“YOU CAN’T FIX WHAT YOU CAN’T TALK ABOUT”: DEVELOPING SOCIAL STUDIES TEACHERS’ RACIAL-PEDAGOGICAL-CONTENT KNOWLEDGE

by

CHANTELLE M. GRACE

(Under the Direction of Sonia Janis)

ABSTRACT

Social studies classrooms are often lauded as ideal spaces where productive conversations centered around race/ism can, and should occur. Unfortunately, social studies classrooms have yet to live up to this reality as traditional social studies instruction—a type of standards-based instruction characterized by lectures, rote memorization, and linear master narratives—continues to persist, doing very little to address enduring racial injustices facing society. Social studies researchers over the years have suggested inquiry as an effective pedagogical approach for teaching about racial issues in the classroom; however, before social studies teachers can enact what the author refers to as “critical race inquiries,” they would need to possess a sophisticated amount of what Chandler (2015) called racial-pedagogical-content knowledge (RPCK). Using a design-based research methodological approach, the author developed a professional development intervention informed by critical race theory as a way of developing social studies teachers’ RPCK and overall beliefs about the need for race conversations in the social studies. Findings suggest that the professional development was beneficial to participants’ overall RPCK development as each displayed some

growth by the study's conclusion, but had little effect on participants' overall beliefs since most entered the study already believing race conversations were necessary in social studies classrooms. Based on these results, the author discusses various implications in relation to the field of social studies education and what this means for future teaching enactments of race-centered explorations.

INDEX WORDS: Race, Racism, Racial-pedagogical-content knowledge, Social studies education, Teacher development, Critical race theory, Professional development, Design-based research

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DEDICATION

For my family—

You all are the foundation to everything I do. I could not have finished this dissertation without your support and inspiration. ¡Los quiero mucho!

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CHAPTER 1

INQUIRY AND RACE IN THE SOCIAL STUDIES

Introduction

Teachers have a lot of power when it comes to decisions about what is taught in their classrooms. Pace (2011) noted this, stating "teachers provide students access to particular educational experiences through the choices they make about content and methods" (p. 34). However, when teachers are asked what should be taught in the classroom, it is not surprising to find many default to the generic, safe answer of "the standards." After all, it is the content tested over at the end of the school year, which teachers are then measured upon for accountability purposes. Due to this, several teachers in the social studies field have resorted to what Leming (1994) referred to as traditional social studies instruction (TSSI), a type of standards-based instruction characterized by lectures, rote memorization, and linear master narratives that "follow the traditional script" regarding our nation's "progress" (VanSledright, 2011, p. 83). Unfortunately, TSSI has done very little to address enduring social inequities, especially those pertaining to race; rather, it has instead functioned to "ensure students are prepared to function non-disruptively in the society as it exists" (Ross, 2000, p. 43), reifying existing racial hierarchies in place.

As a former high school social studies teacher myself, I empathize with the TSSI approach social studies teachers frequently resort to as I also found myself engulfed in such instruction when I first started teaching in the classroom. Like many social studies

teachers have previously reported (Fragnoli, 2005; Grant et al., 2017; Krizan, 2019; Reisman, 2012a; Salinas et al., 2016; Saye & Brush, 2004), I felt ill-equipped to implement instructional methods beyond TSSI due to my own previous "apprenticeship of observation" (Lortie, 1975), which mirrored the monolithic approach characterized by TSSI. Additionally, when it came to explorations of social issues, specifically racial in/justice, I found my attempts to facilitate in-depth conversations regarding the prominence of race/ism in society, both historically and contemporarily, to be quite inadequate.

For instance, I still vividly remember in 2017 attempting to address with my students the controversy that had ensued around former NFL quarterback Colin Kaepernick's decision to kneel during the national anthem as a way of peacefully protesting racial inequality and the oppression of Black people in America. I remember in class hearing my students discussing what had been unfolding, so I deviated from my original plans to offer them space to talk about it using a line of contention—a method where students line up on a continuum based on their beliefs and then discuss their positions. I cannot recall the exact question I posed to my students for the activity, but what I do remember distinctly was the racially-divided line they formed; students of color were on one end in support of Kaepernick's decision to kneel during the national anthem, White students on the other end in disagreement with his decision. Witnessing this, I made a comment about my observation of their racially-divided line and encouraged them to think about why that may have been as it seemed apparent that their racial experiences in the United States were shaping their stances. However, what followed was something I had not expected; a student claimed making such observations was

racist. Unsure of how to respond, I immediately found myself retreating from the conversation, promptly steering away from the race component out of fear of having to hear from my administrators or the child's parents. My students ended up debating about Kaepernick's choice of method and timing in a similar way society was doing rather than the message in which he was trying to convey and how his racial identity, as well as my students', shaped the intense reactions to his message. To this day, I still think a lot about my response to this moment and the missed opportunity to have constructive racial dialogue with my students.

Although this moment was disappointing at the time as the conversations did not live up to my expectations of helping students understand *why* Kaepernick was protesting, in many ways, I am grateful for this missed opportunity because it served as a catalyst for the ongoing pursuit I have undertaken to better understand race/ism. Since returning to graduate school to pursue my doctoral studies, I have reflected a lot on that class discussion, including why it derailed and what I could have done differently to better facilitate the conversation with my students. As I read and gained more knowledge from critical scholars who have centered race and racial identity formation in their work (e.g., Anzaldúa, 1987; Crenshaw et al., 1995; Love, 2019; Singh, 2019; Tatum, 1997/2017; Wise, 2011), I realized there were a few major reasons why I struggled in that moment, which I have since worked diligently to overcome. First, I did not have the racial knowledge to effectively navigate the conversation I was trying to have. Despite identifying as a multiracial Latinx, I have rarely encountered racial discrimination due to my apparent "Whiteness." Due to this existence in what Anzaldúa (1987) referred to as *la frontera*—or the borderland—most of my knowledge regarding race/ism has generally

come from conversations with other people of color sharing their experiences with me. Therefore, when it came time for me to lead such discussions with my own students in the social studies classroom, I struggled to find the language needed to effectively help my students understand the salience of race/ism in society. I saw a phenomenon happening, felt it was important to address, but my lack of in-depth understanding regarding how race/ism has, and continues to, operate in society—which I know now had lot to do with the privileges I possess as a White-passing individual in society—left me instead reifying misconceptions. As Tatum (1997/2017) expressed "you can't fix what you can't talk about" (p. 228) and in reflecting on that moment, I realized I did not truly understand how to talk about race.[a]

Second, I buckled under the pressures of what Cornbleth (2001) referred to as "climates of constraint and restraint." According to Cornbleth, constraints are observable, systemic restrictions that dictate what teachers do in the classroom and restraints are the perceived limitations that cause teachers to think they must teach in certain ways, often deemed as *safe* (p. 76). Upon hearing a student call my observations racist, I immediately gave into those climates, internally restraining myself out of fear of what would happen since the area in which I taught at the time—a mostly conservative, White suburban town—was very likely to see my actions as "'playing the race card' and creating problems where otherwise there would be none" (Tatum, 1997/2017, p. 227). On one hand, there was no legal action that could have been taken against me for such actions; I was tenured and discussions around race were not under fire as they currently

[a] The title for this dissertation uses Dr. Beverly Daniel Tatum's quote "you can't fix what you can't talk about," which derives from the second edition of her original 1997 work, *Why are all the Black kids sitting together in the cafeteria?: And other conversations about race.*

are now (Dutton, 2021). However, knowing the community in which I worked and how they had responded disapprovingly to other teachers facilitating comparable conversations, I knew the continuation of racial conversations would result in similar criticism. So, I—like many other social studies teachers—returned to what was "familiar, safe, and recognizable" (Chandler & Hawley, 2017, p. 2), ultimately retreating back to TSSI, the approach lauded by various stakeholders in the school district's community as it aligned with state standards which, for the most part, avoid any mention of race/ism at all (Georgia Department of Education, 2016/2021).

What I hope my sharing of these experiences elucidates is that the pervasiveness of TSSI and the limited conversations about race/ism in social studies classrooms are not always because teachers desire it, but because it emerges as being "the only possible response to the overwhelming pressures of the organizational and cultural environment of schools" (Leming, 1994, p. 19). This is not to say there are not social studies teachers actively avoiding conversations around race because of their own beliefs, as I am certain those exist. However, for those social studies teachers who do believe race conversations are important, my experiences shed light on possible reasons of why these teachers may be avoiding race conversations altogether, such as having inadequate racial knowledge or fear of what could happen as a result of their speaking on such issues. For social studies teachers to teach in critical ways that address race among other pressing social issues, I contend they would need opportunities aimed at equipping them with the necessary knowledge and pedagogical tools vital to such explorations that are mindful, but not constrained, by the climates in which they work. More specifically, I assert they could benefit from experiences aimed at developing what Chandler (2015) called "racial-

pedagogical-content knowledge" (RPCK), which extends beyond Shulman's (1986) original articulation of "pedagogical content knowledge"—knowledge that "embodies the aspects of content most germane to its teachability" (p. 9)—by demanding a concurrent working knowledge about how race operates in the social studies (Chandler, 2015, p. 12). In other words, social studies teachers should not only be aware of effective instructional methods, but they must also understand how to talk about race and be involved in those conversations personally so they can move beyond a TSSI approach and recognize the instructional power (Pace, 2011) they do have.

Inquiry, Race, and the Social Studies

Social studies researchers have long advocated for the use of inquiry in the classroom as an effective pedagogical approach to teach social studies (Barton & Levstik, 2010; Grant et al., 2017; Saye, 2017; Swan et al., 2014; VanSledright, 2011, 2013). In 2013, this advocacy was further solidified by the National Council for the Social Studies (NCSS) as they rolled out the College, Career, and Civic Life (C3) Framework, a widely-accepted, voluntary guide for "high quality social studies instruction" that is driven by various guiding principles, among them being "inquiry is at the heart of social studies" (NCSS, n.d.). There are many noteworthy benefits researchers argue can come from using inquiry with students, such as expert-like engagement (Grant et al., 2017; Reisman, 2012; VanSledright, 2011), increased criticality (Agarwal-Rangnath, 2013; Santiago, 2019; Salinas et al. 2016), and development of civic practices (Bickford & Hendrickson, 2020; Ross, 2000; Saye, 2017). One of the more compelling benefits inquiry can offer, though, when layered with a critical race lens is the opportunity for students to develop into race-conscious citizens who strive for racial justice (Hawkman, 2017, p. 28-29).

Many social studies scholars' have highlighted this benefit through their own enactments and discussions of race-based inquiries (Chandler & Hawley, 2017; King & Chandler, 2016; Santiago, 2019). However, such race-conscious approaches to inquiry have yet to become common practice in the everyday social studies classroom (Heilig et al., 2012; Howard, 2003; King et al., 2018; Ladson-Billings, 2003) or explicitly adopted in national frameworks for effective social studies instruction, such as NCSS' C3 Framework.

