionate about kids and teaching them, and genuinely passionate about like spreading social justice (Jen, Interview 2, Transformative Activity 7)

As demonstrated in this excerpt, the transformative activity left Jen uncertain about her career choice as a teacher. Personal characteristics, including her passion for kids, teaching, and social justice, played a role in her experience of the activity by exacerbating her pity but also by motivating her to persist in figuring out how to be a role model for students given her white identity.

These thoughts remained on her mind until she reflected deeply on a transformative activity about white fragility in one of her courses. In reflecting, she realized that she inaccurately interpreted what her instructors had previously taught her. Specifically, she realized that her instructors were not telling her she could not be a teacher. Instead, her instructors were teaching her to recognize the importance of being educated and critically conscious:

My teachers never were like, 'You know what? Just because you're white doesn't mean you can't be a teacher.' [...] But that's how I felt, because it's like we were saying, [...] 'African Americans[, ...] none of them are in education because they were all pushed out after the schools were desegregated. After Brown v. Board [...],' so it's like you learn the history and you learn about why the whole teacher force is a lot of white people [...] So, I understand why [...] racism would be so relevant in the classroom. Because you don't come in as a blank slate and never experienced anything walking into a classroom. [...] what my professor was trying to do was make a point that like it's really important that we [...] be

conscious teachers, and educated teachers, because that's what's going to help. But, I think, to me, I internalized it as like, 'You're white so you're not going to [be a good teacher]' (Jen, Interview 2, Transformative Activity 8)

The lesson on white fragility helped Jen identify how to re-construct her understanding of the issue of racial equity in education given what she'd learned and her own white identity. According to the sociocultural psychology of racism and oppression (Adams et al., 2008), such reconstruction is critical to supporting the implementation of racially equitable practice.

The white fragility activity also led her to realize how unproductive her feelings were. She explained this saying:

I was reflecting and I was like, 'Me feeling bad for myself is like so inaccurate. How can I feel bad for myself? Like, I should be a teacher to teach kids and treat them all the way they should be treated.' [...] Me feeling bad for myself is [...] literally me having white fragility. Because I'm like, 'Oh, I'm white and I feel bad for myself because I can't do this.' And I'm like, 'I feel uncomfortable [...] because I think that I can't teach you because you're different.' So [...] I was trying to be in the beginning like very conscious like, 'Oh my gosh. I want to teach. I want to be a good teacher but I know that like I can't be that role model for them.' But then you have to step back and be like, 'Well, I don't have to be that role model. I can be a role model in a different way.' And like, that was something that I reflected on from this semester that I realized. (Jen, Interview 2, Transformative Activity 1)

In addition to problematizing her previous feelings, the white fragility activity led her to learn about racial equity in teacher practice by recognizing that she can be a role model for students in

a different way. For example, she stated that she could talk about race in the classroom and try to combat racist beliefs/behaviors early on as a teacher.

Furthermore, recognizing that a teacher must shift in their perceptual frameworks, she stated teachers must learn the truth about their history and address how that shapes their behavior:

But, I think understanding is the best word. Understanding what your history is and how that might reflect in different actions that you do, and then, and then knowing that, and then moving on from that. And, being like, ‘Okay. That's fine. That's something that you need to do. But what is my role in your life? If it's to teach you, [...] what do you need to learn and how can we get there?’ (Jen, Interview 2, Transformative Activity 7)

In this example, Jen, herself, unpacked the psychological process that underlies bringing equity into teacher practice. Specifically, she challenged the whiteness of her perspective in the white fragility activity and her subsequent reflection. Then, she used her new lens to incorporate equity into her practice by reconceptualizing why she has chosen to be a teacher and how she can be critically conscious as a teacher.

Overall, white fragility became a powerful concept for this teacher candidate that opened her mind to think differently about herself as a white teacher given that she cannot be the role model teacher of Color that she knows students of Color need. Interestingly, unlike in other transformative activities, Jen rated her psychological needs as generally not met in the class on white fragility (autonomy = 3.5, competence = 2.5, relatedness = 2.5 out of 7-Strongly agree; Jen, Week 11 Diary). However, like other transformative activities, she was intrinsically motivated (7 out of 7-Corresponds exactly) to engage in class the day of the white fragility activity. In addition, she reported only slightly gaining knowledge (2 out of 5-A great deal) and motivation (4.4 out of 5-I’m much more motivated now) to enact various equitable practices as a result of the white

fragility activity. In response to the question about how the role of equity in her practice has changed over the past week, Jen replied: “I have thought about my role as a white teacher who may have minority students in her class.” The weekly diary findings match Jen’s explanation in the interview that she did not reach these conclusions about her role as a teacher during the activity itself. Instead, it was when reflecting following the white fragility activity that she challenged her perceptual frameworks and learned about racial equity in teacher practice. This suggested that teacher candidates may need ample time to process transformative activities they experienced and make meaning through reflection before effectively challenging perceptual frameworks and learning about racial equity in teacher practice.

5.3.4 Explicit race talk in the field

Explicit race talk with students in the classroom was another transformative activity for teacher candidates. Only the two teacher candidates in the MAT program who were actively student teaching during the study shared experiencing this kind of activity. Both teacher candidates (Ash and Ellen) voiced lacking guidance and feeling unprepared to handle such conversations in the classroom.

5.3.4.1 Evasion of race talk: How a social context can impede capacity for race talk

For example, Ash shared an instance in which students were calling each other racist in the classroom. They specifically explained:

there was a Black kid and a white kid, and another Black kid and a white kid, so two pairs, and then the one group was saying the other group was being racist. And, they were just

saying, 'Oh, he's racist,' like really loud to get my attention, and I said, 'If this is something serious I don't want to discount it as not being serious, but we need to stay after class, and we need to talk about it, because we can write up something.' He goes, 'Oh no. We were joking about it,' and I was like, okay, I don't want to assume that kids are joking, but at the same time that's something serious and you shouldn't joke about... And I don't want to be like, 'Oh, well, you shouldn't be joking about that,' because what if they just felt embarrassed to talk to me about it, and it wasn't a joke. I don't know. It's really hard. They talk about race with us for 16 hours in PD, like two days of PD, and they never said how to address if something happens in the classroom. Like what are the... I still don't know what the procedures are. I even asked my mentor teacher and I was like, 'What do I do?' And he goes, 'Oh, well, just tell them we have to write it up.' I'm like, that's really not addressing anything... (Ash, Interview 1, Transformative Activity 4)

It was clear that Ash found this situation to be difficult. In particular, like teachers have reported in other studies (e.g., Alvarez & Milner, 2018), they felt some fear about talking about racism in the classroom. What if they ended up brushing the incident off as a joke like the students suggested but it was not actually a joke? Their fear particularly seemed to arise from the lack of guidance around how to handle interactions like this in the classroom. Despite multiple efforts to get more information on school policy and procedures, it seemed they could not access this information from anyone at the school. Ultimately, Ash felt frustrated and at a loss in terms of what would be the most effective and equitable practice in this situation. Connecting to the important role of social contexts theorized in the sociocultural psychology of racism and oppression (Adams et al., 2008), this demonstrated how being situated in racist social contexts makes it very difficult for a teacher candidate to learn about racial equity in teacher practice.

5.3.4.2 Immersion in race talk: How a social context can build capacity for race talk

Unlike Ash who shared only one instance of explicit race talk in the classroom, Ellen shared numerous instances. Race talk was something that Ellen dealt with regularly at her placement. At first, due to biographical factors, she was uncomfortable talking about race in the classroom “because [she] grew up in schools where it just wasn't talked about. Racial issues were a thing of the past” (Ellen, Interview 1, Transformative Activity 7). Even though she knew that's not true because she was “college-educated” and aware of “what's going on in the world,” she did not experience it every day. Given her background, her field placement had “pushed [her] to talk about [race] more.” Thinking about the future, she was “hopeful [...] that [...] if [she] ever [did] get a job at a suburban white school, that [she] can still have those conversations.” Because race talk requires white teacher candidates to break with the norms of their white community (DiAngelo, 2018b), Ellen’s willingness to push through the discomfort of explicit race talk was surprising and suggests that resistance may, at times, be fleeting.

One example of the race talk Ellen was engaged in included interactions with one student who frequently called things out as racist in the classroom. Although her mentor ignored the student, Ellen decided that she wanted the student “to be able to articulate if something really is racist or if he just is saying that just as a catchphrase” (Ellen, Interview 1, Transformative Activity 7). As a result, she would often “press him and say, ‘Okay. What is it that is racist?’”

On one occasion, the student replied to Ellen’s question saying, “[that’s racist] because you're white and you get tissues. And I'm black and I have to use toilet paper.” Although she thought it was problematic that students had to use toilet paper when they had a runny nose, she replied to the student saying “it was more against students and not against race” because students were not allowed to use the tissues teachers bought. The student “shook his head like, whatever”

which made Ellen think that he did not “really [want] to be pressed on any of it.” However, Ellen said “I want to know if I’m being racist when he does say that, like it does cause me to think, ‘did I say something racist just now that I didn’t intend to say?’” As a result of the interaction, she only slightly increased her knowledge of equitable practices (1.6 out of 5-A great deal; Ellen, Week 2 Diary). Her motivation to enact equitable practices remained about the same (3.4 out of 5-I’m much more motivated). This demonstrated that although the interactions maybe had few consequences for her learning about racial equity in teacher practice, they did challenge her perceptual frameworks of racism and pushed her to become more comfortable breaking the white norm of not talking about race.

In the second interview, Ellen shared that the same student continued to frequently call out “that’s racist” (Ellen, Interview 2, Transformative Activity 9). However, it has become clearer to Ellen that this is a catch phrase for the student because as she said, “for the most part now it’s, he’ll say it and just kind of smile. ‘You have to do this assignment, you have to hand it in.’ ‘That’s racist.’ ‘Okay, yeah. You all have to do this assignment.’” This, however, still challenged her to consider what is and is not racist. This series of transformative activities in which the student called out racist things in the classroom clearly challenged Ellen to re-construct her understanding of racism and to become more comfortable talking about race. As a result, this experience reinforced her understanding of the importance of race talk in the classroom and motivated her to be prepared to talk about race whether she teaches at an urban school or suburban school—evidence of learning about racial equity in teacher practice.

In addition to the student who frequently called things out as racist, Ellen shared that because she worked with multilingual students, she was frequently having explicit conversations about race with her mentor teacher and co-teacher. In particular, she shared that they talked about

race a lot at her field placement, “at least half the time” she said (Ellen, Interview 2, Transformative Activity 10). Conversations about race soon became a “common everyday thing” so much so that she did not “even notice” when they were talking about race anymore. This was a stark contrast to her surprise, shock, discomfort, and avoidance of talking about race that she displayed in the first interview. She thought “it’s good that [they] are talking about it” but “it’s also sad that it has to be something that, that is such a problem, that racism is such a problem. Especially in such a diverse school that, that there’s so much that we all have to offer one another.” She also said, “it blows my mind that there’s still racist teachers out there. Like, how is that possible? How do you have a job? But, unfortunately, it’s still there.”

This example transformed her feelings about race talk because race talk was now so common that she still thought it was important but did not feel discomfort engaging in those conversations. In addition, she incorporated equity into her practice by believing it is good to talk about race frequently and particularly to think about how race plays a role in assessments because students of Color fail at higher rates. These experiences of Ellen offered evidence as to how beneficial it can be for teacher candidates to be immersed not just in field placements that serve predominantly students of Color, but in field placements that are actively constructing racially equitable learning environments. Just as recommended in the sociocultural psychology of racism and oppression (Adams et al., 2008), immersing oneself in such contexts that promote the antiracist re-construction of perceptual frameworks and practices is ideal for promoting development as it relates to racial equity.

5.3.5 Racist roots: Unlearning and relearning the truth about the racism of family members and communities

Both MAT students, Ash and Ellen, talked about their racist upbringing and the ways they have engaged in unlearning and relearning to bring racial equity into their practice. For example, Ash shared:

I grew up [in] a really racist family. I was adopted, but my dad was like, ‘You can't play with N-words,’ stuff like that. So, I grew up, I don't want to say with that mentality, because I had friends of all races in school, but then the church that my family went to [... was] like really anti-Muslim, anti-immigrant, and so I came into college like having, not as much as [my family] but definitely still a lot more of those views. (Ash, Interview 1, Transformative Activity 6)

In this excerpt, Ash provided a few examples of the ways in which they were socialized into whiteness through their family and community settings. This demonstrated the important role of social contexts highlighted by the sociocultural theory of racism and oppression (Adams et al., 2008).

Ash continued by talking about how they had worked to dismantle their own racism. Specifically, they said:

And then, it took like a lot of unlearning and relearning and that's just [...] kind of happened by exposing myself to different political things [...] I always was big on climate activism, and so then learned different viewpoints there. I don't know. A lot of times you were just afraid to be wrong, and so a lot of the time for two years, I hid away from it. I'm like, ‘No, the community I grew up in was right,’ right? [...] And then you just realize as you make more friends from other groups that like you care about them and you want to do what's

best for them. And so, like, when I started teaching or when I started the program, I was already kind of pretty well-versed [...] in equity [...] just not in a teaching specific environment. (Ash, Interview 1, Transformative Activity 6)

This experience distinguished Ash as unique compared to the ways that white teacher candidates are typically positioned when it comes to their awareness of and commitment to addressing issues of racial equity. Unlike the common representation of white teachers as isolated from experiences that would promote transformative development (Fergus, 2017b; Ladson-Billings, 2001; Lowenstein, 2009; Sleeter, 2008) prior to attending a teacher education program, Ash had such experiences before entering the teacher education program. This example also demonstrated the role of socialization into whiteness via family members and how teacher candidates may initially resist engaging in transformative activities by defending the ways they've been socialized (see, for example, DiAngelo, 2018b). Ultimately, however, through feedback, care, and friendships, they began to disrupt problematic perceptual frameworks that prepared them to learn about racial equity in teacher practice through their teacher education program.

In interview 2, Ash brought up their background growing up with family members who often made racist comments again emphasizing that their prior socialization in whiteness served an important role in their learning about racial equity in teacher practice. Specifically, their prior socialization motivated them to be more racially equitable in their practice and led them to take a reflective approach in which they consistently questioned how their practices may have produced racial inequity. For example, they used their background growing up in a racist family to question how they may have inadvertently perpetuated inequity in the classroom:

I'm very aware of how cruel racism can be, but also, like, what are the subtle racism? What's things that I'm not recognizing? [...] I try to check myself a lot in the classroom. [...] So,

like, [...] when I made the seating for the first day of school, [...] did I accidentally put all the white kids with white kids? [...] Did I put white kids towards the front more often than the back? What did I do? I mean, it turned out being fine, but [...] I just wanted to make sure I wasn't having a bias there, but [what] I also [...] want to do, at the end of the second quarter, is take everybody's grades and then give them like race values, and then try to see like if I'm reaching all students [...] because sometimes, when you're grading an assignment you take off kind of arbitrary points. Like, it's not like the answer, you know, it's a discussion question, but it's like out of 5 points so am I giving white students more leniency than Black students? I want to address those things (Ash, Interview 2, Transformative Activity 4)

This example demonstrated how Ash intentionally engaged in activities that were transformative for them, such as checking the role of their biases in their teaching. Checking such biases both helped them learn about racial equity in teacher practice, but also provided transformative opportunities for them to continue learning about how their biases affected their teaching.

In a similar fashion, Ellen's observation of her brother being racist was particularly impactful on her thinking:

my brother is a racist [...] And we both grew up in the same family that I don't believe was racist. But my nieces are now in high school and [...] just hearing some of the things he says to them. And just seeing their community when I visit them. They live in a very white town in [a southeastern state]. And my niece is dating a Black boy. [...] But I think just seeing that, she's in a town where I went to high school. And I encountered that when I was there and I didn't really think that it was racist. But looking back, I know that it was. [...] I know that teachers didn't address issues of race, because they felt they didn't need to maybe.

[...] It wasn't a very diverse student population. (Ellen, Interview 2, Transformative Activity 8)

Since beginning the MAT program, Ellen has reflected a great deal on overt racism among her family members and community. Drawing on the knowledge she gained from the program, she engaged in re-constructing her understanding of her family and community in new racialized ways—offering an illustration of the role of social contexts in reproducing individual and systemic racism (Adams et al., 2008).

Such reflections played an important role in Ellen's thinking about her goals as a teacher. Specifically, she expressed:

And so, seeing that has made me want to truly learn as much as I can. So that no matter where I teach, if it's in a diverse school or if it's in a very homogenous school. That I can really bring what I've learned to any of those environments. And that, that I can really reach students who are experiencing racism. And also, that I can reach students who are racist. To help them maybe see that they're being racist. Even if they don't feel that they are or even have any awareness of that term. (Ellen, Interview 2, Transformative Activity 8)

This example demonstrated how Ellen's reflection on her family and community given what she learned in her coursework and field-placement played an important role in her growing understanding of racial equity and motivation to contribute to racial equity through her teaching. In terms of biographical factors, this example demonstrated how transformative activities can prompt teacher candidates to re-think their families, communities, and experiences in ways that may provide motivation to support learning about racial equity in teacher practice. See Figure 15 for a diagram of the ways this activity fit the organizing framework for this dissertation.

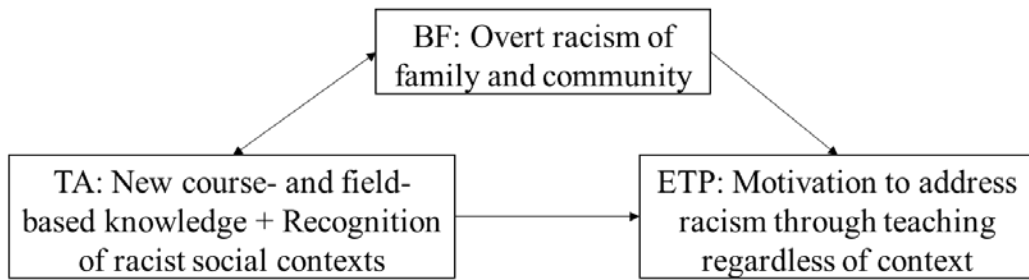


Figure 15 Diagram of Ellen Interview 2 Transformative Activity 8

Note. BF = Biographical Factors, TA = Transformative Activity, and PF = Perceptual Frameworks.

6.0 Discussion

Preparing white teachers to effectively teach students of Color is one of the biggest challenges facing K-12 teacher preparation in the United States today. Aligning with the second-wave of white teacher identity studies that seek to identify and disassemble the obstacles that have prevented teacher educators from successfully preparing teachers to effectively implement asset-oriented pedagogies in their classrooms (Jupp et al., 2016), the purpose of this study was to better understand how teacher candidates learn about racial equity in teacher practice through transformative teacher education activities. The findings offer a novel perspective on the developmental process that underlies how teacher candidates challenge perceptual frameworks and learn about racial equity in teacher practice during teacher education.

Unlike prior studies of transformative teacher education activities in which the researcher and/or course instructor identified transformative activities and evaluated teacher candidates' development, I centered teacher candidates' voices to better understand their perspectives. Exploring transformative activities from the perspective of teacher candidates was important in gaining new insights into how transformative activities may effectively support teacher candidate development. By gathering in-depth data through multiple methods on the ways teacher candidates identified, experienced, and made meaning of transformative activities, I was better able to understand the developmental processes that represented their learning as it related to racial equity in teacher practice.

As an outsider, I did not always agree that the transformative activities participants identified were truly transformative due to indications in interview and/or survey data that racist perceptual frameworks had been maintained and/or learning about racial equity in teacher practice

had not occurred. The disparities in what activities the participants and I believed were transformative may have been, in part, due to variations in the extent of our own critical race consciousness. Overall, encountering inconsistencies in what I and the teacher candidates perceived to be transformative was useful in identifying how such activities might be improved to more effectively support the disruption of whiteness and learning about racial equity in teacher practice.

The mixed methodology I used in this study combining multiple sequential interviews and surveys temporally proximal to the transformative activities and start/end of the semester supported me in rigorously testing my organizing framework. Using this diverse set of methodologies allowed me to be both efficient and innovative as well as validate rich descriptions of transformative activities with indicators of psychological states and development (both locally following specific activities and generally from pre- to post-semester), which would not have been possible in a study using any one of these methodologies. Moreover, going in depth with the five teacher candidates deeply committed to this study afforded a comprehensive and nuanced view of teacher candidates' development through transformative teacher education activities that offered novel insights into areas for growth in teacher education theory, practice, and policy.

My exploratory findings suggested that transformative activities were common among teacher candidates completing a teacher education program that engaged them in field settings serving racially diverse populations and was housed in a school of education with a mission that centered equity and justice. Such activities occurred in varied and sometimes unexpected ways. Teacher candidates spoke about transformative activities they experienced through coursework, fieldwork, social interactions with peers, and independent reflection—some of which were prompted by instructors and field placement mentors or administrators but others of which,

unexpectedly, were initiated by teacher candidates themselves. The extent to which teacher candidates used these activities to effectively challenge problematic perceptual frameworks and learn about racial equity in teacher practice varied depending on the extent to which social contexts supported antiracist development. Finally, biographical factors played an important role in the ways that teacher candidates made meaning of and developed as a result of transformative activities. In the following paragraphs, I discuss the findings from this dissertation as they inform implications for teacher education theory, practice, and policy.

6.1 The Value of a Developmental Framework: Advancing Theory on Teacher

Development as it Relates to Racially Equitable Practice

To contribute to racial equity in educational opportunities and outcomes for students, white teacher candidates must disrupt decades of socialization in whiteness (Leonardo, 2013; Matias & Mackey, 2016; Picower, 2009) that produce their racist perceptual frameworks and practices. Although prior studies have explored the ways in which teacher educators may facilitate teacher candidates' disruption of whiteness socialization through transformative activities (see Cochran-Smith et al., 2015 for a review), this dissertation offers a developmental model of this psychological shift that transformative activities prompt teacher candidates to undergo in preparation to enact equitable practice. Taking a developmental approach to studying how teacher candidates build their capacity to contribute to racial equity in education was advantageous in exploring the nuances in how transformative activities played a role in teacher candidates' development and what factors explained variation in teacher candidates' development as a result of transformative activities.

6.1.1 Learning about racial equity in teacher practice: Direct and indirect pathways

The organizing framework and evidence generated in this dissertation demonstrated the importance of transformative activities in prompting teacher candidates to learn about racial equity in teacher practice. All five cases demonstrated using transformative activities to learn about racial equity in teacher practice and they did so in three specific ways:

- 1. Re-conceptualizing their understanding of equitable practice.** For example, Ellen used the transformative activity reading Milner's (2010) book, *Start Where You Are but Don't Stay There*, to understand that it is important to balance culturally sensitive practices with practices that will prepare students to meet state standards (e.g., performance on standardized tests). Similarly, questioning the extent to which books for the Let's Read! program were developmentally appropriate for preschool students, Pattie recognized that teachers are responsible for ensuring that instructional materials appropriately meet students' needs and support their learning. In each of these instances, teacher candidates drew a direct conclusion from the activity about what teacher practices contribute to racial equity in educational opportunities and outcomes for students.
- 2. Interpreting why equitable practice may or may not happen.** Missing an opportunity to practice difficult classroom situations (e.g., student yelling or walking around the room) in a lesson simulation assignment, Ash, for example, drew the conclusion that teachers may not enact equitable practices because they lacked training to prepare them for the most difficult situations. As another example, Ellen realized by observing her co-teacher that teachers may not enact equitable practices because they do not recognize how their biases are playing out in the classroom. Interpreting why

equitable practice may or may not happen as a result of transformative activities contributed to teacher candidates' learning about racial equity in teacher practice by helping them understand how they needed to prepare themselves to enact equitable practices.

- 3. Motivating themselves to enact equitable practice.** For example, after being immersed in classroom race talk on numerous occasions, Ellen was more motivated to prepare herself to talk about race regardless of whether she taught in a school serving predominantly students of Color or predominantly white students. In addition, Olivia reported herself as much more motivated to enact equitable practices in the classroom following a transformative activity exposing the truth about the Thanksgiving holiday. Motivating themselves to enact equitable practice contributed to teacher candidates' learning about racial equity in teacher practice by encouraging them to both practice enacting equitable practices in the classroom and engage in personal work (e.g., reflection) to prepare themselves to enact such practices.

Findings regarding the direct pathway to learning about racial equity in teacher practice through transformative activities advanced theory by demonstrating how transformative activities may contribute to outcomes beyond knowledge, awareness, and beliefs about the role of race in education that are most commonly studied in prior literature (for reviews of the literature, see Cochran-Smith et al., 2015; Jupp et al., 2016).

In addition to directly prompting learning about racial equity in teacher practice, transformative activities indirectly prompted such learning by challenging perceptual frameworks. For example, Olivia demonstrated how perceptual frameworks served as a catalyst for learning about racial equity in teacher practice when, as a result of learning about Geoffrey Canada's work,

she rejected deficit perspectives and essentialist intelligence beliefs regarding students of Color then subsequently came to the conclusion that teachers must take responsibility for student learning. Furthermore, Jen learned that she would need to have high expectations for all students in her classroom after adopting a “difference isn’t a deficit” perceptual framework when learning from Lisa Delpit’s work. Identifying the challenging of perceptual frameworks rooted in whiteness as a catalyst for learning about racial equity in teacher practice offers an important contribution to theory by pinpointing a potential mediator that could be capitalized on to best facilitate teacher candidates’ learning about racial equity in teacher practice. This offers an important insight for future intervention work seeking to use transformative activities to prepare teacher candidates to implement racially equitable classroom practices.

6.1.2 Biographical factors: Explaining variation in developmental starting points and trajectories

Representing the ways that teacher candidates had previously been socialized, biographical factors played a critical role in the starting points and developmental trajectories of teacher candidates who participated in this dissertation. Prior research had identified biographical factors as important to teacher candidates’ development as it related to racial equity in teacher practice because whiteness is learned through interactions with family and community members (Crowley, 2019). For example, personal characteristics, such as religious, class, and ethnic affiliations (Picower, 2009) as well as prior experiences in school (Johnson, 2007), were important to how teacher candidates evaded transformative activities, reinforced their existing perceptual frameworks, and conceptualized equitable teaching practice. In addition, social factors, such as residential segregation (Buchanan, 2015; Seidl & Hancock, 2011) and experiences with

hierarchical relationships with people of Color (Picower, 2009), determined the extent to which teacher candidates were conscious of the ways race and racism operate in society.

However, in this dissertation, biographical factors (including personal characteristics and social factors) played a role in teacher candidates' developmental starting points and trajectories. Specifically, teacher candidates used such biographical factors to:

- 1. Justify where they started in their thinking upon experiencing transformative activities.** For example, growing up in a region that was rural and predominantly white, Pattie was not always sure how to engage in transformative activities around race and had never had some experiences before (e.g., visiting a synagogue). Similarly, Olivia and Jen had not been aware of the truth about the Thanksgiving holiday before learning about it in a course activity. When giving their account of transformative activities, teacher candidates frequently brought up their biographical factors and used them to justify their initial perspective. This signaled teacher candidates' awareness of the ways in which their social contexts had influenced their thinking as it related to race.
- 2. Challenge perceptual frameworks.** Coming from a family that endorsed a multicultural perspective on racial diversity, for example, Ellen had never been challenged to think about race in critical ways before attending the teacher education program. This aspect of her personal experience challenged her to use transformative activities to become more cognitively flexible as it related to understanding and valuing the ways in which others' lived experiences were different from her own. Frequently bringing in biographical factors to explain how transformative activities had challenged their perceptual frameworks demonstrated the important role of biographical factors in teacher candidates' developmental trajectories.

3. Learn about racial equity in teacher practice. For example, Jen's identity as the child of immigrants from the Middle East led her to recognize the arbitrariness of identities. Then, ultimately, her identity further motivated her to "fight against the unjustness racial inequality." In addition, Ash's prior experience unlearning racist perspectives and re-learning antiracist perspectives motivated them to understand the importance of checking the role of their biases in their teaching through field placement experiences (e.g., checking for bias in seating charts). Similar to challenging perceptual frameworks, teacher candidates' frequent mention of biographical factors in relation to learning about racial equity in teacher practice demonstrated the importance of considering how biographical factors might play a role in teacher candidates' developmental trajectories.

Observing the ways in which teacher candidates brought biographical factors (e.g., personal characteristics and social factors) into their accounts of transformative activities afforded a better understanding of the varied ways that biographical factors may play a role in teacher candidates' development as it relates to racial equity in teacher practice. Furthermore, because the biographies of teacher candidates differed across cases, variability in how teacher candidates referenced their biographical factors when talking about transformative activities suggested that these factors may explain variability in teacher candidate development. However, more research is needed to test this speculation.

6.2 Designing Transformative Activities: Considerations for Teacher Educators

Despite ample evidence that teacher practice can be manipulated through intervention (e.g., Gregory, Hafen, et al., 2016; Grigg et al., 2013; Nelson-Walker et al., 2013; Okonofua et al., 2016; Rosenthal & Jacobson, 1968), teacher educators have had little success in preparing teacher candidates to enact equitable teaching practices (Cochran-Smith et al., 2015; Jupp et al., 2016). This gap in the evidence to support teacher candidates' development as it relates to racially equitable practice was a source of motivation for this study and a focus in considering its implications. Although the sample size for the current study was ultimately small and warrants caution when inferring prescriptive recommendations from the study's findings, in the following paragraphs, I discuss two areas teacher educators might consider when implementing antiracist education. These considerations may also offer fruitful insights for future intervention work exploring the implementation of transformative activities.

6.2.1 Scaffolding teacher candidates meaning making: Lessening the risk of harm to students and teacher educators of Color

Teacher candidates would benefit from scaffolds that align with racially equitable practice to guide their meaning making of transformative activities. On multiple occasions, teacher candidates participating in this dissertation voiced uncertainty in how to make meaning of transformative activities. Such uncertainty subsequently resulted in difficulty challenging perceptual frameworks and learning about racial equity in teacher practice. For example, when Ash faced obstacles in effectively enacting equitable practices in their classroom, they struggled to challenge deficit perspectives and poverty disciplining perceptual frameworks that were

pervasive in their school context. Subsequently, they were uncertain about how to make meaning of the experience in ways that would have supported their challenging of perceptual frameworks rooted in whiteness and learning about racial equity in teacher practice. Similarly, without guidance, Pattie was uncertain about how to interpret an observation of a teacher's "pushy" interaction with an African American student. She acknowledged that labeling students of Color as problem students could have played a role in the interaction she observed but hesitated to draw that conclusion with any certainty.

On other occasions, the apparent lack of scaffolding resulted in reinforcements of racist perceptual frameworks and/or misconceptions of equitable teacher practice. For example, after seeing the lived experiences of students at the Let's Read! schools (located in low-income neighborhoods), one teacher candidate came to the conclusion that she wanted to work with students from low-income areas so that she could remedy some of the problems that those students faced. Her conclusion demonstrated white savior motivations (see Aronson, 2017; Matias, 2016) that white teachers working with students of Color often endorse. White savior motivations are problematic because they lead teachers to inadvertently undermine communities of Color by creating hostile learning environments (Sue et al., 2009). This demonstrated that without guidance, transformative activities may risk doing harm to students of Color.

Teacher candidates were less likely to express uncertainty or misconceptions when it was clear that their meaning making was scaffolded in ways that supported their learning about racial equity in teacher practice. For example, already having learned that differences are not deficits, Jen rejected deficit perspectives when observing differences across students at the university-operated childcare center and Let's Read! schools. Instead, she concluded that she would need to maintain high expectations for all students. Similarly, for Ellen, lessons in her coursework on the

pervasiveness of white perspectives in literature prepared her to recognize the problems with using a text like *The Secret Life of Bees* in the classroom. Without such guidance, these teacher candidates may not have come to the same conclusions.

To scaffold teacher candidates' meaning making, teacher educators might consider more explicitly guiding teacher candidates in making sense of transformative activities in equitable ways. This may be particularly important because providing adequate scaffolds and reducing the likelihood of teacher candidate uncertainty and misconceptions could lessen the risk of harm to students and teacher educators of Color as teacher candidates are developing their critical race consciousness and capacity to implement racially equitable practice. Prior empirical evidence suggests that students of Color can become casualties of white teacher candidates' learning. Both overt racism (Huynh & Fuligni, 2010) and subtle microaggressions (Allen et al., 2013) hurt students academically, psychologically, and physically. Such behavior among teacher candidates can similarly harm teacher educators of Color who are often burdened with the load of educating teacher candidates on race even though this work may be triggering due to the racial trauma teacher educators of Color have experienced. Scholars (e.g., Durden & Truscott, 2013; Milner, 2006), to date, have recommended minimizing such harm by engaging teacher candidates in critical reflection that pushes teacher candidates to think critically about how their practices may affect others. However, the findings from this dissertation suggest that such reflection may not be enough. Teacher educators should also consider providing explicit scaffolds to foster teacher candidate development as it relates to racial equity in teacher practice.

6.2.2 Leveraging intrinsic motivation: Minimizing resistance from teacher candidates

Prior literature overwhelmingly focuses on the resistance of teacher candidates to engaging in transformative activities (e.g., Buchanan, 2015; Buehler et al., 2009; Picower, 2009; Riley et al., 2019). Such resistance is rooted in whiteness (Picower, 2009) and functions to perpetuate white supremacy. Teacher candidates in this dissertation did express resistance, particularly in activities like the guest speaker in which a confrontational approach was taken. This was not surprising given Lensmire et al.'s (2013) critique of confrontational approaches to transformative activities. Teacher candidates displayed their resistance in this study through silence and negative emotions (e.g., discomfort, upset, frustration).

However, in addition to resistance, teacher candidates in this dissertation also expressed widespread interest in engaging in transformative activities. For example, teacher candidates, on nearly all occasions, rated their psychological needs for competence, autonomy, and relatedness as generally met and their intrinsic motivation to engage in transformative activities at a high level in weekly diaries. Similarly, teacher candidates expressed a variety of positive emotions, including interest, enjoyment, excitement, and openness.

On some occasions, teacher candidates' positive psychological experiences (e.g., interest) with transformative activities were simultaneously expressed with negative psychological experiences (e.g., resistance). This demonstrated the complexity of teacher candidates' experiences of transformative activities but also signaled a potential opportunity for teacher educators to minimize resistance by leveraging teacher candidates' interest in transformative activities. Prior researchers (e.g., Buehler et al., 2009; Pollock et al., 2016; Seidl & Hancock, 2011) have recommended normalizing teacher candidate resistance by talking about it openly in order to better prepare teacher candidates to learn about racial equity in teacher practice. Findings from this

study suggest that teacher educators should also consider exploring teacher candidates' interests in transformative activities and leveraging those interests to minimize resistance and, ultimately, better support teacher candidates' learning about racial equity in teacher practice.

6.3 Antiracist Social Contexts in Teacher Education: Considerations for Policy Work

According to the sociocultural psychology of racism and oppression (Adams et al., 2008), social contexts play a critical role in reproducing racialized perceptual frameworks and actions—be they racist or antiracist. As such, social contexts are critical to consider when studying teacher development as it relates to racially equitable practice. In fact, social contexts emerged as a key factor in the development of teacher candidates in this study. Specifically, racist social contexts were often responsible for perpetuating racist perceptual frameworks. For example, in a classroom and school context where racist perceptual frameworks and practices were regularly endorsed, Ash, struggled to reject poverty disciplining and deficit perspectives. In contrast, Ellen demonstrated strong gains in her comfort in talking about race and understanding of what is and is not racist as a result of being immersed in a classroom context where she was regularly engaged in race talk with teacher colleagues and students. The comparison between the experiences of Ash and Ellen in such distinct social contexts was one example that demonstrated the value of constructing antiracist social contexts to support the rejection of perceptual frameworks rooted in whiteness and learning about racial equity in teacher practice.

Again, the small sample of teacher candidates in this study warrants caution when using the findings of this study to guide recommendations. However, given the theoretical and empirical evidence demonstrating the importance of antiracist social contexts in supporting teacher

candidates' development, teacher education policymakers supporting racial equity and justice education may consider adding supports for the development of antiracist social contexts in teacher education. Two ways teacher education policy at the accreditation, university, and program levels might support the development of antiracist social contexts include:

1. Requiring more antiracism training for teacher educators, mentor teachers, and supervisors (i.e., all members of the community that will be playing a role in teacher candidates' development).
2. Requiring all courses in teacher preparation to reinforce antiracist perspectives and practices.

In contributing to the creation of antiracist teacher education environments to support teacher candidates' development, teacher education policy may better situate teacher educators to effectively support teacher candidates' learning about racial equity in teacher practice.

6.4 Limitations and Directions for Future Work

Considering the contributions of this dissertation to the literature on teacher candidate development, it is important to consider a few limitations. First, case studies are known to lack generalizability across situations, settings, and samples. Therefore, it is important to recognize that findings likely would have differed if this study was conducted in a different teacher education program and/or with different teacher candidates. Furthermore, the teacher candidates whose cases were analyzed in this dissertation deeply committed to this study that challenged them on a regular basis to think about their learning as it related to race and racial equity in education. This may explain why some findings differed from prior literature—for example, the relatively few instances

of resistance that teacher candidates shared. Future studies in teacher education should consider how to build trust with potential participants before recruitment as a means of garnering the participation of a broader sample that ultimately could not be recruited in this study. In addition, future studies should explore teacher development as it relates to racial equity in other settings that take different approaches to training teacher candidates.

Second, there are a few limitations concerning the quantitative data that are important to consider. For example, the weekly diary data did not include measures of perceptual frameworks which limited my ability to triangulate findings regarding challenges to perceptual frameworks at the activity level. The perceptual frameworks items were not included in the diary survey because it would have made the survey too long for participants to complete on a regular basis. Evidence of teacher candidates challenging perceptual frameworks as they make meaning of transformative activities, however, suggests that some perceptual frameworks may be subject to change at an activity level. As a result, future researchers might consider including measures of perceptual frameworks in a weekly diary. Such researchers should perhaps focus on just one or two perceptual frameworks at a time so as to not exhaust participants. In addition, the diary measure of knowledge of and motivation to enact equitable practices was not previously examined through psychometric studies. More measurement work needs to be done to develop psychometrically strong measures of learning about racial equity in teacher practice with the ability to detect change at the level of transformative activities.

Third, my use of interview data to identify transformative teacher education activities meant that I relied heavily on retrospective accounts of teacher candidates' experiences. Although survey data in many cases helped confirm patterns identified in the interview transcripts, it is important to recognize that teacher candidates' meaning making likely evolved over time and may

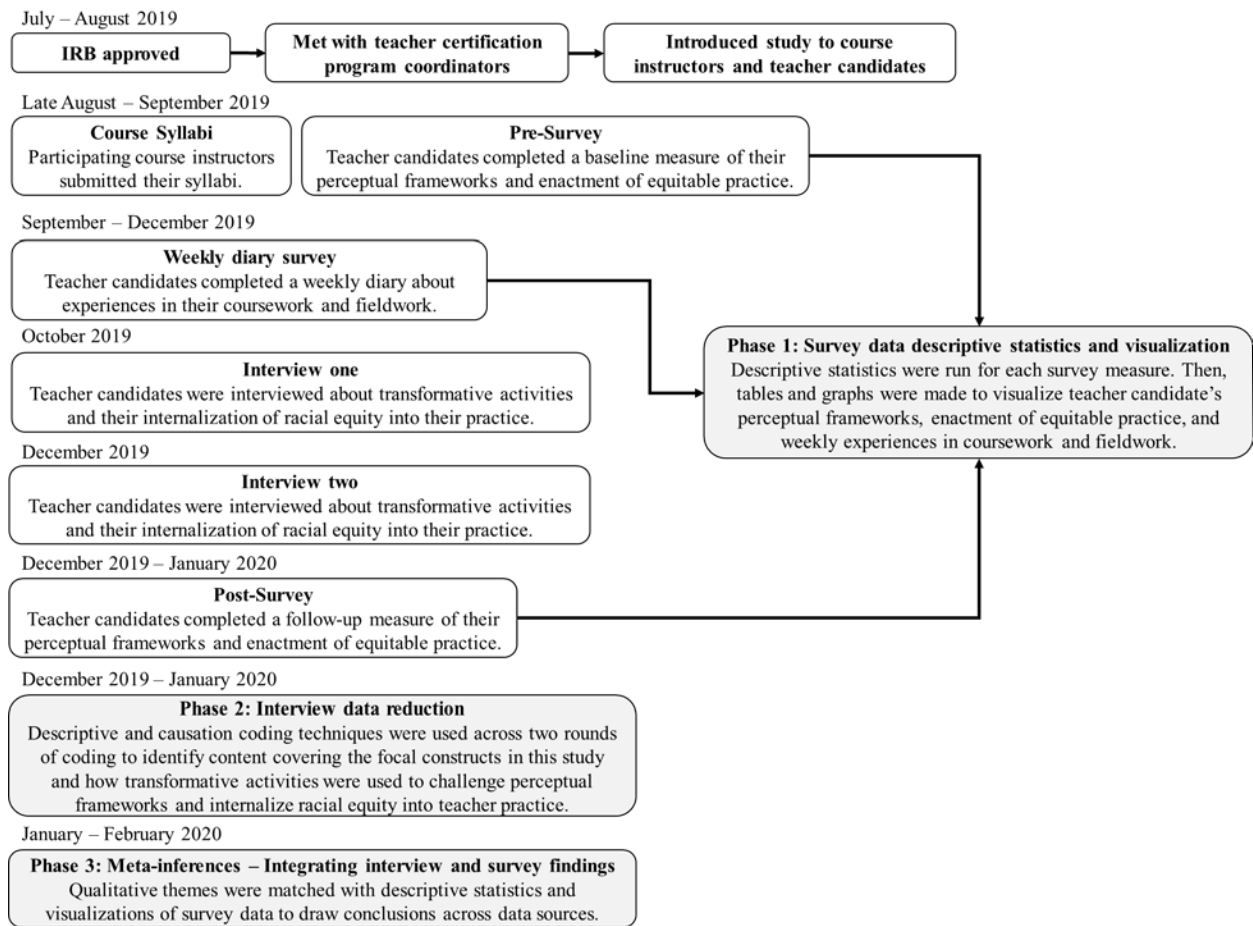
have resulted in accounts of transformative activities that differed from their initial perspectives. I encourage future researchers to continue using mixed-methods approaches to study teacher development in this area to gain nuanced insight regarding teacher candidates' developing capacities for equitable practice and address the methodological limitations of any one method.

Fourth, I only had access to second-hand accounts of learning about equitable practice gathered from teacher candidates via surveys and interviews in this study. I would expect these second-hand accounts to differ from first-hand evidence of enacting such practices in a classroom because most teacher candidates were just beginning to understand equitable practices. As a result, teacher candidates had likely not yet developed the expertise needed to effectively enact those practices in a classroom. Using methods (e.g., observations) to gather first-hand accounts of equitable practice in future research would help distinguish theories of teacher candidate development as it relates to learning about and actually enacting equitable practices in the classroom.

Fifth, and finally, to better understand attributional processes (for a review of causal explanation, see Maxwell, 2012) that constituted teacher candidates' development as it related to equitable practice, I used a causation coding strategy (for a review of this strategy, see Saldaña, 2013). Although this method allowed me to identify teacher candidates' explanations of their development in transformative activities and offered evidence for a possible causal framework, it is important to remember that these findings are ultimately descriptive and observational. To further develop the evidence for the causal relationships demonstrated in the framework and better understand the causal effects of teacher education programs on teacher candidate development, future research would need to use other empirical methods, such as causal inference and mediation techniques. Doing so would advance the framework as a robust theory of teacher development and

inform future interventions to strengthen teacher candidates' capacities to implement equitable classroom practices. Furthermore, longer-term longitudinal studies applying this framework are needed to better understand the extent to which transformative teacher education activities can produce lasting change.

Appendix A Tables and Figures



Appendix Figure 1. Data collection and analysis timeline

Appendix B Survey Measures

Appendix Table 1. Pre-/post-survey measures

Measure	Items	Response scale
Race	I identify my race as: (select all that apply)	1-Asian 2-Black/African 3-White 4-Hispanic/Latinx 5-Native American 6-Pacific Islander 7-Other (please specify)
Gender	I identify my gender as:	0-Male 1-Female 2-Other (please specify)
Age	How old are you?	
Program	Which Teacher Education Program are you enrolled in?	1-CASE 2-MAT 3-Other (please specify)
Placement information	As part of your training, will you be placed in a school or community internship site for the fall semester?	0-No 1-Yes
	<i>If you know information about your placement in a school or community internship site for the fall semester, please enter it here.</i>	
	Site name	Write in
	Grade level(s) of students you are working with (if applicable)	Write in
	Subject area (if applicable)	Write in

Application materials	<p><i>As part of this study, we are interested in prior experiences that led you to choose to pursue this career. Many of these details can be found in your application materials. Please remove your name from each document and upload your resume, statement of purpose, and diversity statement from your application to the university in the spaces below.</i></p> <p>Resume</p> <p>Statement of Purpose</p> <p>Diversity Statement</p>	<p>Upload</p> <p>Upload</p> <p>Upload</p>
FIT-Choice Motivations	<p><i>I chose to become a teacher because...</i></p> <p><i>Ability</i></p> <p><i>Intrinsic career value</i></p> <p><i>Fallback career</i></p> <p><i>Personal utility value - Job security</i></p> <p><i>Personal utility value - Time for family</i></p> <p><i>Personal utility value - Job transferability</i></p> <p><i>Personal utility value - "Bludging"</i></p> <p><i>Social utility value - Shape future of children/ adolescents</i></p> <p><i>Social utility value - Enhance social equity</i></p> <p><i>Social utility value - Make social contribution</i></p> <p><i>Social utility value - Work with children/adolescents</i></p>	<p>1-Not at all important</p> <p>2-Slightly important</p> <p>3-Moderately important</p> <p>4-Very important</p> <p>5-Extremely important</p>
	<p>1. I have the qualities of a good teacher.</p> <p>2. I have good teaching skills.</p> <p>3. Teaching is a career suited to my abilities.</p> <p>4. I am interested in teaching.</p> <p>5. I have always wanted to be a teacher.</p> <p>6. I like teaching.</p> <p>7. I was unsure of what career I wanted.</p> <p>8. I was not accepted into my first choice career.</p> <p>9. I chose teaching as a last-resort career.</p> <p>10. Teaching will offer a steady career path.</p> <p>11. Teaching will provide a reliable income.</p> <p>12. Teaching will be a secure job.</p> <p>13. Part-time teaching could allow more family time.</p> <p>14. Teaching hours will fit with the responsibilities of having a family.</p> <p>15. School holidays will fit in with family commitments.</p> <p>16. Teaching will be a useful job for me to have when traveling.</p> <p>17. A teaching qualification is recognized everywhere.</p> <p>18. A teaching job will allow me to choose where I wish to live.</p> <p>19. As a teacher I will have lengthy holidays.</p> <p>20. As a teacher I will have a short workday.</p> <p>21. Teaching will allow me to shape child and adolescent views.</p> <p>22. Teaching will allow me to influence the next generation.</p> <p>23. Teaching will allow me to raise the ambitions of under-privileged youth.</p> <p>24. Teaching will allow me to benefit the socially disadvantaged.</p> <p>25. Teaching will allow me to provide a service to society.</p> <p>26. Teachers make a worthwhile social contribution.</p> <p>27. Teaching enables me to give back to society.</p> <p>28. I want a job that involves working with children and adolescents.</p> <p>29. I want to work in a child and adolescent-centered environment.</p>	

Prior teaching and learning experiences	30. I want to help children and adolescents learn. 31. I have had inspirational teachers. 32. I have had good teachers as role models. 33. I have had positive learning experiences.	
Social influences	34. My friends think I should become a teacher. 35. My family thinks I should become a teacher. 36. People I have worked with think I should become a teacher.	
Teachers' Sense of Self-Efficacy Scale	<i>Directions: This questionnaire is designed to help us gain a better understanding of the kinds of things that create difficulties for teachers in their school activities. Please indicate your opinion about each of the statements below. Your answers are confidential.</i>	1-Nothing 2 3-Very little 4
<i>Efficacy in classroom management</i>	1. How much can you do to control disruptive behavior in the classroom?	5-Some influence 6
<i>Efficacy in student engagement</i>	2. How much can you do to motivate students who show low interest in school work?	7-Quite a bit 8
<i>Efficacy in student engagement</i>	3. How much can you do to get students to believe they can do well in school work?	9-A great deal
<i>Efficacy in student engagement</i>	4. How much can you do to help your students value learning?	
<i>Efficacy in instructional strategies</i>	5. To what extent can you craft good questions for your students?	
<i>Efficacy in classroom management</i>	6. How much can you do to get children to follow classroom rules?	
<i>Efficacy in classroom management</i>	7. How much can you do to calm a student who is disruptive or noisy?	
<i>Efficacy in classroom management</i>	8. How well can you establish a classroom management system with each group of students?	
<i>Efficacy in instructional strategies</i>	9. How much can you use a variety of assessment strategies?	
<i>Efficacy in instructional strategies</i>	10. To what extent can you provide an alternative explanation or example when students are confused?	
<i>Efficacy in student engagement</i>	11. How much can you assist families in helping their children do well in school?	
<i>Efficacy in instructional strategies</i>	12. How well can you implement alternative strategies in your classroom?	
Goal Orientations for Teaching	<i>Teachers differ in what makes them feel they had a successful day in school; when would you feel that you had a successful day?</i>	1-Do not agree at all to 5-Agree completely
<i>Ability approach</i>	1. I was praised for high teaching ability. 2. My classes scored higher than others. 3. The principal said I'm one of the best teachers. 4. My lesson plan was the best.	
<i>Mastery</i>	5. I learned something new about myself. 6. My class made me want to learn more. 7. A student's question made me think. 8. I saw that I was teaching better than before.	
<i>Ability avoidance</i>	9. The principal didn't say I have low teaching ability.	

	10. My students didn't ask hard questions. 11. My classes didn't do the worst on the exam. 12. My classes were not the furthest behind. 13. I didn't need to prepare lessons. 14. I got by without working hard. 15. I didn't have any work to grade. 16. Some classes were cancelled.	
Work avoidance		
Intelligence Essentialism	<i>When answering the following questions, please think about intelligence groups, such as people of average intelligence compared to smart people. Select the opinion about intelligence categories you agree with the most.</i>	
Discreteness	1. Some categories have sharper boundaries than others. For some, membership is clear-cut, definite, and of an ``either/or'' variety; people either belong to the category or they do not. For others, membership is more ``fuzzy''; people belong to the category in varying degrees. (R)	1 (Intelligence categories are clear-cut, either/or), 2, 3, 4, 5, 6, 7, 8, 9 (Intelligence categories are fuzzy, indefinite)
Uniformity	2. Some categories contain members who are very similar to one another; they have many things in common. Members of these categories are relatively uniform. Other categories contain members who differ greatly from one another, and don't share many characteristics.	1 (Intelligence categories are diverse, differing), 2, 3, 4, 5, 6, 7, 8, 9 (Intelligence categories are uniform, similar)
Informativeness	3. Some categories allow people to make many judgments about their members; knowing that someone belongs to the category tells us a lot about that person. Other categories only allow a few judgments about their members; knowledge of membership is not very informative.	1 (Intelligence categories allow few judgments, are uninformative), 2, 3, 4, 5, 6, 7, 8, 9 (Intelligence categories allow many judgments, are informative)
Naturalness	4. Some categories are more natural than others, whereas others are more artificial.	1 (Intelligence categories are artificial), 2, 3, 4, 5, 6, 7, 8, 9 (Intelligence categories are natural)
Immutability	5. Membership in some categories is easy to change; it is easy for members to become non- members. Membership in other categories is relatively immutable; it is difficult for category members to become non-members.	1 (Intelligence categories are easily changed, mutable), 2, 3, 4, 5, 6, 7, 8, 9 (Intelligence categories are not easily changed, immutable)
Stability	6. Some categories are more stable over time than others; they have always existed and their characteristics have not changed much throughout history. Other categories are less	1 (Intelligence categories are unstable over time, change much), 2, 3, 4, 5, 6,

	stable ; their characteristics have changed substantially over time, and they may not have always existed.	7, 8, 9 (Intelligence categories are stable over time, change little)
<i>Inherence</i>	7. Some categories have an underlying reality; although their members have similarities and differences on the surface, underneath they are basically the same. Other categories also have similarities and differences on the surface, but do not correspond to an underlying reality. (R)	1 (Intelligence categories have an underlying reality or sameness), 2, 3, 4, 5, 6, 7, 8, 9 (Intelligence categories have no underlying reality or sameness)
<i>Necessity</i>	8. Some categories have necessary features or characteristics; without these characteristics someone cannot be a category member. Other categories have many similarities, but no features or characteristics are necessary for membership. (R)	1 (Intelligence categories have necessary features or characteristics), 2, 3, 4, 5, 6, 7, 8, 9 (Intelligence categories have no necessary features or characteristics)
<i>Exclusivity</i>	9. Some categories do not allow their members to belong to other categories; belonging to such a category excludes a person from these other categories. On the other hand, some categories do not limit which other categories their members can belong to; they do not exclude a person from these categories. (R)	1 (Intelligence categories exclude other categories), 2, 3, 4, 5, 6, 7, 8, 9 (Intelligence categories do not exclude other categories)
Beliefs about Children's Emotions Scale	<i>These statements express some beliefs about students' emotional development. Please read each statement and select the response that shows how much you agree with the statement. Please pick a student age that you will work with, and respond to these statements for students of that age.</i>	
<i>Manipulation</i>	1. Students use emotions to manipulate others.	1-Strongly Disagree
<i>Cost of positivity</i>	2. Students may not focus on their commitments if they feel too much happiness.	2-Somewhat Disagree
<i>Autonomy</i>	3. It's usually best to let a student work through being sad on their own.	3-Slightly Disagree
<i>Stability</i>	4. When students feel something, it stays with them for a long time.	4-Slightly Agree
<i>Value of anger</i>	5. It is useful for students to feel angry sometimes.	5-Somewhat Agree
<i>Autonomy</i>	6. When students are angry, it is best to just let them work it through on their own.	6-Strongly Agree
<i>Stability</i>	7. Students' emotions tend to be long-lasting.	
<i>Control</i>	8. Students can control what they show on their faces.	
<i>Autonomy</i>	9. It's usually best to let a student work through their negative feelings on their own.	
<i>Value of anger</i>	10. The experience of anger can be a useful motivation for action.	
<i>Control</i>	11. Students can control how they express their feelings.	
<i>Stability</i>	12. Students' emotional styles tend to stay the same over time.	
<i>Manipulation</i>	13. Students often act sad or angry just to get their own way.	

<i>Manipulation</i>	14. Students often cry just to get attention.
<i>Control</i>	15. Students can control their emotions.
<i>Value of anger</i>	16. Expressing anger is a good way for a student to let his/her desires and opinions be known.
<i>Cost of positivity</i>	17. When students are too happy, they can get out of control.
<i>Cost of positivity</i>	18. Too much joy can make it hard for a student to understand others.
<i>Control</i>	19. When students are very angry, they can control what they show to others.
<i>Stability</i>	20. Students' emotions last for long periods of time.
<i>Cost of positivity</i>	21. Students who feel emotions strongly are likely to face a lot of trouble in life.
<i>Manipulation</i>	22. Students sometimes act sad, just to get attention.
<i>Value of anger</i>	23. Being angry can motivate students to change or fix something in their lives.

Inherent Heuristic Scale

1. It seems natural to use red in a traffic light to mean "stop."
 2. It seems natural for parents and children to sleep in separate beds.
 3. It seems natural that engagement rings typically have diamonds.
 4. There are good reasons why dollar bills are green.
 5. There are good reasons why we don't keep chipmunks as pets.
 6. There are good reasons why orange juice is typically consumed for breakfast.
 7. It seems right that pink is the color typically associated with girls.
 8. It seems right to use white for wedding dresses.
 9. It seems right that black is the color associated with funerals.
 10. It seems ideal that toothpaste is typically flavored with mint.
 11. It seems ideal that there are 7 days in a week.
 12. It seems ideal that weekends consist of Saturday and Sunday.
 13. If intelligent organisms were discovered on another planet, they would probably have two arms and two legs.
 14. If intelligent organisms were discovered on another planet, they would probably have eyes and ears.
 15. If intelligent organisms were discovered on another planet they would probably communicate through sounds.
- Catch items*
1. It seems right to kill other people for fun.
 2. It seems natural to stand on one's head.
 3. It seems ideal for hotel rooms to have bathrooms.
 5. If intelligent organisms were discovered on another planet, they would probably reproduce.

1-Disagree strongly to 9-Agree strongly

Cognitive flexibility scale

Instructions: The following statements deal with your beliefs and feelings about your own behavior. Read each statement and respond by circling the number that best represents your agreement with each statement.

1. I can communicate an idea in many different ways.
2. I avoid new and unusual situations. (R)
3. I feel like I never get to make decisions. (R)
4. I can find workable solutions to seemingly unsolvable problems.
5. I seldom have choices when deciding how to behave. (R)
6. I am willing to work at creative solutions to problems.
7. In any given situation, I am able to act appropriately.
8. My behavior is a result of conscious decisions that I make.
9. I have many possible ways of behaving in any given situation.
10. I have difficulty using my knowledge on a given topic in real life situations. (R)
11. I am willing to listen and consider alternatives for handling a problem.
12. I have the self-confidence necessary to try different ways of behaving.

Note. Items marked(R) are reverse scored.

- 1-Strongly disagree
- 2-Disagree
- 3-Slightly disagree
- 4-Slightly agree
- 5-Agree
- 6-Strongly agree

Belief in a Just World Scale

Distributive Justice Beliefs for Others

1. I feel that other people generally earn the rewards and punishments they get in this world.
2. Other people usually receive the outcomes that they deserve.
3. Other people generally deserve the things that they are accorded.
4. I feel that other people usually receive the outcomes that they are due.

Procedural Justice Beliefs for Others

1. Other people usually use fair procedures in dealing with others.
2. I feel that people generally use methods that are fair in their evaluations of others.
3. Regardless of the outcomes they receive, other people are generally subjected to fair procedures.
4. Other People are generally subjected to processes that are fair.

Distributive Justice Beliefs for Self

1. I feel that I generally earn the rewards and punishments I get in this world.
2. I usually receive the outcomes that I deserve.
3. I generally deserve the things I am accorded.
4. I feel that I usually receive the outcomes that I am due.

Procedural Justice Beliefs for Self

1. People usually use fair procedures in dealing with me.
2. I feel that people generally use methods that are fair in their evaluations of me.
3. Regardless of the specific outcomes I receive, I am generally subjected to fair procedures.
4. I am generally subjected to processes that are fair.

- 1-Strongly disagree to 7-Strongly agree

Color-Blind Racial Attitudes Scale

- 1-Strongly disagree

<i>Racial Privilege</i>	1. Everyone who works hard, no matter what race they are, has an equal chance to become rich.	2
<i>Racial Privilege</i>	2. Race plays a major role in the type of social services (such as type of health care or day care) that people receive in the U.S. (R)	3
<i>Institutional Discrimination</i>	3. It is important that people begin to think of themselves as American and not African American, Mexican American or Italian American.	4
<i>Institutional Discrimination</i>	4. Due to racial discrimination, programs such as affirmative action are necessary to help create equality. (R)	5
<i>Blatant Racial Issues</i>	5. Racism is a major problem in the U.S. (R)	6-Strongly agree
<i>Racial Privilege</i>	6. Race is very important in determining who is successful and who is not. (R)	
<i>Blatant Racial Issues</i>	7. Racism may have been a problem in the past, it is not an important problem today.	
<i>Racial Privilege</i>	8. Racial and ethnic minorities do not have the same opportunities as white people in the U.S. (R)	
<i>Institutional Discrimination</i>	9. White people in the U.S. are discriminated against because of the color of their skin.	
<i>Blatant Racial Issues</i>	10. Talking about racial issues causes unnecessary tension.	
<i>Blatant Racial Issues</i>	11. It is important for political leaders to talk about racism to help work through or solve society's problems. (R)	
<i>Racial Privilege</i>	12. White people in the U.S. have certain advantages because of the color of their skin. (R)	
<i>Institutional Discrimination</i>	13. Immigrants should try to fit into the culture and values of the U.S.	
<i>Institutional Discrimination</i>	14. English should be the only official language in the U.S.	
<i>Racial Privilege</i>	15. White people are more to blame for racial discrimination than racial and ethnic minorities. (R)	
<i>Institutional Discrimination</i>	16. Social policies, such as affirmative action, discriminate unfairly against white people.	
<i>Blatant Racial Issues</i>	17. It is important for public schools to teach about the history and contributions of racial and ethnic minorities. (R)	
<i>Institutional Discrimination</i>	18. Racial and ethnic minorities in the U.S. have certain advantages because of the color of their skin.	
<i>Blatant Racial Issues</i>	19. Racial problems in the U.S. are rare, isolated situations.	
<i>Racial Privilege</i>	20. Race plays an important role in who gets sent to prison. (R)	
Lay Theory of Race scale	<p><i>People seem to have different opinions about what "race" is. Sometimes, their ideas about "race" could be quite abstract. We have collected a sample of people's ideas below. We are interested in knowing how you think about these ideas. Please read through each statement carefully. Indicate your degree of agreement with each item by circling one number to the right of each question.</i></p> <p>1. To a large extent, a person's race biologically determines his or her abilities and traits.</p> <p>2. Although a person can adapt to different cultures, it is hard if not impossible to change the dispositions of a person's race.</p>	<p>1-strongly disagree</p> <p>2-disagree</p> <p>3-mostly disagree</p> <p>4-mostly agree</p> <p>5-agree</p> <p>6-strongly agree</p>

3. How a person is like (e.g., his or her abilities, traits) is deeply ingrained in his or her race. It cannot be changed much.
4. A person's race is something very basic about them and it can't be changed much.
5. Races are just arbitrary categories and can be changed if necessary. (R)
6. Racial categories are constructed totally for economic, political, and social reasons. If the socio-political situation changes, the racial categories will change as well. (R)
7. Race does not have an inherent biological basis, and thus can be changed. (R)
8. Racial categories are fluid, malleable constructs. (R)

Enactment of Practice for Equity

Each of the scenarios below captures some aspects of teachers' practice for equity. Equity-centered teaching recognizes and challenges social and educational inequities and promotes students' learning, broadly defined to include academic, social, emotional, civic and critical learning.

To respond to the scenario-style items:

1. *Consider each scenario holistically, anticipate your own practice, and compare your own anticipated practice against the individual teachers' practice described in each scenario.*
2. *Based on the 5-point scale, choose one of these:*
 - *About the same means that your practice is similar to the practice of the teacher in the specific scenario;*
 - *Slightly lower or Much lower means that you consider your practice to be at a lower enactment level than the practice of the person in the scenario;*
 - *Slightly higher or Much higher means that you consider your practice to be at a higher enactment level than the practice of the person in the scenario.*

- 1-Much lower
- 2-Slightly lower
- 3-About the same
- 4-Slightly higher
- 5-Much higher

1. Tim holds high expectations for some students in his class and mostly communicates these expectations clearly. He generally sees students' home culture as a strength and collaborates with some parents/caregivers. He sometimes lets his students choose a topic consistent with their interests to further their learning. Tim sometimes draws on cultural examples to design learning experiences that are relevant to students. He utilizes a selected number of approaches to explain key concepts. His explanations are clear and interesting to all students.

Considering this scenario holistically and reflecting on your own practice, how would you describe your level of enactment of practice for equity in comparison to Tim's level?

2. Katherine cares for and respects her students. She encourages students to be independent learners and to investigate and build understandings of their own, and she involves them in setting criteria and goals for their learning. She constructs her teaching practice to be engaging for all students and integrates a variety of assessment approaches into her teaching. Katherine interacts with students to provide constructive feedback and

adjusts her practice appropriately. She monitors and facilitates collaborative learning among her students.

Considering this scenario holistically and reflecting on your own practice, how would you describe your level of enactment of practice for equity in comparison to Katherine's level?

3. Adrian considers her role as a teacher primarily as transmitting knowledge to students. Adrian sets attainable goals for students but struggles to engage them. She adheres to standards and curriculum documents to design her lessons and makes sure that students memorize the content. She often uses the same teaching strategies although she is unsure whether other approaches would be more or less effective for student learning. Adrian tends to work alone and sticks with what she knows.

Considering this scenario holistically and reflecting on your own practice, how would you describe your level of enactment of practice for equity in comparison to Adrian's level?

4. Ryan involves parents in school activities and draws on students' cultures as valued resources to design their learning experiences. His interaction with students is genuinely warm and caring. Ryan involves students in making decisions and setting classroom expectations that are relevant to all of them. He constantly encourages and monitors supportive interactions among students so that they help each other and take responsibility for each other's learning. Ryan effectively arranges the classroom space to be inviting, safe, and accessible to all students.

Considering this scenario holistically and reflecting on your own practice, how would you describe your level of enactment of practice for equity in comparison to Ryan's level?

5. Dave believes good teaching is executing a set of techniques to ensure that students attain curriculum expectations for their grade/year levels. He relies solely on standards or curriculum documents to identify learning priorities and teaching approaches. He designs assessments on his own and generally uses them to check whether students meet the minimum academic standards. Dave reviews his students' test results, sometimes altering his practice to boost their scores.

Considering this scenario holistically and reflecting on your own practice, how would you describe your level of enactment of practice for equity in comparison to Dave's level?

6. Kevin sets achievable goals for his students but finds it hard to communicate them. He sees students' home culture as challenging and doesn't expect parents to be his partners in teaching. Kevin sets out lessons for his students so they know what they need to do. He uses textbooks and self-designed learning experiences that he believes deliver the appropriate curriculum. He utilizes a few different teaching approaches to explain key concepts. At times he feels he does not understand the concepts he is teaching well and this affects his ability to capture students' interests.

Considering this scenario holistically and reflecting on your own practice, how would you describe your level of enactment of practice for equity in comparison to Kevin's level?

7. Kim generally cares for and respects her students. Overall, she believes in students' capacity to take initiative regarding their learning, and sometimes involves them in designing assessments and setting classroom expectations. Her teaching practice engages some students and assessments are generally integrated into her teaching. Kim sometimes circulates among students to provide feedback and modify her practice. Accordingly, she sometimes monitors and facilitates classroom interactions among students.

Considering this scenario holistically and reflecting on your own practice, how would you describe your level of enactment of practice for equity in comparison to Kim's level?

8. Megan fully embraces her responsibility to identify and challenge classroom and school practices that promote inequities for students. Megan sets cognitively challenging goals and communicates to her students clearly and consistently. She purposefully draws upon a variety of sources to cultivate their conceptual understanding and encourages students to challenge information in textbooks. She deliberately uses various pedagogical strategies to capture students' interests. Megan also works with others in a professional community to pose questions, reflect on her own assumptions, and proactively respond to student needs.

Considering this scenario holistically and reflecting on your own practice, how would you describe your level of enactment of practice for equity in comparison to Megan's level?

9. Christine occasionally engages with parents but generally she sees this as unnecessary. She has a quiet, reserved manner with her students, approaching all students the same way. Christine, rather than involving the students, makes most of the decisions in the classroom. Because she believes that students should work individually, Christine does not see the need to facilitate interactive skills and usually assigns work for students to carry out on their own. Her classroom is arranged to be a generally quiet, non-interactive space.

Considering this scenario holistically and reflecting on your own practice, how would you describe your level of enactment of practice for equity in comparison to Christine's level?

10. Michael generally has a positive sense of professional identity as a teacher, but sees advocacy on behalf of students as a peripheral role. Michael supports student learning but relies on standards and personal experiences with some inputs from students to identify learning priorities and teaching strategies. He usually designs assessments on his own and sometimes integrates them into his teaching to evaluate his own practice and to give feedback to students. Michael sometimes reflects on and adjusts his practice based on students' needs to better motivate their interests.

Considering this scenario holistically and reflecting on your own practice, how would you describe your level of enactment of practice for equity in comparison to Michael's level?

11. Maria holds high expectations for all students and clearly communicates challenging and meaningful learning goals. Maria sees students' home cultures as assets and collaborates closely with parents/caregivers. She encourages students to explore topics that connect to their lives. She consistently draws on students' prior knowledge and cultures and purposefully designs relevant learning experiences for all. Maria skillfully uses a variety of instructional approaches to motivate students' learning. Her explanations are clear, compelling, and accurate. Considering this scenario holistically and reflecting on your own practice, how would you describe your level of enactment of practice for equity in comparison to Maria's level?

12. Tracey cooperates with some parents/community members and draws on some students' culture as examples to design their learning experiences. Overall, she genuinely cares for and respects her students, although she sometimes engages in stereotypical thinking. Tracey sometimes involves her students in designing a lesson or setting classroom rules. Although she often has students concentrate on their own work, she sometimes encourages collaboration among students. Tracey's classroom is inviting and safe for some students.

Considering this scenario holistically and reflecting on your own practice, how would you describe your level of enactment of practice for equity in comparison to Tracey's level?

13. Juan is deeply committed to supporting the learning and life of diverse students, advocating on behalf of them, and contributing to the profession. Juan builds on students' perspectives and draws on a variety of sources to identify learning priorities and teaching strategies. He involves students in designing assessments and fully integrates assessment into his instruction to provide constructive and timely feedback to students. Juan takes charge of his professional learning through continuous reflection on his practice and experimenting with new approaches to motivate and respond to students' learning needs. Considering this scenario holistically and reflecting on your own practice, how would you describe your level of enactment of practice for equity in comparison to Juan's level?

14. Sarah focuses her teaching on the academic side of things rather than seeing the focus of her job as involving caring for her students. She sees herself as the authority in her classroom and decides how assessments will be carried out and how students should behave. Her teaching practice covers the curriculum, and she carries out assessments to check up of student learning. Sarah uses tried-and-true learning activities and expects her students to complete them independently. She runs a quiet classroom in which students learn individually most of the time.

Considering this scenario holistically and reflecting on your own practice, how would you describe your level of enactment of practice for equity in comparison to Sarah's level?

15. Erin generally takes responsibility for supporting her students' learning. Her lesson planning is mostly guided by curriculum documents and textbooks, and she sometimes invites students' ideas and opinions. Erin relies on a familiar repertoire of teaching approaches to capture students' interests. Erin sometimes reflects on and checks to see whether certain approaches are more effective than others in responding to student needs.

Considering this scenario holistically and reflecting on your own practice, how would you describe your level of enactment of practice for equity in comparison to Erin's level?

Appendix Table 2. Weekly diary survey measures

Measure	Items	Response scale
Course Content	What did you learn in this course today?	Open-ended
Activity-Feeling States Scale	<i>My experience in class today made me feel...</i>	1 (strongly disagree) to 7 (strongly agree)
<i>Competence</i>	Capable	
<i>Relatedness</i>	I belong and the people here care about me	
<i>Autonomy</i>	Free	
<i>Relatedness</i>	Involved with close friends	
<i>Competence</i>	Competent	
<i>Autonomy</i>	I'm doing what I want to be doing	

	<i>Relatedness</i>	Emotionally close to the people around me	
Situational Motivation Scale		<i>Why were you engaged in class today?</i>	1 (corresponds not at all) to 7 (corresponds exactly)
	<i>Intrinsic motivation</i>	Because I thought that today's class was interesting.	
	<i>Identified regulation</i>	Because I was doing it for my own good.	
	<i>External regulation</i>	Because I was supposed to do it.	
	<i>Amotivation</i>	There may have been good reasons to engage in this class, but personally I didn't see any.	
	<i>Intrinsic motivation</i>	Because I thought that this class was pleasant.	
	<i>Identified regulation</i>	Because I thought that this class was good for me.	
	<i>External regulation</i>	Because it is something that I had to do.	
	<i>Amotivation</i>	I engaged in this class but I am not sure if it was worth it.	
	<i>Intrinsic motivation</i>	Because this class was fun.	
	<i>Identified regulation</i>	By personal decision.	
	<i>External regulation</i>	Because I didn't have any choice.	
	<i>Amotivation</i>	I don't know; I didn't see what this class brought me.	
Course-based learning about racially equitable teacher practice		<i>To what extent did today's class increase your knowledge of...</i>	1 (Not at all) to 5 (A great deal)
		Connecting to all students as learners?	
		Connecting to all students' lives and experiences?	
		Recognizing classroom, school and societal practices that reproduce inequity?	
		Seeking to address classroom, school and societal practices that reproduce inequity?	
		Selecting non-biased instructional materials?	
		<i>To what extent did today's class shift your motivation to...</i>	1 (I'm much less motivated now)
		Connect to all students as learners?	2 (I'm slightly less motivated now)
		Connect to all students' lives and experiences?	3 (About the same)
		Recognize classroom, school and societal practices that reproduce inequity?	4 (I'm slightly more motivated now)
		Seek to address classroom, school and societal practices that reproduce inequity?	5 (I'm much more motivated now)
		Select non-biased instructional materials?	
Interactions around issues of race in the classroom			
	<i>Quantity</i>	How many times did race come up in an interaction with one or more of your students in the past week?	
	<i>Content</i>	Briefly describe what happened in each interaction in the spaces provided.	Open-ended

	<i>Valence</i>	To what extent was your interaction with the student(s) positive?	1 (not at all positive) to 5 (very positive)
	<i>Guidance</i>	Did your mentor teacher offer you guidance around the interaction?	0 (No) or 1 (Yes)
	<i>Guidance</i>	What guidance did your mentor provide you?	
Placement-based learning about racially equitable teacher practice		<i>To what extent have these interactions increased your knowledge of...</i> Connecting to all students as learners? Connecting to all students' lives and experiences? Recognizing classroom, school and societal practices that reproduce inequity? Seeking to address classroom, school and societal practices that reproduce inequity? Selecting non-Eurocentric instructional materials?	1 (Not at all) to 5 (A great deal)
		<i>To what extent have these interactions shifted your motivation to...</i> Connect to all students as learners? Connect to all students' lives and experiences? Recognize classroom, school and societal practices that reproduce inequity? Seek to address classroom, school and societal practices that reproduce inequity? Select non-biased instructional materials?	1 (I'm much less motivated now) 2 (I'm slightly less motivated now) 3 (About the same) 4 (I'm slightly more motivated now) 5 (I'm much more motivated now)
General learning about equity into teacher practice		In 2-3 sentences, how has your thinking about the role of equity in your own teaching practice evolved over the past week?	Open-ended

Appendix C Interview Protocols

Appendix Table 3. October interview protocol

Introduction
<p>Thank you for participating in this study. Your participation is entirely voluntary. Let me know if there are any questions you prefer not to answer.</p> <p>This is the first of three conversations we'll have this year and hopefully more as time goes on. I know we won't likely be able to cover everything and that's okay. I appreciate this opportunity to learn from you.</p> <p>I am going to record this interview so that I can transcribe and easily analyze it later. Only our ID number will be attached to the recording and any names that happen to come up will be removed from the transcript.</p> <p>Any questions?</p>
Interview guide
<p>State <i>DATE, TIME, and ID #</i>.</p> <ol style="list-style-type: none">1. To get started, would you tell me a little bit about where you are from and what the schools you attended as a student were like?2. Would you tell me the story of how you decided to pursue a teaching career?3. Why did you choose to complete your degree at the university?4. Which courses are you taking this semester?<ol style="list-style-type: none">a. In what ways has your experience in coursework been similar or different from what you expected it to be like? <i>Probe for...</i><ol style="list-style-type: none">i. How is the <u>content</u> different from what you expected?ii. How are the <u>activities</u> different from what you expected?iii. How are your <u>interactions/conversations with peers and the instructor</u> different from what you expected?iv. Do you think <u>others have had similar experiences</u> with the courses?<ol style="list-style-type: none">1. How have your experiences been <u>similar</u> OR <u>different</u>?b. What experiences in your coursework have challenged you to <u>think in a new way</u>? <i>Probe for...</i><ol style="list-style-type: none">i. Tell me more about that (what you are thinking).<ol style="list-style-type: none">1. In what way has it changed?2. How has it affected you?ii. What effects have these experiences had on you?<ol style="list-style-type: none">1. How have they made you <u>feel, think, or act differently</u>?iii. Do you continue to think about those experiences? Have they "<u>stuck in your mind</u>"? How so? Why?iv. Have such experiences changed how you:

1. Think about becoming a teacher? Why you want to become a teacher?
2. Think about your role as a teacher/what it means to be a teacher?
3. Think about your students' role/responsibilities or what it means to be a student?
4. Empathize with others?
5. Connect with or relate to others broadly speaking OR in class/at your field placement?
5. Do you have a field placement?
 - a. Where are you placed?
 - b. Would you tell me about what it is like at your placement?
 - i. In what ways is it similar or different from what you had expected your field placement to be like? *Probe for...*
 1. How is the setting different from what you expected?
 2. How are the responsibilities different from what you expected?
 3. How are your interactions/conversations with your mentor teacher and students different from what you expected?
 4. Do you think other teacher candidates have had similar experiences with the courses?
 - a. How have your experiences been similar OR different?
 - ii. What experiences at your field placement have challenged you to think in a new way? *Probe for...*
 1. Tell me more about that (what you are thinking).
 - a. In what way has it changed?
 - b. How has it affected you?
 2. What effects have these experiences had on you?
 - a. How have they made you feel, think, or act differently?
 3. Do you continue to think about those experiences? Have they "stuck in your mind"? How so? Why?
 4. Have such experiences changed how you:
 - a. Think about becoming a teacher? Why you want to become a teacher?
 - b. Think about your role as a teacher/what it means to be a teacher?
 - c. Think about your students' role/responsibilities or what it means to be a student?
 - d. Empathize with others?
 - e. Connect with or relate to others broadly speaking OR in class/at your field placement?
6. As you may have gathered throughout participating in this study, we are interested in various areas in which this program supports your growth as a teacher. One of those areas we are especially interested in is equity, particularly as it relates to race. Before I get into this last set of questions, I'd like to acknowledge that this can be uncomfortable or awkward at times because people in the United States don't always talk openly about race. So, thank you for engaging in this conversation with me and if you'd like to skip any questions, let me know. I'd also like to point out that there are

many ways to think about these concepts and our purpose is to understand those various perspectives as well as how teacher candidates evolve in their understanding of these concepts. So, there are no right or wrong answers to my questions and I'm here to learn from you.

- a. What does equity mean to you?
 - b. What does race mean to you?
 - c. What does racial equity mean to you?
 - d. What does it look like for a teacher to incorporate equity into their teaching practice? Here are some categories to help guide you in your thinking. (*Provide participants with cards of equity-oriented practices.*)
 - i. *If unsure ask*, how about examples that represent a lack of equity in teacher practice?
 - ii. *If have a placement*, how have you used some of these equity-oriented practices?
 1. How do you plan to do so as you take on more responsibility in the classroom?
 - e. Would you tell me about a few experiences that have shaped your understanding of equity? What about race?
 - i. What have you learned about others through these experiences?
 - ii. What have you learned about yourself through these experiences?
7. Anything else you'd like to share that didn't come up yet today?
-

Appendix Table 4. December interview protocol

Introduction

Thank you for participating in this study. Your participation is entirely voluntary. Let me know if there are any questions you prefer not to answer.

This is the second of three conversations we'll have this year and hopefully more as time goes on. I know we won't likely be able to cover everything and that's okay. I appreciate this opportunity to learn from you.

I am going to record this interview so that I can transcribe and easily analyze it later. Only our ID number will be attached to the recording and any names that happen to come up will be removed from the transcript.

Any questions?

Interview guide

State *DATE, TIME, and ID #*.