The C3 Framework, although highly lauded by proponents for its form and emphasis on the inquiry process, lacks in its substantive commitment to racial justice and equity (King & Chandler, 2016, p. 9). Though built on an inquiry arc that is supposed to "speak to the intersection of ideas and learners," (NCSS, n.d.) there is no explicit aspect within the arc, or framework at large, that addresses the intersection of a student's social identities and the content being explored. A social studies teacher or school district adopting the C3 Framework in their social studies curriculum could avoid any serious conversations about pressing social issues, especially ones pertaining to race, and still be considered "effective" pedagogically. Social studies teachers and school districts following the guidance of the NCSS are being completely vindicated in not having to talk about race and racism, or even consider their students' racial, ethnic, gender, or class identities in the classroom, as the guiding tenets of the C3 Framework have absolved them of such responsibility. This is a problem. As the leading organization in the social studies field, one that aims to develop "citizens of a culturally diverse, democratic society in an interdependent world" (NCSS, n.d.), NCSS should be at the forefront of adopting frameworks that center guidelines for attending to important racial issues facing society. Sadly, this has not been the case as NCSS has continued to adopt raceless frameworks

that, although "nod towards the importance of race within social studies and citizenship education," do not actually involve any significant elements that would "prepare students for a racially based citizenship existence in the U.S." (King & Chandler, 2016, p. 9-10).

Without explicit racial justice commitments embedded in nationally adopted frameworks, such as NCSS' C3 Framework, the inclusion of meaningful dialogues and inquiries centered around race will continue to be left up to individual teachers and their pedagogical commitments. Regrettably, this has not boded well thus far. Research highlights how many social studies educators opt to remain silent on racial matters due to the personal "discomfort" they feel (Salinas et al., 2012) talking about things they perceive to be dangerous (Chandler, 2015). Additionally, some teachers have reported being fearful that such discussions would upset particular stakeholders, ultimately costing them their job (Hylton, 2021; Pendharkar, 2021; Zou & Kou, 2021). This fear has only been exacerbated as a number of states have recently passed resolutions and legislation banning the discussion of race/ism in schools as part of a larger, yet misguided effort to eliminate critical race theory (CRT) from schools (Dutton, 2021). It is not surprising many teachers choose to stay silent about racial matters, advocating for a "neutral" approach (Geller, 2020) rather than address the pivotal role race/ism has played in both their and their students' lives. However, this pervasive reality does not address the hegemonic structures in society that uphold racial injustice.

There are a multitude of pressing racial injustices demanding our attention and action as a society. These injustices include, but are not limited to: police brutality against unarmed Black Americans (Rahman, 2021), continued racial violence against minoritized groups (e.g., Lee, 2022; Levensen et al., 2022; Zapotosky, 2017), ongoing

voter suppression of people of color (e.g., American Civil Liberties Union, 2021; Waldman, 2021), and racial inequities among housing access (e.g., Hopkins, 2022; Williams, 2020). Social studies classrooms offer one generative space where such issues can be deliberated (An, 2020; Chandler & McKnight, 2012; Chandler & Hawley, 2017; Howard, 2003; Nelson & Pang, 2006) and inquiry offers a method through which discussions of past and present racial injustices can occur (Barton & Levstik, 2004; Chandler & Hawley, 2017). As Barton and Levstik (2004) stated in their book, *Teaching History for the Common Good,* "one potential advantage of inquiry is that through its use, all students will be positioned to develop a more complete and nuanced understanding of history, and that this understanding may be more equitably distributed" (p. 190). The task now is to overcome such obstacles impeding the inclusion of discussions of racial injustice so that conversations and understandings of race/ism become commonplace in social studies classrooms. In the next section, I will discuss what other social studies scholars have done towards these ends.

Critical Race Inquiries and Racial-Pedagogical-Content Knowledge

There are many social studies scholars (Bickford & Clabough, 2020; Blevins & Salinas, 2012; Krutka, 2020; McCall, 2017; Salinas and Blevins, 2014; Salinas et al., 2012; Salinas et al., 2016) who have made significant strides towards making explorations of racial in/justice more commonplace in the social studies through their enactments of what Crowley and King (2018) referred to as "critical inquiries." Rooted in critical theory, critical inquiries are characterized by their focus on social injustices and how students can challenge the status quo (Crowley & King, 2018, p. 15). Crowley and King (2018) argue there are three important criteria to making effective critical inquiries:

asking questions that explicitly critique systems of oppression and power, providing sources that include marginalized perspectives, and developing tasks that encourage students to pursue tangible actions that would alleviate the injustice explored (p. 16). Although a great foundation that has influenced tons of phenomenal work in the social studies (Bickford & Clabough, 2020; Kenyon, 2020; Krutka, 2020), there seems to be a need for delineation regarding the difference between inquiries specifically dealing with race as opposed to other social issues. This is not to say critical inquiries are not effective for examining race, as some enactments have been particularly successful (An, 2020; Burke, 2017; Hawley et al., 2017; Martell et al., 2017; Santiago, 2019). However, much like how critical race theory (CRT) was developed as a way to maintain a focus on race/ism and how it has functioned in the reproduction of injustices (Crenshaw et al., 1995; Delgado, 1995; Ladson-Billings, 1998), I find a similar need for what I refer to as "critical race inquiries," which specifically has students explore how race/ism has functioned in the reproduction of injustices, both historically and contemporarily.

Critical race inquiries would still satisfy the three criteria outlined by Crowley and King (2018) for critical inquiries. They would ask critical questions pertaining to power and oppression, include marginalized viewpoints, and encourage subsequent action; however, the focus of critical race inquiries would be centered and maintained around race whereas in critical inquiries, explorations could shift to other foci, such as gender and class, which "as stand-alone variables" are insufficient when trying to explain the historical and contemporary differences evident between the experiences of Whites and people of color (Ladson-Billings & Tate, 1995, p. 51). Critical race inquiries would ask questions that critically examine *racial* power and oppression, embed *racial*

counternarratives to commonly perpetuated master narratives, and encourage action that would strive for *racial* justice. There are a significant number of social studies scholars who have previously enacted critical race inquiries (An, 2020; Burke, 2017; Hadi-Tabassum, 2017; Hawley et al., 2017; Martell et al., 2017; Santiago, 2019). Though these works do not claim to be "critical race inquiries," they offer a glimpse of how inquiry could more explicitly "connect our racial past with the racial present" (Chandler & McKnight, 2011, p. 222). It is from these scholars' work I saw the ways in which inquiry could serve as a useful pedagogical approach for social studies teachers when teaching about race/ism in the classroom, offering hope for teachers, like myself, who have struggled in previous facilitations of race-based discussions.

When I originally envisioned this dissertation study, it was my hope that I would engage social studies teachers in critical race inquiries, immediately modeling for them the usefulness of inquiry-based practices when discussing race/ism while simultaneously developing their own capacities to design and implement critical race inquiries of their own. However, as I reflected more on my own experiences described in the introduction of this chapter in conjunction with the research I had been reading from scholars who were putting race and inquiry in conversation together, I realized social studies teachers would benefit from having a sufficient amount of racial knowledge before they attempt to successfully implement critical race inquiries. More specifically, I assert they would benefit from having what Chandler (2015) referred to as racial-pedagogical-content knowledge (RPCK), an in-depth understanding of the racialized histories embedded in the curriculum they teach and pedagogical knowledge on how to teach it. Social studies teachers attempting to pursue critical race inquiries should not only be knowledgeable

about the ubiquitous nature of racial master narratives in the social studies, the detriment it brings to those not represented by it, and the racial counternarratives that can disrupt such perspectives, but also the instructional practices they can use within inquiry to then relay such racial knowledge to students within various climates of constraint/restraint (Cornbleth, 2001). It is in this process of developing social studies teachers' RPCK for the purpose of being able to facilitate critical race inquiries more effectively in the future that this dissertation study is situated.

Dissertation Overview

As the discussion in the previous section indicated, there is an ever-growing need in social studies to explore the ways in which inquiry-based practices can promote racial equity. The implementation of critical race inquiries offers one option of how this can be accomplished. To successfully facilitate the type of in-depth explorations these inquiries can afford, I contended social studies teachers could benefit from experiences aimed at developing RPCK, a generative building block in which race-focused conversations can then evolve from. Professional development (PD) centered around race explorations could be fruitful in this regard as it can bring awareness to the racial injustices that have occurred—and continue to occur—in addition to modeling for teachers how they can address such injustices in their own classrooms. Without an intervention, like explicit modeling, I assert social studies teachers will continue to engage in TSSI methods (Leming, 1994) rather than enacting effective race-based lessons that disrupt master narratives and are responsive to their students' racial identities. This study is an attempt to model for in-service high school social studies teachers how they can effectively

discuss race/ism in the classroom, highlight why it is needed, and ultimately equip them with the RPCK needed to feel more confident in their abilities to do so.

For the study, I conducted a six-week PD series with six in-service high school social studies teachers that revolved around critical race explorations. Within the six weeks, participants engaged in 1) a pre/post survey that elicited their current thoughts regarding race/ism in social studies and the inquiry method, 2) three bi-weekly inquiry sessions that examined structural, local, and individual effects of racism in social studies, and 3) three bi-weekly reflection exercises where they applied what they gained/learned from the in-person professional development sessions to new contexts. Their engagement with these tasks not only provided insight into how participants were making sense of the various levels of racism's effects, but it also helped inform adjustments I needed to make throughout the PD to address the participants' ongoing development of RPCK.

My study, which employed a design-based research methodology, was structured around the following research questions:

1. What effect does iterative professional development centered around critical race explorations have on social studies teachers' RPCK?
2. To what extent does iterative professional development centered around critical race explorations impact social studies teachers' beliefs regarding the necessity of race conversations in social studies?
3. What specific supports, if any, are beneficial to the development of social studies teachers' RPCK?

By engaging with these questions through the iterative process design-based research affords, it was my hope to see more clearly over time the correlation, or lack thereof, between professional development, RPCK, and teacher beliefs regarding the necessity of race discussions in the social studies classroom.

Significance of the Study

This dissertation study has potential to contribute to three notable facets of social studies education: teacher education, research, and instructional practices. For teacher education, I foresee this study offering further insight into how RPCK can potentially be developed among pre- and in-service social studies teachers. Many social studies scholars have argued in favor of race-centered explorations in the classroom (Chandler & Hawley, 2017; Hawkman, 2017; King & Chandler, 2016; Santiago, 2019) and this study contributes to that argument by offering potential approaches of how to better equip social studies teachers with the necessary racial, content, and pedagogical knowledge. By offering insights into how the in-service social studies teachers in this study engaged with the race-focused professional development I designed, my study adds to the conversation already at play in social studies teacher education regarding RPCK development by noting the specific supports that helped my participants on their development journey.

With regard to social studies research specifically, I find this study to be valuable due to its use of a design-based research (DBR) methodology. Unlike in science, technology, engineering, and math (STEM) education where DBR has been frequently used as a research methodology, DBR in social studies education is still fairly nascent. Even among the small number of studies that have used DBR in social studies, there are

little to no studies that have used explorations of race as a central focus of analysis. At most, the existing DBR studies in the social studies field have simply noted the racial demographics of its participants (Monte-Sano et al., 2019; Rubin, 2019b). None, though, deeply explore how race was functioning or contributing to those participants' engagement with an intervention or the outcomes that resulted. This study is significant in that it will contribute to an evolving collection of DBR studies emerging in social studies education and be among the few centered around explorations of race.

Lastly, and most importantly for education, this study holds a lot of promise in its impact on current and future social studies educators. As someone who struggled in my own attempts to discuss racial issues in the classroom—and has since reflected and done research on why that was—I understand why social studies teachers struggle to achieve similar endeavors in situ. I empathize with the everyday battles social studies teachers face when choosing to pursue meaningful conversations about racial in/justice, especially now as attempts to ban such discussions have become more omnipresent (Dutton, 2021). It was important in this study that the interventions I developed were responsive to the climates in which social studies teachers worked. I feel there is immense value in what social studies teachers would be able to take away from this study since it was designed with the climates of constraint/restraint (Cornbleth, 2001) in which they work in mind.

Definition of Terms

Kendi (2019) noted how "definitions anchor us in principles" (p. 17). As someone engaged in race-centered research, I found it imperative to describe the definitions which anchor my principles as they relate to this work. Thus, in the following

subsections, I provide definitions to clarify my views toward race/ism among other related terms and concepts.

Race

Race is a fluid, social construct that has been fallaciously touted both throughout history and in contemporary times as a biological construct to divide human beings into hierarchies (Omi & Winant, 1994). The American Association of Biological Anthropologists (2019) recently affirmed this fact in a statement they made pertaining to race/ism. As they contended, "Race does not provide an accurate representation of human biological variation. It was never accurate in the past, and it remains inaccurate when referencing contemporary human populations" (para. 1). Unfortunately, this reality has yet to be recognized by the larger society as race continues to persist as a form of social categorization, endlessly "flex[ing] and malleabliz[ing] to the needs and desires of a White oriented world" (King & Chandler, 2016, p. 6). Despite its ideological roots, the notion of race possesses real implications for those in the non-dominant racial group who have been, and continue to be defined, oppressed, and discriminated against as a result of its construct.

Racism

Keeping in mind the definition of race, racism then is the systemic oppression of human beings due to perceived biological differences related to race. As Singh (2019) noted, "racism… relies on beliefs that one race or group of people is superior to another based on biological characteristics, like skin color, facial features, and hair" (p. 1). Unlike in the past where racism was seen more explicitly, Tatum (1997/2017) argued how today's racism is much more passive, "seen in the collusion of laughing when a

racist joke is told, letting exclusionary hiring practices go unchallenged, accepting as appropriate the omissions of people of color in curriculum, and avoiding difficult race-related issues" (p. 91). Due to its passivity, racism often self-perpetuates until something actively works against it—hence, the recent pushes for people and policies to be antiracist, rather than nonracist (Kendi, 2019; King & Chandler, 2016; Tatum 1997/2017). To borrow from Wellman (1977), racism is a "system of advantage based on race," but it can be disrupted when those who are advantaged intentionally decide to interrupt it at individual, local, and structural/institutional levels.

Racial In/equity

I ascribe to Kendi's (2019) definition of racial inequity, which is "when two or more racial groups are not standing on approximately equal footing" (p. 18). Statistical data often reveal these inequities, such as those showing the rates of Black maternal mortality in comparison to other races (Centers for Disease Control & Prevention, 2022) or home ownership percentages among Latinx, Black, and other racially-identifying families in comparison to White families (U.S. Census Bureau, 2022). Racial inequities are often produced by structural racism and the associated racist beliefs perpetuated by it that privilege the dominant racial group while simultaneously oppressing nondominant ones. Racial equity, on the other hand, is "when two or more racial groups are standing on a relatively equal footing" (Kendi, 2019, p. 18). This would be reflected in statistical data that shows more equitable percentage distributions across various racial groups. Unfortunately, there are many areas in which racial equity has not been achieved in society (Quarshie et al., 2020), thus resulting in racial injustice.

Racial In/justice

To define racial injustice, I first start with the definition of injustice. In the Merriam-Webster (n.d.) dictionary, injustice is defined as "absence of justice; violation of right or of the rights of another." Building off this definition, racial injustice for me then is the absence of racial justice, the violation of another's rights based on the account of their race. As Matthew (2017) bolstered in his definition, racial injustice "requires racial discrimination for its existence" (p. 887). Racial injustice thus is an overarching concept that helps us broadly articulate the ways in which people are treated differently in society due to their race, which then produces racial inequity. By contrast, racial justice is the presence of justice; it is a concept describing a society "free of racial hierarchy; a society where all people, including people of color, have the dignity, resources, power, and self-determination to fully thrive" (Race Forward, n.d., sect. 3). Racial justice, therefore, is a driving vision towards a racially just world.

Organization of the Dissertation

Within this first chapter, I summarized a problem that has been prevalent in the social studies over the past several years: a lack of race-centered explorations in social studies classrooms. Drawing on my own personal experiences as well as related social studies research, I contextualized why such explorations may be infrequent. I then considered the ways in which national organizations, like NCSS, are culpable in its scarcity through their adoption of raceless instructional guides, like the C3 Framework. From there, I highlighted the ways in which inquiry can help social studies teachers attend to important conversations about racial in/justice, specifically critical race inquiries that maintain a focus on race throughout. Finally, I noted how racial-

pedagogical-content knowledge (RPCK) development would be a generative prerequisite for enacting critical race inquiries, which then feeds into the brief outline I provide of my dissertation study, including research questions and potential significance.

In chapter two, I discuss critical race theory (CRT) and racial-pedagogical-content knowledge (RPCK), the theoretical framework and construct that informed and shaped the design of this dissertation study. I begin broadly by first providing a brief overview of CRT, including how it developed and its corresponding tenets. I then outline how CRT expanded into education, specifically social studies education. From there, I then discuss RPCK, one of the latest ways in which CRT has been grounded in social studies praxis. I review a number of related literature that has aimed to develop RPCK among social studies teachers. I then conclude the section summarizing how I saw this dissertation study contributing to this extant collection of literature.

Chapter three summarizes the design-based research (DBR) methodology used in this dissertation study. I begin the chapter by first explaining why I chose a design-based research approach, the affordances its notable qualities could offer, and the high-level conjectures that shaped this particular study. I then offer more details regarding the context of the study, including its participants, research site, and design embodiments using a DBR technique known as a conjecture mapping (Sandoval, 2013). Lastly, I provide details regarding my procedures for data collection and analysis through a design narrative format.

In chapter four, I present the findings from my study in two distinct sections that align with my research questions. In the first section, I discuss the extent to which the PD series did/did not affect my participants' beliefs in relation to discussing race in the

social studies classroom. In the second section, I describe how my participants' RPCK was/was not impacted by the PD series, specifically explicating the mediating processes that appeared to influence each participant's developments in the three different knowledge categories of racial, pedagogical, and content knowledge.

Finally, in chapter five, I discuss the significance of my findings. I begin by summarizing the findings from chapter four, putting in conversation with one another the individual developments that occurred. I then discuss why these findings are noteworthy, particularly their implications for teacher education, research, and professional development in the field of social studies. Lastly, I note the limitations of this study, offering suggestions of how components, such as the participant pool, evaluation of RPCK, and design, could be improved upon in future iterations, before then concluding the dissertation.

CHAPTER 2

INQUIRY AND RACE IN THE SOCIAL STUDIES

Introduction

Despite years of various reforms, deep racial inequities continue to persist both in society and our nation's public schools (Samuels, 2020). In social studies education specifically, such racial inequities have been sustained through what Takaki (2012) referred to as "master narratives" in the official curriculum which are dominant stories that produce incomplete histories of people of color, much like "a mirror that does not reflect everything, a mirror that treats some people as if they were invisible" (Takaki, 2012, p. 19). These master narratives reinforce a societal curriculum (Cortés, 1979)—the informal curriculum we consume throughout our lives from family, friends, media, etc. regarding social locations—ultimately strengthening racial hierarchies currently in place. To disrupt the persistence of these master narratives, and the racial inequities they maintain, it is important social studies educators are equipped with what Chandler (2015) called "racial-pedagogical-content knowledge" (RPCK), a construct that "calls on teachers to have content knowledge (in the social science disciplines), pedagogical content knowledge (Shulman, 1986), and a working *racial* knowledge of how race operates within social science, from Critical Race Theory [CRT] perspectives" (p. 5). Without such knowledge, it is likely social studies educators will unintentionally continue reifying existing racial hierarchies through the teaching of dominant racial, master narratives.

Chandler (2015) described RPCK as a CRT-informed construct that can "help teachers think about the tenets of CRT and how they can be applied to teaching social studies content" (p. 7). This study therefore uses Critical Race Theory as the organizing theoretical framework to explore and understand how racial hierarchies persist in social studies education and how they might be disrupted. In the first section of this chapter, I briefly overview the foundations and tenets of CRT, specifically highlighting how its concepts served as a theoretical guide to the design of this study. I then discuss how CRT developed in education and, more specifically, social studies education.

Overview of Critical Race Theory

Critical Race Theory (CRT) officially developed in 1989 as an outgrowth of the Critical Legal Studies (CLS) movement of the seventies. It is a theoretical framework that uses a race-conscious approach to examine various facets of American society. CRT seeks to center race in its critique of how civil rights has been addressed in both legal and scholarly institutions in hopes of achieving more equitable systems and conditions at a faster pace than previously experienced (Delgado & Stefancic, 2001). Scholars using CRT frequently cite dissatisfaction with single-issue analyses that only examine discrimination from certain standpoints as it limits an understanding of the multiple experiences that someone with intersectional identities may encounter (Crenshaw, 1989). Additionally, CRT scholars critique liberalism and its notions of neutrality, meritocracy, equal opportunity, and color blindness, expressing how such ideologies have served to maintain racial hierarchies of power that often disadvantage people of color (Bell, 1976, 1980; Crenshaw et al., 1995; Solórzano, 1997). In the mid-nineties, Ladson-Billings and Tate (1995) applied CRT's critiques to education, creating an outline that centered race in

its examination of inequitable schooling. From there, the use of CRT has expanded into various facets of education, among those being the field of social studies education, which is where this dissertation study is situated.

Tenets of Critical Race Theory

Although there is not one single definition of CRT, there are many tenets central to CRT work. CRT scholars have articulated these tenets in many ways over the years (Delgado & Stefancic, 2001; Dixson & Rousseau, 2006; Harper et al., 2009; Kumasi, 2016; Matsuda et al., 1993/2018; Yosso, 2005). In the following subsections, I briefly outline the most recurring notions: the endemic nature of racism, the social construction of race, a skepticism towards liberalism, a valuation of experiential knowledge, and commitment to social justice. These particular tenets were foundational to my dissertation study. They guided the approach I took when creating design interventions aimed at developing social studies teachers' RPCK and overall beliefs about the need for race conversations.