1. To get started, how has your experience with the program been since we last talked?
2. Have you had any changes in your motivation to become a teacher? If so, how have your motivations changed?
3. Since we last spoke, what experiences in your coursework have challenged you to think in a new way? *Probe for...*
 - a. Tell me more about that (what you are thinking).
 - i. In what way has it changed?
 - ii. How has it affected you?
 - b. What effects have these experiences had on you?
 - i. How have they made you feel, think, or act differently?
 - c. Do you continue to think about those experiences? Have they "stuck in your mind"? How so? Why?
 - d. Have such experiences changed how you:
 - i. Think about becoming a teacher? Why you want to become a teacher?
 - ii. Think about your role as a teacher/what it means to be a teacher?
 - iii. Think about your students' role/responsibilities or what it means to be a student?
 - iv. Empathize with others?
 - v. Connect with or relate to others broadly speaking OR in class/at your field placement?
4. Do you have a field placement?
 - a. Since we last talked, what experiences at your field placement have challenged you to think in a new way? *Probe for...*
 - i. Tell me more about that (what you are thinking).
 1. In what way has it changed?
 2. How has it affected you?
 - ii. What effects have these experiences had on you?
 1. How have they made you feel, think, or act differently?

- iii. Do you continue to think about those experiences? Have they “stuck in your mind”? How so? Why?
- iv. Have such experiences changed how you:
 - 1. Think about becoming a teacher? Why you want to become a teacher?
 - 2. Think about your role as a teacher/what it means to be a teacher?
 - 3. Think about your students’ role/responsibilities or what it means to be a student?
 - 4. Empathize with others?
 - 5. Connect with or relate to others broadly speaking OR in class/at your field placement?
- 5. Again, I want to thank you for participating in this study and being willing to talk about issues of race and equity that are often uncomfortable to talk about. I’m going to ask the same questions as when we last spoke about these topics to learn more about if and how your thoughts about these topics may have changed over time. Again, there are no right or wrong answers to my questions and I’m here to learn from you.
 - a. What does equity mean to you?
 - b. What does race mean to you?
 - c. What does racial equity mean to you?
 - d. What does racism mean to you?
 - e. Are there any questions you have about these concepts that you wish would be addressed in your coursework? If so, what are your questions?
 - f. What does it look like for a teacher to incorporate equity into their teaching practice? Here are some categories to help guide you in your thinking. (*Provide participants with cards of equity-oriented practices.*)
 - i. *If unsure ask*, how about examples that represent a lack of equity in teacher practice?
 - ii. *If have a placement*, how have you used some of these equity-oriented practices?
 - 1. How do you plan to do so as you take on more responsibility in the classroom?
 - g. What motivates you to incorporate equity into your teaching practice?
 - h. Would you tell me about a few experiences that have shaped your understanding of equity? What about race?
 - i. What were these experiences like for you?
 - 1. Did you feel comfortable or uncomfortable?
 - 2. Did you feel free to share your thoughts?
 - 3. Did you feel confident in engaging in the activity?
 - 4. Did you feel connected to others in the activity?
 - ii. What have you learned about others through these experiences?

- iii. What have you learned about yourself through these experiences?
6. Anything else you'd like to share that didn't come up yet today?
-

Appendix D First-Cycle Coding Scheme

Appendix Table 5. First-cycle coding scheme

Code label	Description	Example
Biographical factors <i>Abbreviation: BF</i>		
<i>CO-CODE for BF codes</i>		
BF: Race OR equity-explicit	Co-Code this with one of the other biographical factors codes if race is explicitly mentioned	
BF: Career motivations <i>Abbreviation: CM</i>	<p>The path to or why the person is pursuing a teaching career/their teacher education program. Include why they chose to attend the university and other experiences that resulted in them choosing teaching as a career.</p> <p><i>As participants talk about their career path, personal characteristics or social factors may come up in which case those codes should also be applied to those relevant details.</i></p>	<p>Pattie: "I like, that's also part of the reason why I wanted to teach was because I struggled so much in math that like I didn't have an elementary teacher to say, "This is what math is," and like, "This is how you understand it." But I wanted to be there for somebody to say, "Okay, this is how you understand this subject, or this is how you write, you know, a good sentence, or know how to do fractions."</p> <p>"Interviewer: Cool. Were there particular reasons why you chose the [university]... the program here at [the university]?"</p> <p>Ellen: Well, where it is was helpful because I was living in [city name]. The other reason is because of going to the placement right</p>

		away, rather than going to school and then going to the placement because I felt like I really wanted to just get in there”
BF: Personal characteristics <i>Abbreviation: PC</i>	Who the person is—could be but is not limited to their age, employment background, experience with stigma/exclusion/disadvantage, learning preferences, and personal racial identity	“Ellen: ...I worked in the mental health field for many years in [State name]” “Pattie –“Like, as for me, I don’t really like, my family doesn't have a, you know, Italian American descent or blah blah blah, you know? It's so far back there, but I can't claim anything. So, it's like I don't really have... My race is white and like that's it. That's all I can claim, I don't like have a special thing.”
BF: Social factors <i>Abbreviation: SF</i>	Anything related to the individual and their relation to others or their environment, community, culture, society, etc. This could include but is not limited to childhood school factors, family factors, friends factors, and geographic roots factors	“Ellen: ...I grew up in schools where it just wasn't talked about. Racial issues were a thing of the past. Being a college educated person, I know that's not true. And I know what's going on in the world” “Ash: So, I grew up on a really racist family. I was adopted, but my dad was like, "You can't play with N-words'," stuff like that”
Coursework <i>Abbreviation: CW</i>		
<i>CO-CODE for CW codes</i>		
CW: Race OR equity-explicit thoughts	Comments about what the participant thinks about the courses they are in – MUST be related to race/equity	
CW: Courses enrolled in	Mentions of the courses the participant is enrolled in or has enrolled in related to their current program	
Equity in teacher practice <i>Abbreviation: ETP</i>	Equity in teacher practice codes should only be applied if there is an indicator that the participant ties the excerpt to <u>equity/race/racial equity/other oppressed identities (i.e., gender, sexual orientation, SES/income, religion)</u> . Indicators could be words/phrases representing the	

	underlined concepts that are stated by the participant or by the interviewer in their preceding prompt.	
ETP: Conceptualizations of equitable practice	Descriptions of what the participants thinks is equitable practice	<p>“Ellen: ...so, seeing those things and recognizing those things, I know that there are things in myself too, and I think recognizing is the first step to being able to create a more equitable classroom.” (<i>an affirmation of what one is doing</i>)</p> <p>“Pattie: you've got to have a little bit more care. You don't have to care fully because if you care too much it's going to go bad, but like care some to where they're like, they're learning just as much as the kids who don't, you know, partake in this religion or do this kind of thing.”</p>
ETP: <u>Interpretations of why</u> equitable practice happens/doesn't happen	Anything that the participant identifies that has made it or may make it difficult to implement equitable practice. This could include content around mentor teachers IF it relates to barriers to equitable practice.	<p>“Ellen: I think that was a missed opportunity. At the same time, the reality of timing and the constraints of just all the things that have to be gotten through is hard to do those things”</p> <p>“Ellen: ...a lot of times teachers don't choose, like we don't choose what textbook we're going to use”</p>
Field placement <i>Abbreviation: FP</i>	Field placement location, characteristics, mentor teacher, etc.	“Ellen: [...] High School”
<i>CO-CODE for FP codes</i>		
FP: Race OR equity-explicit thoughts	Comments about what the participant thinks about the courses they are in – MUST be related to race/equity	<p>“Ellen: I'm at a high school that's very urban and it helps me to understand better since I don't have that background. It's just the amount of stuff we're drawing on. And Teaching English Language Learners, I think there's a big focus there on social justice,</p>

		which is important. I have probably 60% of my students are [multilingual students].”
General program-related information <i>Abbreviation: GPI</i>		
<i>CO-CODE for GPI codes</i>		
GPI: Race OR equity-explicit thoughts	Broad comments about program – MUST be related to race/equity	“Ellen: I’m really happy that there is a really strong focus on social justice here- Interviewer: That’s great. Ellen:... so, that’s even been more than what I had hoped for”
Perceptual frameworks <i>Abbreviation: PF</i>		
Beliefs <i>Abbreviation: B</i>		
PF-B: Beliefs about race talk	Descriptions of what the participant thinks about talking about race	“Pattie: You have to talk openly about these things. You have to have a space where you can, you know, not even, just like, you just have to disagree. Come to like have a... I can't think of a, what is my wording, but have like a, like a civil disagreement where you can say, "Hey, I don't think that's right." Or "Hey, let's talk about this. Tell me your opinion on it. I'll tell you my opinion on it. Let's see if we can come to a consensus if we can't, agree to disagree." So yeah, I agree. I think it's a good thing that we talk about these things”
PF-B: Colorblind racial attitudes	The belief that race “should not and does not” play a role in students’ lives (Neville, Lilly, Lee, Browne, & Duran, 2005, p.60)	

PF-B: Deficit thinking	When teachers blame students for their failures due to internal deficits or deficiencies (e.g., poor intellectual abilities or a lack of motivation to learn) attributed to genetics, culture, or family socialization (Valencia, 2010).	
PF-B: Meaning of equity	Definitions of what equity means to the participant	“Ellen: equity is when everyone has the same opportunities, when everyone ... it's not being treated equally, but given equal chances, equal ... so, it may be that you treat someone better because that brings them up to equal level”
PF-B: Meaning of race	Definitions of what race means to the participant	“Pattie: So like their race is something that is personal to them and is defined internally. But it's also external. It's, yeah, it's complex. For like, I have, it... I waiver, sometimes I'm like, "Oh, it's completely internal." And sometimes I'm like, "Oh, it's external and like blah, blah blah." And you know, whatever. But it, I think it's a good like, it depends on the person, if that makes sense”
PF-B: Meaning of racism	Definitions of what racism means to the participant	
PF-B: Meaning of racial equity	Definitions of what racial equity means to the participant	“Pattie: Just being, I think it's just like equal for everybody, no matter what race you are.”
PF-B: Poverty disciplining	The belief that students are at fault for educational inequities; thus, students must change rather than schools, teachers, or administrators (Fergus, 2017a)	
PF-B: Student emotions	Beliefs about the ways students (children & adolescents) can control their emotions, should process their emotions, and may think about the utility of their emotions (Halberstadt et al., 2013)	
PF-B: Student intelligence	Belief that students' (children's and adolescents') intelligence is a fixed trait or a malleable trait (Dweck et al., 1995)	

Cognitive processes <i>Abbreviation: CP</i>		
PF-CP: Cognitive flexibility	A person's awareness, willingness, and ability to adapt to any given situation (Martin & Rubin, 1995)	"Ellen: I think... I think it's just very strange, this program, where they have you going into the schools and doing the program at the same time. I think it's great, but it is something just switching your brain from being teacher to student to teacher to student. But it's good be we're all students no matter where we are. But that has been, I think, a little bit harder to kind of turn my brain on and off, especially on Tuesdays and Wednesdays."
PF-CP: Inherence heuristic	A process whereby people draw on inherent information to explain observed phenomena (Cimpian & Salomon, 2014)	
Transformative activity <i>Abbreviation: TA</i>	<p>Any activity that a teacher candidate may discuss that contributed to a shift in their meaning making/worldview (e.g., perceptual frameworks) or a shift in their thinking about and/or understanding of equitable practices</p> <p>Ideally, these activities promote the antiracist reconstruction of perspectives and actions that reproduce inequity</p> <p><i>Also, code for the context of the transformative activity if it took place in coursework, field work, or in their general program. Do not apply an additional context code if the transformative activity took place outside of their teacher education coursework/fieldwork/program.</i></p>	<p>"Interviewer: ...would you say some of these experiences you've had in your coursework have challenged you to think in a new way?</p> <p>Ellen: Yes, I'd say especially with some of the reading we've done. The Milner text that we read definitely."</p>

Appendix E Second-Cycle Causation Coding

Appendix Table 6. Second-cycle causation coding strategy example

Transformative Activity Excerpt #9	Causation Coding Table				
<p>P. Olivia: ...So, like, doing collaborative work in school is a good thing. And, I'd say for myself, definitely like, have like challenged my own personal views on things, which is good. Yeah. definitely like, I needed that being challenged like with the guest speaker and just like going into these [Let's Read!] areas and just being, wow people actually go to school here and live in these homes and this, this, this. It's been really eye-opening, which is a good thing. I'm kind of going into more situations with a more open mind, which is good because sometimes I tend to have a little closed off mind. Like, I'm always right kind of thing, which is not good, but this is a good program for me to really be challenging all of these things in my life and just pushing me to work harder and putting more work into school and just into my future career and getting excited about it for sure. I feel a lot more excited about it than I was in the beginning of the year, which is good. I'd say that's it. Yeah, just like challenging my thinking and more motivated.</p>	Antecedents	Mediating variables	Local interpretations (experiences/ responses)	Generalized interpretations (applied to perceptual frameworks or teaching practice)	Interpretation of attributional link
	doing collaborative work + guest speaker + going into these [Let's Read!] areas	challenged my own personal views on things	really eye-opening + I feel a lot more excited about it than I was in the beginning of the year	going into more situations with a more open mind, which is good because sometimes I tend to have a little closed off mind	<i>Overall, through multiple experiences (including collaborative work, the guest speaker, and going to [Let's Read!] schools), this participant had her personal views challenged. This experience was eye opening and made her more excited about teaching. Generally, she feels she is now "going into more situations with a more open mind, which is good because sometimes I tend to have a little closed off mind."</i>

Appendix F Transformative Activity Validation Tool

Words that signal “transformative”

Verbs: adapt, adjust, alter, become, cause, change, decrease, develop, evolve, improve, increase, learn, modify, notice, question, realize, reframe, renew, replace, revise, shape, shift, start, stop, substitute

Adjectives: challenging, different, eye-opening, life-changing, mind-blowing, problematic, transformative

Nouns: adaptation, adjustment, alteration, awareness, belief, connection, conversion, correction, effect, evolution, mirror, modification, perspective, revision, thought, transformation, transition

Transition words: after, because, before, conversely, first, however, in contrast, instead, on the other hand, though, then, whereas, while

Phrases that signal “transformative”

Think in a new way

Think differently

After that

As a result

But now

Sentence structure that signals “transformative”

Then..., but now

Appendix G Full Transformative Activity Excerpts for Activities Discussed in the Findings

Chapter

Olivia, Interview 1, Transformative Activity 1

Interviewer: Wonderful. And then, in what ways has your experience in your coursework been similar or different from what you anticipated it would be like?

P. Olivia: I'm actually liking it a lot more because I didn't realize how much almost real world topics we'd be discussing especially in the cultural class, we've been talking about religion and different policies and things that are very like now topics and I really enjoy that because that interests me. Just talking about what's going on in the world and what we had to do as teachers in a way we have to respect other cultures and work with families and things like that which also runs into my family's class because it's talking about how to like work with families with disabilities and just different topics like that. But it's not really something you think of, originally, when you think of being a teacher you think just standing in front of the classroom and talking but like with that class you also have to work with parents and working with families together if there's conflict or just other teachers and things like that you don't really think of when you originally think of the position of being a teacher.

Interviewer: That's wonderful.

P. Olivia: Mm-hmm (affirmative).

Interviewer: Oh it sounds like so much fun.

P. Olivia: Yeah, I'm really enjoying it actually. So, which is really good, you know, so.

Olivia, Interview 1, Transformative Activity 2

Interviewer: Yeah, That's great. So, what experiences have you had in your coursework so far that have really challenged you to think in a new way?

P. Olivia: Challenged me to think in a new way? I would definitely say going back to the cultural class that [*instructor name* 00:06:36] teaches, we've been just talking about a lot of things that I've never even realized. For example, white privilege. So, we did stuff with race and like we filled out this survey that was like if you've ever felt this way check it or whatever. And it was a lot of like has your family

had to teach you how to react when you get pulled over? I'm like, no, like there's just a lot of things that I didn't even realize like kids, parents and families are working with and kids in my classroom, in the future, will be going through. And so just like I didn't even think about it because it's not something that I had to do because a lot of things that, I guess, I do have white privilege obviously since I am white but like I just, a lot of topics like that really made me step back and think Whoa, there's actually people who have to do this stuff and I've never had to do this.

Interviewer: Yeah, Mm-hmm (affirmative).

P. Olivia: So just different things like that, realizing wow, this is actually a thing people go through, because it's definitely something you know about, but you don't really think about.

Interviewer: Mm-hmm (affirmative). And how has your experience been with those activities? How has it felt?

P. Olivia: It was definitely very eye-opening-

Interviewer: Yeah.

P. Olivia: Especially because a lot of people in my program have dealt with these types of things and I haven't. So definitely like, maybe just a better understanding of what they're going through and what they have gone through in their past experiences. Because we did talk about like getting pulled over by the police and I was like, yeah that happened to me once because my mom's car windows were too tinted and we had to go through that whole thing. But people were like I had to get pulled over and had my hands up and this and I have never had an experience like that. So, just, it's very eye-opening and kind of heartbreaking too just realizing that even the people around me who want to do the same profession with me, as me, have gone through these experiences and I couldn't even imagine what that's like.

Olivia, Interview 1, Transformative Activity 6

P. Olivia: [...] But this also makes me think of too, the other day we were talking about the meaning behind Thanksgiving and Christopher Columbus and how for Native Americans that can be a very hard topic, which is a different race and that aspect, like, we watch videos about how Native Americans were speaking about how hurtful that holiday is and how Christopher Columbus should not be celebrated and what he did to the Native American people. And so I never really thought of that because growing up, especially like in a public school with mainly white people, we never really thought like, oh there are people who are negatively affected by this event and that they're still negatively affected by this event. And

so there's a lot, we read a bunch of different books talking about Native American poetry and stories that you can incorporate in the classroom and maybe like talking about Thanksgiving as a way to be thankful for your family but not necessarily about Native Americans and Pilgrims sitting around having a feast because we know that definitely didn't happen.

Olivia, Interview 2, Transformative Activity 1

Interviewer: That's wonderful. So, I'm curious since we last spoke, what experiences have you had in your coursework that have challenged you to think in a new way?

P. Olivia: Oh boy, I'm trying to think, I, what... do you remember like when we last talked, was it like in-

Interviewer: It would have been early October, early to mid-October.

P. Olivia: ... I don't know, did we talk about the poverty simulation last time?

Interviewer: I don't think so.

P. Olivia: Okay, so one of our classes, we did like this simulation with the organization [*Let's Read!*] and it was a three hour thing and we were in the [the student] Union and we were broken different families and it was like a poverty simulation to see like how like your life would be with all these different things happening. And, like, if you only had a certain amount of money and we were all given different roles and I was the child in the family. So, I was like, my role was like to go to school each day and they would like do like a whole like month in the three hour time period. And so that was really interesting being... Well, one, it was like really upsetting too because like really like understanding what people go through and how little money they have to buy food or how close they are to like not being able to pay for their bills. And, like, in the simulation that we got evicted from our home. Even though it wasn't real, it felt like real. And, it felt like, how helpless it felt even though like I was the kid. I was like wow, I could... like I just felt like I couldn't help them at all. Because I didn't have a job or I couldn't get one or like do anything like to help. So, I feel like that was a good thing for me. Realizing that there are some students who will come into classroom and have these outside experiences and like what like you can do in the classroom to try to like make that like a safe space for them and to just basically like give them like the support they need, they might not be getting at home. Especially because like a lot of the parents are like working double jobs or, you know, regardless, they might just not be around. So, just making sure like that eight hours like you have with them a day, that you're making like the most of it. And, so, I think that's like really important.

Olivia, Interview 2, Transformative Activity 2

P. Olivia: I would just say overall, I just like through like the entire program, I've been challenged. And, I know we talked about this a little bit last time, I think about the privilege thing where I felt white privilege and how I never had to think about that kind of stuff. And, we had actually someone come talk to us about like using like different pronouns and specifically like different, like... Like, how we need to like ask people their pronouns to make this area more inclusive, which is something like I don't really do on a daily basis because like this woman, she introduced herself to us using her pronouns. That's like not something that I do but she was [the university] is behind and like we need to make it an all inclusive environment. And, like no one's going to get offended. If you ask them what their pronouns are instead of referring to them as she or he if they use like a they pronoun.

[...]

Interviewer: That's great. I'm curious how the speaker that came in to talk to you about pronouns, what you learned from that and how it sort of translates to your future role as a teacher.

P. Olivia: Yeah. So, she actually ... It was kind of like pronouns but also just like offensive words in general. Like, she asked us like about the N word and she just like said it and she was like, how does this make you feel? And, I was like, extremely uncomfortable because I don't say that and you're not supposed to say that and just the fact that you just said it, in this setting, I know a lot of my classmates were extremely uncomfortable with it. But, it was also like, it, she like taught us like basically like how, I'm trying to think of like... [pause] just like to, like, how different things you say could come off like as offensive and you don't even know it. So, like, just like those implicit biases where like you're just like saying things or like you're automatically accusing a certain person of doing something because of their race or gender or, you know, sexuality or whatever. But, like it might not be on purpose, you know. So, just like kind of like keeping yourself in check and we talked about that like in other classes too. Just like making sure like because everyone has implicit biases. Like, whether you like it or not, you could sit here and say I'm not a racist all day, but you still might have that implicit bias towards like white people or Black people or Asian people. But, so it's definitely like making sure like that, checking yourself and like did I just do that because of that or because this is actually what happened. You know and keeping yourself in check. And, that was like one of the big takeaways I took from her class or from her lecture and just talking about like the pronouns too. And, because like kids like, young kids might like be experienced, like changing or experiencing like different things and they might want to be called they instead of he or she. So, just making sure and like being able to have those tough conversations with kids too and figuring out how to maneuver those because it can get a little tricky.

Interviewer: Right. So, how was going through that uncomfortable but learning experience for you? How did it feel?

P. Olivia: Yeah. It was really uncomfortable. I honestly at one point because she was just kind of someone who like didn't really like call on people and just kind of like, or like didn't like ask you to raise your hand. She's like, "what do you think?" And, that made me extremely nervous the entire time because I was like, what if I say the wrong thing? Like, you know, I don't want to offend anyone in the classroom. And, thankfully, I wasn't called on but like just my thoughts throughout the entire thing. I was just like you know, definitely thinking, like, definitely uncomfortable with the overall experience. I know like some people were offended but I wasn't necessarily offended by what was said but I just know that it was definitely... You could feel like the tension in the room. And, I know a lot of people now feel like they can't say stuff in the classroom because of that. It was kind of like a setback thing, which I don't feel that way. I still feel like I can say stuff but I think like maybe the conversation was gone about like in a different way. Not saying that like the topics were good that we talked about, but maybe just like not as like in your face like kind of like scary, like super uncomfortable, like having more of like a discussion instead of like being told like you're wrong and you're doing this wrong, this, this, this. It being more like discussion based and how can we fix it more. Instead of it just being all of us like, Oh my gosh. So.

Interviewer: ... Do you have any thoughts about how you sort of come to a different result than some of your peers in the classroom? So, you said you don't feel uncomfortable speaking up in class now but some of your peers do. Do you have a sense for why you might feel that way?

P. Olivia: Yeah. So, I know like one of the girls was uncomfortable because she asked her if she, the speaker asked if she could make a comment about her that would be one of these. Um, she had... It was a certain word for it and I can't remember. Oh, microaggressions.

Interviewer: Okay

P. Olivia: Yeah. And, she did it and then she was like, then she did another one without asking her and she was like, that just made me like really uncomfortable. And, so, I think a lot of people now, it's like, knowing that some people in that class were offended by what she said or now afraid to say anything because of that. Not because like us as our peers, like not because we did anything, but because of what the speaker had made our classroom environment like. And, so, I just feel like I recognize that and I know that like it's to grow as a class and to really get the most out of this experience like you can't hold back your thoughts and feelings all the time. And so, sometimes it, you know, is given like more of the conversation, if you say... like if everyone's silent, there's going to be no discussion, there's going to be no conversation. So, I feel like the sooner that it will... it will slowly like rebuild and especially after this nice break we had here, I feel people will, you know, be fine and move forward with it. But I think like for

a while there, it was kind of like a little like on eggshells. But, I think like to make it worthwhile you have to have, like share your conversation and your comments, so and make a conversation. So, and, I think it's just, I think it's also good because like everyone in the classroom knows like no one's trying to offend anyone. So, if you say something wrong it will be learning experience too. Because like that's the place like to screw up is like in a classroom, not like when you're a teacher and then you offend a child or a parent or a coworker and then you're like, Oh crap, what am I going to do now? So, like, this is the time to like screw up and learn. So.

Interviewer: Yeah, well it sounds like it was a really impactful experience.

P. Olivia: Yeah, it was. I, yeah, I mean I definitely think it was like overall a good thing. And, I'm pretty sure I wrote in like my [course evaluations] like that it should be done again, or like in our like journals that we write like about reflecting on the class. Like, it should be done again, but maybe just like a little toned down a little bit but still like overall like the conversation as a whole I think was a good thing.

[...]

Interviewer: Good. I realized, I have one more question about the guest speaker-

P. Olivia: Sure.

Interviewer: ... that came and your response and then we'll wrap up. So, my question is just, I'm curious if you'd noticed differences across the white students and students of Color in your class and how they responded to the guest speaker and how all of that experience was.

P. Olivia: So, the Black students were definitely way more willing to participate in the class. And so, one of the things the guest speaker said was, like "I'm offended by the N-word regardless if what editing it has." Then one of my classmates actually raised her hand. She's like, "I'm not really offended by it at all." And, she was like, and then the guest speak... Like, they kind of like not like got into an argument but kind of like disagreed a little there. And, were like, you know, like, "it starts with you guys because you guys want to rap it in your songs, you want to say it to your friends," which obviously I do not say that at all ever. Never have like said it. And so, I think some of the white students were like, "Oh my gosh like, we don't like, even say this word ever." There's like moments like, Black rappers who say it. And, some of the Black students were like, "sometimes I say it for fun kind of thing" and she was like, "that's just as offensive and it starts with you guys changing your culture." I think she's right, you know, like, I don't understand like why Black rappers say it. I mean I guess it's just like saying any kind of other offensive term, but like a slang version of it, if that makes sense. But they're definitely like way more willing to say their opinions and kind of like disagree with her while the white students were like, "no, we're not even disagreeing with this lady. You're right whatever." And, I think that's also because she didn't accept

if you didn't agree with her opinion in a way that's like, although I don't agree with the student who said that, but she was very like, "no, you're wrong." But and kind of like, it's kind of like an opinion-based thing. So, I think we were afraid to share our opinions on the matter because in that fear of her being like, "you're wrong," like you know, don't even ... It wouldn't even be worth your time saying your opinion. So, I think, yeah, she just made that environment definitely a little harder. And, I know I don't think they were really offended by it. Like, no one ever, I'd never heard anyone saying like, "Oh yeah I was offended by her," like the Black students. But they were definitely kind of more willing to share their opinions and definitely like disagree with her. Then, the white students were definitely more quiet. Because, I know... I felt like for at least 20 minutes. It was just like her and this one girl just having almost like a conversation and we're just all sitting there like listening to it. Because she would like constantly raise her hand to go back and say, this or they were sharing experiences and things that necessarily I haven't experienced, especially with microaggressions. Like, I haven't really experienced those I guess. Or, if I have, I probably don't even know that I have, because it kind of just went over my head. But I feel like, if I was Black I probably would have experienced those at some point in my life. So, they definitely had more to share. And, overall, just they just were not afraid at all like the rest of us. And, I think there's like five or six people in our class who are Black. I think it might be seven but out of 35 so the majority is white. Yeah, the majority is definitely white females, the majority of our program. We have three guys and they're white and a few, seven Black ones. Yeah, I think, yeah, that's right. But so the definitely like the majority of the classroom was on edge like, "I'm not talking, I don't want to make this woman upset" because I also didn't like want to offend her or anyone else in the classroom if I said something. Because, yeah, because like one of the things I wanted to say was, "why do like, are Black people like allowed to say it like in conversation to each other so casually. Like, why is that a thing? How did that even start? If it's such an offensive term, then why do they use it?" But I didn't want her to like get mad. I just kind of was like, I'm just going to leave this opinion to myself. And, I think it's just kind of like, it's like a cool thing to do. Like peo... You know like, it's in music and culture and they're like they just say it to be cool. But like the older generation is like that's not funny at all. It's offensive. So, yeah, and I just think the younger generation didn't live through, that kind of stuff. And didn't, like wasn't told stories or things like that. So, they're just kind of like, "ah, it's funny," you know and it's not funny. But, yeah.

Interviewer: And then, following the actual speaker from having that conversation, in subsequent classes, did you feel like white students and students of Color were also responding differently or feeling different with the class? Or did it kind of go back to the dynamic that it was like before?

P. Olivia: It kind of went back to the dynamic before because it's not like only the Black students hang out and only the white students hang out. They're all kind of intermixed. And, that's really one of the only classes where all of us from the [teacher education] program are in together. The other ones are different sections,

so we're all mingled and we're mingled with traditional [students]. So, which made it better because, you know, just having that mixture and more conversation because they're not exactly in the same program, but there's similar programs.

Interviewer: ... similar, yeah.

P. Olivia: So, we didn't really... I don't think it really affected my interactions with anyone else or how they felt interacting with us or anything. I just think overall like when some tough questions were happening in class that there's sometimes people who are a little hesitant to answer them than they were like before.

Interviewer: That makes sense.

P. Olivia: Yeah, so. But, you know, hopefully it'll ... I think it's gotten better. And, I honestly didn't even really notice it at first until I was talking to my friends. Like, "have you noticed people are little hesitant" and I'm like, "Oh, they are, you know. Maybe they are," But, yeah, so.

Olivia, Interview 2, Transformative Activity 4

Interviewer: That's wonderful. So, are there other experiences that you've had either in your coursework or in your role at [the university-operated school] that have challenged you to think in any way?

P. Olivia: I would definitely say, I know we talked before about how I was like volunteering with the [Let's Read!] organization.

Interviewer: Yes.

P. Olivia: And, so, I would definitely say, that definitely impacted me a lot this semester too because we were going to impoverished areas and like not, and helping kids who ... Like, because at [the university-operated school], it's hard because they all, you know, are a certain socioeconomic status and they all like they come from good homes. And you know like at the end of the day like they're going to get taken care of and they're going to get a good education at [the university-operated school] and this, this, this. So, I feel like I made more of an impact like doing the [Let's Read!] and like it definitely like challenged me going into these classrooms and seeing like these kids and knowing that, like the conversation we had earlier about how they might not go home to food or a good home. And, so, just knowing that it's impactful and definitely like challenged my views and, you know, it was hard at times because like I'm a caring person and so like seeing these kids and like knowing that they're not given the same opportunities as everyone else is very upsetting, but that's like something, as like a future educator that I can work to help fix at least some, in some children's lives anyway. Yeah, I would definitely say that. I love working at [the university-operated school] but it just doesn't feel

like I'm making as much of a difference as I would in other places, if that makes sense.

Olivia, Interview 2, Transformative Activity 6

P. Olivia: [...] We did this one activity in class too about like, we did a timeline of like different laws and stuff that had been in place for education and about how like, like especially like when Blacks had to go to a separate school and segregation, all this stuff. I feel like too, that could be an important thing to talk about. This is why we all deserve to be in the same classroom, the same opportunities. That obviously depends on what age group you're talking to because the younger kids that will probably go right over their head. But, yeah, I think it's just important to just constantly reemphasize like, that, you know, there's no, no one in this room is better than someone else regardless of anything. So.

Olivia, interview 2, Transformative Activity 7

Interviewer: Great. And, what would you say motivates you to think about incorporating racial equity into your future practice as a teacher?

P. Olivia: I would say just like my experiences with [Let's Read!] and just seeing all these kids and even we watched a movie in the one class about Geoffrey Canada. I don't know if you know who that is.

Interviewer: Yep, I do-

P. Olivia: Yeah. So, and just about the American school system and like I read his book too about the school he started in Harlem and how he just gave all those kids an opportunity. And, that was just like a really big eyeopener for me because it was just basically, like, the movie that we watched basically, the ignorance of teachers is the reason that some kids can't learn and the no child left behind. They just push these kids through and they haven't been taught like at the second grade level and now they're in eighth grade and they're so far behind, they just keep pushing them through so they don't have to with it, which is terrible. And so, I think too like a lot of teachers get... Nowadays like since like they're unionized and they just don't care, which is like a terrible thing. Like, I don't know why you'd ever want to be a teacher if you don't care about children and learning and teaching. That just blows my mind that there's some people actually like that out there. Very surprising, it was surprising to me. I was like, "what do you mean people don't want to teach and don't care and say, Oh whatever." Because in the videos like the one teacher is like, "it doesn't matter to me if you fail past. I'm just getting a paid regardless." And, that's just a terrible thing to say or even think. And so, like he definitely proved that like regardless of race, like in, like all those kids in Harlem

that in the area, there's more kids or more people are going to prison than go to college and go to school. So, but he just proven everyone that they can learn too regardless. So, I think that was like a big eye opener for me because you know, people are always like, "Oh, you know." Like, some people say, Black people can't learn or they can't do this, which is not true at all. It's just they're not given the same opportunities. So, that to me is like a huge eye opener. Like they, like everyone can learn and it's like my job as a teacher to make sure everyone learns regardless of who they are or what they believe in or their background, anything. And so, and that's what you sign up for essentially when you decide you want to become a teacher. And, it blows my mind that some people don't feel that way, who are teachers. Because I'm like, "why are you even doing this? It's a waste of your time, get a different job." So, yeah, I think it's just like, especially those things really motivated me more to be like, this is why it's so important that I do my job well and that I put in the time and the effort because these kids are counting on me and it's my job to make sure that they get through like whatever grade level I teach and, you know, move forward like, knowing like everything they're supposed to know to the best of my ability that I can teach them. And, not giving up on someone because of a situation or because of their race. You know, just be like, "Oh, yeah, you can't learn because you're Black or you're Asian or you're even your white, you can't learn, you're a girl." You know, and I think that just a terrible thing. So, just making sure that like I do my job basically, which is kind of bad to say that like you have to say it, but it's true because some people just don't do their job right, unfortunately.

Olivia, Interview 2, Transformative Activity 9

P. Olivia: [...] So, like, doing collaborative work in school is a good thing. And, I'd say for myself, definitely like, have like challenged my own personal views on things, which is good. Yeah. definitely like, I needed that being challenged like with the guest speaker and just like going into these [Let's Read!] areas and just being, wow people actually go to school here and live in these homes and this, this, this. It's been really eye-opening, which is a good thing. I'm kind of going into more situations with a more open mind, which is good because sometimes I tend to have a little closed off mind. Like, I'm always right kind of thing, which is not good, but this is a good program for me to really be challenging all of these things in my life and just pushing me to work harder and putting more work into school and just into my future career and getting excited about it for sure. I feel a lot more excited about it than I was in the beginning of the year, which is good. I'd say that's it. Yeah, just like challenging my thinking and more motivated.

Jen, Interview 1, Transformative Activity 1

Interviewer: Great. So how would you say your experience in your course work so far has been similar or different from what you expected it to be like?

P. Jen: So... honestly, I think a lot of the things that we've been talking about are like same, but different in every single class. Like, not in every single class, but like we always talk about like... like, there's such a disparity. I feel like I'm hearing that this disparity exists in every class, but I still don't... Like, I know that it's really hard for someone of a different race to see someone of a different race standing up there, especially if it's a continuous cycle of that. But it's like, "Okay. If I'm not like of the marginalized race, how do I connect with..." You know what I'm saying? I was dealt these cards so now how do I help other people? The point is I want to be a teacher that... We read an article that says a teacher wants to help all kids, but what does all really mean? Like... And so, I feel like I know that this problem exists. I know it does, but I just don't know what to do. And, I'm realizing how big of a problem it is, but it's like I don't really know. Like these conversations pop up a lot in... except for Child Development. That's very much so like, "As the through child development, this is what happens," but it doesn't. Not really. We don't really talk about adversity, and poverty, and race, and all that stuff. But, like, in a lot of other ones, except for the literacy class that I take today. It pops up a lot in those classes. But, it's like I understand that it does because I agree that it does. Like, I'm not that it doesn't. I'm saying, like, how do I... what do I do so I'm not perpetuating the cycle? Yeah.

Interviewer: So, you feel like your courses have done a good job of helping you understand sort of the situation, but now you're left wondering, "Okay. Now what?"

P. Jen: Right. I think that will come more. Like, I'm hoping that it comes more. And, what I even wonder is, "Are other schools having this conversation?" Because I went to school... I went... I live right near [town]. Well, an hour and like a half, an hour 45 minutes, you could even make it there. Next to [town]. And, [town] has a really good like early ed program. It's not a master's program I don't think, but everyone's like... When I told my friends from home that I'm doing early education, they're like, "Why didn't you just go to [local university]?" Because I would have gotten a lot of money from [local university]. I would have been closer to home, like, all this stuff. And, I'm like, "I'm wondering if they get the same discussions we do here." This is a pretty research-based school and stuff like that, so I'm not sure that they do, but it's really interesting because these are things that, like, will... I will be more aware in the classroom than a lot of other teachers.

Jen, Interview 1, Transformative Activity 2

Interviewer: So, I'm curious if you could tell me a little bit more about the ways that your coursework has challenged you to think in a new way.

P. Jen: Yeah. So, like I said, last year, this is not a class that everybody needs to take for the [teacher education] program. It's like, you can either take History of Language. This is a prereq. You can either take History of Language or Language, Literacy, and Learning. And, I took Language, Literacy, and Learning. And we talked so much about... Like, I don't know if you've ever read Lisa Delpit or yeah. We talked so much about the themes that like were woven in that book. And, it's like, "As a teacher, what do you do?" I was really interested in it because as a teacher, what do I do in the classroom? Because it's like I can't ask someone of a different race to be like, "Okay. You are marginalized. Tell me all about your experiences," because it's like then I'm asking them to do work for me. Like, that's just counterintuitive.

Interviewer: Yeah

P. Jen: And so, I, like I... I think I said, "I've always struggled with this." Like, we're introduced to it in all of our classes, but I think that class specifically is where I started thinking about that. And, I even told [instructor], I was like, "This should be a prereq for everyone." I wasn't in History of Language, so I don't know like what was given there that was really helpful, but we wrote a final paper and I talked about, like, as a teacher, I need to balance all these things of like... making culturally appropriate like decisions about curriculum. And like, how am I, how am I deciding it to teach it? Because if I'm teaching a white-washed version of history it's like, one, they're not connecting to it, and two, it's just fake. So, it's like how can I teach it in a way that's, that's understandable to everyone and it's meeting people where they are, but also not lowering the bar because I think that they need to. You know what I'm saying? So, it's like, it was such a fundamentally important course to think like... like, that different isn't a deficit kind of thing. And, it's like if you think, if you start to think that, then you're just as part of the problem as everything else going on against them or against society and everything like that. So, it's like, I... That was something that I was always thinking about. Like, it started from that class like when I said about the disparities. Like, it started, I think, from that class and then went forward in my other classes.

Jen, Interview 1, Transformative Activity 3

P. Jen: [...] I have to say I think they are... do a really great job of introducing the topic. And, I think what... And, [instructor] puts, or, like situates her class like this and discussions. Because I think, like, some of the greatest knowledge is just right in

front of us of the real world. These aren't, like, well-known authors who, you know, who have had these experiences. These are, like, people in your classroom coming from all different backgrounds. It's just not one perspective. It's all different backgrounds, all different religions, races, like, all these things. And then, it's like, oh, we have such a foundation of knowledge that sits right in front of us. Like... So, I really like that about [instructor]'s class.

Jen, Interview 1, Transformative Activity 4

P. Jen: [...] Because you read about an article and it's like, "Ah. It's a once in a lifetime thing." It's like, it's really not. Like where we read an article about having to change your name when you come to America. And, that has happened to my whole family. My name's different depending on where you know me from, who you know me by. My mom's name was changed for work. My dad's name was fine. My other sisters... my middle sister, her name is like... It's [name], so it's, like, easy to say in both languages, but my younger sister always has had a problem with her name. Like, no one says it correctly. So, we had like... So, I think for someone reading that article, it's like, "Ah, yeah. People change their name." And like, It talked about he was, I think, Chinese, and he came to America, and had to change his name because it was too hard for some people to say and everything. I think people were like, "Oh, yeah," because at [the university], we have a lot of immigrants from Asia or not immigrants. Like, students that come from Asia to study here. And, I think where we could be like, "Oh, yeah, like. I can see how they would have that," but it's like it's really not just... It's a lot of people who come because you can be easily profiled by what your name is. So...

Interviewer: Definitely.

P. Jen: Yeah.

Interviewer: So, are your parents immigrants?