Racism as Endemic

CRT views racism as a permanent aspect of everyday life. As CRT scholars Delgado and Stefancic (2001) contended, "racism is ordinary, not aberrational— 'normal science,' the usual way society does business, the common, everyday experience of most people of color in this country" (p. 7). Despite attempts by everyday citizens, scholars, activists, etc., to challenge racism in formalized ways over the past several decades, racism is just as omnipresent today in society today as it was in the past and remains deeply ingrained in the fabric of American society. It has been, and continues to be, "a

significant factor in determining inequity in the United States" (Ladson-Billings & Tate, 1995). Scholars using CRT have found it imperative to center race as a point of analysis in their examination of society to reveal the ways in which hegemonic power is maintained through racially oppressive structures. The notion that racism is endemic was a critical tenet to my study; it shaped how I approached thinking about and discussing race/ism with my participants. It was important my participants understood how racism is not a historical issue, but that it is present in contemporary times, continuously shaping how individuals, families, and communities experience the world. This tenet was embedded in much of the study's design, and I frequently offered present-day examples to help elicit this in relation to social studies content.

Race as Social Construct

CRT also asserts how race and racial identity are "products of social thought and relations" (Delgado & Stefancic, 2001, p. 7). For many CRT scholars, "race is neither an essence nor an illusion, but rather an ongoing, contradictory, self-reinforcing, plastic process subject to the macro forces of social and political struggle" (Haney López, 1994, p. 7). Although people often invoke biological and phenotypic features when discussing race, CRT scholars contend these biological divides are "at best imprecise, and at worst completely arbitrary" (Omi & Winant, 1994, p. 5). Under the premise of CRT, race has no biological basis, rather it is socially constructed as a way of maintaining power relationships in society (Delgado & Stefancic, 2001; Haney López, 1994; Omi & Winant, 1994; Hawkman, 2017). This tenet captures an important assumption in my study as it undergirds how I understand and view race. As discussed in the introduction chapter of

this dissertation, the assertion that notions of race are constructed, flexible, and contingent, rather than "real," were foundational points to my definition of race, which subsequently framed how I discussed race/ism throughout the study with participants.

Skepticism Towards Liberalism

CRT expresses a discontent with liberalism and its notions of colorblindness, meritocracy, objectivity, and neutrality. Undergirding each of these notions is a belief that everyone is offered equal opportunities in life, regardless of race, thus eliminating a need for racial consideration in decision-making. This assumption of equal opportunity produces the commonsense advocacy of staying "neutral" in liberal societies. However, as CRT scholar Solórzano (1997) pointed out, these supposed "race-neutral" ideologies have done nothing but serve as "a camouflage for the self-interest, power, and privilege of dominant groups in U.S. society" (p. 6). Delgado and Stefancic (2001) bolstered this claim, noting how "our system applauds affording everyone equality of opportunity, but resists programs that assure equality of results" (p. 23). Dominant liberal ideologies have served to reify racial disparities rather than rectify them. Scholars employing CRT are skeptical of liberalism as it has done very little to tackle racism in drastic ways (Ladson-Billings, 1998, p. 12). In my study, I relied on this tenet of CRT to understand how my participants made sense of race in relation to pervasive notions of meritocracy and the common sense notion that upward mobility is available to everyone.

Use of Counternarratives

Another hallmark of CRT is its emphasis on storytelling, specifically counternarratives which derive from the lived experiences of people of color. According

to Harper et al. (2009), counternarratives are frequently used by CRT scholars to "highlight discrimination, offer racially different interpretations of policy, and challenge the universality of assumptions made about people of color" (p. 391). They shatter liberalism's illusions by providing people of color a space to articulate the contextual manifestations of endemic racism they experience. CRT values the unique perspectives of people of color, recognizing their experiential knowledge as "legitimate, appropriate, and critical to understanding, analyzing, practicing, and teaching the law and its relation to racial subordination" (Solórzano, 1997, p. 7). Counternarratives were the primary way I engaged participants with possibilities of how they could disrupt the commonsensical master narratives of equality often perpetuated in social studies classrooms. Throughout the PD series, I embedded many opportunities for participants to engage with counternarratives, offering them more nuanced understandings of social studies content through the voices, perspectives, and experiences of people of color.

Commitment to Social Justice

The final tenet of CRT that informed and inspired this study is its commitment to social justice. Matsuda et al. (1993/2018) expressed how CRT "works toward the end of eliminating racial oppression as part of the broader goal of ending all forms of oppression" (p. 6). In education specifically, Solórzano and Yosso (2001) extended Matsuda's notion, contending that social justice would also entail "curricular and pedagogical work that… [empowers] underrepresented minority groups" (p. 473), such as designing lessons that center counternarratives from people of color that aim to disrupt curricular master narratives. Rather than seeing racial justice as an end in itself, CRT

scholars view the achievement of racial justice as one step towards reaching overall justice for all subordinated groups. Like the words of civil rights activist Fannie Lou Hamer, CRT scholars maintain that "nobody's free until everybody's free," which is why striving for social justice has become an integral part of CRT work. This dissertation study reflects such commitments by addressing the absence of race in social studies by designing conditions aimed at equipping in-service social studies teachers with the RPCK and conviction needed to effectively enact race explorations in their classrooms. By modeling for my participants curricular and pedagogical tools they could employ, my hope was they would move one step closer to actually pursuing similar, race-focused explorations with their students.

The five aforementioned tenets of CRT were particularly useful to my study and how I approached the race-focused PD intervention my participants engaged in. From the way I framed my discussions around race/ism to the pedagogical and content knowledge I provided to model for teachers how they could approach similar conversations with their students, the tenets reviewed here were influential to the design and ideological conception of this dissertation study. In the subsection that follows, I will discuss how CRT and its corresponding tenets have been mobilized into education, specifically the field of social studies education.

Critical Race Theory in Education and the Social Studies

As I noted earlier, the tenets of CRT have been used to analyze areas beyond American jurisprudence, among those areas being the field of education. Ladson-Billings and Tate's (1995) foundational piece, "Toward a Critical Race Theory of Education,"

was one of the first attempts to outline what a CRT approach in education would entail. Overall, the authors contended such an approach must include a centering of race in the examination of inequitable schooling. Because this idea is so central to my own study, I will now unpack the ideas presented in Ladson-Billings and Tate's article in detail and will describe how their discussion of CRT in education subsequently informed my own study.

Among one of the central arguments of Ladson-Billings and Tate's (1995) work was the need to devote greater attention to race in our examination of school inequities. Discourses that considered racism as an explanatory factor for educational disparities, the authors argued, were undertheorized and needed greater attention (p. 50). Despite there being frameworks that accounted for the role of gender and class, Ladson-Billings and Tate argued that such explanations were insufficient "as stand-alone variables" when trying to "explain all of the educational achievement differences apparent between Whites and students of color" (p. 51). That is why they argued a CRT framework in education would be useful; it could expose the ways in which race was still a contributing factor to school inequities.

Building on Harris' (1993) construct of "Whiteness as property," which asserts that the possession of Whiteness grants racialized privileges in society, Ladson-Billings and Tate (1995) exhibited the ways in which Whiteness has functioned in education to determine who has access, who is labeled as achieving, and whose culture is valued. For instance, they discussed how Whiteness is deemed more valuable in schools when "students are rewarded only for conformity to perceived 'White norms' or sanctioned for cultural practices (e.g., dress, speech patterns, unauthorized conceptions of knowledge)"

(p. 59). Additionally, they described how schools often offer White students more usage rights and access to enjoyment through both extracurricular activities and curriculum offerings, reaffirming the notion that Whiteness provides particular affordances not made available to students of color. In a later piece, Ladson-Billings (2003) expounded further on such affordances, expressing how even "race-neutral" approaches towards curriculum have served to celebrate Whiteness, functioning "as a culturally specific artifact designed to maintain a White supremacist master script" and silence people of color's counternarratives (p. 18). It is these curricular affordances Ladson-Billings and Tate referenced that were an important consideration for this dissertation study as they spoke to the type of master narratives I sought for social studies teachers to disrupt. This understanding of the relationship between master narratives and the canonical stories told in social studies education was foundational to this study's design and a crucial point I wanted my participants to be able to identify in their own approaches to teaching.

Following Ladson-Billings and Tate's (1995) work, CRT began to grow substantially in various fields of education, among those being the field of social studies. Ladson-Billings' (2003) edited book, *Critical Race Theory Perspectives on the Social Studies,* was among the first to explicitly apply a CRT perspective in the social studies. In her introductory chapter, Ladson-Billings contended there is much to gain as a field if we were apply to a CRT lens to different facets of social studies, such as curriculum, policy, and the profession itself. As she argued, "CRT can serve as an analytic tool to explain the systematic omissions, distortions, and lies that plague the [social studies] field" (p. 9). Ladson-Billings' edited book then explored some of the aforementioned social studies facets from CRT perspectives, ultimately "pry[ing] open some of the

silences that have defined the social studies" with hopes of "moving [others] to include 'race talk' in the study of history and the social sciences in our schools" (p. 10). It is ultimately this work that served as a catalyst for CRT scholarship in the social studies.

Since Ladson-Billings' (2003) publication, numerous social studies scholars have applied CRT perspectives to a myriad of other facets within social studies education. These areas include, but are not limited to, technology (e.g., Donnor, 2003; Krutka, 2020; Marri, 2007; Zambon, 2003), teacher education (e.g., Hawkman, 2020; King, 2019; Martell, 2017), experiences of teachers of color (e.g., Duncan, 2020; Ender, 2019; Kohli, 2009; McDonald, 2021), and experiences of students (e.g., An, 2020; Dozono, 2021; Howard, 2004). Taken together, this body of literature elucidated for me the criticality CRT perspectives can bring the field of social studies, ultimately "prying open some of the silences" Ladson-Billings referred to in her seminal work. By challenging the taken-for-granted ways in which social studies has been approached, these studies demonstrated how the field of social studies education can be improved to better address pressing racial issues facing society today, which inspired me to consider what I could do to address social studies teachers' abilities to talk and teach about race. While the research referenced above was helpful to my thinking about the potential of CRT in social studies education research, Chandler's (2015) CRT-informed research on racial-pedagogical-content knowledge (RPCK) offered a powerful tool for thinking about teachers' understandings and capacities to think about and attend to race in their practice and thus, RPCK became a significant part of this study's development. In the section that follows, I describe Chandler's work on RPCK more, noting how it helped me conceptualize ways

I could improve social studies teachers' pedagogical enactments related to race/ism in the classroom.

Racial-Pedagogical-Content Knowledge

Racial-pedagogical-content knowledge (RPCK) is a CRT-informed tool that was central to this study's design. According to Chandler (2015), RPCK is one conceptualization of how we can "do race in social studies" (p. 5). In his definition, Chandler outlined how RPCK is a "construct [that] calls on teachers to have content knowledge (in the social science disciplines), pedagogical content knowledge (Shulman, 1986), and a working racial knowledge of how race operates within social science, from CRT perspectives" (p. 5). Although not a fixed, step-by-step guide for how to teach race in the social studies, RPCK is a useful framework for addressing the systemic nature and permanence of race/ism in society, which subsequently can "guide teachers' thinking about how to enact a social studies pedagogy informed by critical theories of race" (Chandler & Hawley, 2017, p. 5). RPCK is one way in which CRT can been grounded in social studies praxis.

The foundations of RPCK stem back to Shulman's (1986) expression of pedagogical content knowledge (PCK). As briefly described in the introduction chapter of this dissertation, PCK is "pedagogical knowledge, which goes beyond knowledge of subject matter per se to the dimension of subject matter knowledge *for teaching*" (p. 9). PCK is not just knowing content deeply but knowing how to relay such knowledge in a way that can be understood by others, particularly students. As Shulman stated, "the teacher must have at hand a veritable armamentarium of alternative forms of representation, some of which derive from research whereas others originate in the

wisdom of practice," if they wish to make various subject knowledge "comprehensible to others" (p. 9). Unlike Shulman's articulation of PCK, though, RPCK extends beyond just a focus on the most salient aspects of content by concomitantly demanding that teachers have ongoing *racial* knowledge of how race functions (Chandler, 2015, p. 5). That is to say, RPCK "attempts to synthesize the already established idea of pedagogical content knowledge with the tenets of critical race theory" as one way of "doing race" in the social studies (King & Chandler, 2016, p. 5).

King and Chandler (2016) further theorized this notion of "doing race" by arguing for the combination of RPCK and inquiry pedagogy to create meaningful learning experiences. According to King and Chandler, inquiries informed by RPCK would "not only [address] essential questions in social studies, but it would allow for essential questions that address race and racism among and between groups in our nation and across the world" (p. 13). Drawing on the National Council for the Social Studies' (2013a) C3 Framework and its advocacy for inquiry-based practices in social studies, King and Chandler discussed how the framework could be stretched so students could explore social issues pertaining to race and subsequently take informed action. They demonstrated how the lacking C3 Framework could be shifted towards anti-racist endeavors that raise important considerations about the role of race in social studies disciplines. It is this shift, and the commitments toward racial justice it brings, that inspired the initial vision I had for my study: equipping and inspiring social studies teachers to develop and enact critical race inquiries. For this vision to become a reality, though, the level of social studies teachers' RPCK would need to be considered and developed accordingly. This is the scholarly context within which this study is situated.

Before designing my study, I found it imperative to look at the ways various scholars have discussed RPCK development before. Unfortunately, the search results for literature published in this area were scarce as there are only a small number of articles specifically discussing RPCK. Due to this, I expanded my literature review to not only consider literature solely addressing RPCK development, but also literature that discussed other important considerations related to the development of the individual facets of RPCK (e.g., racial knowledge, pedagogical knowledge, content knowledge). In the subsections below, I not only discuss all published literature related to RPCK development as a whole, but also other literature related to these separate knowledge categories. It is important to note that the literature reviewed here is not exhaustive. There are many publications discussing these various facets individually which are not within the scope of this dissertation. However, given this study's roots in my own inquiry about how to discuss race, the literature I do discuss are works that were salient in my growth and works that offered an abundance of considerations that would be beneficial for this study's design.

Developing RPCK

In the literature specifically discussing RPCK, there are many ways in which scholars have approached its development. Demoiny (2018), for example, examined how various social studies teacher educators (SSTEs) attempted developing RPCK in their social studies methods courses with pre-service teachers. Demoiny conducted interviews with eleven SSTEs who "positioned race as a central component in social studies teacher education" (p. 333). She also analyzed their course syllabi and reading lists to corroborate what was shared in the interviews. From her exploration, Demoiny found a

few notable findings, which she organized by the three respective components of RPCK, that is racial, pedagogical, and content knowledge. With regard to content knowledge development, Demoiny noted how many of the SSTEs embedded counternarratives into their curriculum that "exposed historical forms of racism in the USA and systemic racism in how standardized curriculum often excludes voices of people of color" (p. 336). Their aims for content knowledge development were not to reify master narratives, rather bring awareness to them and then focus on "counter-narrative content" that would disrupt them. For pedagogical knowledge development, Deimony found that many of the SSTEs did not explicitly address approaches on their syllabi rather they expressed in their interviews modeling them throughout their methods course in various ways (p. 336-337). Some stated they did this by demonstrating sample lessons of how pre-service teachers could teach specific tenets of CRT while others called on in-service teachers that could offer "authentic dialogue" in a panel format about how they discuss race/ism in the classroom. In each of these approaches, the goal for the SSTEs was to show pre-service teachers how they can "explicitly teach systemic forms of racism" (p. 337). Lastly, when it came to racial knowledge, Demoiny discussed how many of the SSTEs used critical dialogue and reflection as a form of developing pre-services teachers' working racial knowledge (p. 337). Through the discussion of "current events, conscious race journaling and analyzing racial moment scenarios," the SSTEs provided pre-service teachers many opportunities to critically reflect on their own experiences and the salience "of racism in everyday life, structurally and individually" (p. 338).

In another example, Camp (2017) explored how social studies methods courses could be better designed to develop RPCK if structured around a framework of CRT. In

reflecting on her own experiences, Camp discussed how social studies methods courses have often been "inherently designed to cater to the needs of the White students to deconstruct their whiteness on the path to developing RPCK" (p. 400). She described how this approach was void of the "deep competencies that students of color have to offer" (Leonardo & Porter, 2010) and thus, conducted this study as a way of reimagining current approaches to social studies methods courses through a CRT lens that could move the course "toward full imagining the goals of RPCK" (Camp, 2017, p. 400). In her reimagined methods course, Camp discussed the importance of having:

1. guiding principles, such as Sensoy and DiAngelo's (2012) "principles for constructive engagement,"
2. weekly readings and journals that offer students opportunities to grapple with examples of "doing race" in social studies
3. structured discussions around current events and controversial issues that have students consider how their own racial identities are implicated to their response of current events/issues
4. critical examinations of social studies resources (e.g., textbooks, standards) that privilege a White racial perspective with subsequent writing of counternarratives that disrupt this perspective, and
5. a summative assessment that has students make a plan for how they would apply what they learned throughout the course in a way that would "strengthen and enrich [their future] students' understandings of the complexities and tensions in the histories of people of color in the United States." (p. 405)

Rather than centering the deconstruction of Whiteness, Camp's reimagined methods course emphasized the importance of continuously pushing students to reflect on "the centrality of race in social studies content, in textbooks, [and] in our own assumptions and 'knowledge' of content" (p. 405). Through this re-envisioning of how methods courses can be structured to better align with the concepts of CRT, Camp offered practical steps of how teacher educators can develop "the intellectual and cultural humility of RPCK" in their own classroom spaces (p. 405).

King and Chandler (2016) argued how RPCK development is an integral step towards an anti-racist teacher education and how meaningful learning experiences that offer future teachers opportunities to explore the salience of race/ism in society is a necessary part of that endeavor. They then went on to describe the work of Lawrence Blum (2012) as one example of meaningful learning experiences that could develop RPCK in teacher education. In his course titled "Race and Racism," Blum facilitated various inquiries with students exploring the ways race manifests in society (e.g., through stereotypes, White supremacy, structural racism, etc.). Among the explorations he had his students engage in was a whole-class "racial empathy project," which had students interview people of different races to better understand the experiences of those individuals due to their respective races. Additionally, there was also a "racial incident description" task where students had to describe a racial incident that occurred to either them or someone they knew and then brainstorm how those observing the incident could have intervened. Through these explorations, King and Chandler discussed how Blum was able to immerse his students in RPCK and ultimately, present "race not as an issue

only for Non-Whites but to see race and racism as a personal responsibility and moral prerogative" (p. 15).

Following their summary of Blum's work, King and Chandler (2016) then theorized RPCK further using Pollock's (2008) four principles of anti-racist education to note areas that must be addressed by social studies teacher educators in order to develop their students' racial, pedagogical, and content knowledge. Regarding racial knowledge, King and Chandler commented how social studies teachers must learn to "reject false notions of 'scientific human difference'" that aim to offer "biological (i.e., 'natural') explanations of race" (p. 16). As discussed under the CRT tenets section of this chapter, CRT scholars assert race is a social construct that has no biological grounding. Future social studies teachers must be well aware of this assertion and rebut any fallacious assumptions associated with it. In relation to content knowledge, King and Chandler contended how future social studies teachers must become knowledgeable of the CRT tradition of storytelling and understand its use for honoring varying racial experiences, especially those often omitted from official curriculum (Apple, 1999). As they stated, "in allowing these [omitted] voices to penetrate the fortress of White knowledge, teachers and students of social studies are able to understand that we all see the world through racial lenses, and that not all lenses are the same" (p. 17). Lastly, King and Chandler then discussed how future social studies teachers should be encouraged to engage in "acts of pedagogical transgression" (p. 17) that strive to achieve the racial and content knowledge goals previously highlighted. Some examples they provided for how future social studies teacher educators could help their students see how this can be accomplished was through providing sources that show the evolution of how race/ism has

been defined over time as an indication of its social constructedness as well as offering primary sources they can analyze that offer counter-stories to the master narratives (Takaki, 2012) commonly perpetuated in the social studies. Although not a comprehensive list of how RPCK can be developed, King and Chandler's suggestions are a catalyst for inspiring similar studies in social studies teacher education. By theorizing what RPCK development would entail, in addition to providing tangible approaches teachers could take to address the theorizations with their students, King and Chandler's work offered practical ways of how future social studies teachers' RPCK can be strengthened.

Unlike the aforementioned scholarship that offered more tangible approaches of how RPCK can be developed among future teachers, Villarreal (2017) focused more on the affective endeavors associated with RPCK development. According to Villarreal, RPCK development is "more than a skillset, rather… it is a way of being and moving through the politically and racially contentious work of social studies education and relentlessly work[ing] to do so from a place of informed empathy for the young people in our classrooms" (p. 50). RPCK is not just the acquisition of pedagogical tools and knowledge that one can then employ in the classroom to discuss issues of race/ism; it requires us to affectively recognize the full humanity in all our students, including their struggles, dreams, hopes, and fears. For teachers to be adequately prepared to recognize these aspects of their students, Villarreal contended teachers must first "engage in critical self-reflection" and "honest assessment of the role that race has played in our respective lives" (p. 50). This means teachers must not just be aware of their racial identities rather they must have a deep understanding of how those identities have and continue to shape

the ways in which they experience and teach about the world. Additionally, Villarreal asserted teachers must engage in similar inquiries about their students' feelings and experiences with race/ism. As she expressed:

> Recognizing and learning about the current racial realities faced by students of color is an integral affective component of RPCK development and practice, as well as one of the most vital responsibilities of current social studies educators. RPCK requires a persistently evolving and working knowledge of both systems of race, as well as how these systems influence policies, practices, and beliefs about youth of color in schools. (p. 53).

RPCK development involves more than just accumulating methods for teaching about race/ism in the classroom—although this is a part of it. It demands a concomitant commitment to knowing ourselves and our students fully as it relates to our various experiences with race/ism in society and schools.