P. Jen: Mm-hmm (affirmative).

Interviewer: Where are they from?

P. Jen: Israel.

Interviewer: Oh, Israel.

P. Jen: Yeah.

Interviewer: When did they come over or how long have they been in the United States?

P. Jen: They came over right after the army, so that was when they were 20-something. And then, like a lot of people after the army go on a huge trip before they... So, they just came here, and loved it, and just stayed, and worked. You know. Yeah.

Interviewer: Do you feel like some of those experiences, stories or things that you've heard from your parents have shaped how you interact with some of the content that you read in your classes?

P. Jen: I think I didn't. At first, I was like, "Oh. Like, doesn't matter." Like, you know... I felt always like mmm... Like I... Before coming into college, I was just like, "Yeah, my experience is pretty much like anyone else." And, I... Like, I don't know if I, like, felt that just because, like, it kind of mirrored some of my friends in high school, whatever. And then, like... Seeing the way I connect with some of these articles and I also think, like, [country in the Middle East] is such... I don't really tell people that my parents are from there because it's such an area that's like so... There's just, it's just, there's a lot of like political, like, you know, like... With what happened there, its history is very much like America's history like where people came into an area that was like inhabited, but not like by a... For example, the Native Americans here had their own small forms of little governments within, but like the area like wasn't together as a whole. But, it's like still... and that... Those problems still exist in Israel and stuff like that. And, it's just like something that I'm still trying to understand because it's like my parents are from there and it's something that I'm like, you know, but... So, I've always been hesitant about telling people where I'm from. I usually just say, "My parents are immigrants." Then if they ask, then I'll tell them, but I don't really always say where. But, yeah. But, I think I'm like more understanding how like little things in my childhood that I never really put much... I'm like, "Oh, yeah. That did happen when I was a kid." Hmm.

Interviewer: Yeah.

P. Jen: Yeah.

Interviewer: Do you have an example that comes to mind?

P. Jen: Well, like, for example, the name changing. I just thought, "I get it. My mom's name is harder to say." And, like my dad always gets stopped at the airport because he looks Middle Eastern. He always gets randomly checked. Always though. So, it's like a little suspicious. What else? What else did we read about? Oh. We read a lot about like... because [synagogue shooting] happened. The shooting happened last year. We talk a lot about like religion in classrooms. I, like, had to fast, for example, on Yom Kippur this year. But, like... So we talked about kids' different experiences when they come to school. I'm also dyslexic, but I was put in ESL because they just thought I couldn't read because my parents are immigrants and English wasn't my first language. So, I was put in ESL. And then, they didn't catch my dyslexia until high school. And then, I never even got like formally like diagnosed because they're like, "Oh, you're too late into the game to

sit down." So, I think so many things went un... like unlooked at because I was just under this umbrella of an immigrant. And, we talked a lot about because [instructor]'s husband is originally from Mexico, so we talk a lot about immigration and stuff like that. Yeah.

Interviewer: Yeah. My husband is actually an immigrant from Colombia, and he just moved here. And, we had to remove the accents and things from his names because none of the systems... even getting a bank account or even on his green card. They don't have accents in their systems.

P. Jen: Right.

Interviewer: Yeah.

P. Jen: Yeah.

Interviewer: We just went through that process.

P. Jen: Yeah. No. It's like really hard too. A lot of people won't even try to say names like if they look different. They'll just glance over you or they'll make it so different than what it actually is.

Jen, Interview 1, Transformative Activity 5

Interviewer: Yeah. Have there been new realizations you come to or things that really stuck with you or made you think differently?

P. Jen: I don't... I definitely think... I don't know. Okay. So, yes, because I think I was so used to, in the beginning, seeing the kids at [university child care center] who like... It's a very play-based. They kind of just like go do things on their own. And they're very... Like, the kids in there are very... I think, because their parents are... work in the... You have to work in the university somewhere, whether they be professors, lawyers, like, anywhere. You could be even work in any formal setting in any office-type setting at [the university]. You have to work there. So, I don't know if it's because, like, their parents are... like, know the importance of college education, and talking to your kids, and stuff like that, but the kids there are diff... The way they act is different. I also don't know if it's the type of like... because the classes are so small and there's three teachers. Like, I don't know if that makes a difference. I don't know if it's where the kids live/what they're exposed to. I'm pretty sure if your parent works here, like, you're not living in poverty. Maybe if your parent works at [university child care center] because even the teachers there don't get paid anything, then maybe you are, but other than that, like, the kids there, I don't think, like, have to experience some of the things that have happened that I've seen with [Let's Read!]. I think also, like, I've, I've tried to come in with that different isn't deficit kind of thing, but I definitely see a difference in what my preschool, like my [university child care center]

preschoolers know. And like, for example, I could read a book in my classroom at [university child care center] and be like, "So what did we get from this book? What did we understand?" Then we went to some preschools and it's like, "What was your favorite part of the book?" And they're shouting out colors and stuff like that. So, I think it's like... I don't know if it's because... what the reason for that is, but it's really interesting to see. But, again, I want to meet them where they are and have high expectations and not have low expectations.

Jen, Interview 1, Transformative Activity 6

P. Jen: So, yeah. But, like, I definitely learned last year and moving into this year, like, how biased the history lesson that we're taught really is. Like, even recently in [instructor]'s class, the one on Monday, the Cultural Meanings and... that one. We talk a lot about... like, Christopher Columbus and how we're told early on that Christopher Columbus found America and all this stuff, but we glance over all the Native Americans and what actually happened. It's like, "Christopher Columbus came in, and there was Thanksgiving. So yay, everything was great," but that's not really reality. So, yeah.

Interviewer: Right. So, some of that relearning history.

P. Jen: Right, yeah.

Interviewer: Yeah. In a new way.

P. Jen: Yeah. I haven't seen these in a classroom, and I'm not really sure I know how to answer any of these, but I know they all exist, which I think is a huge first step.

Interviewer: Definitely.

P. Jen: And, and like I said, in the beginning, I wonder if all schools... This would be really interesting to do it here, but then also give this survey to other schools and be like, "Are you learning that?" Because it's like before coming to college, I don't know if I would have said that our curriculum was biased. I don't think I would have said that just because I never really thought that. I was like, "Okay. Let me memorize this for the test. This is how history happened. Great." Take the test. Next. Yeah.

Jen, Interview 2, Transformative Activity 1

Interviewer: Well, that's great. So, since we last spoke, I'm curious about what experiences you've had in your coursework that you feel have really challenged you to think in a new way?

P. Jen: So, this is something... We had to reflect on one of our classes recently. And, this recently just came up. In one of my classes we talked about white fragility and all that stuff. And, you know, we hear so much about race in our class and how African American kids want to see African American teachers because like it's an important role model for them to have. And then it's like, you know, we sit there and we hear how important that is because African Americans have obviously been just really treated badly in our history. So, it's like, it's like, you know, you start to doubt. Like, I started... I was like, "Oh my gosh. Who am I being a teacher now? Like, I can't do that." And then like, you know, I started like, "Can I even do this? Like, would I be a good teacher to every kid?" Like all this stuff. Like, you start to doubt that. And then, we had a class about like white fragility and like all that stuff. And, I was reflecting and I was like, "Me feeling bad for myself is like so inaccurate. How can I feel bad for myself? Like, I should be a teacher to teach kids and treat them all the way they should be treated." And stuff like that. Me feeling bad for myself is so unproductive, it's literally me having white fragility. Because I'm like, "Oh, I'm white and I feel bad for myself because I can't do this." And I'm like, "I feel uncomfortable because I can't... because I think that I can't teach you because you're different." So, like, I'm like, "I'm trying to do..." I was trying to be in the beginning like very conscious like, "Oh my gosh. I want to teach. I want to be a good teacher but I know that like I can't be that role model for them." But then you have to step back and be like, "Well, I don't have to be that role model. I can be a role model in a different way." And like, that was something that I reflected on from this semester that I realized.

Interviewer: Yeah.

P. Jen: Yeah.

Interviewer: So, how do you feel like that's changed how you view yourself as a teacher, I guess?

P. Jen: Well, I think I learned the best way to combat all of this is one, like obviously start young. But two, educate them. You know, like, obviously, I don't need to come up to kindergartners and be like, "Okay. This is racism. Let me teach you about it." But like, kids notice similarities and differences and like how would they act, and how, you know... what people say, and what people look like. You know, bring those to the forefront of the classroom early on, and then when they grow up it's not that big of a deal.

Interviewer: Mm-hmm (affirmative). Not a big surprise to them.

P. Jen: Yeah, yeah. Exactly.

Jen, Interview 2, Transformative Activity 6

P. Jen: [...] I remember talking to my professor, we were talking about how you walk into a room and you feel uncomfortable because you know that the color of your skin now has made a certain perspective for you. People now think about you in a certain way and stuff like that. And then, I started to think about like my parents are from like the Middle East, so I started thinking about how that has affected my life. And like, you know, that's not something, again, that you might know about me just by seeing me. But it's like caused a lot of conflict in like my identity and stuff like that. So, I think a lot of... it's really hard to be like saying that like, "Oh yeah. I understand. Racism exists, I know it." I'm much more educated now, but I think the feeling of feeling embarrassed about some part of your body because you know like... If for no reason whatsoever that there's this arbitrary thing that's put on it. Like, I think that's really what I'm coming to realize is a big thing. I think racial inequality is something that won't change unless... Like, because there is inequality now, but it won't change until people are more educated. And, that's a task that we need to work on for years, and years, and years, and years to come.

Jen, Interview 2, Transformative Activity 7

P. Jen: [...] Pity is the one thing that comes to my mind. As like... Because you saw what I did to myself when I started pitying myself or like, "I'm never going to be a good teacher. All my teachers are telling me that I'm not going to be a good role model. How am I going to be a teacher if I'm not the same skin tone? I can't be a role model now. Well, how are they even going to listen to me? How am I going to make a lesson plan with something that I don't understand?" Like, what I was saying is I started pitying myself and then I was like, "I don't even know if I want to be a teacher." And, I'm not trying to like be like, "Oh my gosh..." You know, but that's someone who's genuinely passionate about kids and teaching them, and genuinely passionate about like spreading social justice, is now doubting their abilities because of pity. Like, you know what I'm saying? That's not an appropriate reaction to have. But, I think understanding is the best word. Understanding what your history is and how that might reflect in different actions that you do, and then, and then knowing that, and then moving on from that. And, being like, "Okay. That's fine. That's something that you need to do. But what is my role in your life? If it's to teach you, like how can we... like, what do you need to learn and how can we get there?"

Jen, Interview 2, Transformative Activity 8

- Interviewer: I'm curious if you have any questions about these concepts that you wish would be addressed in your coursework? That maybe they haven't addressed yet?
- P. Jen: I think, again, I think all these concepts are really abstract. And, I don't think we talk enough about how like it's seen in the classroom. And, I know not every person can bring in, "Oh, when I was a teacher this many years ago..." Like, maybe [instructor] can, but also [instructor] taught in Texas where it was... the population that she was dealing with was more like Mexicans that came from Mexico. It was very different. So, we learned about racism and stuff like that. It's really interesting to hear the kids in my class that are African American, or identify as Black or whatever. It's really interesting to hear their perspective because it's like, "You know what? We're talking so much about race and specifically of white versus black." And, it's like, I wish I would know like, "How do I educate myself?" Again, I told you I was doubting myself for this whole semester. It was like, "How do I be a good teacher?" And it wasn't until, literally, last week. I was like, "Wait. What am I doing? Why am I pity... This has nothing to do with me."
- Interviewer: Mm-hmm (affirmative). And it was the white fragility lesson that...
- P. Jen: Yeah, yeah.
- Interviewer: ... helped you come to those realizations?
- P. Jen: And, it wasn't even in class.
- Interviewer: Okay.
- P. Jen: Like, it really wasn't even in the class. Because again, none of my... I never went up to my teacher and I'm like, "As a white person, how am I going to teach?" But it was something that I would talk about with my friends like in the [teacher education] program. We would all do like this is not something... me and my friend both struggled with this. We were like, "How are we going to be a good teacher? Me coming in with my white privilege." And not even monetary, but just privilege that comes along with my skin color. Then, "How am I going to come into a classroom like that and expect kids to learn? When it's like, I wholeheartedly know that they have to go through a lot more just to even, let's say, get to school than I do?" But then I realized it's like, "Well, I'm not looking... I'm now taking a whole race and prescribing it with some things that we've learned about the people that are struggling the most." You know, so I think it's like... I don't think I... My teachers never were like, "You know what? Just because you're white doesn't mean you can't

be a teacher." They never said that. But that's how I felt, because it's like we were saying, "Oh yeah." Like, African Americans have been like so... They're... none of them are in education because they were all pushed out after the schools were desegregated. After Brown v. Board and all that stuff, so it's like you learn the history and you learn about why the whole teacher force is a lot of white people and stuff like that. So, it's like, because they felt like... After the schools were... Do you know the history?

Interviewer: Yeah.

P. Jen: Yeah. So, it's like, it's... I understand why, and like I understand how like... You know, the classroom isn't just in the classroom. So like kids bring in other stuff and stuff like that. So, I understand why it would be so relevant, like racism would be so relevant in the classroom. Because you don't come in as a blank slate and never experienced anything walking into a classroom. So, I think that I just internalized the fact that... You know, you know what my professor was trying to do was make a point that like it's really important that we're conscious of what we... like be conscious teachers, and educated teachers, because that's what's going to help. But, I think, to me, I internalized it as like, "You're white so you're not going to...", and I know this. I will never be... I told you my parents are from the Middle East, so I kind of understand being, not embarrassed, but not wanting to tell people that. Because it's like, "Oh, your parents are from the Middle East. Are they terrorists?" Like I, you know, that's genuinely what people could think. And so, I understand, but not really. Because again, that's not something... I'm sure you didn't know that until I just said it right now. So, it's not something you know right away. So, I think it depends on... Whereas, if your race is tied to the color of your skin, there's a little bit of a different experience that you have to go through because it's a little bit more obvious because of the color of your skin.

Interviewer: Yeah. Well, it's great to hear that you've been able to learn something about the history of the desegregation of schools... [inaudible 00:34:04].

P. Jen: Yeah, yeah.

Jen, Interview 2, Transformative Activity 11

P. Jen: ... this is "Seeking," and this is "Recognizing."

Interviewer: Yeah.

P. Jen: Again, I think I could recognize it, I don't know how I would address... You know, because I think that's something we learned in class and I told you, is like going to [Let's Read!] really changed my perspective... Being firsthand with different like... kids that like had different experiences, that had like past experiences. But like I don't know how I could change it. Especially as a teacher, like as one teacher, and these are societal problems. Like, how could I change it? Like, I shouldn't be like informing kids but will they... Kids will understand it, but will they take it with as much weight as it needs to be taken? "Connecting to All Students' Lives and Experiences," I kind of touched on that one earlier about meeting them where they are.

Ash, Interview 1, Transformative Activity 2

P. Ash: [...] We had a really big district PD for all the interns and [the district], and when we went to that, they talked about race, they talked about dropout rates and achievement gaps, but they never told us how to deal with any of this in the classroom. And so, they're just like, "Kids are beyond the achievement gap," and I mean, like, I agree. You know, all those phrases that are important to say at these things. And then, but it was just really difficult because they never told us how to deal with that, or if a kid says they want to drop out, I mean I talk to other teachers about it and stuff, but everybody's like, "Oh they were telling me the same thing." It's like nobody really... I don't want to say nobody cares, but it's just like everybody's kind of apathetic to it, and I don't really know.

Ash, Interview 1, Transformative Activity 3

P. Ash: [...] I sent out a survey to my students to see why they weren't doing work basically, and part of it was like, "Okay, do you have a job?" They'd say "Yes", and I was like, "How many hours," and only two of my kids have, like, serious time obligations, but more than half of them aren't doing any of my work and when they then start getting zeroes on a lot of things... Which even if they do one question they get 50% at my school, so there's a 50% rule. As long as you attempt something you get 50% on it, so it means that between getting to school and my class, which is 30 minutes, they didn't even want to write down anything. And so, I'm like... I don't know, it's just really hard dealing with how apathetic the staff is towards it, and, like, how much the kids just have, like, learned helplessness and they're like, "I'm just going to fail." I guess I'm like, "What do you think you can do without a high school diploma, right now?" And he's like, "Well, I can take the GED," I'm like, "All of this content is on the GED, and you can drop out when you're 16. That's the earliest you can drop out. So, you need to stay here for two years and you need to get this content, so if anything, we're preparing you for the GED. I would rather get your high school diploma, because almost any job out

there that isn't fast food, you need a GED or you need a high school diploma. Even if you want to go to vocational school, you need those things." I don't know, I... it's just really hard dealing with apathetic staff, students. The parents are really upset with their kids, but they're usually working a lot, so I don't blame the parents at all. They're busy and stuff, but I just think a lot of my kids also don't have routines at home, where you sit down, you do your homework, and then you can do your stuff. It's kind of like they get home, you can do whatever, just get your homework done, but then they never get it done. I don't know. It's really hard. It, it kind of drives me crazy. The worst example... I wrote my reflections in my lesson plans, everybody was failing my, not my exams, but the teacher's exams, our exams, and then we made the study guide that they have access to online... And only one of my kids doesn't have wifi at home, but all of my kids have access to it online and it was literally the test verbatim. And so, the average was a 40 on their quiz. We told them then that the study guide was the exam verbatim. The next one we did the same thing. The average was still a 50, so nobody even cares to, like, read it, to try to get a good grade. I don't know. It was just really upsetting.

Interviewer: Yeah, because they weren't taking advantage of that resource.

P. Ash: Yeah, and so even if you don't pay attention in class at all, you could just look at that study guide and memorize it, which I don't want them to do. Like, I'd rather them learn the content, but I mean, there's been times where I've been pressed for time, you know what I mean, and I'm trying to get the content in as fast as possible, and make it available to them. There's about 30 minutes from when they get to school to when they come in my classroom, that they have wifi, that they have their laptops, that they could have studied it, too and like nobody did. Well, I don't want to say nobody, it was like five people told me they studied, they used it, but the averages were still below 50 or at a 50, and that's only from my period. The other two periods are about half the size, and their averages are about 15% higher.

Ash, Interview 1, Transformative Activity 4

P. Ash: [...] but then classroom inequity I've really like struggled with, and I was hoping they would have told us this at the PD that we went to, is that I'll have kids say that other kids are being racist, and I wasn't in the situation, and then they're fighting about it in the classroom. I basically found out later that they were just joking, which was so weird. It was a very confusing situation. Basically, there was a Black kid and a white kid, and another Black kid and a white kid, so two pairs, and then the one group was saying the other group was being racist. And, they were just saying, "Oh, he's racist," like really loud to get my attention, and I said, "If this is something serious I don't want to discount it as not being serious, but we need to stay after class, and we need to talk about it, because we can write up something." He goes, "Oh no. We were joking about it," and I was like, okay, I

don't want to assume that kids are joking, but at the same time that's something serious and you shouldn't joke about... And I don't want to be like, "Oh, well, you shouldn't be joking about that," because what if they just felt embarrassed to talk to me about it, and it wasn't a joke. I don't know. It's really hard. They talk about race with us for 16 hours in PD, like two days of PD, and they never said how to address if something happens in the classroom. Like what are the... I still don't know what the procedures are. I even asked my mentor teacher and I was like, "What do I do?" And he goes, "Oh, well, just tell them we have to write it up." I'm like, that's really not addressing anything...

Interviewer: It didn't tell you how to go about that conversation or that process?

P. Ash: Yeah

Ash, Interview 1, Transformative Activity 5

P. Ash: [...] I also think it's really interesting in the book that we had to read, Bettina Love's book... Like, I forget if she talks about this. Well, she talks about how she really wanted to impress her Black teachers, and I see that a lot at my school, where if a Black teacher is talking or a Black person, they're a lot more likely to listen, but, like, if I'm talking or a white teacher is talking, they're more likely to talk over us. And, I don't know, I don't want to bring that up to them, but at the same time I understand connecting to somebody who looks like you, you know what I mean? I don't know. So, it's just kind of like, that's something weird in the classroom. Most of the teachers are white and the school is half Black, so like that's another issue is that they don't have enough teachers that look like themselves to look up to do, so. Yeah, we don't really do punishments or anything at our school, I think, unless you were physically fighting with somebody. I don't think we do suspensions or anything, so we don't really have that inequity, but I heard that, I don't know, some of the teachers don't agree, because they think some people should be suspended for some things, but I haven't really had to deal with that too much.

Ash, Interview 1, Transformative Activity 6

Interviewer: Right, yeah. Wonderful. Would you tell me a little bit about a few experiences that you feel like have been really formative in shaping how you think about racial equity in teaching practice?

P. Ash: So, okay, this is kind of like, I guess more of a personal thing that goes into teaching. Okay. So, I grew up on a really racist family. I was adopted, but my dad was like, "You can't play with N-words'," stuff like that. So, I grew up, I don't want to say with that mentality, because I had friends of all races in school, but

then the church that my family went to that... I was really never religious, and when I say that I truly mean it, but I loved theology. I just think it's interesting. So, I would attend a lot of these things because my family wanted me to. And, they were like really anti-Muslim, anti-immigrant, and so I came into college like having, not as much as them but definitely still a lot more of those views. And then, it took like a lot of unlearning and relearning and that's just, I don't know, that's just kind of happened by exposing myself to different political things, I guess. Like, I mean, I always was big on climate activism, and so then learned different viewpoints there. I don't know. A lot of times you were just afraid to be wrong, and so a lot of the time for two years, I hid away from it. I'm like, "No, the community I grew up in was right," right?

Interviewer: Yeah.

P. Ash: And then you just realize as you make more friends from other groups that like you care about them and you want to do what's best for them. And so, like, when I started teaching or when I started the program, I was already kind of pretty well-versed, and I want to say pretty well-versed in equity if it's just not in a teaching specific environment. So, I already know all the issues in [the local area], you know, that kind of stuff.

Ash, Interview 1, Transformative Activity 8

P. Ash: [...] I think the best lecture I've had this entire semester was in [instructor]'s class. I forget who, and she's the Disabilities' teacher, she had a guest speaker who was, I forget her name, but she was going to also teach a class, but I think she got cancer? Yeah, but she was a guest speaker. She was so good.

Interviewer: Yeah?

P. Ash: Oh my gosh. Yeah, she had us acting out all these different types of teacher traps and stuff that teachers will get into, like negative talk basically, and it was just such a good lecture. She was showing us videos from her studies and stuff. I don't know, I just feel like I don't get as much when we're like vaguely talking about these theories or what an engaging lecture should look like and list stuff. It's like, I want to see a video of a teacher doing an engaging lecture, because I get so much more out of that than the discussion that the teacher... It's more like direct instruction that the teacher has with us. So, those and the group work where we get to present or talk about later, is a lot more helpful.

Interviewer: So, we can get into it more deeply and really, sort of analyze a situation or stuff like that that's presented to you?

P. Ash: Yeah, because I think it's really easy to say like, "Oh we want equality, we don't want inequality," and we say like, "Oh, well, you can do this and this," but what

does that actually look like? What are you told when if a kid were to call you racist for instance, well if you think you didn't do anything wrong, how do you tell the kid, "I don't think I did anything wrong." You know, I don't know. Nobody ever told us. They're like, "Don't be an equitable," but they never tell us what to do when we're confronted with a verbal situation right then and there in the moment. Like, I don't know how to deal with that in the moment.

Ash, Interview 1, Transformative Activity 9

P. Ash: [...] Or, with our Disabilities class, we're trying to work on a case study to help manage the behaviors of a specific child in our class, but it's mostly aimed at students that can, I don't want to say like can handle themselves, but, like, that behave in a mostly appropriate way, but they chatter too much, or they're on their phones, or they're putting their head down. But, I have a student, well, I don't have him yet, I'm going to have next semester, that needs to walk around the room, who will yell out during class. Like and... Like, I've seen him in other classes. He's so smart, but he's definitely mentally distressed, because he doesn't want to be doing what he's doing, but he has to be doing what he's doing. Nobody ever tells us how to deal with that, but they tell us how to deal with the kid that's texting, and so I feel like we're not getting enough of the really hard situations, because the little ones, like phones and the heads down, those are really important to pick up on and be like, "Okay, we need to do this," but whenever it's like the really hard situations, I don't know, we just never are exposed to that I feel like. Maybe they're like afraid to mimic that, but if I was giving a practice presentation to my class, which we're doing another one, I would prefer for a kid to be yelling out stuff, like if I have a kid with Tourette's. We have a couple of kids with Tourette's in the school, I would love for somebody during my practice presentation to be yelling out something, because that can be really derailing, but, like, we aren't given practice for that. So, it's just kind of hard. And, I want to be equitable. I don't want to... You know? I don't know, it's hard.

Ash, Interview 2, Transformative Activity 4

Interviewer: Would you say there are any questions that you have about these concepts that you would like to be addressed in your coursework that maybe haven't so far?

P. Ash: So, the only capacity that I have questions about that, like I haven't been researching on my own because I do a lot of research, is like what do ... restorative practices, like what if a student's like in the middle of lecture says that something you did was racist, or says is racist, and I don't want to not acknowledge that, but also like... I have a lot of my students now that will misuse, I don't want to say misuse the term racist, but they will just to get ... They'll be like, "That's racist," about something that I don't think is racist. It'll be like a

Black kid saying that to another Black kid, just to get my attention, kind of. And, I'm like, "Hey, what's happened?" But, I don't want to not address it, but sometimes they'll say like, "Oh, I was just joking. I didn't actually mean that." And, I don't know if they're just scared to tell me what happened, or if they were actually joking. So, that's like hard, just like how to tell kids not to joke about something, without making it sound like I'm shutting things down. It's just ... yeah. It's really hard. And also, I don't know how to decide, I don't know, what to do if a student does something that is very racist, that's just blatantly racist. Like, there was a student at my school that I was told about. I guess he's a senior so I won't have him, but that he ... like a lot of the Black students have issues with him. A lot of the woman students have issues with him, and he says racist things, but it's something that he can get suspended for and like ... so, what do you do when you have a student like that? I don't know. Just different stuff like that, because I think that being somebody who came from a mostly white area, I went to a mostly white high school, but I lived in the city prior to that, but being from a family who's very racist ... My brother's dad, like who lived with us for some time, he would say, "You can't play with N words," and like stuff like that. So, I'm very aware of how cruel racism can be, but also, like, what are the subtle racism? What's things that I'm not recognizing? You know what I mean? Beyond blatant racism, what can we see in our classroom that is racism. I try to check myself a lot in the classroom.

Interviewer: What are some things that you do to check yourself?

P. Ash: So, like, I tried to make sure that when I made the seating for the first day of school, and then I was like, did I accidentally put all the white kids with white kids? Like where... Did I put white kids towards the front more often than the back? What did I do? I mean, it turned out being fine, but I was like ... just by looking at names, I was like ... all those studies that are, people who send in their resumes, and it's like 30 of the exact same, but the name's different. And so, I just wanted to make sure I wasn't having a bias there, but I also ... I haven't done this yet, but I want to do, at the end of the second quarter, is take everybody's grades and then give them like race values, and then try to see like if I'm reaching all students, or if I'm ... because sometimes, when you're grading an assignment you take off kind of arbitrary points. Like, it's not like the answer, you know, it's a discussion question, but it's like out of 5 points so am I giving white students more leniency than Black students? I want to address those things, I just haven't done that yet, but it's on my list of things to do. So, yeah. But, I don't think there's else that I'm explicitly trying to do

Ash, Interview 2, Transformative Activity 5

P. Ash: [...] but I also ... I don't know, my mentor teacher, he's very... he likes to do exclusionary, what I call exclusionary things.

Interviewer: Okay.

P. Ash: Where he'll just send kids out of the room, kind of arbitrarily, if he gets angry with them. And, I really don't like to do that, and it's only been like Black students that he'd send out, too. And, I recognize that, and I've like written about it in some of my assignments, so ... I don't think he realizes it. And like, they are students that do ... the students that he sent out, can be trouble in class but there's also white kids that do annoying things, or the one that sleeps all the time. He doesn't send that kid out of the room.

Interviewer: Right.

P. Ash: So, I don't know. I want to make sure that when I give constructive comments, or disciplinary comments like, "Stop that," like that it's equally distributed.

Interviewer: Yeah.

P. Ash: I don't know, maybe I'm over-analyzing it, I don't know. I get like really worried that ... I guess, because I had to like unlearn so much racism. I mean, I'm not saying that I'm not a racist, because like I said, I think everybody is racist, but I think that like I want to do anti-racist things, and so I really overanalyze these things, I think. So, yeah. Sorry.

Ash, Interview 2, Transformative Activity 7

Interviewer: There you go. So, one other question I have for you, which I asked you last time is, how or what else does it look like for a teacher to incorporate equity into their practice? So, you probably recognize these categories, I think I had put them out last time as well. So, I don't know if there's something else, beyond what you already described that comes to mind. Maybe something that relates to one of these categories, or maybe not. But the question is, what does it look like for a teacher to incorporate equity into their practice?

P. Ash: [inaudible 00:34:22] reading all of them.

Interviewer: Yeah.

P. Ash: Well, I think all of these are important, but the one that I resonate with the most, I guess, would be right now, is connecting to the students' lives and experiences, because I really think that to like make that interest like, to make school interesting to them, you have to connect to their lives and experiences. And, I know like in a lot of our readings, we talk about the white middle class ... the teaching is just, you just need to know this. It doesn't matter why. I never questioned anything. Even though I was from a low income family, and I lived in

the city for a while, I had moved to like a middle class school. So, I was like, okay, this is just what we do. And, I didn't care about ... the teachers didn't really care about connecting it to our lives. Whereas, at the school I'm at now, you have to make it about their lives to make it interesting, and to make them want to learn about it. So, a lot of them hated DNA replication. It's so boring. I mean, even I think it's boring. They don't need to really know all the proteins involved in it. But ... But, I mean it's nice if they do, but if you're not doing biology later in life, and maybe even if you, you just take biology again in college. But, you know, I talked about different things, so like if replication goes wrong here, if anybody knows somebody with cystic fibrosis ... I talk about like, try to bring things close to home, even though sometimes it's emotional for biology. Or, like with meiosis, meiosis is pretty boring to learn about. All I think they really need to know is sex [inaudible 00:36:06], but I'm like, "Hey, this is how some people can be intersex, and this is how some people can have down syndrome," and like kind of talk about that. And so like, especially with how politically aware my students are, I think that bringing up those contexts are like really, really important, and they're also additional educational information. So, it's not like I am sidetracking a lesson to tell them something. I can bring it up really quickly, and they hear like intersex, or they hear transgender or something, they look up and like, "What are you talking about?" [Laughter]

Interviewer: Yeah.

P. Ash: "What does have to do with all this boring stuff?" [Laughter]

Interviewer: It brings them into it.

P. Ash: Yeah. So, I think that that's really important, but also like I said before, connecting to the students as learners. Knowing what students like as motivators. I know one of my kids likes basketball cards, and luckily my housemate collects basketball cards, and they were going to give that away, a bunch of them. So, I get to that kid by ... every time, every three days he doesn't fall asleep in class, he gets a basketball card. Another girl, like when she complains, she likes stickers, I know that. So, she likes stickers to not complain. You know, just knowing what makes them tick is really, really important, but also knowing what's happening in their lives.

Interviewer: Yeah.

P. Ash: Because, I know like a lot of my students will sleep in class, especially first period. I was like "oh," I asked him like, "Oh, do you have a job?" Like, I had them fill out a survey twice asking, what kind of obligations they have, whether it's like, you need to watch a younger sibling, or if it's like they have a job or a sport. Just to make sure like I understand what they're going through. And I didn't realize how much I know about my students until we had... we were talking in our disabilities class about our interventions we are doing for a student, and I was like telling them all these weird factoids about my kids. I'm like ... because I can't

tell them the names. So, I'm like, "Oh yeah, he really likes basketball cards. Other student is on like a football team. He plays this position." They're like, "Wow, you do sound like you genuinely care about them." I guess I do, do you not? So, I like connecting to the students as learners, because this content is hard. I even told them when we were learning the citric acid cycle, there's like, I've learned it every year since ninth grade for like, the five years after ninth grade because I took so many sequences of biology to learn more and more and more. And, it wasn't until like when I took biochemistry in my third year of college that I feel like I fully understood it, so it's okay if they mess up. I even told them, I have a minor in chemistry, but I've failed a chemistry classes, so it's okay. If you have to retake something, it's not the end of the world, we can work together and so ... When it comes to like the school, and societal inequity, I feel like that's really hard to talk about in my classroom, just because it's not ... like the English classrooms are so cool at my school. I love going to watch those teachers, because they have coolest lessons. Like, they can bring out poetry from abolitionists. They're really cool, so I feel like they have an easier time doing that, but I also try to make sure I talk about intersex people in my classroom, because a lot people don't know what that is. And so, I still try to talk about marginalized groups, just in like an affirming way to make sure that students are using that language. Like I had, if students make a joke... Like, I had a student make a joke, before we ever learned about trisomies, "Oh yeah, like Blah has three chromosomes." I'm like, "Why is that funny? Can you tell me why that's funny?" [Laughter] So, I try to disrupt those like inequitable phrases or things that people say, but I don't know like how to go super far. I do like introduce like scientists of Color into the classroom, but beyond that, I've been really struggling as a science teacher. I feel like there's a lot of good examples in a book that Dr. [instructor] shared with us recently that I have to read through, but ... It's easier, I think it's easier to bring in culture, but then when you're talking about genetics and classes, they only ever focus on the bad genetics things. So, I don't want to be like, "Look at this culture, look at those bad genetics things that occur," you know, I don't know. And so, it makes it really hard, but I'm excited to talk about sickle cell because it's a positive even though it can be really negative as well. So, it has both sides, and it is a lot more relevant to my Black students. But yeah, I guess that's that. When it comes to non-biased materials, I try to like, I always look at who the author is, look up the author, because our [class] book was written by like this white guy, and he was like, "Authoritarian teaching and parenting's like the best thing ever!" And then like, all of these Afrocentric writers are like, "Authoritarian is horrible, egalitarian's the way to go!" I think knowing who your writer is, is really, really important. Or like you read like Paulo Freire and he's a communist, and so it's like ... okay, is your classroom environment like... what would the parents think if they saw that name on an article coming home? There's so many things to think about. It's stressful.

Interviewer: That's a lot.

P. Ash: Yeah, yeah. So, I don't know. So, I'm trying to connect. I feel like you can't connect to everybody completely, but bits and pieces that I remember, and they're

like, "You remember that?" I'm like, "Yes, I do." And, they get excited about that. So, I try to mostly like connect to their lives, and to them as a learner.

Ash, Interview 2, Transformative Activity 8

Interviewer: And so, my last question for you is what experiences do you feel like have been most formative, or really shaped your understanding or inspired you to put all of these components into practice?

P. Ash: So, I think a lot of it has been outside of program. Like, I've had people correct me online when I say something, and maybe two or three years ago, I would have been like, "Oh, like they're wrong, I'm just going to ignore them." But, now I'm like, no, I feel like I take this seriously and into consideration because ... I don't know, I think there's just a curve of pride, and so like learning humility and letting people call you ... being open to constructive criticism and call outs is, I think, really important to me becoming a better listener to multiple groups of people. And so, that in addition with our T and L one class, I feel like that's the most equity ... I mean, I think it's even called equity or equitable practices or something, but it really is like the best class I've taken it in all my college. So ... I think a lot of the things that we talk about in that class really have shaped my views, and make me ... they don't want to make me be more equitable because I've always wanted to be, at least in this program, not always like in my entire life, but like in this program I wanted it to be more equitable, but I guess it's enhanced my understanding of like what I can do to be more equitable. And so, yeah, that class really, really pushes me. So, the T and L one, I cannot recommend it enough. Even other people in our group chats, I was like, "I really find the papers in this class therapeutic." They were complaining about them. I think I'm the only person who finds them therapeutic, and they're like, "I don't find that therapeutic, but this is the most useful class we take." So, I'm not the only person who's thinking that. Yeah, I love it. Having so many different texts to take from people from different backgrounds is so important. And, I feel like a lot of our teachers are giving us equity theory to read about, but they're not giving us diverse authors to read from. So, we're really only getting like one racist point of view. And so, that's why I love like ... how non-biased, well I guess not non-biased, but diverse the amount of readings for in class, and that really pushed me to make sure that I was listening to everybody.

Interviewer: Yeah. Are there... So, it sounds like the readings were really helpful. Are there other forms of learning that have been especially helpful in Dr. [instructor]'s class?

P. Ash: Yeah, so in Dr. [instructor]'s class the readings are important but not because we had to do the readings, it's because we talked about them so extensively in the class. We would have these literature groups where we had to fill out these forms every week, but then she made it so we didn't have to fill the forms, we can just

talk about it. But, it was so good, and it just made sure that we were getting what we personally got, and what everybody personally got out the texts was a little bit different, which was really interesting to hear people talk about it. And then, after we talked about it as group, like our small groups, then we talked as a whole cohort about the texts. So, it's not just the text, because in our disabilities class we have a lot of texts. And like, they're important to read, but I feel like I would like to discuss them in class, have a discussion group of some type. It doesn't have to necessarily be like the whole classroom, but even just a small group of four. So yeah, those discussions were super important. There was these equity dilemmas that Dr. [instructor] like made up, or that we sent in, that we were having in our own classrooms or we've heard of in our schools. And then she would be like, how would you or what would you do to work around this, or like work with it? And then, we would say like in a group three, like a random group of three, what we would all do. Then we'd share one of the answers to a class, so there were five groups' answers then. And, I don't know, it was just so helpful, because just giving us the reading sometimes isn't enough, but letting us talk about them is important, and I'm totally fine like ... maybe it's just my style of learning, I really like those discussions, because I'll do the readings. I just like hearing other people's opinions about the readings.

Ellen, Interview 1, Transformative Activity 1

Interviewer: Mm-hmm (affirmative), definitely. So, would you say some of these experiences you've had in your coursework have challenged you to think in a new way?

P. Ellen: Yes, I'd say especially with some of the reading we've done. The Milner text that we read definitely. I've always considered myself to be open minded, and the book was challenging though because it made me question myself some, and I think then in some of the coursework we've done as well, that I'm... I still feel I'm open minded, but I'm maybe not as open in discussing social justice issues as I thought I was. So, helping me to be more open.

Interviewer: Right, it's kind of giving you that experience-

P. Ellen: Like, it's right here. Yeah.

Interviewer: ... to practice, is that discomfort that you're feeling. Do you remember off the top of your head what the Milner text was that you read? What the name of it was?

P. Ellen: I have it right in my bag.

Interviewer: Oh, okay.

P. Ellen: So, I can tell you what it was.

Interviewer: Sure. That would be great.

P. Ellen: He was a professor here last year I think.

Interviewer: Yes, he was.

P. Ellen: Start Where You Are, But Don't Stay There.

Interviewer: Okay, yes. I've read that text. Yeah, that's a good one.

P. Ellen: It is, it's very good. There's a lot there.

Interviewer: Yeah.

P. Ellen: And we read it over the summer, and so, we're kind of just working it into our classes throughout the quarter, semester.

Interviewer: Wonderful. Are there ... I know he discusses a lot of different concepts and things in that book, are there particular concepts that have really sort of stuck in your mind, or something that you hadn't thought about in that way before?

P. Ellen: I think that just the... just the examples that he gives of white teachers who don't necessarily think that race is a problem or that they need to talk about race, that just blows my mind. And at first, I was very, like, skeptical to read that, thinking, "Okay, that's just not true." But then, actually, going to professional development trainings and hearing some of the things people say, just wow, there are people who actually think this.

Interviewer: Yeah.

P. Ellen: And then, also it was really eye opening because some of the things we do out of good intention aren't necessarily the right thing to do. Like, there's a teacher who wants to be culturally sensitive, a student learns better orally because that's her cultural background, so doesn't push that student to write, but that student can orally do exams. Well, that doesn't then help the student when they go to take their standardized test.

Interviewer: Right.

P. Ellen: So, balancing, like, what's culturally sensitive and then, because when I read that I thought, "I would have thought that's the right thing to do." So, balancing those two things because I think it's important that we honor what their strengths are and what their culture background is, but also to prepare them because minoritized people tend to score lower on the standardized tests.