Taken together, the research in this subsection illuminated a few essential things for me in terms of understanding RPCK development. First, many of the studies emphasized the importance of developing each knowledge category of RPCK, that is racial, pedagogical, and content knowledge. From tackling common misconceptions related to race to offering learning opportunities that engage individuals in pedagogical endeavors aimed at disrupting master narratives, these studies highlighted how RPCK development demands an all-encompassing approach that gives adequate attention to each knowledge component of RPCK. In this dissertation study, I sought to address this facet by incorporating design embodiments aimed at developing all three areas rather than just one. Second, the aforementioned research also points out the crucial role

reflection plays in RPCK development. In each study, there was some variation of self-reflection promoted as a way of helping teachers consider their own racial identities in relation to the content being explored. These self-reflective practices appeared to be significant in meeting the affective qualities Villarreal (2017) contended were important in RPCK development. Therefore, I made sure to embed numerous opportunities for participants to engage in ongoing reflection within my study. Lastly, these studies revealed some areas of opportunity that could be expanded on in future studies. For example, all of the empirical studies published thus far discussing RPCK development have only worked with pre-service teachers. There have been no studies thus far that have moved beyond teacher education to examine RPCK development among in-service social studies teachers, which is why for this study I purposely chose to work with current practitioners. Additionally, none of the RPCK literature thus far has used a design-based research methodology in their attempts to improve social studies teachers' RPCK. This dissertation study attempts to address this absence by employing a design-based approach that uses professional development as a means for improving social studies RPCK.

Given the dearth of research surrounding RPCK, it was difficult to keep my considerations limited to just these studies, especially when conceptualizing how to approach developing the three different knowledge categories of racial, pedagogical, and content knowledge. Therefore, in the subsections that follow, I discuss additional research that helped to corroborate the existing literature around RPCK, specifically what would be effective guideposts in fostering the development of each knowledge category.

Developing Racial Knowledge

To develop racial knowledge, Tatum (1997/2017) asserted in her book, *Why are all the Black kids sitting together in the cafeteria?,* there is a lot of re/learning that must occur in relation to our understandings of race/ism and racial identity. With regard to race/ism, Tatum discussed the need to revisit current definitions often perpetuated about racism to better understand its distinction from racial prejudice. In her definition, racism moves beyond just individual prejudice; it is "a system involving cultural messages and institutional policies and practices as well as the beliefs and actions of individuals" (p. 87). Having this common definition, Tatum contends, is an important part of racial knowledge development as it is "critical to an understanding of how racism operates in American society" (p. 88).

Tatum (1997/2017) also expressed the importance of individuals reflecting on who they are in relation to others. As she conveyed, "The concept of identity is a complex one, shaped by individual characteristics, family dynamics, historical factors, and social and political contexts. Who am I? The answer depends in large part on who the world around me says I am" (p. 99). Understanding one's identities, and the socialization that produced them, thus becomes an important part of racial knowledge development since it helps us obtain better clarity on the social constructedness of race/ism and the subsequent experiences we have in relation to others due to this construction. One way Tatum discussed prompting such reflections was by having individuals complete the sentence stem "I am _____" as this activity often reveals the parts of one's identity most salient in their lives (p. 102). For people of color, for example, race and/or ethnicity often comes up in these descriptors as it is an area of their

identity "other people notice, and reflect back to [them]" whereas for White people, race/ethnicity is generally not raised in these descriptors due to its positioning in society as "taken for granted" (p. 102). This activity is one approach Tatum found to be effective for sparking consideration of one's own racial identities in relation to others and its connections to societal views on race, privilege, and oppression. The work does not end there, though. As Tatum stated, "Unraveling and unweaving the identity strands of our experience is a never-ending task in society…. We continue to be works in progress for a lifetime" (p. 179). Racial knowledge development is never truly mastered, rather it is an ongoing endeavor that requires individuals, especially teachers, to continuously interrogate the commonsensical ways in which we have been taught to think about race/ism and racial identity and ultimately, (re)educate ourselves.

King et al. (2018) offered one framework that could be useful in this journey of racial knowledge development, which they referred to as the LETS ACT Framework. In their article, King et al. (2018) contended the reason why social studies teachers feel race/ism would be a controversial issue to discuss in the classroom is because they lack common racial literacy. According to King et al., racial literacy involves "understand[ing] race as a socially constructed concept—not a biological reality—that was set up to govern or control people on the basis of their skin color" (p. 318). For social studies teachers specifically, King et al. argued "racial literacy involves the ability to understand and recognize how race connects to our curriculum (even when it is not explicit); to implement the appropriate pedagogies for racial topics; and exhibit action in a civically responsible manner" (p. 318). Put simply, racial literacy is having the knowledge, skills, and dispositions needed to communicate about race/ism adeptly. To

develop social studies teachers' racial literacy, King et al. suggested the use of one of the author's LETS ACT Framework. The framework involves seven steps aimed at guiding teachers—and students—to build their racial literacy. Those steps are: 1) Love & listen, 2) Enlighten and education, 3) Talk, 4) Scribe, 5) Analyze systems, 6) Conclude through deliberation, and 7) Take action. In each of these steps, teachers would engage in race conversations in a processual way, which King et al. asserted would ultimately help teachers "realize that it is possible to discuss race and other controversial issues in a civil and productive manner that empowers every student to feel valued and affirmed" (p. 322).

Much like King et al. (2018), Flanagan and Hindley (2017) also asserted how building social studies teachers' racial literacy is a crucial part of racial knowledge development. As they stated in their article:

> A person who is racially literate can recognize and name, and, therefore, be armed to confront everyday racism by interrupting patterns of inequity. Naming the dimensions of racism and the effects of racism gives us a pathway toward understanding people, things, concepts, and more. (p. 63)

To build racial literacy, Flanagan and Hindley argued how there must be opportunities for teachers to engage with information illustrating the social constructedness of race. One way they suggested doing so is by having teachers explore "the historical foundations of the race-based system" (p. 62). By looking at how race has been employed over time, and in what instances, teachers would begin to "recognize the socially-situated nature of its origins, its non-existent biological links, and the use of race to foster various inequalities" (Howard, 2004). Flanagan and Hindley only briefly outlined this history in

their article, but there have been numerous works published over the past several years that do examine this history in great detail (e.g., Bonilla-Silva, 2003/2009; Golash-Boza, 2015/2017; Kendi, 2017; Oluo, 2019; Reynolds & Kendi, 2020). Another option Flanagan and Hindley proposed for building teachers' racial literacy is breaking down vocabulary most employed when talking about race (e.g., implicit bias, stereotypes, institutional racism, prejudice, structural racism). As they stated, "Once there is a common understanding of the terms that arise in the conversation around race, it becomes possible for everyone to discuss similar concepts and work towards common solutions" (p. 63). Being able to discuss race is not easy for some social studies teachers, as Flanagan and Hindley and King et al. (2018) alluded to in their respective articles. Through strengthening their racial literacy, though, both contend how teachers' overall working racial knowledge will be improved, making it more likely for them to address "the [racial] injustices of society and, hopefully, be ready to counter them when possible" (Flanagan & Hindley, 2017 p. 63).

Smith et al. (2021) presented another framework that could be useful in developing social studies teacher's racial knowledge. Although not a step-by-step guide like the LETS ACT framework, Smith et al. contended how threshold concept pedagogy could be a useful approach for "promot[ing] antiracist dispositions in teacher candidates in the most impactful manner" (p. 93). Threshold concept pedagogy, which stems from the work of Meyer and Land (2005), is a tool educators and researchers have used to shift students' thinking. According to Smith et al., threshold concept pedagogy addresses "key ideas that, once learned, serve as conceptual portals, providing students with altered perspectives on… entire discipline[s]" (p. 88). To highlight the potential of threshold

concept pedagogy in developing teachers' racial knowledge, Smith et al. provided a narrative exemplar (Russell, 2009) illustrating the framework in use during an inquiry-based learning experience aimed at addressing pre-service teachers' understanding of structural racism. During the inquiry, pre-service teachers were asked probing questions and shown corresponding sources (e.g., maps, images, videos) that revealed "the presence of racism in government policy while also connecting present-day racial inequalities back to those racist policies" (p. 91). As a result of their engagement, Smith et al. noted how all of the pre-service teachers, no matter their entry point, gained something from the lesson, each sharing insights denoting growth among their overall working racial knowledge.

Considering the body of literature above, one recurring notion that is important to racial knowledge development is racial literacy. Each of the works emphasized—whether explicitly or implicitly—the importance of racial literacy, which is the knowledge, skills, and dispositions required to discuss race in proficient ways. With regard to knowledge, all of the research discussed stressed the need of having common definitions that address the socially constructed nature of race. They contended that having these shared understandings was necessary for productive racial dialogue. At the beginning of my study, I discussed with my participants our different understandings of race/ism and come together on a shared understanding of what these terms mean before moving forward. In relation to skills, the researchers above noted the importance of having frameworks that foster reflection and dialogue as these methods help individuals then gain experience translating their racial understandings into language. Given this emphasis, I embedded many reflection and dialogue opportunities that would elicit

participants' understandings about race/ism and challenge them to put language to various scenarios. Lastly, when it came to dispositions, some of the researchers discussed the necessary work of individuals being self-aware of their own racial identities in relation to others. In order to talk about race, these researchers contended individuals must have reflected on their who they are and be racially minded. Thus, when designing my PD intervention, I made sure to carve out space for participants to reflect on their racial identities, among others, to consider how these identities shape the ways they view the world, and subsequently teach about it.

DiAngelo (2018) noted there is a certain silence that surrounds topics, such as race, that give it power and "hold the racial hierarchy in place" (p. 8). This silence, as some of the aforementioned literature discussed, is often rooted in a lack of knowledge about race, including what it is, how it has been employed over time, and how it continues to shape our current lives (Flanagan & Hindley, 2017; King et al., 2018; Tatum, 1997/2017). As the research reviewed in this subsection suggest, it is possible to develop more sophisticated racial knowledge and break the silence frequently maintained around race. Social studies teachers just need to be exposed to and equipped with the racial literacy—the knowledge, skills, and dispositions—to do so.

Developing Pedagogical Knowledge

Similar to Villarreal's contentions about RPCK development, Love (2019) echoed similar sentiments about the affective qualities needed to pedagogically discuss race/ism in her conceptualization of abolitionist teaching. Abolitionist teaching, according to Love, is not a pedagogical strategy; it is "a way of life, a way of seeing the world, and a way of taking action against injustice" (p. 89). To see the world fully and take

subsequent action, Love contended teachers must deeply understand culture, both their own and their students', and its respective histories in relation to racial in/justice. As she conveyed, "without examining culture, educators will turn to stereotypes instead of rich examples that explain dark life and provide context to their lived realities" (p.129). Love argued that teachers cannot, and should not, teach students without "any understanding about where they stand in relation to systems of privilege and oppression and how these systems function in their everyday lives" (p. 130). Teachers need to be deeply aware of race/ism not only at the structural level, but also the local level in which they work and the individual level in which they live. After all, teachers do not simply teach students; they teach human beings who are racialized—among other intersecting identities such as gender, class, ability, etc.—and whose dreams, fears, aspirations, realities, etc. are shaped by such racial realities (Love, 2019). Love maintained that any teaching endeavor, no matter if solely about race/ism or not, needs to deeply reflect on this fact, bearing in mind how their own social identities function in relation to that of their students. This is a consideration I found to be important when thinking about RPCK development as it related to my study.

Duncan (2020) offered one pedagogical example highlighting the affective embodiments Villarreal (2017) and Love (2019) talked of in relation to teachers discussing race in the classroom. In her study, Duncan showed how one Black woman teacher, Ebony, designed opportunities in an American Government course that were responsive to her students' racial identities—most of whom were predominantly Black. Despite being mandated to cover particular state standards, Ebony found ways to maneuver through its colorblind approach to offer students more meaningful explorations

that examined how race has been, and continues to be, intertwined with the law and how it "may affect them due to color" (p. 182). Given her own racial identities as a Black woman, Ebony was affectively aware how "the racism her students faced could potentially put their lives in danger" as she experienced similar moments herself and ultimately came to share those moments with her students (p. 185). As a result of her sharing, Duncan discussed how Ebony's students then began sharing their own counterstories regarding their experiences with the law, which Ebony then used to elucidate to all her students how racial discrimination is not a phenomena of the past rather it is something occurring contemporarily (p. 186). Ebony's pedagogical approach afforded the creation of an "American Government course as a site for delivering 'the talk' to her students" (p. 185), noting for them the ways in which racial injustices are still happening and how those injustices are embedded in the government structures in which they are learning about.

Although designed to deconstruct Whiteness, Matias and Mackey's (2016) articulation of critical whiteness pedagogies offer another useful framework for pedagogical knowledge development. In their study, Matias and Mackey discussed a need to translate the tenets of critical whiteness studies—a theoretical offshoot of CRT—into pedagogical approaches that engage "teacher candidates in an honest yet painfully-critical self-reflection of their own emotions, behaviors, thought processes, and reactions" (p. 35). They created various activities that not only helped teacher candidates understand the pervasiveness of racism in societal structures, but also implicitly illustrated to them how they could facilitate race explorations in their own classroom. In one approach, Matias and Mackey engaged teacher candidates in a modified version of

the marshmallow challenge to illustrate the "erroneous belief that *equity* means *equal*" (p. 38). By starting the candidates off with unequal supplies, and then providing equal ones midway through in response to teacher candidates' demands for equality, teacher candidates began to see how equality does not address the unequal foundations in which people of color start from. As one of their teacher candidates shared in a corresponding reflection, "You can't just erase the past and start over without considering the ramifications of the past" (p. 38). Through pedagogical strategies like the modified marshmallow activity, Matias and Mackey were able to model for teacher candidates how they could have similar race-focused conversations with their own future students. This illustrated another example of how pedagogical knowledge can be developed.

Lastly, both Agarwal-Rangnath (2013) and Muhammad (2020) highlighted how literacy strategies can be effective tools for teaching about race in the social studies classrooms and as such, should be something considered in teachers' pedagogical knowledge development. Agarwal-Rangnath, for example, vividly described teacher vignettes throughout her book to illustrate how teachers have, and can use her Social Justice-Oriented Social Studies Framework in conjunction with Common Core Standards to address important social justice issues in the social studies, including racism. In one vignette, Agarwal-Rangnath highlighted a teacher who demonstrated how literature circles could be used to help students think critically about the story of Ruby Bridges, how it is described in textbooks—if at all—and why that may be (p. 50-53). In a different vignette, Agarwal-Rangnath discussed how a teacher's use of first-person narrative writing was beneficial in helping their students consider how the Miwok were unjustly treated when predominantly White gold miners arrived on their land to search

for gold. Although there are more vignettes provided throughout the book, what these few snippets illuminate is the kind of criticality that can be fostered when literacy skills are applied to historical content about race/ism. As such, Agarwal-Rangnath's framework demonstrated how teachers can maneuver through the Common Core Standards in meaningful ways that raise important questions about racial injustices that have occurred and help students "gain empathy and a sense of injustice for groups who have been discriminated against and have fought for change" (p. 54).

Similarly, Muhammad (2020) also highlighted how literary strategies, particularly those used by Black literary societies, could be useful for discussing race in the classroom in ways that are culturally and historically responsive. In her book, Muhammad proposed the use of a Historically Responsive Literacy (HRL) framework that honors students' "rich experiences and ways of knowing, speaking to, and being in the world" (p. 56). Much like other frameworks previously discussed, the HRL framework is not a step-by-step guide, rather a way of cultivating in our hearts and minds the humanizing approaches needed to respond to, and grow our students' various histories, identities, and literacies (p. 51). In the literacy framework, Muhammad identified four different layers that work together to offer humanizing learning experiences for students: 1) identity development, 2) skills development, 3) intellectual development, and 4) criticality. She then went on to provide sample lesson plans she co-developed with teachers to show the framework in action. In one example, Muhammad outlined a lesson addressing colorism where students 1) reflected on their own physical appearance (identity), 2) read and understood sources from Toni Morrison's work "God Help the Child" (skill), 3) learned about the concept of colorism (intellect), and then 4)

learned about structural racism and how it oppresses people based on skin color, even within common racial/ethnic communities (criticality) (p. 163). In addition to this example, Muhammad also outlined lessons discussing what it means to be a changemaker (p. 160) as well as the history, or lack thereof, of lacrosse within communities of color (p. 166). Through these sample lessons, Muhammad showed how the HRL framework can be useful pedagogically in discussing race in the classroom with students as it "explores ways to make studies meaningful to students and their families and communities" (p. 52).

In the literature discussed in this subsection, I want to highlight two considerations that were important to me as I thought about pedagogical knowledge development in my study. One is the need for explicit modeling of pedagogical approaches social studies teachers can use in their classrooms. From the use of literacy strategies as a way of raising awareness of counternarratives to the leveraging of common activities (e.g., the marshmallow challenge) to highlight the pervasiveness of racism in society, the literature discussed here offered various ways in which teachers can be appraised to effective methods for teaching about race/ism. I found it imperative to embed similar activities in my study that not only aimed to raise my participants' understandings about counternarratives and the pervasiveness of racism, but also modeled for them how they could pursue similar race-focused endeavors in their own classrooms. The second consideration the research raises in this subsection is the need for teachers to examine and understand both their and their students' full selves, including where they each stand in relation to systems of privilege and oppression. To teach about racism with students, many of the scholars maintained that teachers must be aware of their students' racial identities and how those identities will affect their

experiences in the world and design lessons that are responsive to that. Given this repeated emphasis on teachers being aware of their own identities in relation to their students, I found it important to ensure that in my study's design there was not only a PD session catered to this endeavor, but also a subsequent reflection exercise that would have teachers reflect further on these identities in relation to their students.

Villarreal (2017) stated that "engaging in lessons about race requires teachers to push themselves and their students to forefront the psychosocial and emotional dimensions of racism, along with its ever-mutating structure and status" (p. 56). In the literature reviewed in this subsection, we see the ways in which this statement holds true as the pedagogical approaches discussed all noted how race explorations require more than just practical methods and strategies; they require affective embodiments, ways of seeing the world that honor the humanity of our students and others. Developing social studies teachers' pedagogical knowledge is not simply providing teachers resources for discussing race. It is also generating opportunities for them to reflect on who they are racially, understanding how that shapes the ways in which they subsequently teach, and then learning more culturally responsive strategies that can better meet the needs of their students.

Developing Content Knowledge

In thinking about the development of content knowledge in RPCK, Wise's (2008/2011) book, *White Like Me,* offers some important considerations about narratives. In the book, Wise illuminated the long-lasting implications race/ism has had in the U.S. through his analysis of moments in our nation's history as well as his examination of his own life experiences with racial privilege and social justice advocacy. Wise discussed

how racism has mostly benefited Whites while simultaneously disadvantaging people of color in institutionalized ways, and how these dis/advantages are then maintained in schools through the traditional, whitewashed narratives teachers teach, particularly in social studies, about our nation's history. As Wise noted,

> Whiteness determines the frame through which the nation will come to view itself and the events that take place within it. It allows the dominant perspective to become *perspectivism*: the elevation of the dominant viewpoint to the status of… unquestionable truth (p. 212)

Unfortunately, such perspectivism is fraught with fallacious, incomplete master narratives, void of racial struggle or alternative narratives about our nation's history, ultimately serving to reinforce racism in society rather than challenge it. Wise was careful not to blame teachers, though, for the limited, alternative narratives they may/may not teach as "schools had never seen fit to teach them, probably concerned that such lessons would detract from the far more palatable narrative of America's greatness, exceptionalism, openness, and commitment to liberty for all" (p. 117). In other words, teachers are often unaware of the partial scope in which they may see the world through since they, too, were produced by an institutionalized system that only exposed them to certain narratives. However, like Wise discussed, there are counternarratives teachers can choose to teach in lieu of the master narratives we have traditionally been told; teachers just need to be "appraised of its existence" (p. 243).

Crowley and King's (2018) advocacy for the use of critical inquiries appeared fruitful in this regard. As previously discussed in the introduction chapter of this dissertation, critical inquiries have three main criteria: asking questions that explicitly

critique systems of oppression and power, providing sources that include marginalized perspectives, and developing tasks that encourage students to pursue tangible actions that would alleviate the injustice explored (p. 16). Crowley and King described how engagement in critical inquiries that accomplish these three criteria can offer teachers "the chance to identify social injustices, to build knowledge from the perspective of the oppressed, and to conceptualize action that disrupts the status quo" (p. 15). Critical inquiries nurture the possibility that teachers become more attentive to the injustices that have been legitimated by problematic master narratives, and ultimately, help them consider how they can act against it.

Salinas et al. (2016) offered one example of how critical inquiries can appraise social studies teachers to the existence of counternarratives. In their study of a bilingual social studies methods course focused on critical historical inquiry, Salinas et al. observed how prospective Latinx teachers engaged in the creation of journey boxes—an assemblage of various primary source documents accompanied by a written narrative. By having to choose marginalized perspectives in American history for their journey box, the prospective teachers were prompted to interrogate the master narratives once taught to them in social studies classes and explore the connections to various injustices facing the Latinx community. Many of the prospective teachers used their journey box to "address the omission and distortion of history" as well as "expose relationships between power, privilege, and the history curriculum" (p. 280). In an earlier study conducted in the same methods course, Salinas et al. (2012) found comparable outcomes among pre-service teachers engaged in a historical thinking project called *The Student as Historian,* which also involved journey boxes that prompted consideration of marginalized perspectives—

only this time, they were Web-based. Salinas et al. contended that critical historical inquiries fostered by the use of journey boxes can help teachers begin to see the situatedness of history and increase their overall critical consciousness (p. 20), including racial consciousness.