Interviewer: Right. You don't want them to be missing that skill.

P. Ellen: Right.

Ellen, Interview 1, Transformative Activity 2

Interviewer: Yeah, that will support them. What are... Would you tell me a few other examples of things you've heard at professional sessions or some of these experiences that have really stuck in your mind?

P. Ellen: At professional development, it was actually a diversity training.

Interviewer: Okay.

P. Ellen: It was all pre service teachers. And, I was really surprised that we broke into groups and we ... it's one of those four corners, we went to the corner of the room and you talked and there were a couple of groups who didn't talk about race in their group. But the whole prompt was about race, so it was really strange that they hadn't. And so, the leader was like, "Well, why didn't you talk about that?" And they're like, "Well, because race doesn't really apply to us."

Interviewer: Interesting.

P. Ellen: And I thought, wow, like, yes it does. That right there shows how much it applies to you because you're white and privileged to not have to think about. And you're just going to ignore it and say, "Well, that doesn't really apply to us. So, we all talked about our experiences either as a woman or as part of the LGBTQ community." But the race, because that group was white, didn't apply apparently.

Ellen, Interview 1, Transformative Activity 3

P. Ellen: The other thing that's really stuck out to me, both in this program and in my placement is how white the teachers are, and how white the pre-service teachers are. I just didn't realize. Like, looking back, I could see, I, you know, did not have many diverse teachers and I'm not sure what the answer is, or what I can do other than to encourage students to go into teaching. But that's been disappointing and concerning, that, that students then don't have that. They only see ... at our school, diversity in the security people maybe, or support staff, but not in actual teachers.

Ellen, Interview 1, Transformative Activity 4

Interviewer: Yeah. I'm curious how some of the content you've been discussing in your courses has helped you make sense of some of these experiences that you've had at your placement. Could you tell me a little bit about that?

P. Ellen: I think that ... Like, one of the books we're reading in my placement is *The Secret Life of Bees*, and I would never have thought that book was problematic until

TL1 and TL2 and then I'm like, wow, there's some issues here. I even talked with my mentor teacher about, you know, this is a white person's perspective. The African Americans in the story aren't really fully developed and they're just there to save the white girl. And that we're reading this story and it's about civil rights, and that time period, but it's from a white person's point of view. And, and I... When I talked to my mentor teacher about it, I said, "You know, I think this is really problematic that we're not bringing more diverse voices in," and she hadn't thought about it either until I said something. And, and She's very much about bringing in diverse voices and she speaks like seven different languages and talks to the kids in Swahili, or ... I mean, she's very open. But she's white and I'm white, and we have those blinders on sometimes. So, I don't even think we notice. And there's just things the school tells you this is what you're reading. So... So, I do think there are things within school mandates though that you can like, you can read one of these books and that we choose that one, I think ... it's not one probably I would choose again. Now that I've thought about it more and I don't know, it may not be one that my mentor teacher chooses again either.

Interviewer: Right. I'm curious how you guys have approached that in the classroom, given this is the book that you've chose, but you're realizing these things, how have you handled that?

P. Ellen: We really haven't.

Interviewer: Okay.

P. Ellen: We talk about the racial problems that are explicit in the book, that the book addresses, but we haven't... we haven't brought up anything beyond that. And since we're now at the end of that unit, and this was kind of just more my observation, getting into things, I just kind of mentioned it to my mentor teacher, but didn't push it in the classroom. So, it's not something that we've discussed with the students.

Interviewer: And how do you feel about that, or-

P. Ellen: I really think that of all of my classes, that's the class that could have a good discussion about that. They're my seniors, and I teach 11th and 12th grade. And, 12th grade is ... I have this student who says, "That racist," all the time to everything. And so, when we started reading a book, he says, "That's racist," and it was something that was very explicitly racist. An African American wasn't allowed to go into the store that the white person was allowed to go into. So, I think that was a missed opportunity. At the same time, the reality of timing and the constraints of just all the things that have to be gotten through is hard to do those things. And I think that's why ... one of the things I've noticed, even like when I did my lesson here, when we did like a practice lesson in TL1, that I had it in my head that I was going to have this discussion about race and then really left that out, and was kind of surprised in the ... one of the observers noted that, and

that made me think that, yeah, I didn't do it because of timing and all of this, but also because it's hard.

Interviewer: Right.

P. Ellen: It's uncomfortable. It is timing, but it's important to take that time, it's just finding my voice in there to be able to bring that up and to talk about.

Interviewer: It sounds like you feel pulled in some different directions.

P. Ellen: Yeah, I definitely ... I think I know what is important to do. I just need to figure out how to do that.

Interviewer: Yeah, do you feel like you've gained any insight with your coursework on the how piece?

P. Ellen: I think definitely starting to, especially when we're talking about inquiry-based discussions.

Interviewer: Yeah.

P. Ellen: Applying that to my classroom, I haven't figured out. Like, it sounds good and it works well when we're doing it as a class here, but then I have a class with entering [multilingual students] and developing [multilingual students] and trying to figure out how to have an inquiry-based discussion. And I know the research shows that they can participate in inquiry-based discussions, and it does help them as well, but the reality of them even getting basic instructions sometimes is hard to then weigh against okay, how am I going to have this discussion without them just being totally lost.

Ellen, Interview 1, Transformative Activity 5

Interviewer: Exactly. So, what experiences have you had at your field placement so far that you feel like have challenged you to think in a new way?

P. Ellen: I think just the experience of teaching [multilingual students] has really challenged me, that it's just not an experience I have ever had and I've never ... I don't actually know any foreign languages. I mean, I took it in high school, but ... so, just learning how to teach them, and then how to then bring content in as well. First of all, just how to teach them, but then bringing in the content. So, we're doing creative writing right now, and it's been... it's been really interesting trying to find things that I can connect to them with um, the [inaudible 00:24:37] lesson on dialogue, I brought in a story on a refugee camp. And so, I think that was helpful. Some of them were able to connect with that. But it's really, It's really opened my mind to just where society is right now and how many [multilingual

students] there are, and what they're ... and learning in class just what they're dealing with, and seeing that just play out on the news all the time too.

Ellen, Interview 1, Transformative Activity 6

P. Ellen: It's also a challenge as a student teacher to see things that I know are not okay, but I'm a student teacher, so knowing that some things I'll just have to change once I'm a teacher, and other things it's just ... I heard the secretary telling, telling a parent the other day that their kid couldn't enroll in school until they provided proof of residence. And that was one thing we had just discussed in Teaching English Language Learners, that you're not supposed to require proof of residence. And, the things she was saying were like, "Well, I'm sure you have a lease." Not necessarily. Like, a lot of people don't have a formal lease at a formal apartment. So, just kind of things like that, it's not part of my life experience. And so, it's opened me up to... to what other people are going through.

Ellen, Interview 1, Transformative Activity 7

Interviewer: Yeah, I wanted to follow up and ask about the student that you mentioned that very frequently calls things racist and ask you a little about that, how that experience working with that student has been, and how you've handled that in the classroom.

P. Ellen: At first, I was really shocked because when he said that's racist, what? I said something racist? Then I realized he says it just on such a frequent basis that it's just kind of a knee jerk reaction. And mostly, my mentor just ignores him. Occasionally, [inaudible 00:26:43] say, "What are you talking about?" But there are times that I will press him and say, "Okay. What is it that racist?" Because I think I want him to be able to articulate if something really is racist or if he just is saying that just as a catchphrase. Like, he wasn't allowed to have a tissue one day. I had a box of tissues on my desk and my co-teacher told him he couldn't have one. Not sure why. She was like, "Those are Ms. [participant last name]'s tissues, you can't have them." And so, they have toilet paper for the students to use to blow their nose, which is just so disturbing to me. And he was like, "That's racist." And I'm like, "What exactly is racist about that?" And he said, "Well, because you're white and you get tissues. And I'm Black and I have to use toilet paper." And I said, "I can see where it might appear like that." I said, "But she would have said that to you if you were the student next to you who's white." So, it wasn't that, it was more against students and not against race, that students weren't allowed to have my tissues because I bought them. And he just shook his head like, whatever. So, I don't think he really wants to be pressed on any of it. But I also ... I want to know if I'm being racist when he does say that, like it does cause me to think, "Did I say something racist just now that I didn't intend to

say?" And there have been times, he did say something was racist one day and I thought, that actually kind of was, the way we were talking about epic heroes and my mentor teacher said that they were white, which he was saying was racist. And so, my mentor teacher tried to like, work around that and say, "Well, epic heroes, we're talking about epic heroes, like the time of Beowulf, like it's royalty that we're referring to." And he was like, "Oh, so now you can't be royalty unless your white." And so, I could see certainly that some of the assumptions that we were making as teachers were racist in that case. That an epic hero does not have to be white. So, it does make me think.

Interviewer: Yeah, how has that ... because I know, oftentimes in the United States, especially probably in white communities we don't talk openly about race as much, so how has that experience been for you in terms of your own personal comfort. You mentioned that you've kind of been growing in your comfort, talking about some of these things?

P. Ellen: Definitely. I think that... I think that if I were at one of the suburban schools, where there's not as much diversity, that I wouldn't, I wouldn't be growing as much as I am now. I'm hopeful that because it's pushed me to talk about it more because this is something that we deal with regularly in our schools, that when... if I ever do have a placement, if I ever do get a job at a suburban white school, that I can still have those conversations because I think that one of the reasons why I'm not comfortable is because I grew up in schools where it just wasn't talked about. Racial issues were a thing of the past. Being a college educated person, I know that's not true. And I know what's going on in the world. At the same time, I don't see it every day. I don't experience it every day. And now that I'm at [field placement school], it's, it's more in my face, just the disparity.

Ellen, Interview 1, Transformative Activity 9

P. Ellen: And I think the recognizing school practices, societal practices, classroom practices, that reproduce inequity. Like I said, my co-teacher is extremely culturally sensitive and she's traveled all over the world and so, I thought that it was... that she was a very equitable teacher. But then when we've had to do field notes to kind of examine where we saw maybe inequities, and maybe they're just microaggressions, or maybe they're just certain things that are done or said that aren't meant to be hurtful or harmful, but they do create a less equitable classroom. And so, seeing those things and recognizing those things, I know that there are things in myself too, and I think recognizing is the first step to being able to create a more equitable classroom.

Interviewer: Right. You need to have that recognition to figure out what to do next.

P. Ellen: To realize that we all have biases and then to be able to take those out of our teaching.

Ellen, Interview 2, Transformative Activity 5

Interviewer: Yeah. Great. And what does race mean to you?

P. Ellen: I would say race ... I've thought a lot about this more because we have the Asian club at our school. And it's very interesting, students that identify as Asians that aren't necessarily part of Asia but they feel connected to that. And other students who don't consider themselves Asian but are part of Asia. My mentor leads that club. So we talked some about that. And so, I think, I've come to see race as a person's way of seeing themselves.

Interviewer: Mm-hmm (affirmative).

P. Ellen: And also as a way that we see others and that it's very superficial.

Ellen, Interview 2, Transformative Activity 6

P. Ellen: [...] And so recognizing other students' voices and making sure that they're heard. And then I've, I've also found out recently that it's important to encourage them to use their voices. Not just in the classroom. So when they do speak up about these things. You know, trying to find other platforms where they can do that so that they can address the inequity. So, it's not just a white person addressing the inequity. But giving them the empowerment to address inequity both in the school and in their communities.

Ellen, Interview 2, Transformative Activity 7

Interviewer: Yeah. That's great. Any other ideas that come to mind related to that? How a teacher can incorporate racial equity into their practice?

P. Ellen: I think, the other thing is just constantly re-examining our own biases. I know that I've had them and I hear my mentor and co-teacher say things based on what they know. Like, they said, "Oh, well that kid's Nigerian and African boys think this." Okay. Culturally that may be something that is part of how they were taught. And my co-teacher is very knowledgeable about Africa. But I think that, that we have to make sure that we're not pigeonholing these students. We're not putting them in these boxes and being like, "oh, well they're Nigerian. So, they're in this case misogynistic." And so just that constant reexamining of, okay, this is, this is what I think. This is what I bring to this classroom. And I need to just remind myself to put that aside so that I'm open to seeing what each student has to offer.

Ellen, Interview 2, Transformative Activity 8

Interviewer: Yeah. Definitely. So I'm curious about what experiences you feel have been most impactful on your thinking about racial equity.

P. Ellen: As a teacher? Like, what I have experienced as a teacher?

Interviewer: Yeah. Maybe it can be, some people that I ask this question. They're like, actually it was some experiences before I came to this program that set me up to come to some of these understandings. And focus on this area when I was in this program. So, it can be either before or as you've been through this program.

P. Ellen: I would say that, my brother is a racist and my nieces are... And we both grew up in the same family that I don't believe was racist. But my nieces are now in high school and they do not seem to be racist. But just hearing some of the things he says to them. And just seeing their community when I visit them. They live in a very white town in [southeastern state]. And my niece is dating a Black boy. And I think that part of that could be because my brother's a racist and she's a teenager. [Laughter] Hopefully it's just because she's found someone that means something to her. But I think just seeing that, she's in a town where I went to high school. And I encountered that when I was there and I didn't really think that it was racist. But looking back, I know that it was. Looking back that I know that teachers didn't address issues of race, because they felt they didn't need to maybe. That there weren't... It wasn't a very diverse student population. And so, seeing that has made me want to truly learn as much as I can. So that no matter where I teach, if it's in a diverse school or if it's in a very homogenous school. That I can really bring what I've learned to any of those environments. And that, that I can really reach students who are experiencing racism. And also that I can reach students who are racist. To help them maybe see that they're being racist. Even if they don't feel that they are or even have any awareness of that term.

Interviewer: Yeah. Were there any experiences that you feel have been most impactful in your time here at [the university]?

P. Ellen: I don't think there's been any one moment. I think that, that again just working with a diverse student population at [field placement school] has been very impactful. And just seeing, seeing what these students go through, both hearing things that they say to one another. The comments, the offhand comments that are racist that students make. That they seemingly don't even realize are racist. That it's, that it's seeing and now realizing through this program all the microaggressions that happen. That I think kind of, I was kind of blinded to before because I was in such a homogenous place. After [southeastern state] I was in [a northern state], which is again very homogenous. And so, to being in such a diverse school and hearing both students and teachers say these things to one another. And not even realizing that even if the person themselves doesn't realize

at the time that it's impactful. That these are things that like erode a person's sense of self over time. So, I think it's just that everyday thing. It's still impactful.

Ellen, Interview 2, Transformative Activity 9

Interviewer: I remember you mentioning one student in particular last time, that often called out things that were racist in the classroom.

P. Ellen: Yes, every day saying that everything... Not every day but many days.

Interviewer: Yeah. If that's continuing or how that has evolved?

P. Ellen: He, he does. It's not as much and I'm not sure what changed. But every once in a while he will still be like, that's racist. I haven't heard him say it to anything that actually I could figure out where he was coming from for that lately. Previously, some of the things he was saying that's racist. I'm like, "Oh yeah, that's good call. That is racist." But I think for the most part now it's, he'll say it and just kind of smile. "You have to do this assignment, you have to hand it in." "That's racist." "Okay, yeah. You all have to do this assignment." And so, I think it's got to be just a catch phrase.

Ellen, Interview 2, Transformative Activity 10

Interviewer: Think it's fair, that update on that. I'm curious if your mentor teacher has at all had conversations with you? Or exposed you to some new practices around these topics? Played a role in your thinking about this?

P. Ellen: I think that we talk about it a lot. I don't think that we have, you know, super in depth conversations about it. But I think that it's just a common everyday thing. Especially since I am in a class with an ELD teacher also. So, the three of us are always just talking about, you know, what our students' lives are. And how they're treated, both in other classrooms that we hear how they're treated. And so, I don't think there's one specific thing, but we talk about it regularly. And we have a PLC group that we meet with every week. And I would say, I would say at least half the time in there we're talking about race. And how that plays a role a lot in our assessments. How test scores are varied and how we're failing students of different racial backgrounds. So, I think it is just something that has become so much a part of everyday conversation now, that I don't even notice. Like, even on the survey each week when I ask questions about it. Thinking like, did anything? Oh, yeah one of my students told me about his teacher who is racist. It's just such a common thing to be talking about that, it's good that we are talking about it. But it's also sad that it has to be something that, that is such a problem, that racism is such a problem. Especially in such a diverse school that, that there's so much that

we all have to offer one another. But instead there's still, it blows my mind that there's still racist teachers out there. Like, how is that possible? How do you have a job? But, unfortunately, it's still there.

Ellen, Interview 2, Transformative Activity 11

Interviewer: Yeah. Well I've got one, two-part question for you and then we'll wrap up. So, the question is, what do you feel you have learned about others through some of these experiences that you've been having? And what do you feel you've learned about yourself?

P. Ellen: I think about myself, I've learned more what biases that I have. And it's something obviously I'm working to overcome. But I, but I think that through the classes, and through working with the students that I will catch myself thinking something. And think, "okay, where is that coming from? You know. That's not based in any reality. You're just making this assumption. Okay, why are you making this assumption?" So, I feel I've really started to understand what my biases are. And hopefully then I'll address those within myself better. I think, I think about others that I've just learned more about other people. In terms of... I've learned to respect other people's values, their likes, their dislikes. I've learned music that I never knew before. I've learned lots of, I want to say slang. But some of it's slang. And some of it's just other ways of speaking that I didn't know or understand before. And so, I've just learned about people more and about what they like and what they, what they care about. And I've certainly learned to see them more as individuals. And now it's certainly, not necessarily seeing people of one race as individuals, but seeing my students as individuals and not just my students. Like, "Okay, this is my fourth period class." Or oftentimes my co-teacher refers to students by groups like our Nepali students or our Nigerian students. And I don't even know where all of them are from. So that doesn't really help me. I'm trying to learn more about their backgrounds, but at the same time I want to see them as individuals. And learn what as an individual they like.

Pattie, Interview 1, Transformative Activity 1

P. Pattie: I definitely think like when we were taking... Like I... When we went [to a synagogue] for my Monday class, that was cool. I had never been in a synagogue before. I mean, you know, I'm from a podunk town in [southeastern state], rolled up to [university town] and I'd never been in a synagogue before, I think it's uh, I think it's fascinating to learn. It definitely like allowed me to see that people come from different angles and like different areas. And, like, that whole class is just a good, like, way for me to see that I have to be understanding of everybody. Like, I can't just say, Oh, so-and-so is not in class today because their parents

didn't drop them off." It's like, "Oh, wait a minute. Today is Rosh Hashanah. It's a holy day. They're probably not in class because they're fasting," or something like that. Like, I probably got that wrong, but... I don't know everything. But like that's the, you know, like if... you have to take things into consideration about like who your classroom is and who is in your classroom because I think that, especially when I was growing up, people just didn't, you just "Oh, they're not in class today. Absent." You know, you just... It's like, you've got to have a little bit more care. You don't have to care fully because if you care too much it's going to go bad, but like care some to where they're like, they're learning just as much as the kids who don't, you know, partake in this religion or do this kind of thing. So, yeah, it's great.

Pattie, Interview 1, Transformative Activity 2

Interviewer: Yeah. Any other experiences that have really challenged the way you think, have challenged you to think in a different way and change your perspective?

P. Pattie: Well, I definitely think, like we did a professional seminar where you partake in [Let's Read!]. Like, my group, that's what mine signed up for. And, I think it's a great program, but I'm having like problems seeing where the development is actually happening because, like, we're reading this book, we go in, we're reading the book from last year's read before the record. And, it's just like the words are really small on the page, the pictures are kind of small, and the kids are in preschool in like not really well-resourced areas so they're probably not as developmentally, you know, up to par as normal preschoolers are. Excuse me. So, you know, you've got these kids who are struggling and the print is like yay big on the page and they can't really understand it. And like, you know, I'm seeing these kids and they don't understand what the book's about because like we just read the book. I try to like, "Oh, what do you think is going to happen?" Or, "Oh, what do you do da?" Because there's a part in the book where it's like, "Until dot, dot, dot," and then you turn the page, and "Oh, what do you think is going to happen?" And, some of them will just shout out, "A flower." I'm like, "Okay, I don't think you understand, you know, what's going on." And it's, and that's not a bad thing, I just think that the book is not at their developmental level, and so I, and I can't make a judge on the whole program because like this is last year's read before the record. It's not the books that they normally take into classes, but then I'm also thinking, if that's read before the record, what is the books they take, like what are the books they take into classes? So, like, it's a little hard and it was a little... it's been a little unorganized. Like I've definitely, like it's definitely changed my perspective on like reevaluating what is developmentally appropriate for classes and like what can I use in classes?

Depending and, you know, you have to think. Depending on the environment around my class. Like, are these kids lower SES and in area that is not well-resourced? Can we do this art project? Can we do this? Will they understand it? Versus your kids in, you know, the really nice neighborhood in the suburbs, and their parents have money and, you know, they have all the resources, they definitely would understand this book, but they might need a little bit more time and a little bit more encouragement if you don't understand it. So, yeah that's, I don't know, I have a little problem with that one. It, just it kind of gets to me and I'm like, "I didn't really notice it at first," but the more we've gone out and done them, I'm like, "Hm, I'm not a 100% sure anymore." You know?

Interviewer: And, what does read before the record refer to?

P. Pattie: They do read for the record, which is where every year they like have a group of... I don't know if it's only [the university town]. It might be only [the university town]'s [Let's read!] that does it. But they have like schools around the area where they'll send all of their workers to and they will read one book on the same day. It's like the Dr. Seuss Day or something like that. So, read before the record are the schools that they can't get to on the read for the record day, and they take the book from the year before, go to them, read them the book, do the same kind of activities that they would do, but it's just from last year's books. So, like, you know. I think it would be a little bit better if they took the book they're actually reading and read it to them.

Interviewer: Yeah

P. Pattie: But I don't know what the year backlog is between the two. So, that's what we do, is we go in with the other classes and doing everything they can't reach.

Pattie, Interview 1, Transformative Activity 4

P. Pattie: My first one I like saw this kid who I don't know if he had a learning disability, but I want to say he did. He like was just not happy with the pace of the class. And like, we left, so I came in midway through their like lesson and then they switched to gym and he was just not happy. He didn't get to finish what they were doing before, he was complaining about that, and was complaining about how he was late because of breakfast this morning and like blah, blah, blah. And, the teacher was just like, "Well, if you hadn't gotten here late you would have gotten to eat breakfast." I'm like, "Okay, wait a minute. It's not the kid's fault. He can't drive yet." Like it would be more... it would be easier to blame a child for not getting there on time if they're 16 and up, but he's relying on his parents. And,

like, who knows if his parents have to drive, or have to take public transportation or anything like that? So, he might have been rushed all morning and come right into class, and having you rush him more, it's like, "Wait a minute. That's... you can't ask that much of a kid, especially if they're kids who struggle already with learning and stuff. You can't ask that. You have to take a little bit and let them slow down and find their own pace." Because like, you know, if, if... and that's definitely been something that's changed, because before I would have just been like, "Ah, they're late, they're late," but now I'm like, "Wait a minute. We have to reevaluate as to why they are late." If they're consistently late, then it's like, "Okay, we need to talk to the parent." But if it's just like a random day and like nothing is... it's, it's not raining, it's not snowing, it's, you know, completely a normal day, then it's like, "Okay, something else happened and you need to just kind of like let the kid ..." You might need to help him but like let them go do it a little bit longer. So, what if they're late to gym? You know, if they're more comfortable right now working on that project, let them work on the project. You know, say, "Okay, well, when you're ready we'll go to gym," and it, you know... when it comes to being like 30 minutes into gym and it's like, "Okay, now we have to clean up." Or, "Now we have to go." But like if it's five minutes and it takes him five minutes to finish the rest of the project, let him have the five minutes. Like just give him something, like, you know? And then we went into gym and they were doing an organized game and the kid just didn't want to do it. He played the first game. And then for the remainder of the game he just twirled on the sideline, back and forth. And, I was like, "This kid is having so much more fun." And like the gym teacher didn't care. He just let him go. He was like, "Hey, you want to join in?" And he would be like, "Okay." And then he'd come in and then once he was out, he would just let him go around the side. And it was a different perspective than the teacher who was like, "You need to be on time and not be, you know, late and blah blah blah." And they like took him out before they went into gym and like before he was fine with everything. After, he was just like, "I..." Like, you know, completely removed and like even when they went back to class, he was just not having it. And I was like, I don't know what they said to him but something must have just flipped a switch and he just was apathetic, is that, I don't know what the word is, but he just was done. He was done. I was like, this poor kid. I... and like they just were very pushy with him all the rest of the time I was there, very pushy to get him to answer, very pushy with the like class in general to get them the answer. And then the next class when I observed, was just like, "Okay, let's take our time." They were spelling out words and then the teacher was like, "Okay, sound it out." And the girl would do it in her head and she's like, "No, on your hand. Let's sound it out together." Or like, you know, "Let's take a minute and focus on this." And it was just very different than "You're late, you're late, you know, you're rushed, blah blah blah." And so yeah.

Interviewer: Interesting. I wanted to ask at your placement, racially, is it mixed or?

P. Pattie: I think so. I mean like the kid who was having the problems was African American but like it definitely is, to some extent, I don't know to what extent but it definitely is.

[...]

P. Pattie: [...] But like, I don't, like I can't speak for it, but I think... I don't know if the kid back at [school for observation] who was struggling was targeted because he was one of the only Black kids in the classroom and like he's the problem child because that's how kids were labeled, which is not fair to them at all. But I don't know if that's because of why he was targeted or if it was because, you know, he just... that just happened to be a time he was acting out. So, like I don't know... You know I can't... I don't really have other instances. I can't think of other instances. I don't want to make up an instance. Yeah. So not really. Yeah.

Pattie, Interview 1, Transformative Activity 5

Interviewer: Yeah. So would you tell me about some of the experiences that have shaped your understanding of equity and what it looks like for a teacher to incorporate it into their practice?

P. Pattie: Especially like... Well I came from a small town to come here and like learning, like you learn about unequal practices in... Not about teaching practices but just like unequal ones in history and stuff like that. And you're like, "That's not fair." But then you also come to college and like you go to a place where you've got kids whose parents can't... Like they're paying for all this on loans and whatever. And, you know, we've got kids whose parents are paying for the whole thing or you've got people who can't go to dinner every week and others who can. And we've got people who own a brand new G wagon and can take a private plane to everywhere. I'm thinking of someone specific, but like it's you know you've got people like that. But then you've got other people who, you know, don't even have their car on campus cause they can't pay for parking. So, their parents have to come and pick them up or... You know? It's like you get to see all these like unequal... I don't remember the question and where I was going with it. But like you see like unequal influences and you're like, "Wait a minute, that's not right." But like, there's no way to fix them right yet unless you like go to the source, which is never really directly influenced with you. You just hear about it. So it's like, "Okay, I can take this like experience and put it in my classroom and say, okay, example student A doesn't have a pencil and his parents work nine to five jobs and earn, you know, 9.50 an hour versus student B whose

parents work whenever they want because they're surgeons and can get a brand new pencil every week. So, you feel like, "Okay, wait a minute, we have to kind of find some equal practice." Maybe you say, you know, "I am going to buy an extra set of pencils for the classroom. And that extra set of pencils is going to go to student A because they can't afford it." But then it's also like if you see people taking student A's stuff, like wait a minute, that's not right. But if you also see people taking student B's stuff, it's like, wait a minute, that's not right. Just because they have parents who earn more money, that doesn't matter. The experiences should still be the same and definitely seeing people with other experiences helps to formulate that opinion.

Interviewer: Yeah.

P. Pattie: I think I got that right. I went on a tangent with that one. I lost that question and then came back though whatever.

Interviewer: It's okay. That happens in interviews. It's like, I'm asking all these questions that you may or may have not have thought of before, you know? So, it's easy to get flooded with lots of different things. The question was would you tell me about a few experiences that have really shaped your understanding of equity, race and what it means to incorporate racial equity into teacher practice?

P. Pattie: Yeah. I kind of did that-

Interviewer: I'm curious if there are other things that come to mind.

P. Pattie: I did a little weird, but my-

Interviewer: You did speak to it.

P. Pattie: Yeah. So like my friend the perfect example, my friend can't go to dinner like every night of the week. You know, it's like she goes to the grocery and she buys X amount of stuff, but she can't go out every weekend because she's on a budget. Whereas like, my other friend can go out every weekend if she wants to, but maybe she doesn't choose to because she wants to be, you know, respectful of the friend. So, like I can see that kind of you know like okay. And then you can take that into the classroom and go, "Okay, you know, they don't have enough. Let's see if we can find somewhere that like they both can be equal."

Pattie, Interview 2, Transformative Activity 2

Interviewer: There you go. Are there any... Just thinking about on the past month since we last talked, are there any other activities that you've done in class or assignments that

you've had that have really stuck with you or made you think about teaching or learning in a new way?

P. Pattie: Well like, we did that. We had a speaker, I didn't realize this, we had a speaker in my Monday class come to talk to us about, it was just like diversity and culture and stuff like that. It wasn't great, I thought it was good, it was uncomfortable, which is a good thing, but found out later that the people, like other people in the class really found it uncomfortable and found it a bit too much. I didn't, you know, obviously didn't realize it because there were a couple of times when the professor would like show examples and so she asked, you know like show a microaggression, she's like, "can I show a microaggression on you?" And she's like, you know, somebody said, "yeah sure." So, they did it and then all of a sudden I guess kind of back handy, the professor did it again without realizing it and then other students stuck up for the student. So, there were kind of things that the lines were a bit blurred and it was very in your face. I don't know if the classroom culture was the best. Like, before this had happened, we've been great, but after our discussion has kind of been like, you know, you can tell that people of Color are ready to talk, but students like myself are not ready to talk because I don't want to step on any toes. I can only tell you what I personally know and my growing up is a rural mostly white neighborhood, you know, in Eastern [southeastern state], none the less. So, I have obviously heard other people talk bad about other people and, you know, that's anybody, that's anybody different than themselves. That can be skin color, religion, whatever you want to throw in the gamut. But it's very hard to come from my position and say that's what I know to like, you know, other people who've experienced way more than I have because I really haven't experienced some things that we've talked about in the class and I'm just like, "hello" with crossed hands sitting quietly. So, it's very hard to like discuss and it's especially harder since that happened because before it was fine. Like, I wouldn't care to raise my hand. I feel a little judged. But it was kind of like "eh!" but afterwards it was kind of like "mmmm"...

Interviewer: Feel like the...

P. Pattie: ... yeah, I think it was good. I think it was a bit too much, if that makes sense. I think like if you dialed it back a little bit, perfect. But something went wrong. I don't know what, I obviously was not the other people who were saying that the class was not the best class. I heard, I heard about it. Not only did I hear about it secondhand, I heard about it the next class, like the next couple of classes we had. So, it was way down the line for me to hear about it, but I kind of want know what went wrong. You know? So, like, I could use it in my own teaching and like say if we do a discussion of this, I don't step on toes and make it as appropriate for everybody as it can be.

Interviewer: I see. Do you remember a specific examples from the speaker come and giving a presentation that made you the most uncomfortable? Well, is there anything that sticks out to you? Would you tell me about that?

P. Pattie: Well, yeah. It was everybody. Like we, we did this kind of meet and greet kind of deal. And like, we went out in the hallway and we're doing a talk and you'd say a question, it's like, "what's your favorite color?" And then, you'd like tell this person what your favorite color is. And then, you would walk around the circle and then she would yell something and then you would stop. And, she would ask the question and then you talked to the person, you know, say your name, answer the question. Well then we were doing this for a couple of questions. And then she goes, what do you think of the N word hard E-R.

Interviewer: I'm just going to close the door. It looks like it just popped open there. There we go.

P. Pattie: She was like, what do you think of the N word, hard E-R? Everybody went "Whoa." And it was like, "I, don't like to... I don't use it. I don't like other people using it." But how do you convey that to someone and say, without them thinking you're catching, you know... I don't know, playing catch up and like trying to protect your own character. Like, it's a genuine thing that I don't use it. I don't like other people using it. Am I hard to say that I haven't stopped someone using it? Sure. But I also know that I don't use it myself. I need to try better to stop other people from using it and act like, you know, I need to do that, but I don't to stop people. I know that, that's a fault with me. But I don't use it. So, like, how do you explain that? And it was kind of like, "uhhhh" and then just like, they were like, "okay," so then we're on edge and so then we do the circle again and then she goes, what do you think of calling people a faggot? And, I was like, "Whoa," like first one really harsh, second one really harsh too. And it's like, how do you, you know, say I don't use it, we shouldn't use it at all, any circumstances, you know? It was just very like, that was very uncomfortable. And then when we were talking about the microaggressions, it was a little uncomfortable. And then, I realized that I had experienced some just because of where I'm from like I don't have an accent like most people. They ask me where I'm from. "Are you really from here? Are you sure?" I'm like, "yes, I was born and raised here as born in the hospital, down the street. I have lived here my entire life. I just didn't develop the accent like most people. Don't ask me how it happened. I couldn't tell you." But it's just like I had experienced some, not to the extent that the people of Color or other, you know, races in the class had, but I had also experienced it. So, it was a little uncomfortable coming to that realization that I had experienced. And also my area experiences it. So, like we go out to Western [southeastern state] for a choir, I was in choir in high school, so we went out to a competition. They would introduce us as Plackville and would slang it. So then, the judges would see us as singing slang. So, we would score worse and you could see it. You could see if the guy introduced us, I mean I'm sure you could test it. He introduced us right, they would judge us right. If he introduced us wrong, they would see us wrong, Just because of the way he introduced us. And that and then like, my choir teacher got a bunch of people into Allstate that one year and we went to [a] university for a festival or like a choir camp or whatever. And, she was talking to another director and he's like, "how did you do it? Like, how did you get that many people to drop their accent." My choir teacher's like, "what does it matter? They can sing,

they can sing accent or not, like it doesn't matter." You know? So, yeah. That's kind of, I don't know. The most uncomfortable was when we were asking the questions in the beginning. And every... I could feel it. Everybody felt it.

Interviewer: Yeah.

P. Pattie: Yeah. You don't expect it when you're being asked, what's your favorite color, what's your favorite movie? What do you feel about the N word? It's like, Whoa, that went from zero to a hundred really fast. There was no, you know, middle ground. And, I understand like the point of it, but again, I can see how it would make people uncomfortable.

Interviewer: And then, in what ways do you think that experience then changed your class? You said that it felt different.

P. Pattie: Yeah, it has felt different. I think just because like I am more guarded about what I say even in just general like raising my hand when having a discussion. But I also see like other students doing the same. Like, people who used to talk a lot in class aren't really talking so much anymore. I mean, we've only had a couple of classes since it's happened and it might just be a little bit of wear off. But still you've got people who would raise their hand every time in class, not talk. And you've got people who used to not talk, talk. So, it's like a flipped kind of reality. And like, even then the people who used to not talk, they're really not raising their hands a lot either. You have a couple people dominating the class, I'm not sad. And, you really didn't have this diverse conversation that used to happen.

Interviewer: I see. Would you say that some of the differences you're saying align with the background of the people that are in the class?

P. Pattie: Sometimes, sometimes but then like you've also got people who would surprise me, like there was a girl who sits on this side who used to talk all the time, who doesn't. And I'm like, you, I don't know how this would have affected you. I obviously do not know your personal history, but it's surprising to me that it's affected you in this way. You know? And, I'm kind of like, well I don't know what you would do, like, so I don't know even how you would remedy it. You can't go back and say, I'm sorry for the presentation because it happened. You can't change it. So, it's like, well how do you get people to start discussing things again and like, feeling like they're comfortable in a class now because before they were and now they're not. And, it's like, you have to kind of, I don't know if that like requires having a conversation like from professor to student and that kind of thing and finding a way or if it's like we have to have a icebreaker again essentially.

Interviewer: Yeah. Would you say students of Color and white students all feel more uncomfortable now?

P. Pattie: I think. I don't know, I can't like speak fully for other people in the class just from what I feel, I know I feel more uncomfortable to say things and to speak about

things, but I don't know about my other students. It just feels different, if that makes sense. Like the, just the environment is different.

Interviewer: Has the class had any discussions about what happened since?

P. Pattie: Not really. Like, we kind of just like said, well that was that and blah blah blah. But then we have our journal sharing before break and that's where I learned about the fact that other people were uncomfortable and the whole thing. So, like, in our little mini groups we could have the discussion about it but we haven't really had like a full class discussion about how it went.

Interviewer: Has that instructor made any comment or addressed it in any way?

P. Pattie: I think so and I think too we're just kind of afraid to say anything because she was like in the university and, like the presenter. And, I think she runs a couple of the classes that we might take. So, it's kind of like, you don't really want to say anything and don't want to step on any toes, but it's also that made you uncomfortable. And, you got to say something. So, I don't know how that's going to change. But yeah, no, it's not really like, we had like a small discussion on it and it was like, "Oh it was good blah blah blah." And, it was like, okay then, you know, like maybe 10 minutes, 15 minutes in class and then it was over with. It was like "Well, okay." So.

Interviewer: Any other thoughts about that experience and sort of the impact it's had on you?

P. Pattie: It was nice to have someone be direct, but again I think there's another way to go about it. Maybe not so direct. Maybe provide a little bit more information because like while we were getting told things we, I didn't really know like information wise.

Interviewer: Is there... Can you think of a specific example like information or questions you have?

P. Pattie: Well like, in the microaggressions like, you know, she was giving us examples of microaggressions but I want to know, maybe you do like a survey of people of Color and say how many times have microaggressions, you experienced microaggression. So, I can see stats, "Oh, we surveyed this many African Americans, they experienced a microaggression this many times a day versus this many white American they experienced a microaggression this many times a day." So, like, you know, seeing that comparison and getting the eye-opening of, "wow this happens a lot more than we expect." Like just telling me it happens is one thing. I want to see a little bit of information or maybe some personal stories and stuff like that. I don't know, I think that could be added to it. Maybe cut a little bit of a harshness out because like examples are one thing, but if you just do examples and then a story. It's like, what am I really getting out of this? You can tell that's really the only thing I got from the presentation because like that, and we were talking about pronouns, but I feel like I've been not really forced bad, but like I've been introduced to it so many times that like now I'm just like, "okay, get

it. Let's find something else to talk about.” I'm sure that there are people who need to hear it, but also, I've heard it in six other classes in my previous semesters. I'm like, “okay, I know the importance, maybe we could talk about better ways to facilitate using them rather than the importance of it.” Like, I get the importance, how do I not mess up and accidentally insult someone? We got a little bit of that, but it wasn't enough. You know what I mean? Like, it was just a couple of examples, like how do we facilitate that discussion? You know? It's a tender subject now. So, like, how do you say... you know?

Interviewer: Do you feel the same way about the conversation around microaggressions and like you know what they look like or-

P. Pattie: Yeah. I think...

Interviewer: ... that they happen but how to avoid them or what to do...

P. Pattie: Yeah. I think that too.

Interviewer: ...the next step.

P. Pattie: Yeah, you just have this simple example of don't use em, you know? Be more cautious of what you say. I'm not cautious of myself walking down the street sometimes. How am I going to be cautious of myself? Like for example, let's just put inhibitions down on a person. Say they're at a party, they're at a, I don't know, somewhere there's alcohol, they're drinking, inhibitions are down they don't have a filter anymore. They let one slip. How do you come to the person the next day when you're sober and say, “Hey, you used this. You did this.” I don't know if you intentionally meant it or if it was because there was alcohol involved or what. Even then take out the alcohol. How do you come to someone and say, “Hey, you did this. How do we fix it? How do we have a discussion about it? Maybe you don't use it the next time.” Because I know that a lot of people are like, “you have to talk to them in the moment.” And I'm like “yes,” but also sometimes you have to assess... like, view the situation like where are you at? If you're in a party, there's no private moment to pull someone aside and say, “Hey, maybe you shouldn't do that” because you have no idea what their reaction is going to be. So, like, it's better to come by the next day and say, “Hey, let's talk about what happened.” So, I don't think there's enough discussion on what to do. I think there's more discussion on how important it is and it's just like don't use it, be aware, blah blah blah, look out for this. And, it's like, they happen and that's why they're called microaggressions and stuff like that. They happen without you knowing. So how do you change it? Like, I just, yeah, I don't know.

[...]

Interviewer: I'm curious if the conversation you had in your one class around microaggressions has helped you with the recognizing these practices that reproduce inequity at all?

P. Pattie: A little bit. I just haven't, like, I guess I've not thought about it and applied it to it. But now I could see like how it would because I'm also well, how would I change what I say. I might accidentally do one and not know it because, well that's in the description of what it is. So, like, how do I recognize it? What do I do? Say I've insulted a student, they go home and tell their parents and now the parents want a parent teacher conference. How do I apologize to the parents and say, I'm sorry. It was like, it was my own stupidity because I didn't realize that this, I'm not fully educated on the subject, help me. You know? Like, I think that's the thing too, is a lot of people don't talk about when they need help. Just for like not understanding things. I don't understand it, I would like to know. I mean if you come to me and say you insulted me and I'm like, "okay, what did I insult you over and how can I do better?" You know? It's not like if I, if I truly think I'm not in the wrong, educate me on how I'm in the wrong, and don't do it in a way that's force feeding me things. Like, we have to have a civil conversation about it. I'm obviously different because like I will somehow have a civil conversation. I might fire or react on the first, you know, draw. But I've also not been in that situation so I can't say it. You know? And, it's all, also too, it's like you have people who would take that as an insult of character. So, it's like, how do you say this isn't an insult character. It's just, you know, you said this, I need you to know that it's actually wrong. We need to talk about it this way. You know? Like, there's no, I don't know, there's just there's a lot of things that play out to make no sense. If that makes sense. [Laughter]

Interviewer: Yeah

P. Pattie: I guess that's kind of like how it's affected like practices in schools because like you've got ... I don't know, I have not thought about that whole lot and I'm going to think about that. Yeah, I guess you could talk about it in your class and kind of bridge it, but like also... hmm... I don't know.

Pattie, Interview 2, Transformative Activity 3

Interviewer: Are there any other experiences that you've had in your course work that have stuck in your mind?

P. Pattie: Well working with like [Let's Read!] and doing that one project, I was like, I... we had to do our final paper for it and it's just like a, like a personal idea. What did you think? I spent the whole paper ranting about it because while it was a great resource and what we were doing was great. I felt like the book we were taking to the students was a little too high in reading level and like learning level because like the text was a little paragraph on the page and the pages were big and they weren't ... You know how they have the big books, they weren't the big books. They were the little itty bitty, you know, books, paragraph on the page. The students, I have 30 students sitting in front of me and they can't read the paragraph. I... One of the pictures, I think I mentioned this last time, the character

was in the back corner of the page and I said, where is so and so? They're like, I don't know, I can't see her. This kid was sitting right in front of me. I'm like, okay. This and then just like reading it, I knew they weren't grasping what it was actually about. So, like, you know, and it was preschoolers. And then we went to a kindergarten. And I was like "wow," seeing like reading to preschoolers and reading to a kindergarten class, the same book was completely different. You could tell the kindergartners got it. They understood what was going on. They were like, well I know what this is, I know what it means, I know this, blah blah blah. I was like, this is what we need. Like, you need to go one level down, you know? And it was, it was tough because it was last year's read for the record book so I don't know what this year's is or was. But you know like, even then, you could see the difference between the under-resourced preschools versus the fully resourced preschools and how the students at this one probably weren't, were really not getting it. And here, they weren't really getting it either, but they at least had some help. So, it was kind of like a stepping stool. Like, it really needed to be geared for kindergartners. Not for the preschoolers. Maybe take a step back, find some other book. I don't know. That was it. And then like, I got a little mad of the disorganization because like we would come in at; nine o'clock and we were supposed to leave at nine. We wouldn't leave till 9:30. Sometimes we would get to the schools late. The schools wouldn't know that we were coming. They wouldn't know who we were and I'm like, this is a little unsafe that you're letting me in to your school and like blah blah blah. It was just kind of like, this is not really right. I don't know like it was that. And then, one time we got up at eight o'clock to do an interview and then we also got up once to go early to a school. We didn't leave until 8:30, we didn't get there until 9:30 because it is an hour out of the city. That was 30 minutes into our time. We only got 30 minutes at the school to do, to read the book and do the projects-we were rushed. There was one time that we had to do multiple ... I specifically had to do multiple classrooms because they sent the wrong amount of people to the wrong spot.

Interviewer: I see.

P. Pattie: So, like, me and my partner, we did the one classroom and then once we were done the like head of the school came and said, can you do two more classrooms? And we were like okay we don't have enough projects to do two more classrooms but I can read to two classrooms. And so, we did that and they ... To do the project they did a big poster board in the hallway and painted on it. That was their project. But having, like, I read to at least 40, 50 kids that day because I read the book twice but I read it to three classrooms because they combined them into one room. So, it was like a lot in one day and you have only 10 kids at a school and they're in pairs. That's really only five groups and you have seven classrooms and it's like, "Oh what do you do?" It was like, there was no communication. So, I got upset with that and just like there was ... Like, I drove myself to one of them because I think they were just short a driver and I was able to... I got there on time. I was able to get there and leave on time. It was so much easier transporting myself then having to rely on somebody else. Like sure, relying on transportation, awesome. But if I can get to this thing on time and not have to worry about being

late to the school, I'll take that any day over being late. Like, I don't care to pay for my own gas like, let's go. And then one time we had to pull off and get gas while we're already late to the school, that's 30 minutes out and the gas station was 10 minutes off the road. I'm like, we do not have time for this. We don't have foresight to fill up the gas beforehand? It's just like little things that you're like, "what?!" It all like added up to being just disorganization and I was mad with that. I was mad... It was more so the level with the book that I got upset with, like we didn't also weren't given guidance on what projects to do. So, we have free reign of that. So, our projects probably more exactly developmentally appropriate. So, like, I know specifically, we did paint for our first project in preschool and they had only experienced paint once before. So, the project failed, flopped miserably. We came back and we were like, okay, we're going to use the other project, which used crayons. Did way better with the other project than with paint. We never touched the paint ever again. It was just kind of like, we have to know that it really just didn't work out at all.

Interviewer: What would you say are your biggest takeaways from that experience?

P. Pattie: Organization.

Interviewer: Yeah.

P. Pattie: Just that and trying to find books that are developmentally appropriate. You know? Sure it may sound great and look great and you may get it, but you have to think too your audience is a preschool class. Maybe it's not such a good book. You know? Like I've, I've got that a lot from like a lot my classes is, is it developmentally appropriate? Will my students understand it? If, you know, I'm teaching a second-grade class. Will they understand this beginner's chapter book? I would hope so because, you know... But also what's being told in the beginner's chapter book, is it a message that might be better for a third grader to read and comprehend and second graders might not see it at all.

Interviewer: Yeah.

P. Pattie: So, it's a lot of where things should happen. I don't know that specifically yet, but just being a little bit more cautious about what is presented to people than just saying, this is the book we're doing, this is how we're doing it. I'm like okay, you can't do that because you have kids in under-resourced preschools who aren't getting it. Kids in regular preschools aren't getting it, and kindergartners who aren't getting it. Where do you think this book needs to be? Like, obviously it's an ongoing in a preschool in any shape and form. It needs to go to kindergartners. That's fine.

Interviewer: Well it sounds like you've really had the opportunity to think about development and the differences across different grade levels and what that means or what you should do in the classroom.

P. Pattie: Yeah. I mean like, especially with like the class that, like the development class we're taking, it's like easier to think, "okay, maybe they've not really developed this motor skill yet. How can I do something to facilitate development?" You know? That's kind of it.

Pattie, Interview 2, Transformative Activity 5

Interviewer: Are there any other experiences that come to mind not that we're thinking about these different categories that you may have had since we last talked?

P. Pattie: I don't think so.

Interviewer: That sort of play a role in your thinking.

P. Pattie: I think just like this one makes me think of like [Let's Read!] because like-

Interviewer: The recognizing, seeking, the practices.

P. Pattie: Yeah. Just like, because we assume that kids are going to get things at the drop of the hat and you've got groups of kids who don't really understand it and might need a little bit more time. So, if you're going to present material that typically does well in a kindergarten classroom to preschoolers, how do you scaffold it in a way that they understand it when they come to it. You know? Like, how do we talk about like things that like, you know, like if something isn't developmentally appropriate, but you've got kids in your class who do understand it and kids who don't, you can't just present it blankly. Like, you know, how do you find, I think that would be something I've realized.

Interviewer: mmhmm. (affirmative)

P. Pattie: Because it does produce inequity. If you've got kids in your class who understand and kids who don't and you don't do anything about it, you're setting the kids who don't understand it up for future failure. Because they're going to go to their next school, they're going to go to kindergarten and they're not going to get it. But these kids are going to be at a first-grade level. And it's like these kids are just still at a preschool level because they weren't open to that learning either at home, they had other things that were setting them behind, at school and it was the teacher's fault not to recognize it. Or, elsewhere.

Pattie, Interview 2, Transformative Activity 6

Interviewer: Reflecting on this semester, what would you say you've learned about yourself?

P. Pattie: I'm actually more open than I thought I would be to talk about things like this. I feel like it would be uncomfortable, like I would feel uncomfortable just because not having those experiences but I'm also like able to come from the idea of I've not had these experiences, I need to learn about these experiences and how to fix them. Like so, I've surprised myself in that just because I didn't And like, I knew that I was open but not like open to talking about it and saying okay what can I do? And just like I think too listening, like I am the kid in class who if I know the answer I'll try to raise my hand. If I like judge the classroom environment and I feel comfortable in it. But like also just taking time to listen and not be the person to always answer the questions. I think that's something that I've learned a lot. Because in the Monday class, I really don't talk a lot because I don't have a lot of experiences to share. But I'm also like, do need to listen so I got to listen.

Interviewer: And, what would you say you've learned about others?

P. Pattie: Some people talk too much. [laughter] I think that on the opposite end, if you don't have somebody to counteract the other person talking, somebody will raise their hand and talk and share their opinion. And, that definitely happened in my Monday class. And there was a girl who would just keep raising her hand, and I'm like "I'm sorry. It's like, I understand where you're coming from. I just don't want to hear your opinions anymore because I don't have an opinion on the subject. I'm not really, I'm trying to listen to other people have this conversation and get other opinions. I don't want to hear your opinion again. I've heard it for the last 10 minutes." You know? That and just like there are other opinions out there that differ from the mainstream and having a discussion where people feel comfortable and allowing them to come out is really interesting and like I've definitely learned about other people that way.

Appendix H Instructional Resources for the Transformative Activities in Participating Courses that Participants Identified

Olivia, Interview 1, Transformative Activity 2

Weekly diary data: Week 4

Course: Culture and Development

Instructional resources:

McIntosh, P. (1988). *White privilege and male privilege: A personal account of coming to see correspondences through work in women's studies* [Working paper 189]. Center for Research on Women, Wellesley College. Retrieved from <http://seamonkey.ed.asu.edu/~mcisaac/emc598ge/Unpacking.html>

Olivia, Interview 1, Transformative Activity 5 [Not covered in findings section]

Weekly diary data: Week 5

Course: Culture and Development

Instructional resources:

Myers, B. K. & Martin, M. P. (1993). Faith foundations for all of our children. *Young Children*, 48, 49-55.

Olivia, Interview 2, Transformative Activity 5 [Not covered in findings section]

Weekly diary data: Not available

Course: Early Childhood Development

Instructional resources:

Bounds, M. C. (April 25, 2004). *Older, but Smarter?* New York Times.

Olivia, Interview 2, Transformative Activity 6

Weekly diary data: Week 3

Course: Culture and Development

Instructional resources:

Barker, A. & Lowman, E. B. (n.d.). *Global social theory: Settler colonialism*. Retrieved from <https://globalsocialtheory.org/concepts/settler-colonialism/>

McDonald, A. (n.d.). *How the Irish became white*. Retrieved from <https://www.pitt.edu/~hirtle/uujec/white.html>

Jen, Interview 1, Transformative Activity 1

Weekly diary data: Week 1

Instructional resources:

Love, B. L. (2019, March 18). Dear white teachers: You can't love your Black students if you don't know them. *Education Week*, 38. Retrieved from <https://www.edweek.org/ew/articles/2019/03/20/dear-white-teachers-you-cant-love-your.html>

Jen, Interview 1, Transformative Activity 2

Weekly diary data: Not available (prerequisite course)

Instructional resources:

Delpit, L. (2012). *"Multiplication is for white people": Raising expectations for other people's children*. The New Press.

Jen, Interview 1, Transformative Activity 4

Weekly diary data: Week 2

Course: Culture and Development

Instructional resources:

Lam, A. (2013, April 16). What's in a name? An immigrant's perspective. *Huffpost*. Retrieved from https://www.huffingtonpost.com/andrew-lam/whats-in-a-name-an-immigr_b_3088837.html

Jen, Interview 2, Transformative Activity 1, 7, and 8

Weekly diary data: Week 11

Course: Culture and Development

Instructional resources:

Van Der Valk, A. & Malley, A. (2019). What's my complicity? Talking white fragility with Robin DiAngelo. *Teaching Tolerance*, 62. Retrieved from https://www.tolerance.org/magazine/summer-2019/whats-my-complicity-talking-white-fragility-with-robin-diangelo?utm_source=Teaching+Tolerance&utm_campaign=ab41daff9d-Newsletter+8-27-2019&utm_medium=email&utm_term=0_a8cea027c3-ab41daff9d-83310191

Waldman, K. (2018, July 23). "White fragility" that prevents white Americans from confronting racism. *The New Yorker*. Retrieved from https://www.newyorker.com/books/page-turner/a-sociologist-examines-the-white-fragility-that-prevents-white-americans-from-confronting-racism?mbid=social_facebook

Ash, Interview 1, Transformative Activity 5

Weekly diary data: Not available

Course: Teaching Secondary Science

Instructional resources:

Love, B. (2019). *We want to do more than survive: Abolitionist teaching and the pursuit of educational freedom*. Beacon Press.

Ash, Interview 1, Transformative Activity 7 [Not covered in findings section]

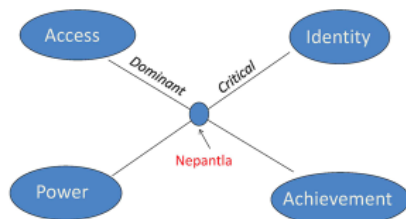
Weekly diary data: Week 8

Course: Teaching Secondary Science

Instructional resources: What would you do? Team Activity

EQUITY DILEMMA (COUNT OFF TO 6)

Dimensions of Learning/Equity
(Gutiérrez, 2007; 2008; 2009)

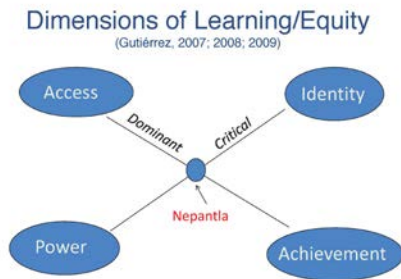


- For each scenario:
 - a) Which dimensions of Gutiérrez's (2009) Equity Framework does it relate to? It may relate to several dimensions in both positive (e.g. offering opportunities to take AP Calculus) and negative (e.g. rigid tracking practices) ways.
 - b) How does this scenario affect students (positively and/or negatively) with respect to access, achievement, identity, and power?
 - c) Consider why the teacher responded the way they did. These are common responses not meant to vilify teachers, so please first consider what conditions or constraints the teacher may be dealing with.
 - d) Consider how you would respond to the scenario that works to positively to address the four dimensions of equity. (It may not be possible to positively address all four dimensions, but let's consider how we might be able to.)
 - e) What course readings might this equity dilemma relate to?

What would you do? Team Activity

For each scenario:

- Which dimensions of Gutiérrez's (2009) Equity Framework does it relate to? It may relate to several dimensions in both positive (e.g. offering opportunities to take AP Calculus) and negative (e.g. rigid tracking practices) ways.
- How does this scenario affect students (positively and/or negatively) with respect to access, achievement, identity, and power?
- Consider why the teacher responded the way they did. These are common responses not meant to vilify teachers, so please first consider what conditions or constraints the teacher may be dealing with.
- Consider how you would respond to the scenario that works to positively to address the four dimensions of equity. (It may not be possible to positively address all four dimensions, but let's consider how we might be able to.)
- What course readings might this equity dilemma relate to?



Scenario A

Your school is offering AP Physics for the first time this year. Your science team worked hard to increase the rigor of the 9-11 mathematics courses to prepare students for the course. When you go to visit your colleague Ms. Eisig's AP Physics class you notice that she goes over to one of the small groups and says, "Yalidy and Luisa please speak English because Geoffrey and Jamaal don't speak Spanish and we want to include everyone in the group." Yalidy and Luisa look at each other apprehensively because Luisa could use the language support for some of the technical mathematics work.

Scenario B

Your math team engaged in a PD about culturally relevant pedagogy (CRP), and your colleague Mr. Enriquez was very enthusiastic about what he learned. He noticed that many of his students of color are not passing the course, and he decided to try to use CRP in his Algebra class. He created a mathematics task where he provided students with information about East Harlem (where most students live) versus the Upper East Side (where the school is located). He offered information about the air quality, number of grocery stores, bodegas, liquor stores, and hospitals of both neighborhoods and asked them to analyze discrepancies by creating bar graphs.

Scenario C

You receive a phone call from one of your very high achieving students, Sharif's, mom and she tells you that she doesn't want her son doing science projects about pollution in his neighborhood. She says, "You're the science teacher, just teach science. My son needs to survive in the white man's world, and that's your job to prepare him to do so." In your experience with Sharif he has always loved science and school in general, and he plans to attend Harvard where his cousin is a third-year student. How would you respond to his mom? Would you involve Sharif in the conversation too and if so how would you go about this?

Gutiérrez, R. (2009). Framing equity: Helping students "play the game" and "change the game.". *Teaching for excellence and equity in mathematics*, 1(1), 4-8.

Ash, Interview 2, Transformative Activity 1 *[Not covered in findings section]*

Weekly diary data: Week 11

Course: Teaching Secondary Science

Instructional resources:

Bigelow, B. & Swinehart, T. (2014). *A people's curriculum for the earth: Teaching climate change and the environmental crisis*. Rethinking Schools.

Ash, Interview 2, Transformative Activity 2 *[Not covered in findings section]*

Weekly diary data: Not available

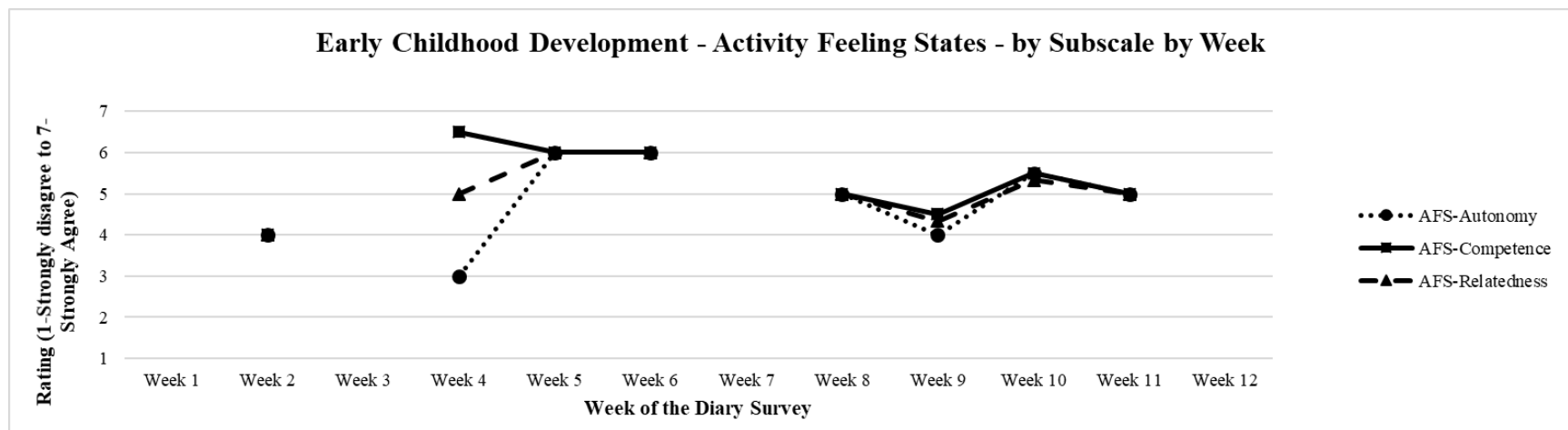
Course: Teaching Secondary Science

Instructional resources:

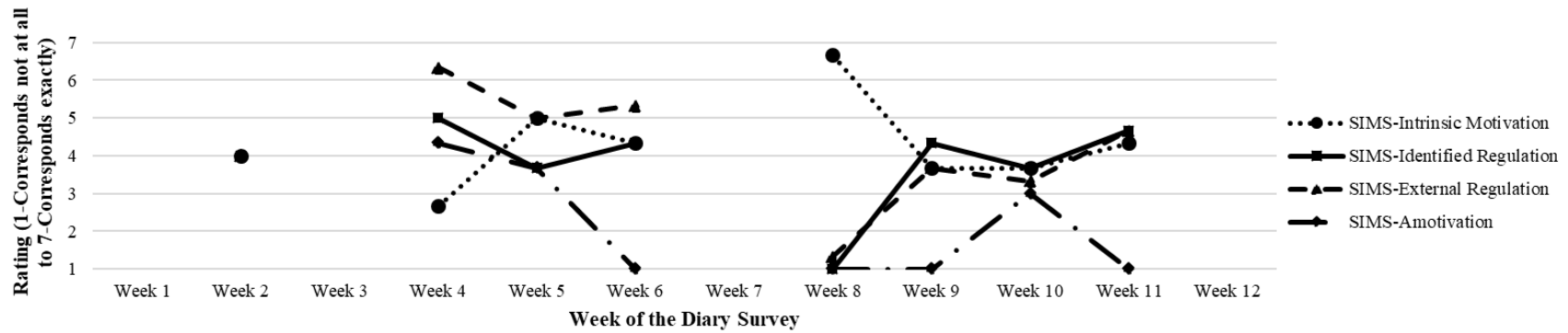
Watanabe, M. (Ed.). (2012). *"Heterogenius" Classrooms: Detracking Math and Science, a Look at Groupwork in Action*. Teachers College Press.

Appendix I Empirical Growth Plots of Weekly Diary Data

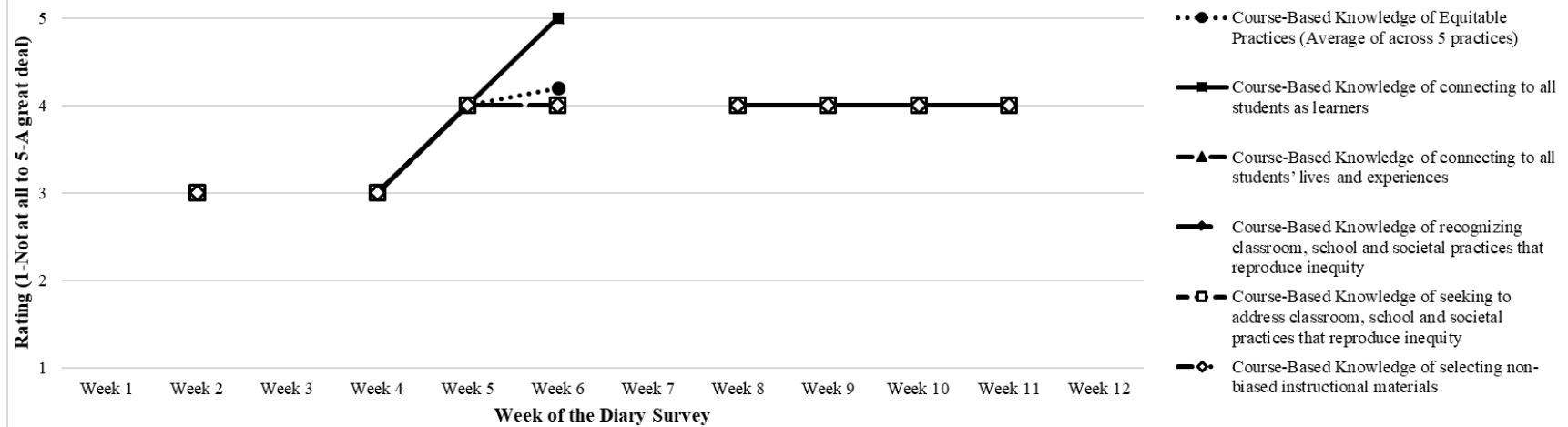
Weekly Diary Data Visualizations for Olivia



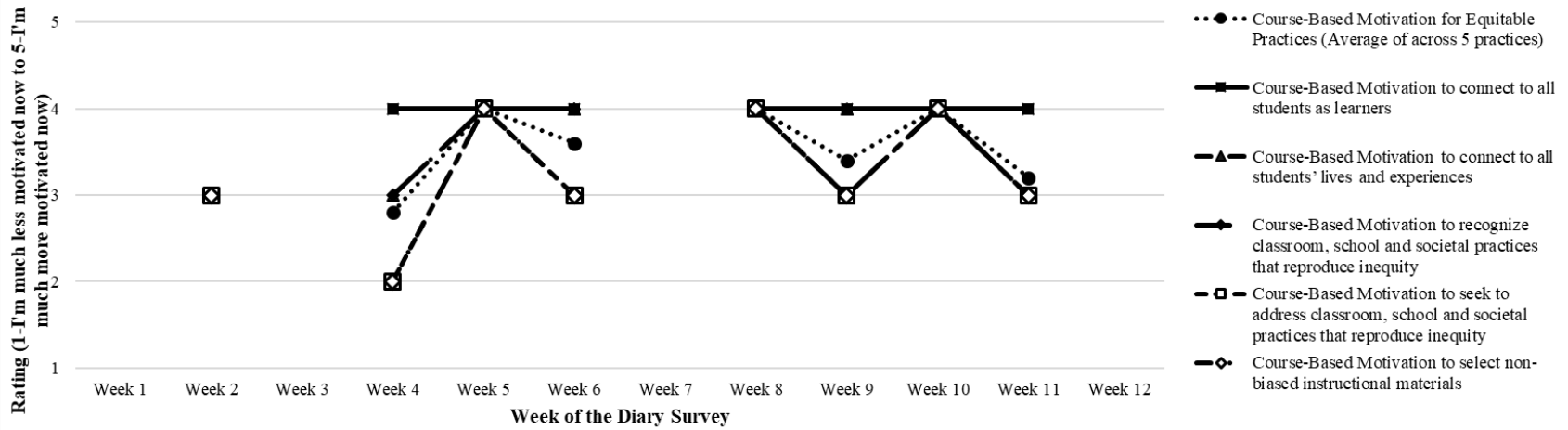
Early Childhood Development - Situational Motivation Scale - by Subscale by Week



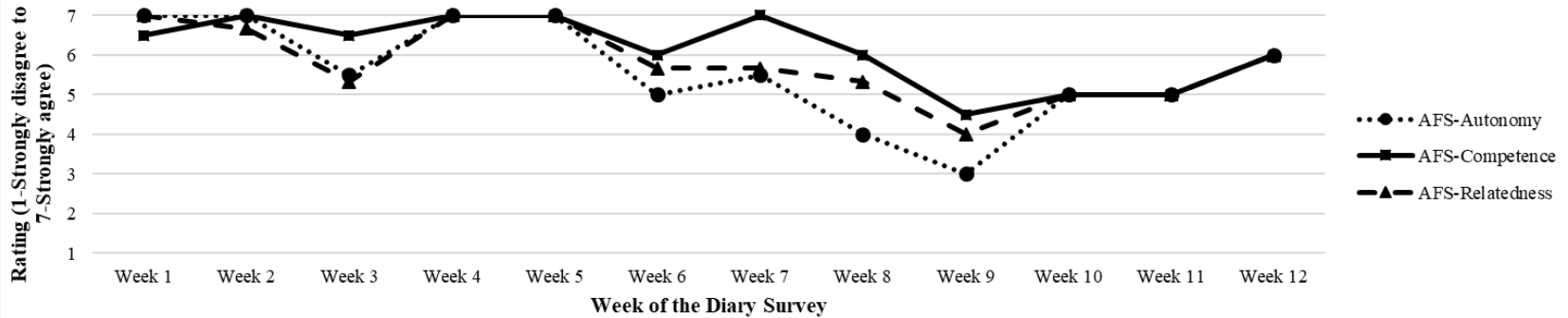
Early Childhood Development - Knowledge of Equitable Practice - by Subscale by Week

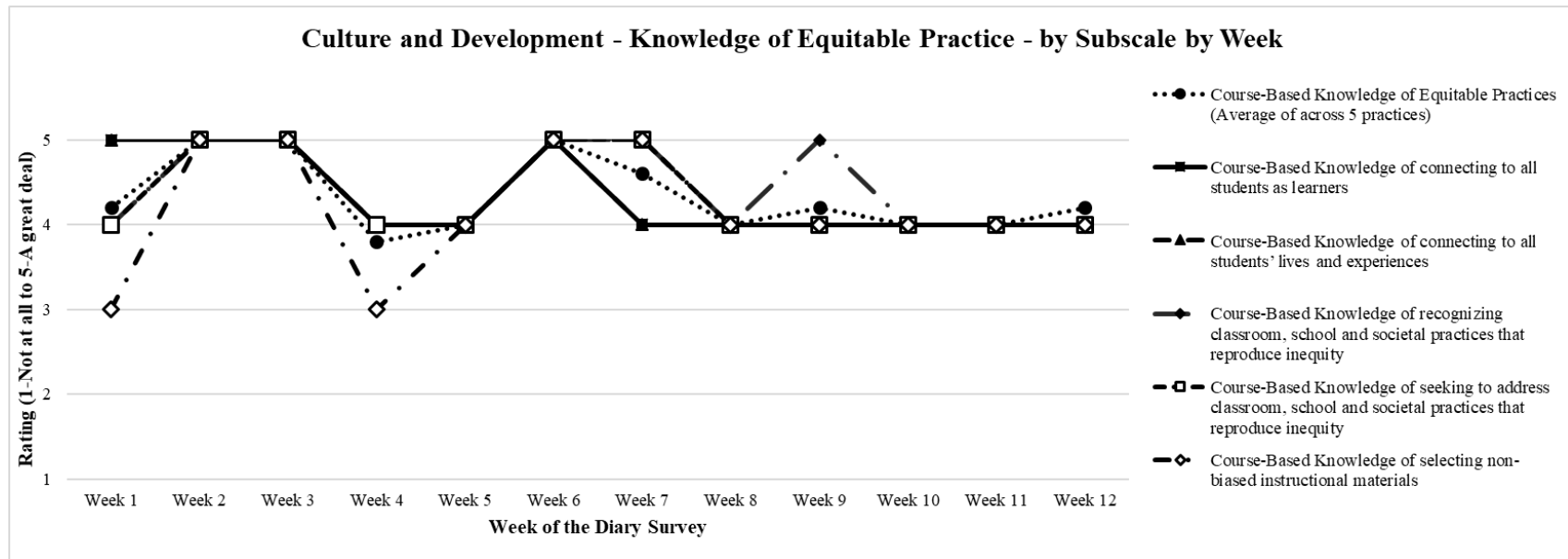
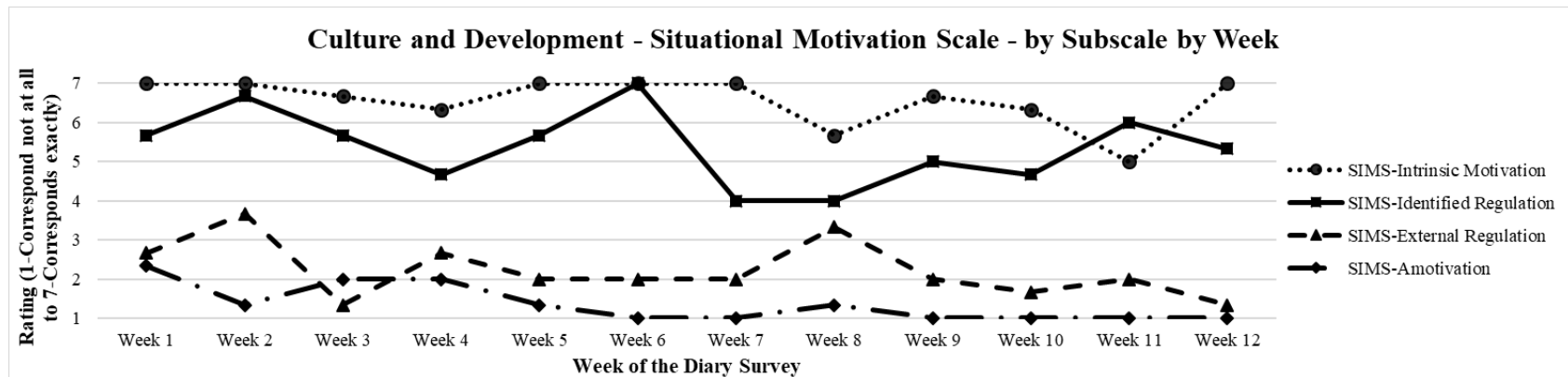


Early Childhood Development - Motivation for Equitable Practice - by Subscale by Week

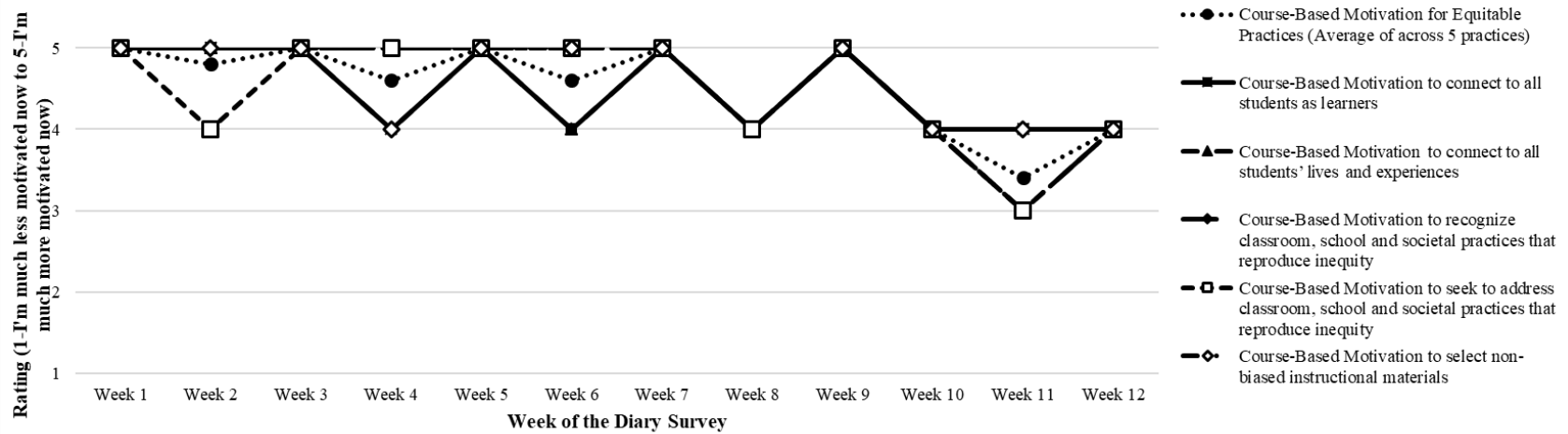


Culture and Development- Activity Feeling States - by Subscale by Week

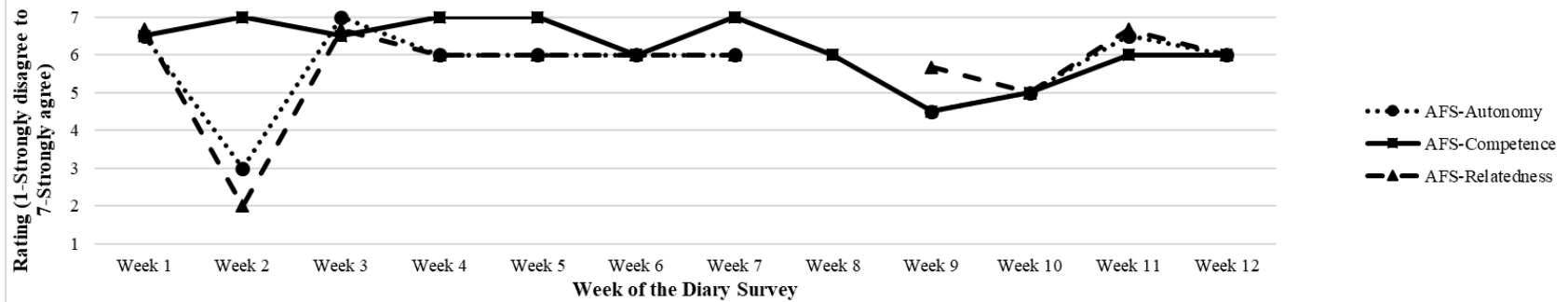


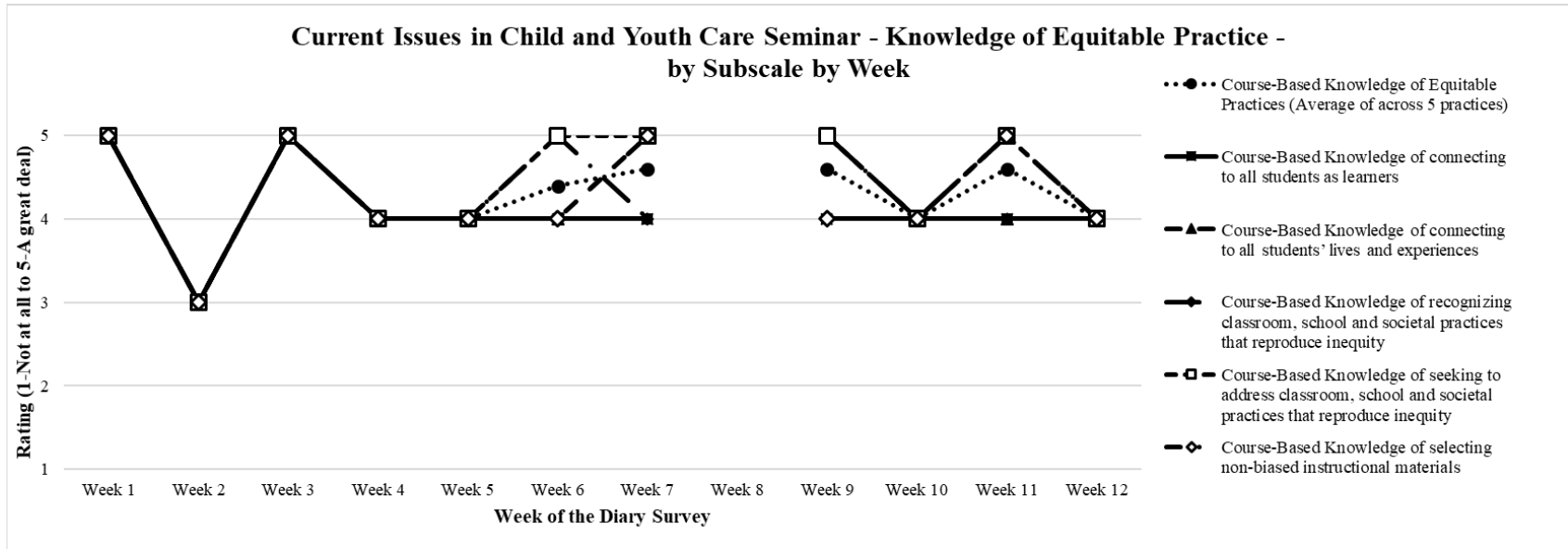
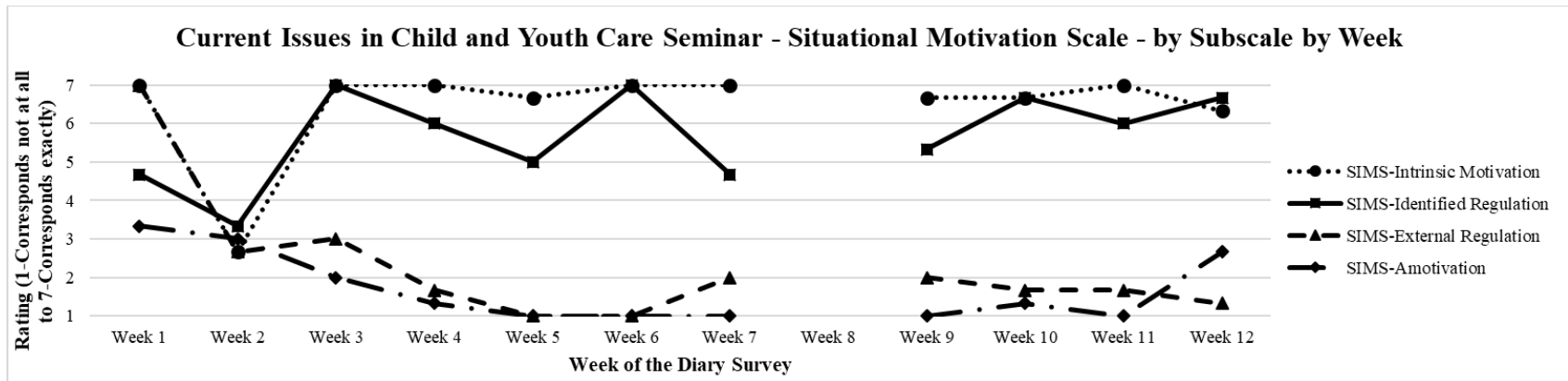


Culture and Development - Motivation for Equitable Practice - by Subscale by Week

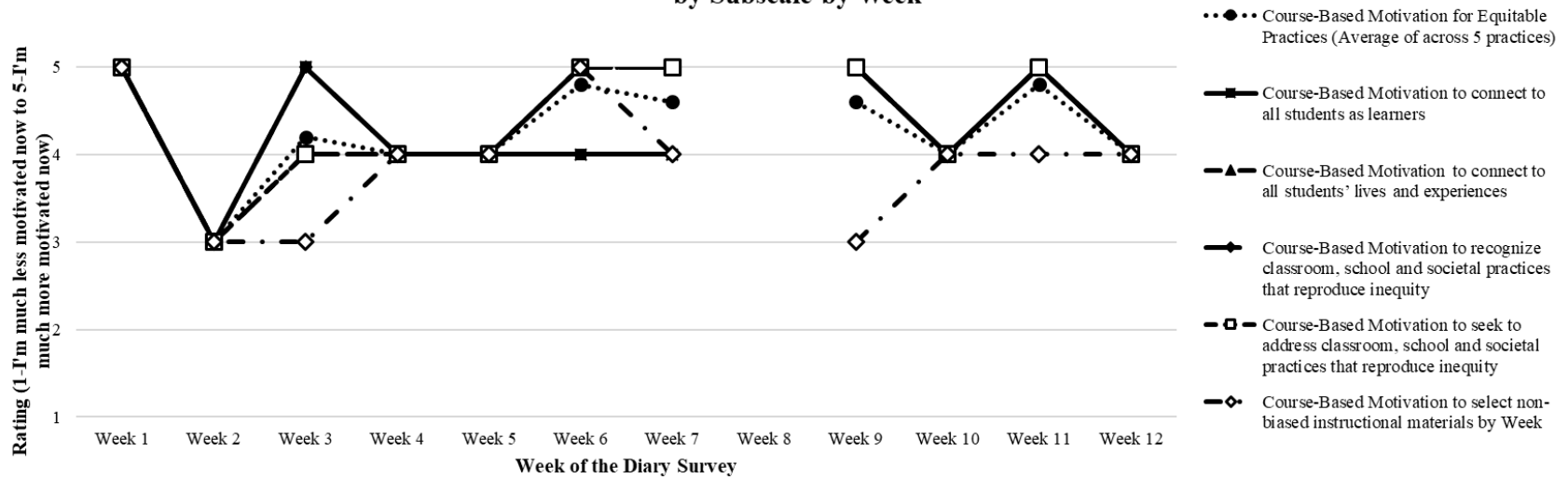


Current Issues in Child and Youth Care Seminar - Activity Feeling States - by Subscale by Week

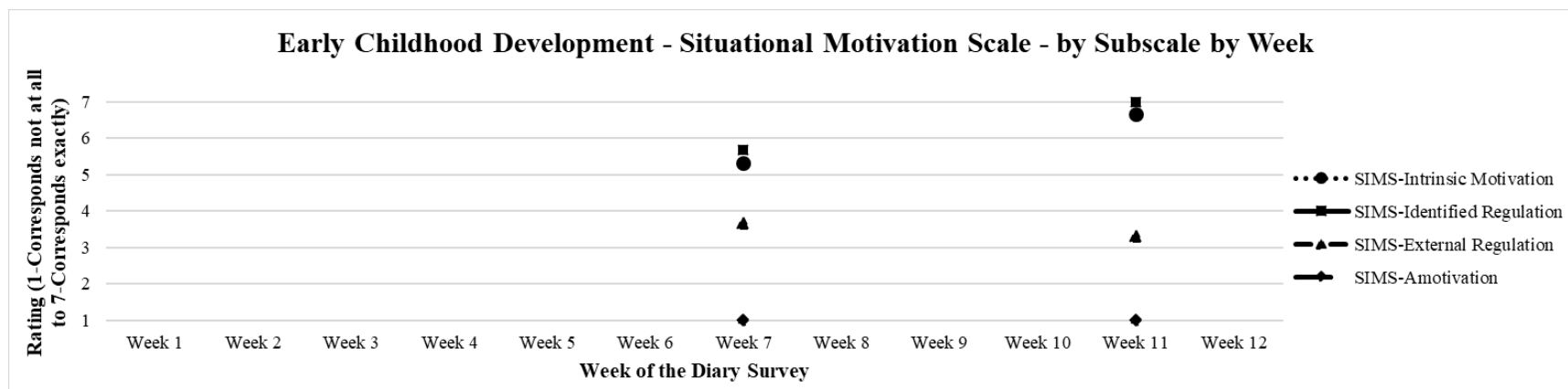
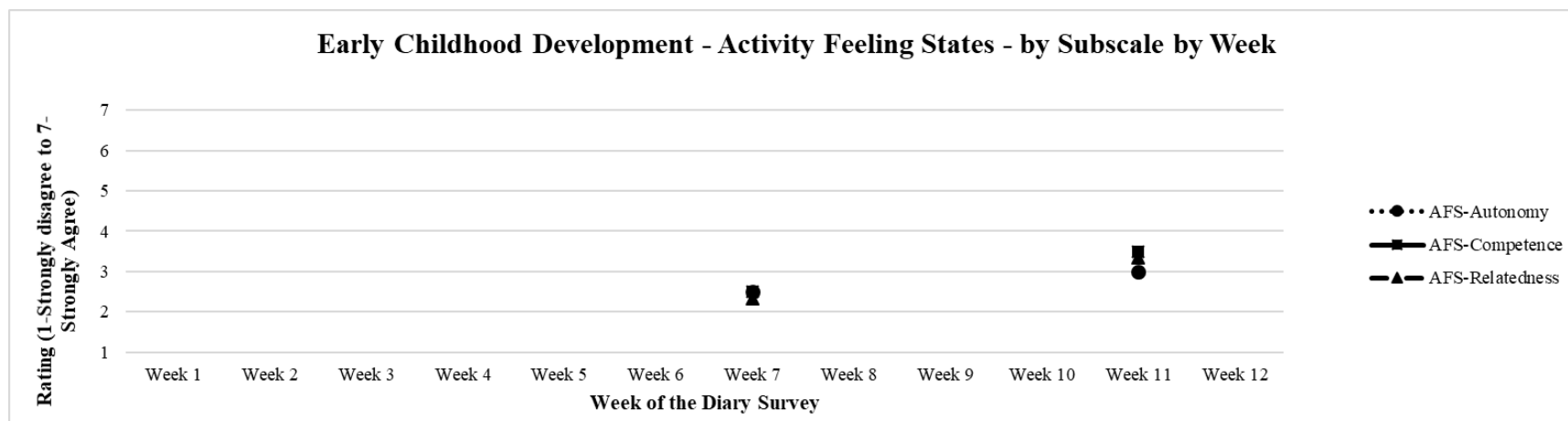




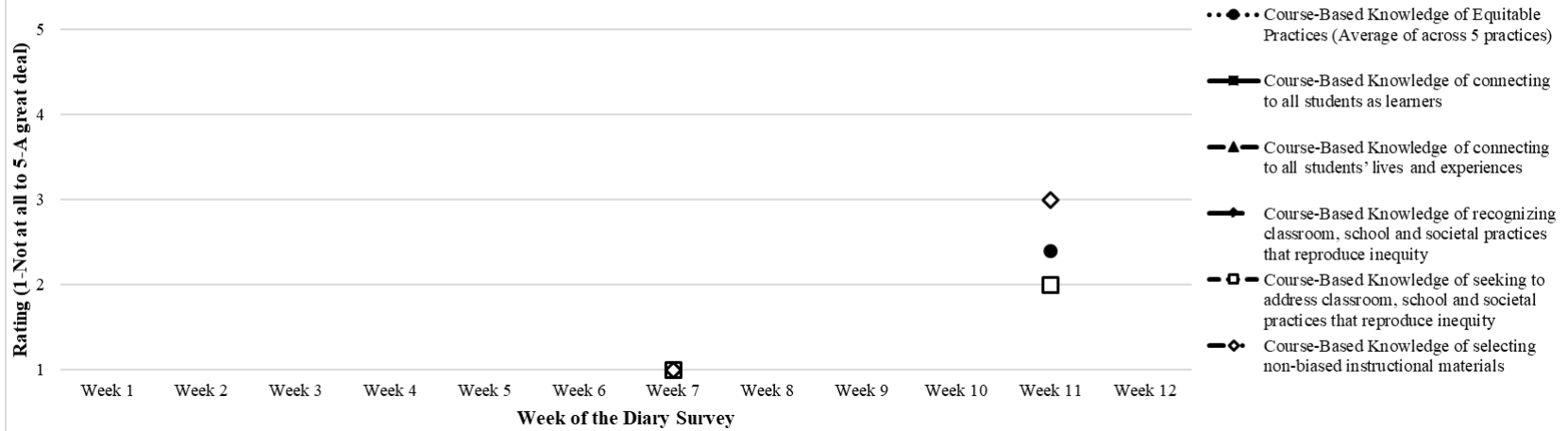
Current Issues in Child and Youth Care Seminar - Motivation for Equitable Practice - by Subscale by Week



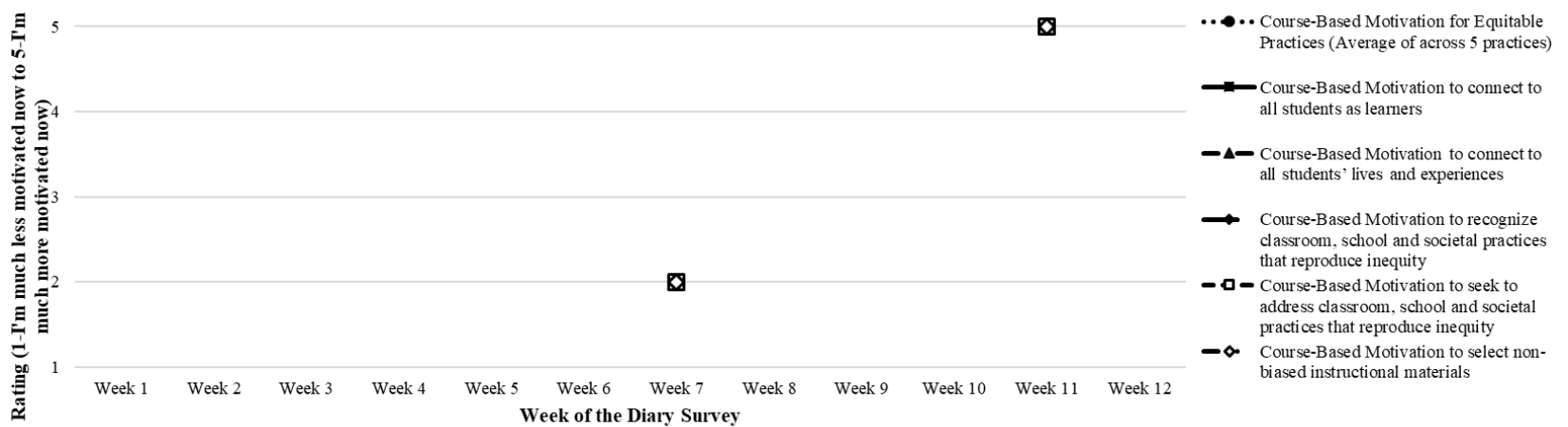
Weekly Diary Data Visualizations for Jen

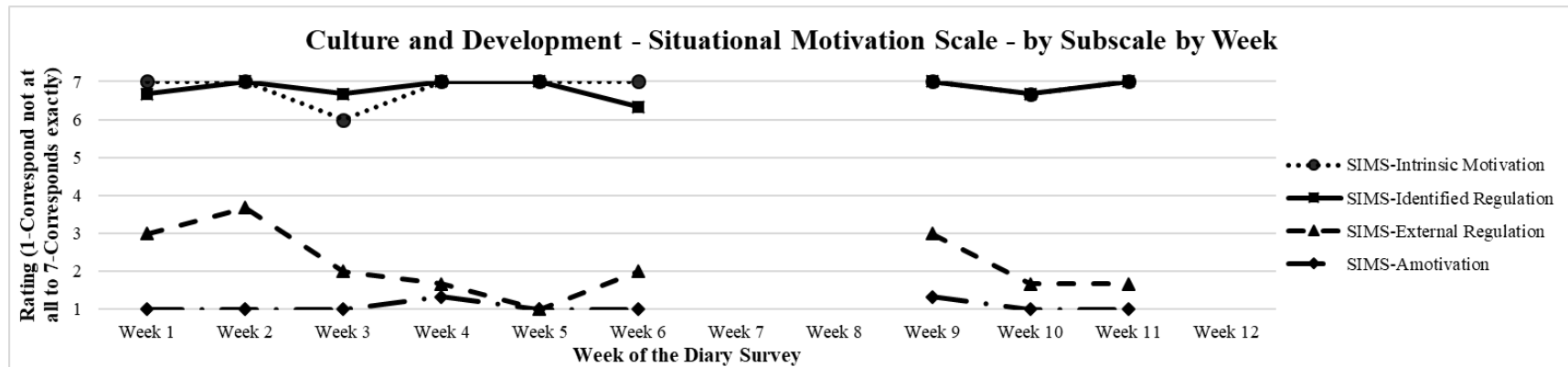
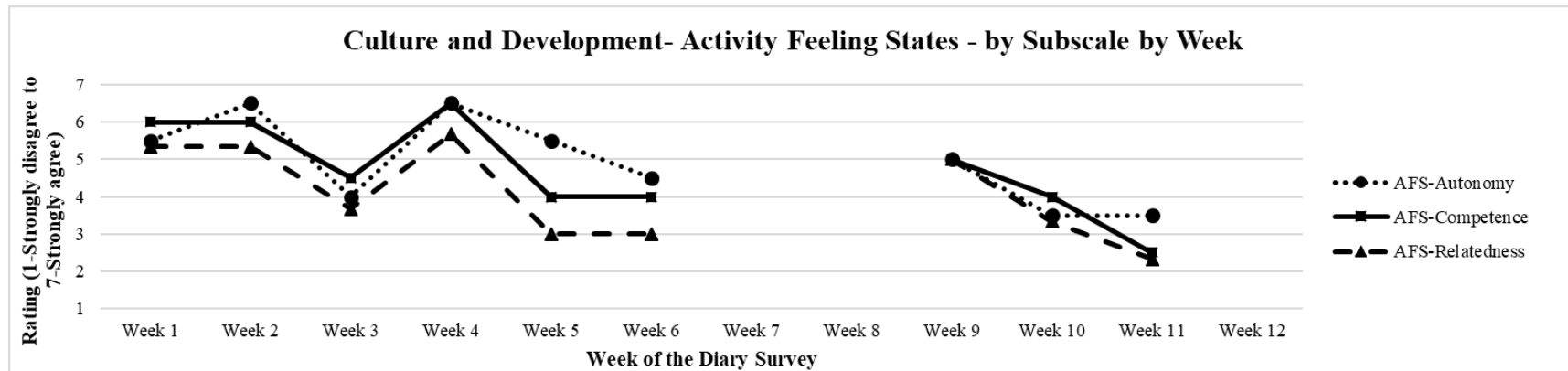


Early Childhood Development - Knowledge of Equitable Practice - by Subscale by Week

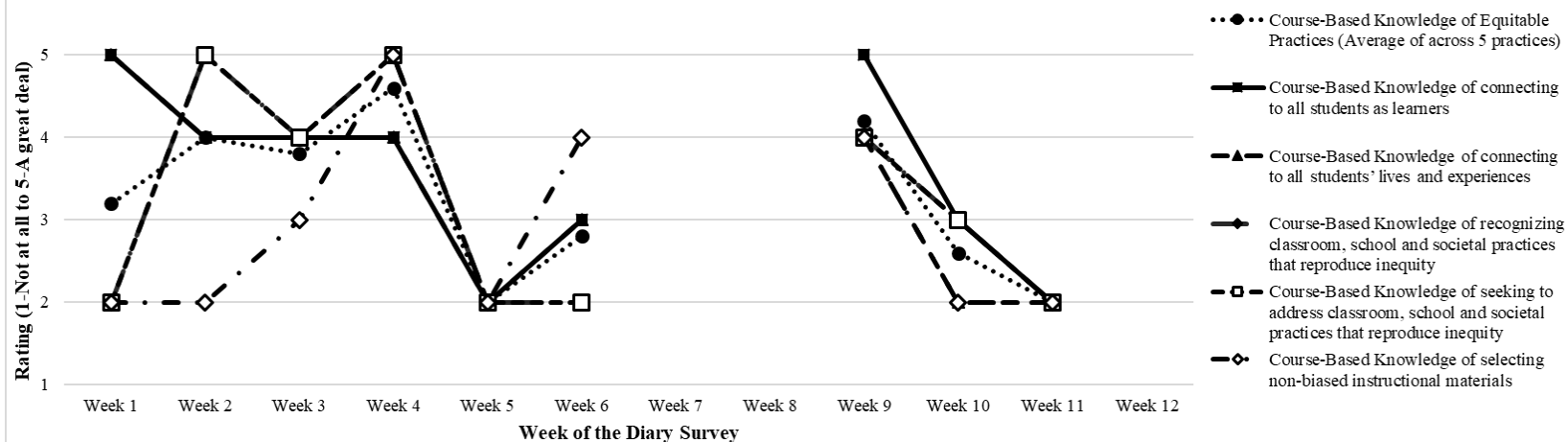


Early Childhood Development - Motivation for Equitable Practice - by Subscale by Week

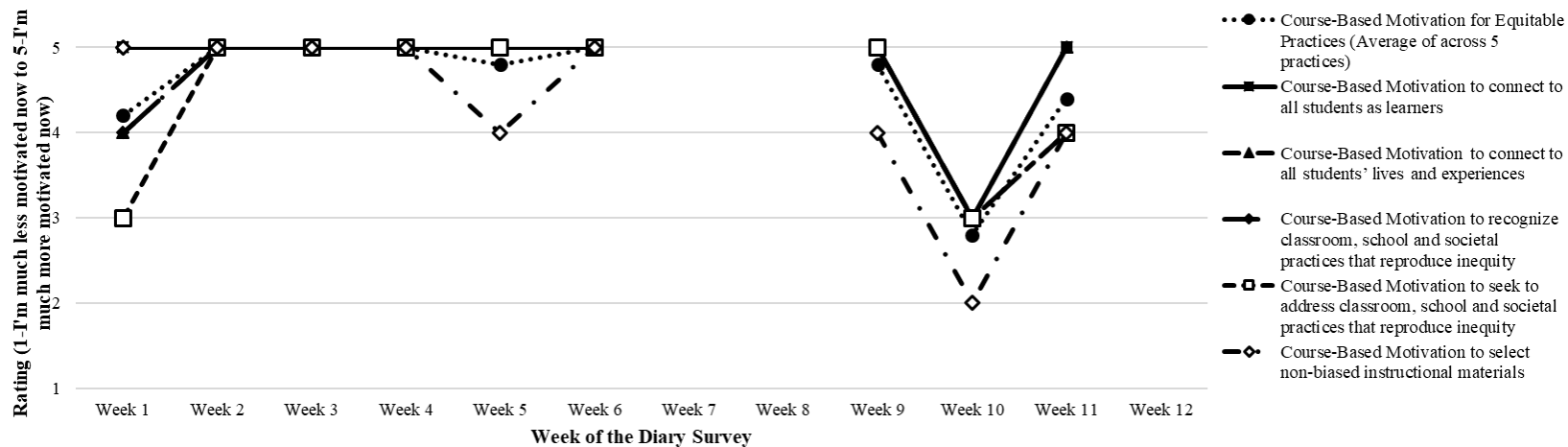


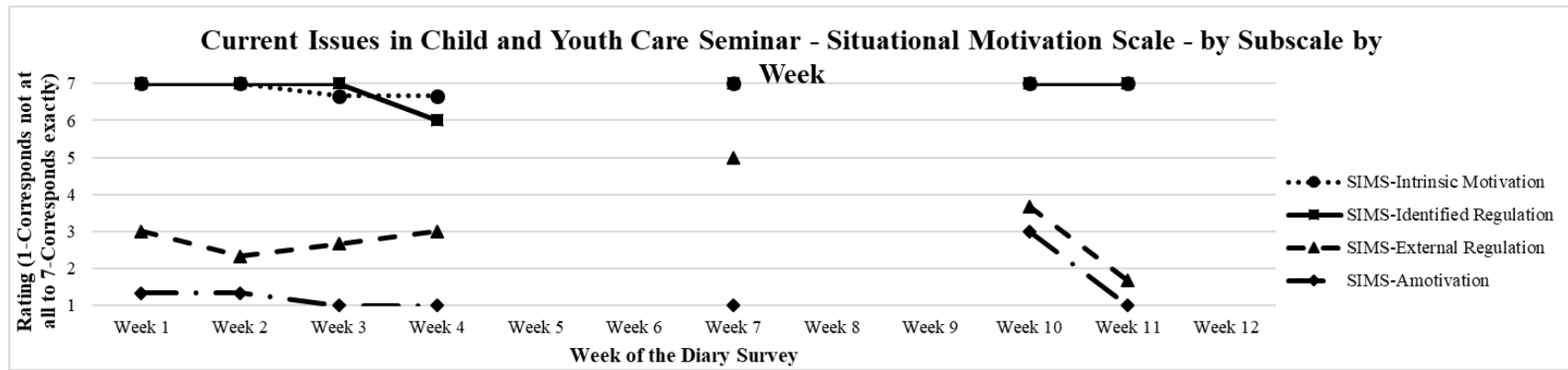
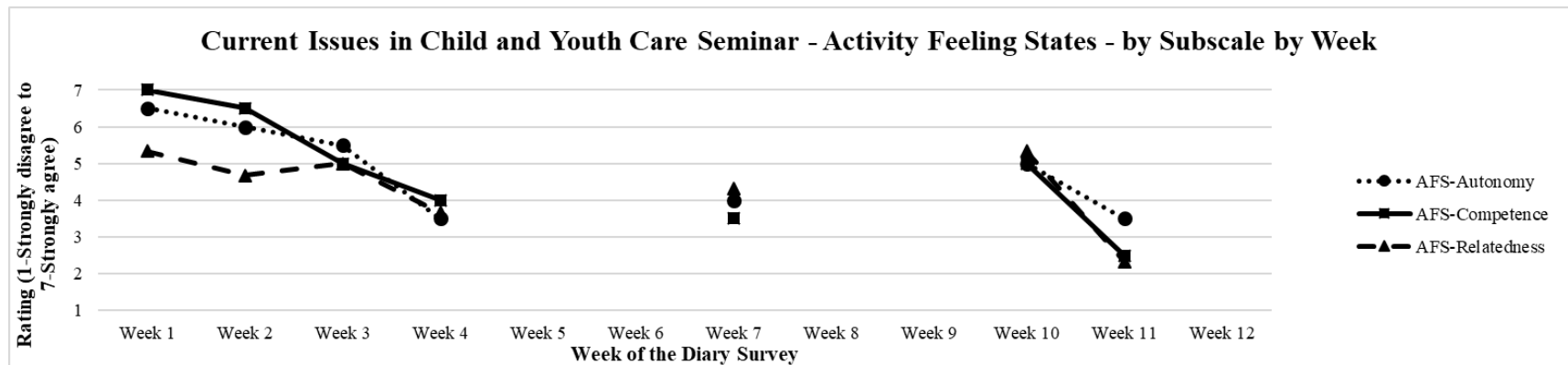


Culture and Development - Knowledge of Equitable Practice - by Subscale by Week

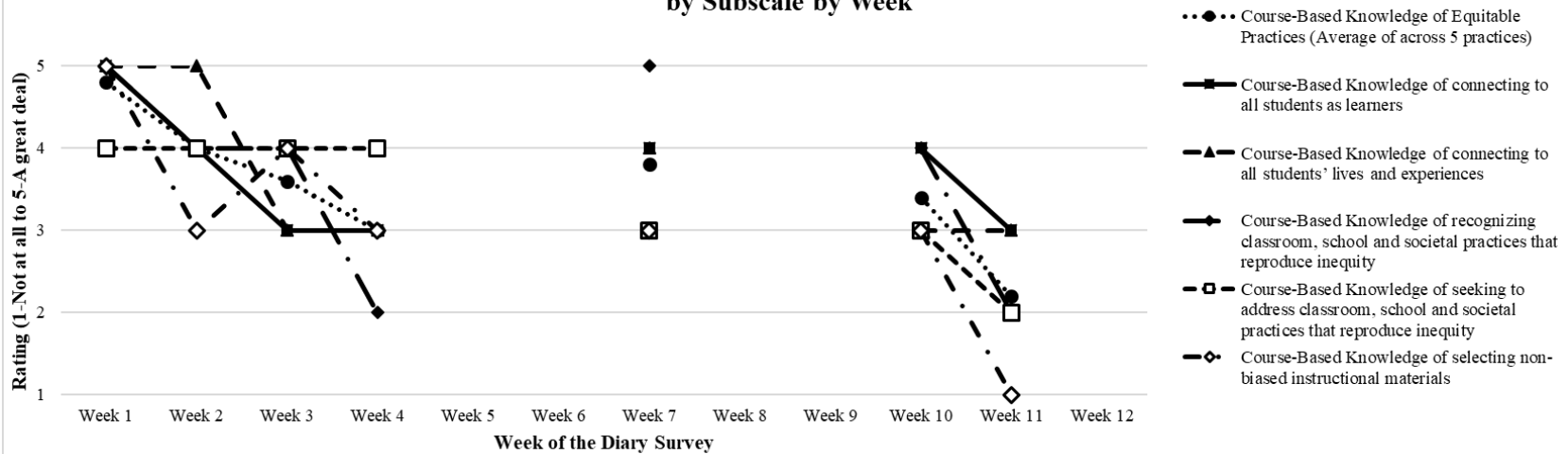


Culture and Development - Motivation for Equitable Practice - by Subscale by Week

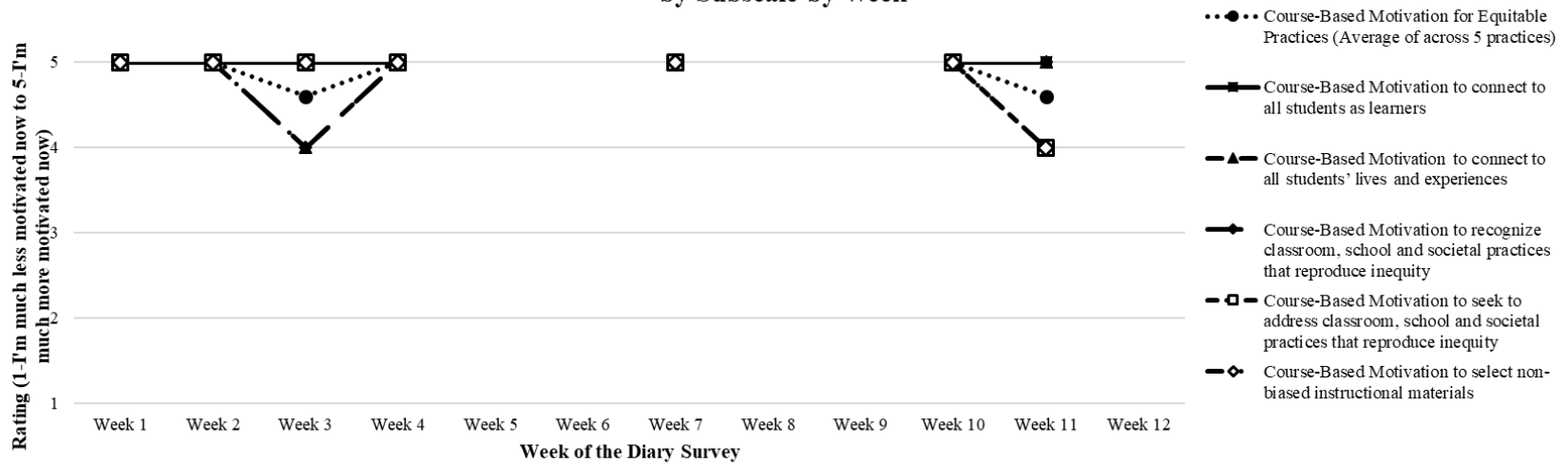




Current Issues in Child and Youth Care Seminar - Knowledge of Equitable Practice - by Subscale by Week

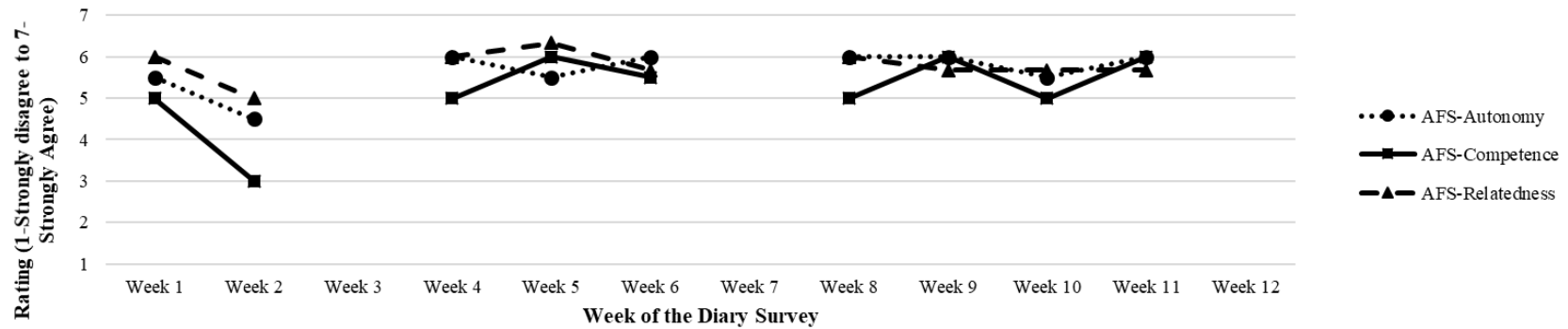


Current Issues in Child and Youth Care Seminar - Motivation for Equitable Practice - by Subscale by Week

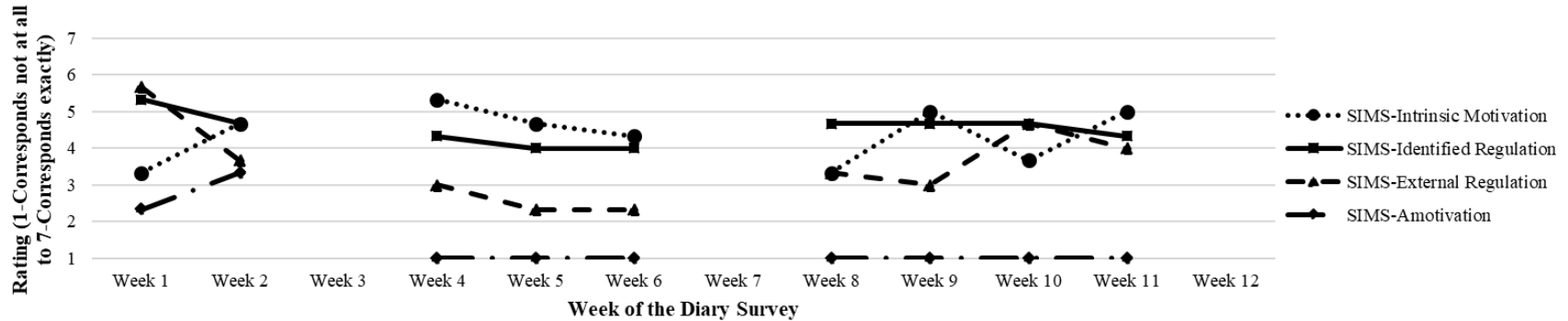


Weekly Diary Data Visualizations for Pattie

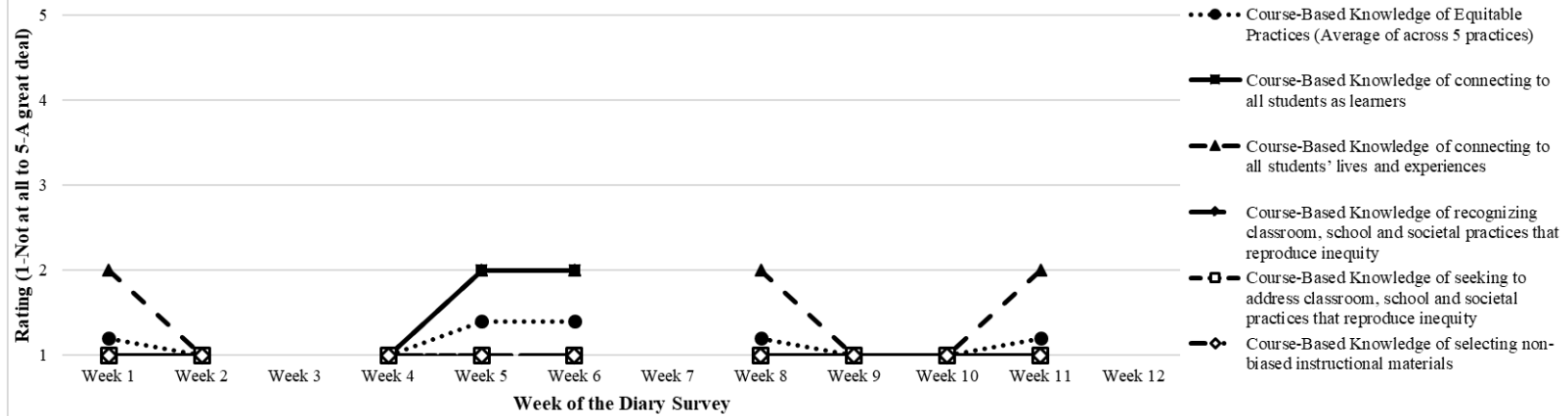
Early Childhood Development - Activity Feeling States - by Subscale by Week



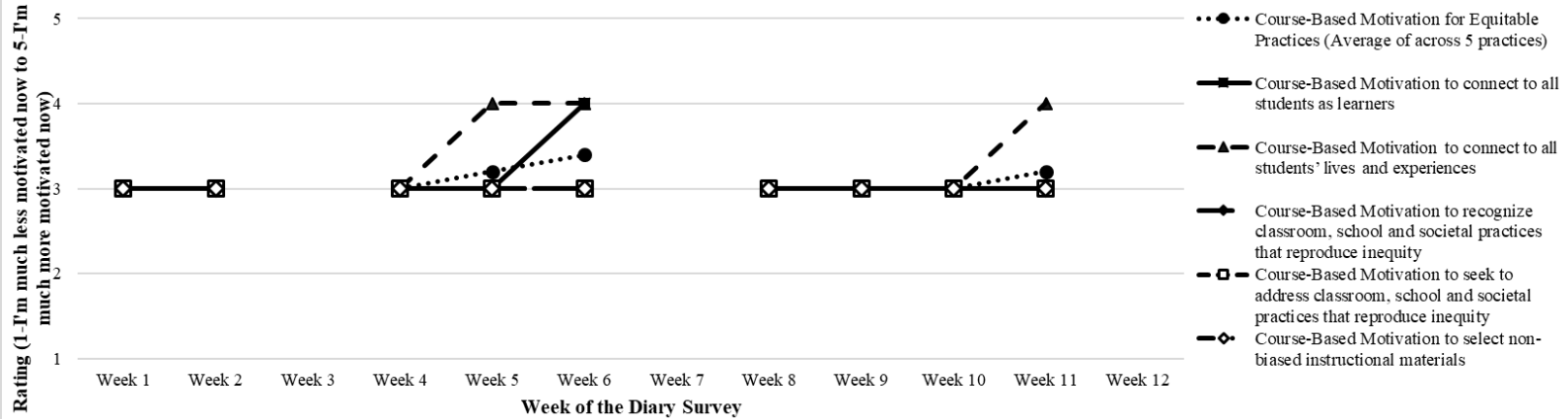
Early Childhood Development - Situational Motivation Scale - by Subscale by Week

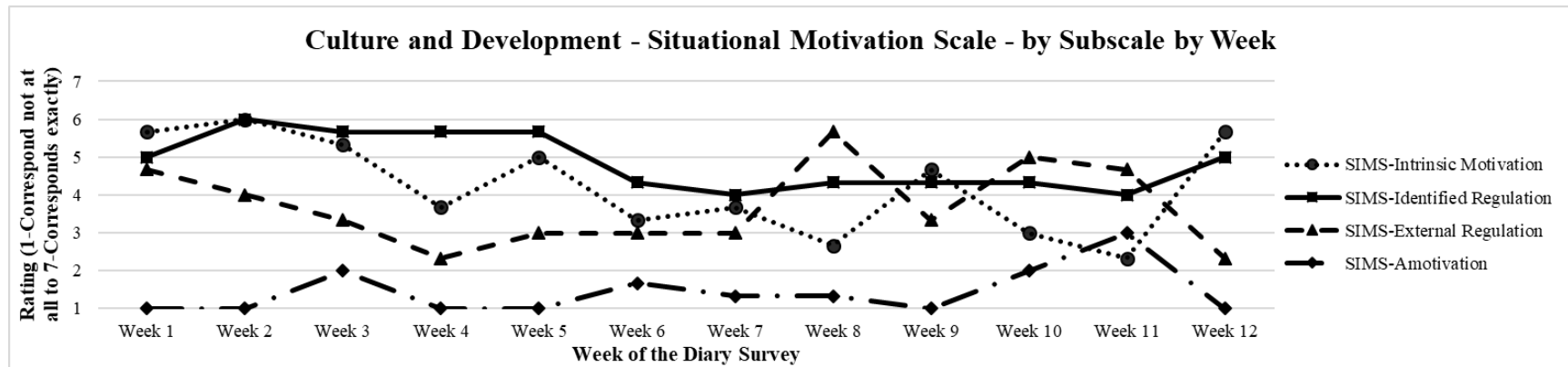
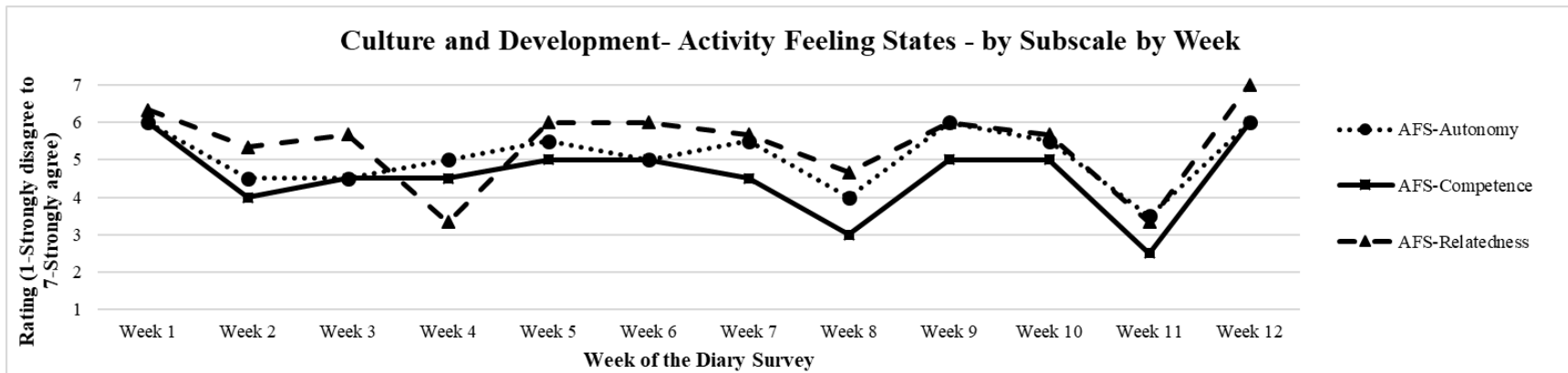


Early Childhood Development - Knowledge of Equitable Practice - by Subscale by Week

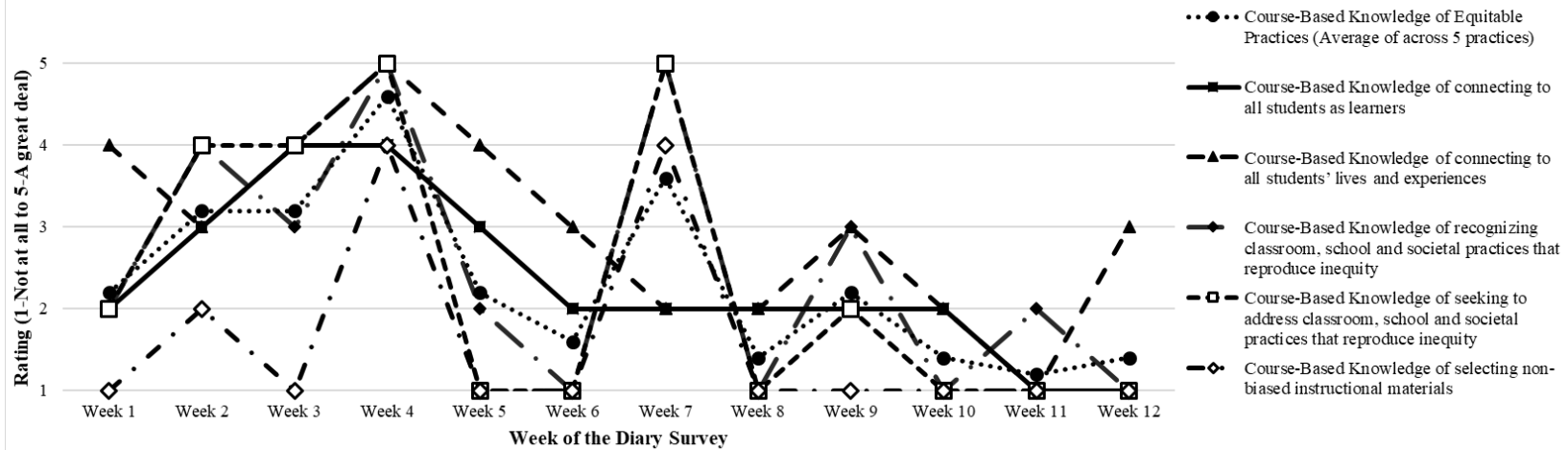


Early Childhood Development - Motivation for Equitable Practice - by Subscale by Week

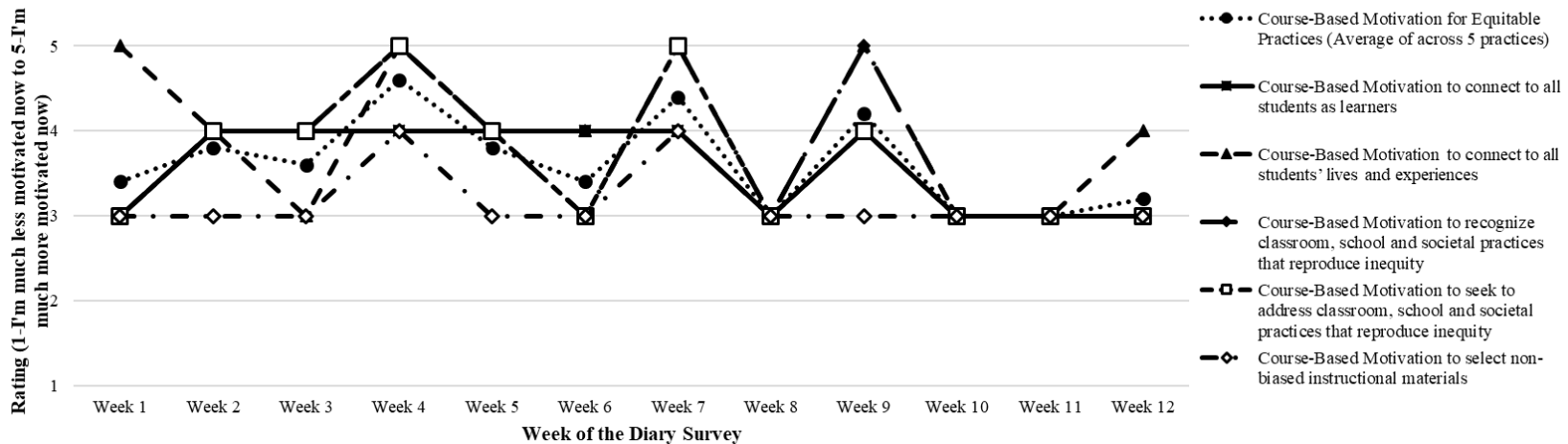




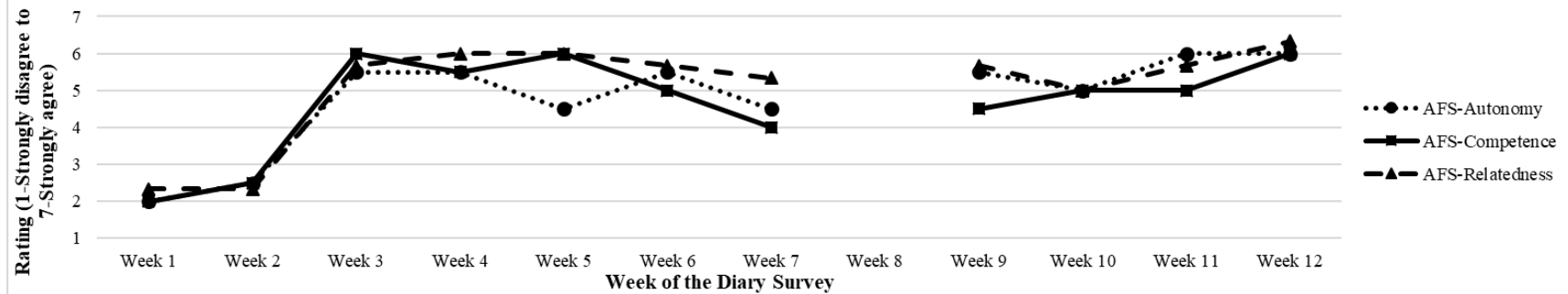
Culture and Development - Knowledge of Equitable Practice - by Subscale by Week



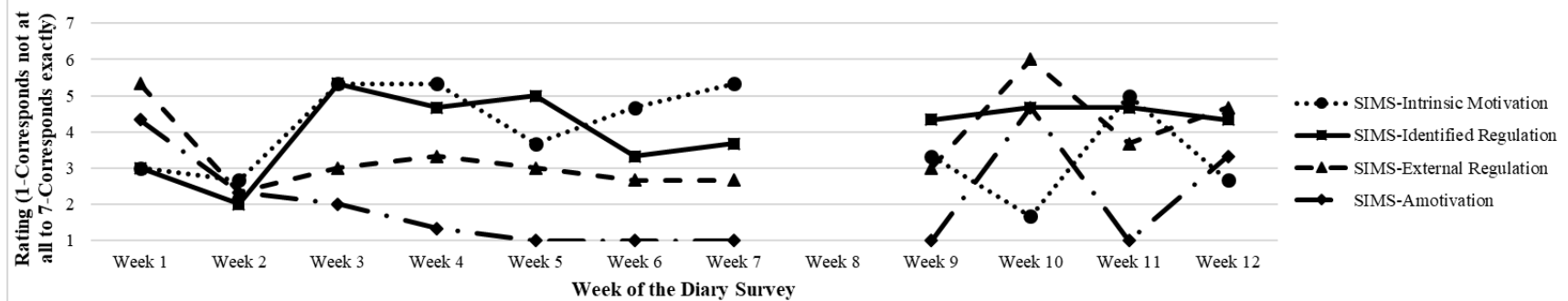
Culture and Development - Motivation for Equitable Practice - by Subscale by Week



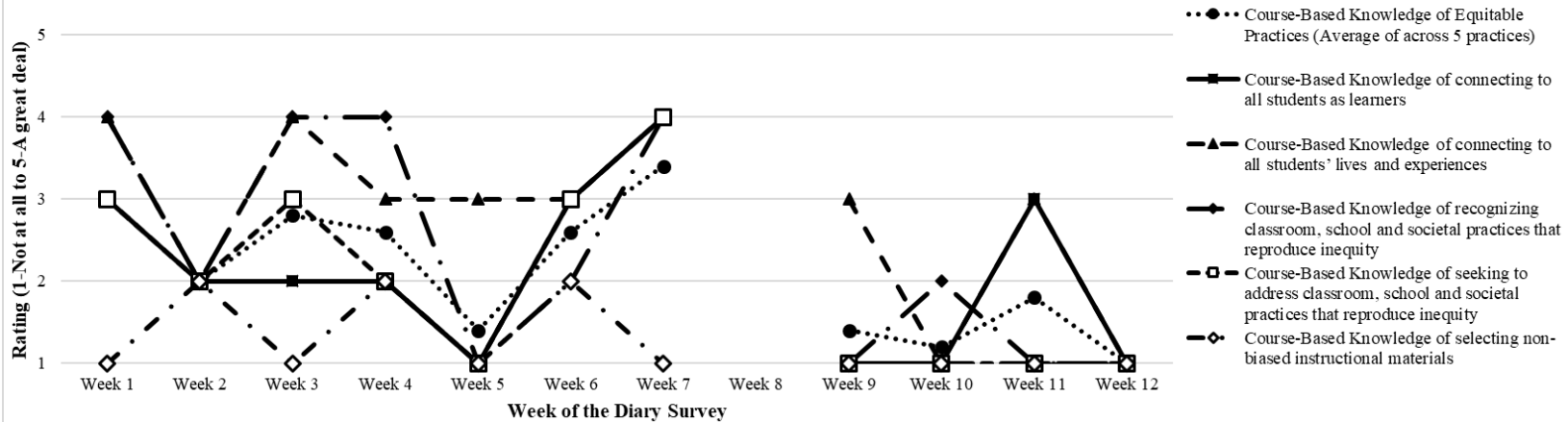
Current Issues in Child and Youth Care Seminar - Activity Feeling States - by Subscale by Week



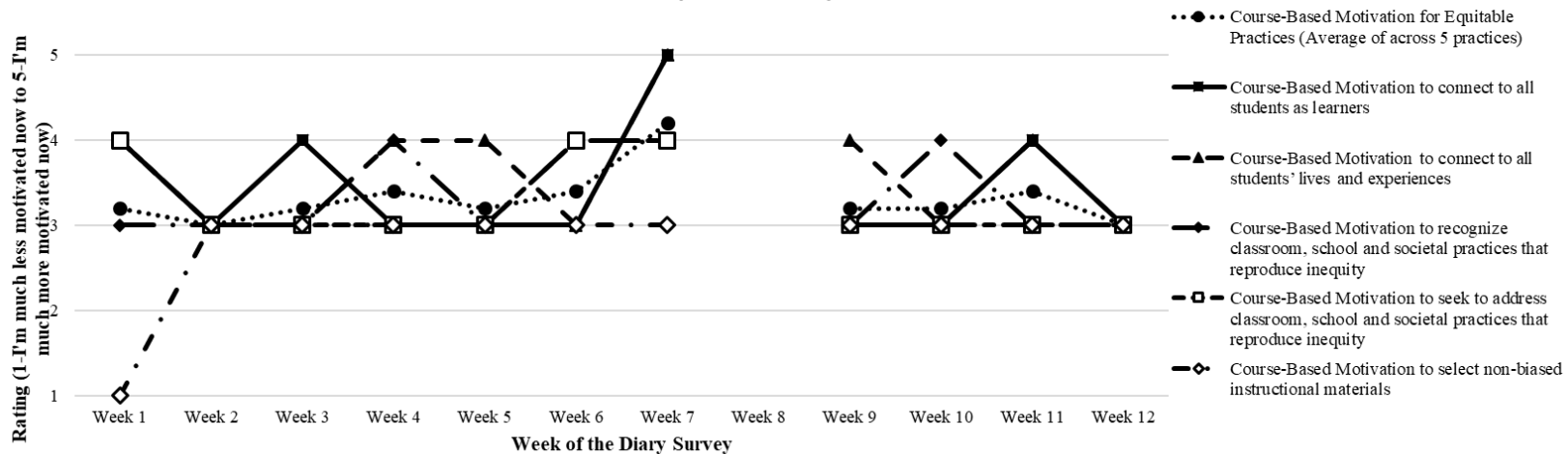
Current Issues in Child and Youth Care Seminar - Situational Motivation Scale - by Subscale by Week



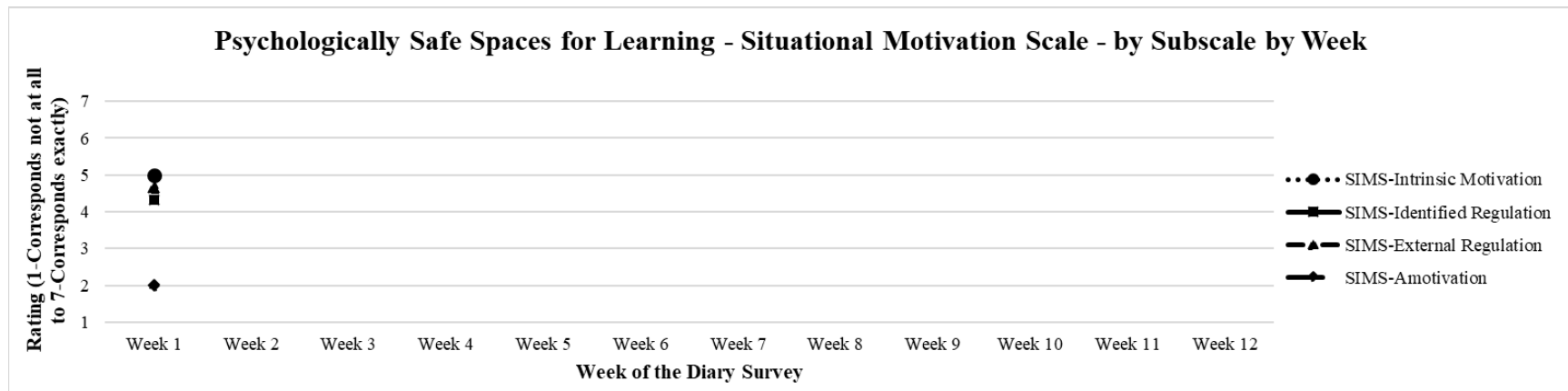
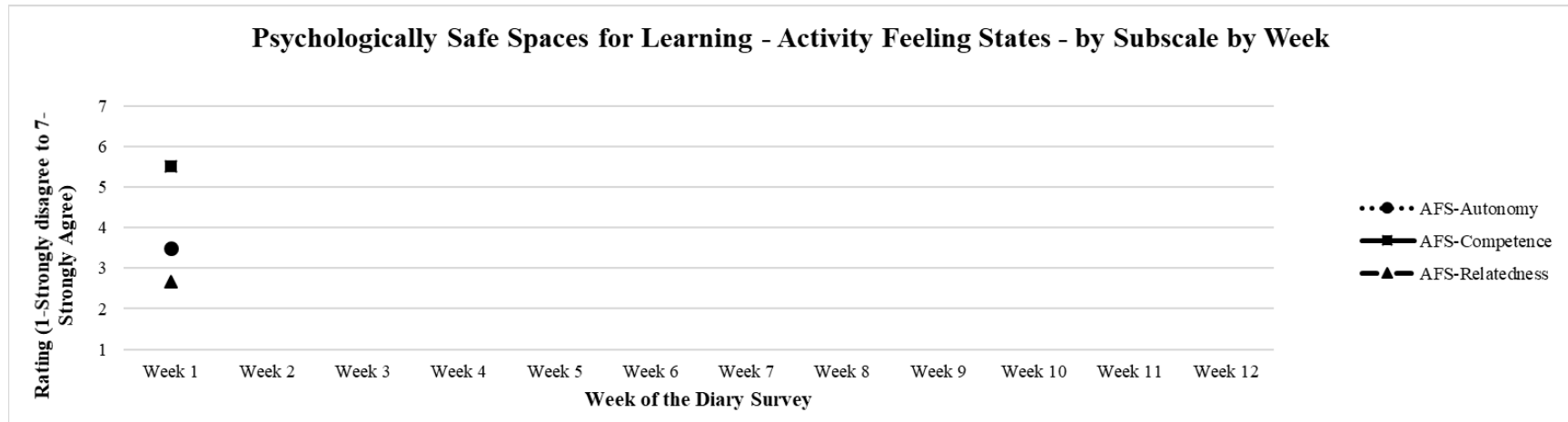
Current Issues in Child and Youth Care Seminar - Knowledge of Equitable Practice - by Subscale by Week



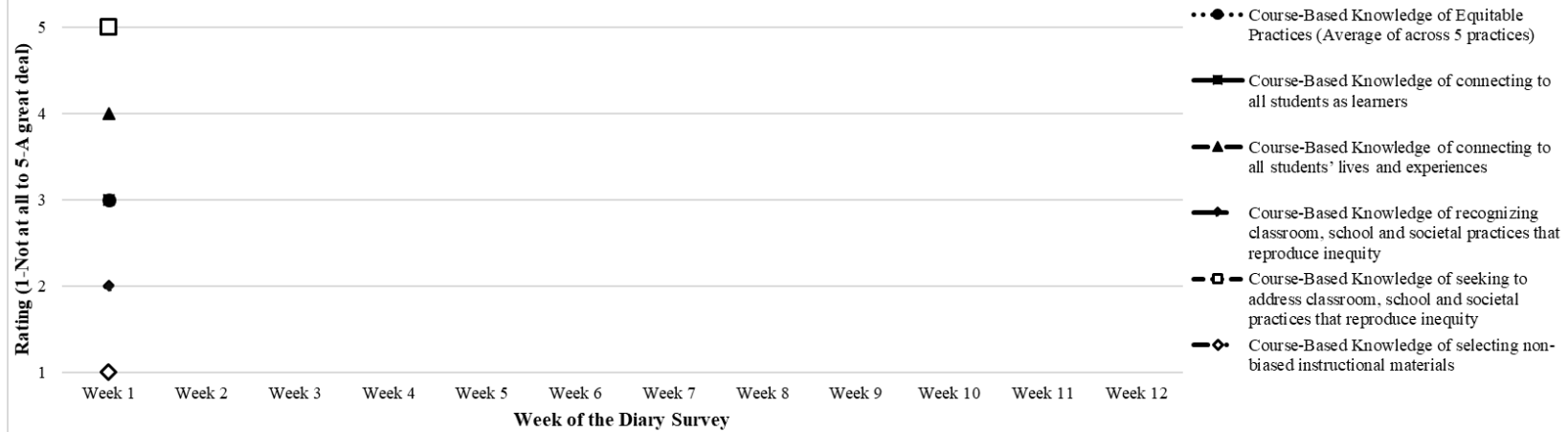
Current Issues in Child and Youth Care Seminar - Motivation for Equitable Practice - by Subscale by Week



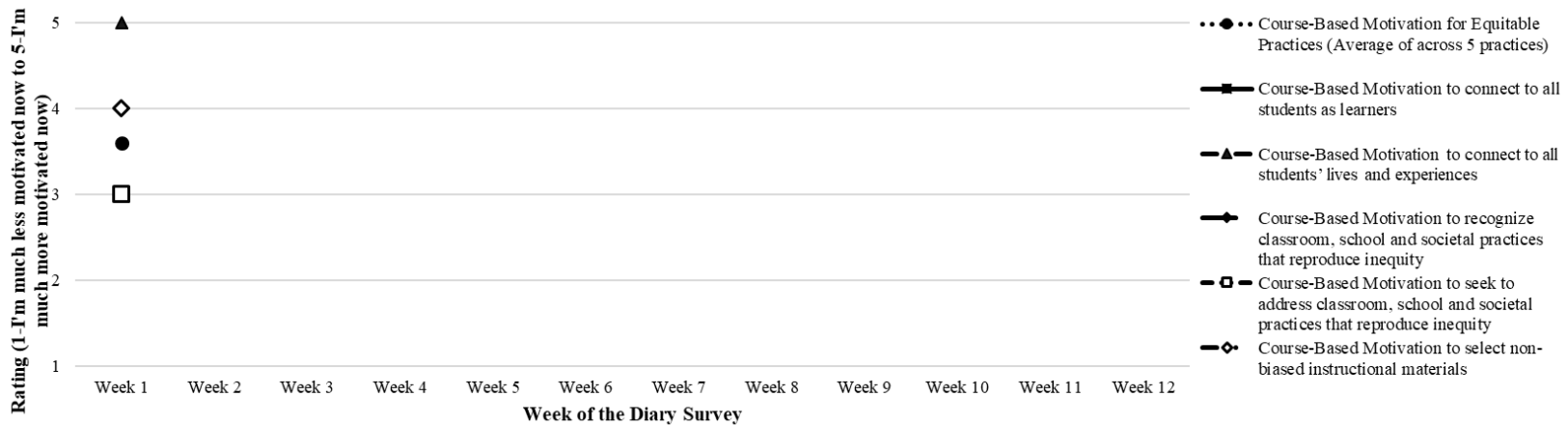
Weekly Diary Data Visualizations for Ash

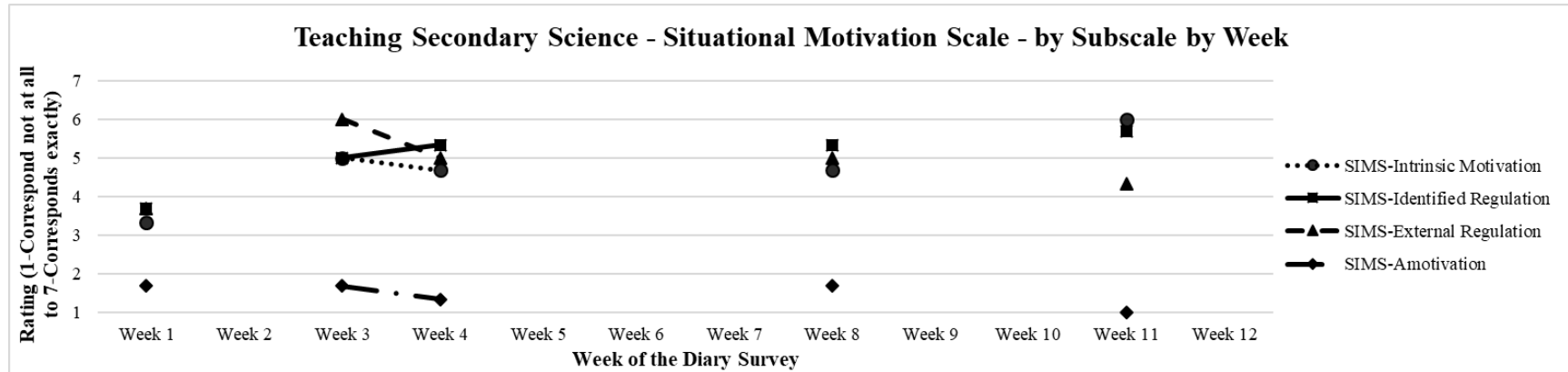
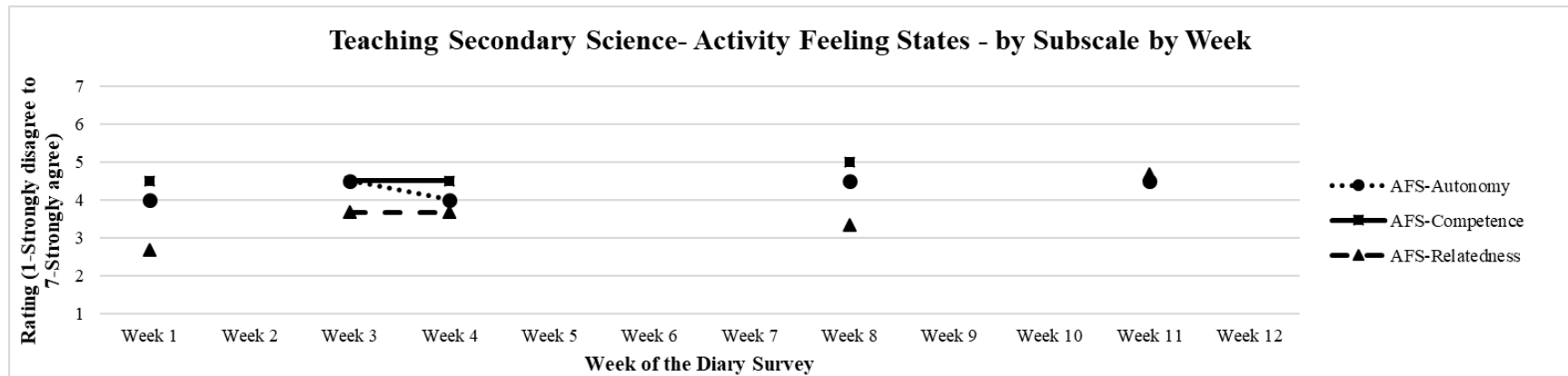


Psychologically Safe Spaces for Learning - Knowledge of Equitable Practice - by Subscale by Week

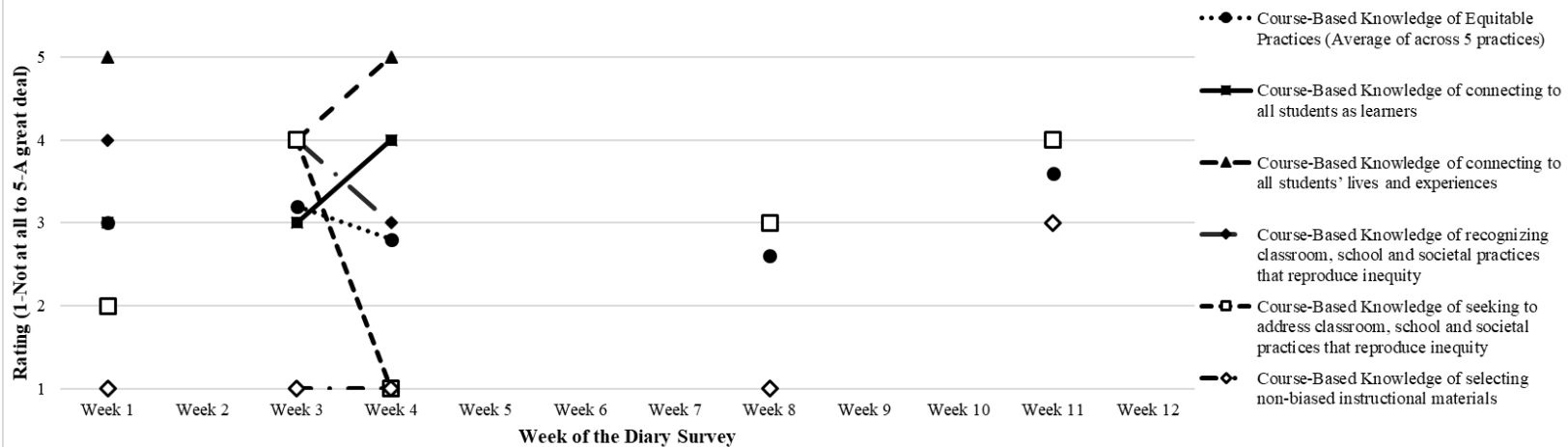


Psychologically Safe Spaces for Learning - Motivation for Equitable Practice - by Subscale by Week

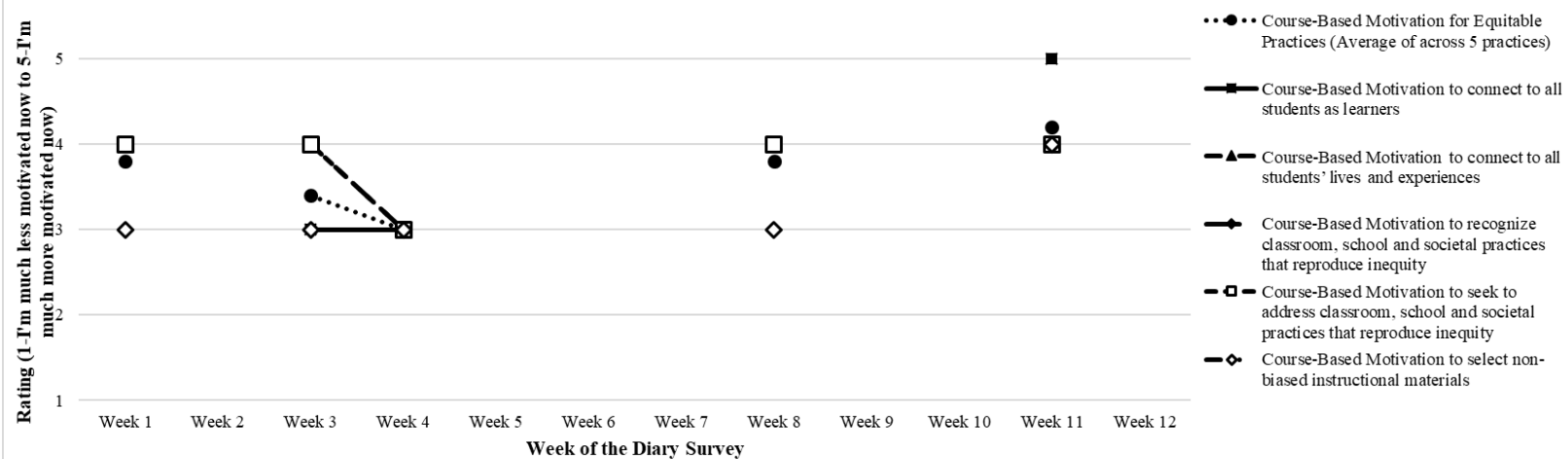




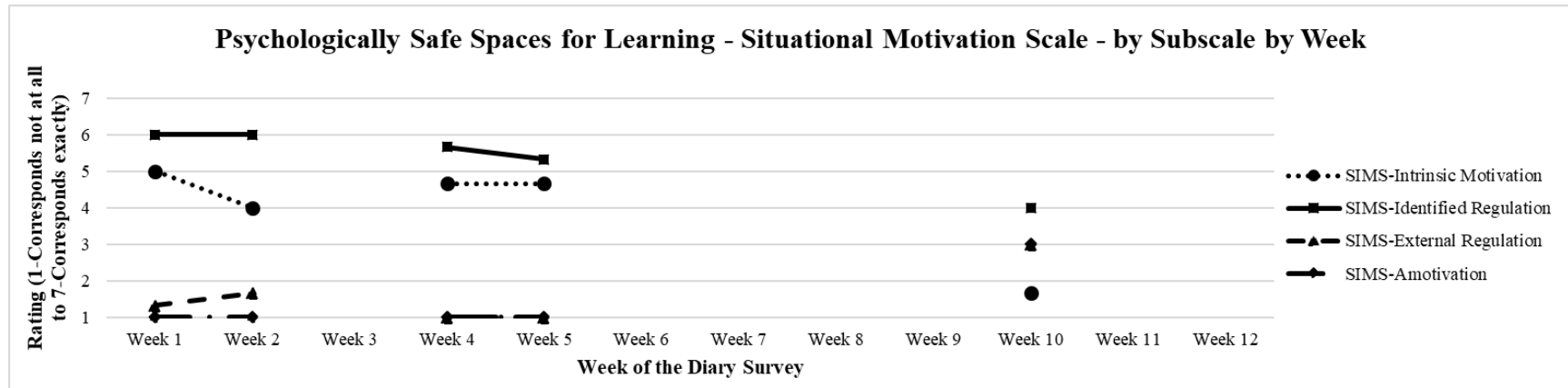
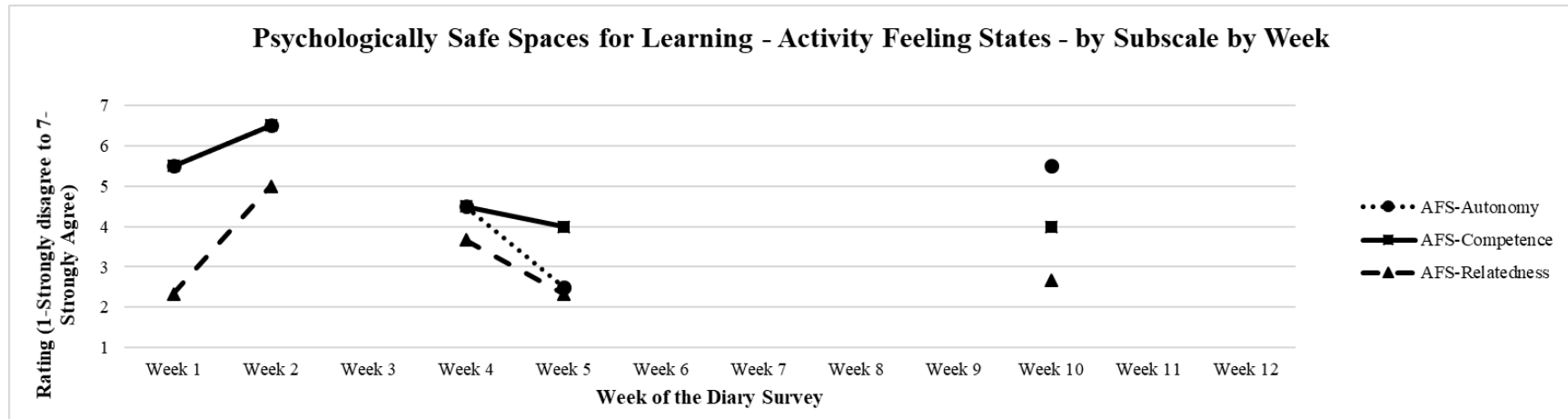
Teaching Secondary Science - Knowledge of Equitable Practice - by Subscale by Week

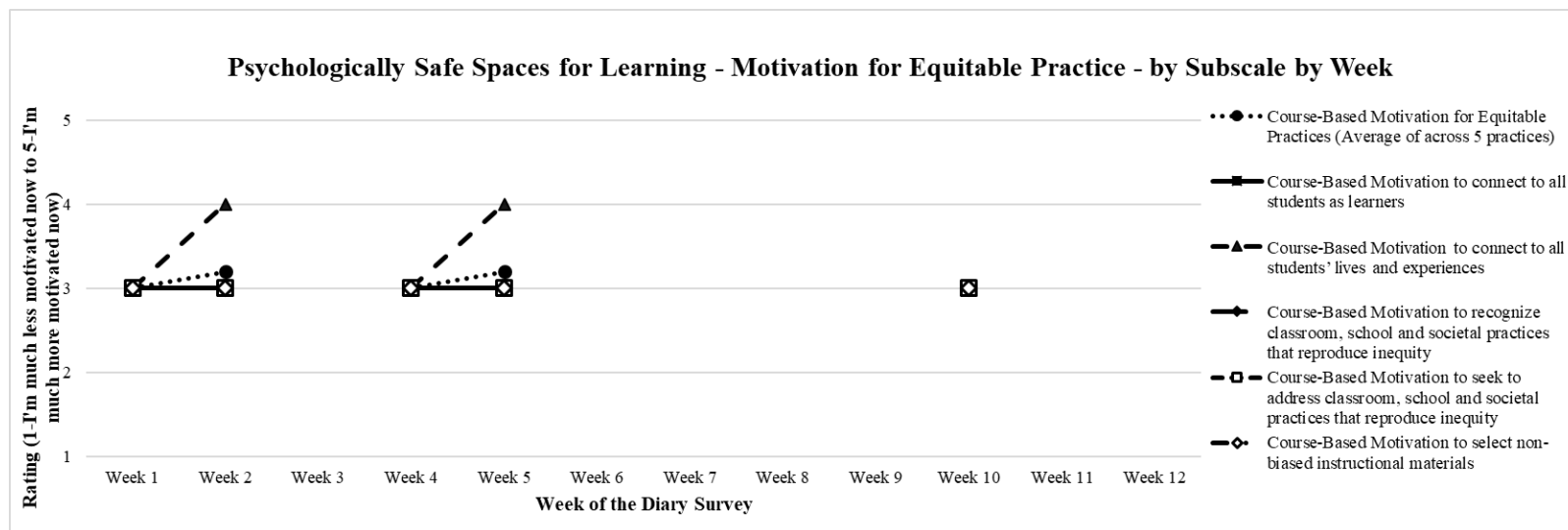
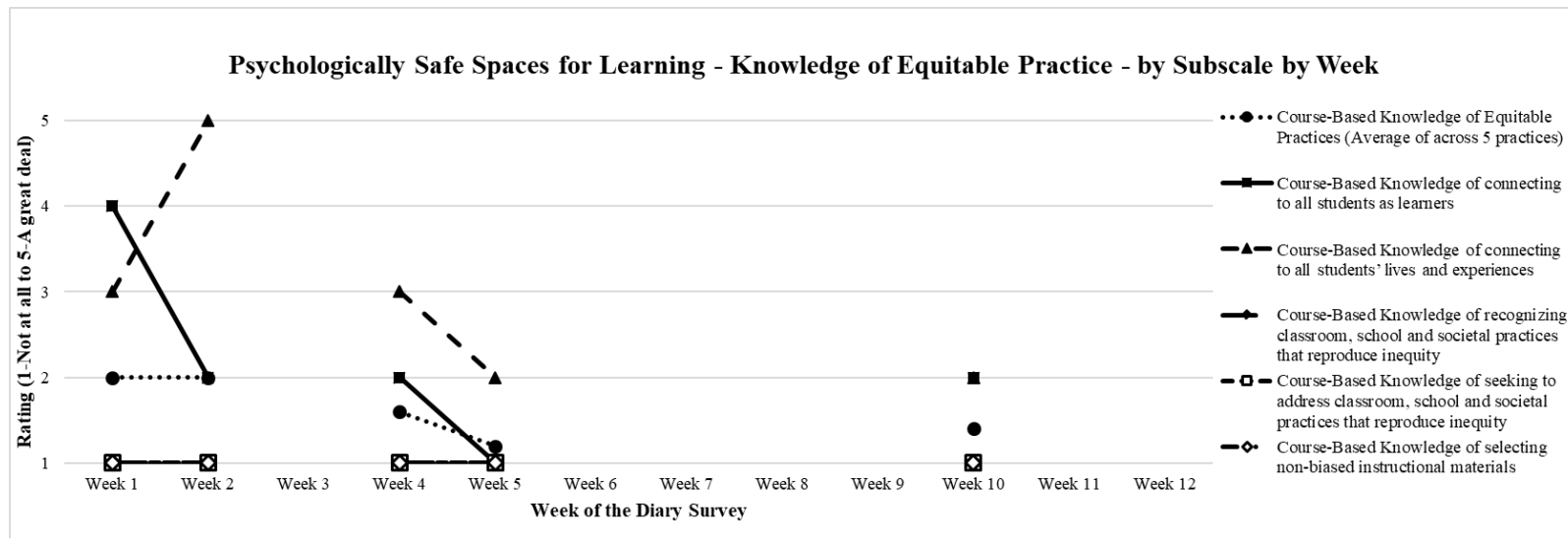


Teaching Secondary Science - Motivation for Equitable Practice - by Subscale by Week



Weekly Diary Data Visualizations for Ellen





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