In another example, Santiago (2019) showed how the CRT concept of anti-essentialism—the centering of narratives that do not align with a progressive storyline—could be combined with historical inquiry to disrupt curricular master narratives. Although Santiago's study worked with high school students, I could see parallels between her study and working in teacher preparation. During the implementation of a historical inquiry over *Mendez v. Westminster*, a notable Supreme Court case regarding Mexican American school segregation, Santiago discussed how high school students came to see history as more racially nuanced and complex as a result of their engagement with curated primary source documents surrounding the case. By inquiring into sources with *antiessentialist historical content*—content aimed at disrupting misleading, nation-building narratives—students began to "reconsider the notion that historical narratives are singular and linear" (p. 97) and made developments toward seeing contradictions within U.S. history as it pertained to race and ethnicity. Despite this study's curricular intervention being specifically focused on *Mendez v. Westminster*, Santiago noted its potential, far-reaching effects as the intervention "encourage[d] students to wonder how other people of color may have also participated in challenging discrimination" (p. 109). The historical inquiry sparked further questions among students and planted seeds of criticality students could then apply to other narratives often silenced in standardized

social studies curriculum, an insightful finding when thinking about the work I want to accomplish with social studies teachers.

Bickford and Hendrickson (2020) also demonstrated how inquiry, in conjunction with narrative revision, could be useful in appraising teachers to the existence of counternarratives. In their guided inquiry about Thomas Jefferson, Bickford and Hendrickson sought to disrupt the perfect imagery often associated with Jefferson's legacy to display how "he was a complicated, imperfect individual" who had "incongruent articulations about and actions towards liberty" (p. 1). By presenting primary and secondary sources that displayed conflicting narratives about Jefferson's expressions of liberty, Bickford and Hendrickson were able to show how Jefferson's involvement with the institution of slavery contradicted his legacy as a champion of liberty. In the final part of the inquiry, teachers would be asked to consider how they would revise texts in various trade books to better contextualize who Jefferson was (p. 6). Bickford and Hendrickson noted "history, like memory, is fallible, fluid, and disputed" (p. 2). Through guided inquiries such as this, teachers can more critically assess master narratives that perpetuate such fallacies, which could make their "construction of history more transparent and consequently more inclusive" (Blevins & Salinas, 2012, p. 14).

In another example, Hawley et al. (2017) exemplified how inquiries involving the CRT tenet of counter-storytelling could be used to unsettle fallacious narratives that have been perpetuated in social studies curriculum. In their inquiry over the Montgomery Bus Boycott, Hawley et al. included perspectives from multiple people involved in the bus boycott "to speak truth to power and bring real life… meaning to the traditional textbook version" (p. 158). As they further explained, "the use of counter-storytelling allows those

who were there, whose actions made it a boycott, to tell the story" (p. 162). By incorporating these other firsthand accounts, Hawley et al. were able to challenge misleading assumptions that Rosa Parks and Dr. Martin Luther King, Jr. were the only leaders of the boycott. They were also able to illuminate Rosa Parks' activism in a more contextual way that did not belittle her to just a "tired seamstress" who simply sat down. Martell et al. (2017) also highlighted the power of counter-storytelling to challenge misconceptions in history through their inquiry lesson over the California Gold Rush. By centering the varying experiences of people of color who were involved in the 1850s gold rush, Martell et al. were able to interrupt the mistaken assumption that all miners were White men in addition to exposing the ways in which "California law sanctioned racial discrimination" (p. 64). Much like Hawley et al.'s work, Martell et al.'s use of counter-storytelling served as a challenge to problematic master narratives that privilege predominantly White perspectives.

There have also been visions of inquiry that tie directly to the local communities in which teachers teach. Berson and Berson (2016), for instance, looked at how rephotography could be used to prompt past-to-present connections among teachers in their respective communities. Berson and Berson defined rephotography as "a visual research method… that capture[s] photos from the vantage point of an old image to explore change over time" (p. 113). By juxtaposing a historical image in the contemporary location in which the image was taken, teachers would be invited to inquire about current local conditions in relation to the location's past history. Take for example an image of Anna Thornton's circa-1930 home in Kirkwood, a neighborhood located in Atlanta, Georgia in the United States, layered on top of an image from the same location

in 2016 after it was gentrified (Green, 2016). In this image juxtaposition and the corresponding article by Green (2016), one can begin to see the effects gentrification had not only on the aesthetic of the location, but the overall neighborhood setting. It transformed from a predominantly Black-settled neighborhood to a predominantly White one. There is more to the story, but as this snippet alludes to, there are deeper meanings to be found in our local communities that can draw attention to particular racial disparities that have persisted over time in particular locations. Through the combination of rephotography and inquiry-based practices, these disparities can be rendered visible to teachers who can then grapple with the ways they might embark on curricular and pedagogical revisions, while also taking action in their communities.

In the literature discussed here, there was one shared theme pertaining to the development of content knowledge that stood out to me as I planned for and engaged in my study: the need for teachers to be made cognizant of counternarratives. All the studies underscored this need repeatedly, illustrating different ways in which teachers could be "appraised of its existence" (Wise 2008/2011, p. 243). Common among all the examples offered, though, was the use of critical inquiries that 1) asked critical questions to interrogate master narratives perpetuated in social studies curriculum and 2) intentionally centered marginalized perspectives, particularly those focused on the experiences of people of color. When designing this study, the ongoing disruption of master narratives through the use of inquiry-like endeavors was central to my approach. In every stage of the PD series, I created learning opportunities that had my participants question the commonsensical ways in which social studies curriculum has been taught and offered examples of counternarratives that would disrupt the majoritarian stories it

perpetuates. I even incorporated lines of questioning they could use to identify where master narratives are embedded in the standards so they could then consider what perspectives may be missing and then look for contrasting counternarratives to challenge them. Guiding my participants to develop the critical capacity to challenge systems of racial oppression through the curriculum they choose to teach was extremely important to me. It was one tangible way I could equip social studies teachers to take action in their own sphere of influence—whether in their classrooms or their communities.

Social studies is a retelling of information and often times "as storytellers determine what to include and not include, [they] may miss out on the perspectives of other people and groups deeply involved in the historical event" (Agarwal-Rangnath, 2013, p. 40). This has been the case under TSSI for the past several decades as the same progressive storylines have remained omnipresent in one social studies classroom after another. For current social studies teachers who were once in these TSSI classrooms, "history itself [is] a closed story about the past rather than a social and discursive construct about the world" (Segall, 1999, p. 367). As the research in this subsection show, the ubiquitous nation-building narratives they learned, and most likely teach, can be disrupted with more inclusive, anti-essentialist counternarratives that show the racial complexities of our past and present state.

Conclusion

Given that the goal of social studies is to foster civic competence—the knowledge and processes needed to be active citizens in a pluralistic, democratic society (National Council for the Social Studies, 2013b)—it seems natural to assume that social studies classrooms would be productive sites for instructional approaches informed by CRT as it

would develop spaces where conversations around race can occur. Howard (2003) bolstered this claim, expressing how "as a discipline charged with preparing democratic citizens and promoting civic interest in the pursuit of equality of all citizens, the social studies would seem to be a 'natural fit' to address the salience of race and racism" (p. 30). An (2020) also supported this, lauding social studies as "an ideal place for students to explore the racial landscape in the past and the present moment" (p. 174). Traditional forms of social studies instruction have yet to live up to these ideals.

As the aforementioned scholarship indicates, there are numerous scholars working to change this reality in social studies education. Since the seminal work of Ladson-Billings and Tate (1995) and Ladson-Billings (2003), CRT and its corresponding tenets have been leveraged in many ways by scholars to address the pressing racial inequities occurring in social studies education. Among those ways is Chandler's (2015) racial-pedagogical-content knowledge (RPCK) framework. The RPCK framework is one way in which CRT has been grounded in social studies praxis, offering a construct to help teachers "do race in social studies" (p. 5). There are many different ways in which RPCK can be developed as evidenced throughout the literature outlined in this chapter; though, the amount of literature discussing RPCK holistically is still fairly nascent and in need of continued research. My goal with this dissertation study was to contribute to this emerging body of research on RPCK by offering a novel approach that builds upon what previous scholars have attempted in terms of RPCK development while also expanding on it through the use of a design-based research methodology that focuses on in-service teachers rather than pre-service teachers.

CHAPTER 3

A DESIGN-BASED METHODOLOGICAL APPROACH

Introduction

Over the past few decades, design-based research (DBR) has grown in popularity as a formal research methodology since it provides a practical way to systematically analyze and improve instructional practices. Despite its visible prevalence in the research fields of math, science, and technology education, DBR is still fairly nascent in social studies education research. In Anderson and Shattuck's (2012) examination of DBR studies from 2002 to 2011, there were no studies reported as being undertaken in social studies. In a more recent literature review, Freedman and Kim (2019) were able to find some DBR studies in social studies between 2000 and 2018; only four of the pieces they reviewed included all the elements of DBR, although they do commend other honorable mentions that were close in their enactments (p. 21). The promise within these earlier studies of DBR have been encouraging as they highlight the unique affordances DBR can offer the social studies field. Given Rubin et al.'s (2019a) recent publication of *Design Research in Social Studies Education* along with various sessions since 2017 involving DBR at the annual College and University Faculty Assembly conference of NCSS (e.g., Rubin & Kim, 2017; Rubin et al., 2019b; Meuwissen & Rosen, 2020), it seems others, like myself, are recognizing this promise too and taking advantage of this opportunity for enhancement within the field.

I begin this chapter by describing in more detail what design-based research is and why I chose its methodological approach for this dissertation study, noting the affordances its notable qualities could offer my research. I then conceptualize the study through a technique called "conjecture mapping" (Sandoval, 2013) to highlight the specific features of its design and how I saw those features working together to produce specific outcomes. Lastly, I conclude the chapter by describing the procedures I followed for both data collection and analysis through the format of a design narrative.

What is Design-Based Research?

Design-based research (DBR) is a mixed methods approach to research that entails developing interventions for problem-solving endeavors (Anderson & Shattuck, 2012). In education, for example, design interventions often involve learning activities, technology, or reflection prompts aimed at improving instructional practice, curriculum, or student learning. Stemming back to the design experiment work of Brown (1992) and Collins (1992), DBR aims to capture and respond to the complexity of what Cobb et al. (2003) referred to as "learning ecologies," which they define as "complex, interacting system[s] involving multiple elements of different types and levels" (p. 9). Those employing DBR understand that learning does not take place in perfect conditions, such as those offered in laboratory contexts (Brown, 1992), hence the desire to observe interventions in "the messiness of real-world practice… [where context] is a core part of the story and not an extraneous variable to be trivialized" (Barab & Squire, 2004, p. 3).

There were many notable benefits for using DBR in this project. First, DBR is a pragmatic approach as it attends to both theory and practice together. It takes initial conjectures about what is thought to occur as a result of a design intervention and then

"places these theories in harm's way" to see how they unfold during implementation in a learning ecology (Cobb et al., 2003, p. 10). This aligns a lot with the everyday instructional practices of most teachers who develop lesson plans based on conjectures of how they think students will learn material and then observe how those conjectures unfold once enacted in the classroom. Through this process, new *humble* theories are often generated that not only attend to what did or did not work, but also the learning processes and contexts involved that may have led to such outcomes, both intended and unintended. The theories are *humble* in that "they are accountable to the activity of the design" (Cobb et al., 2003, p. 10) and must respond to what occurred, much like a teacher's thoughts on how a lesson would unfold is accountable to how the students actually engaged. Given my desire to produce a design intervention that was informed by theory, but responsive to the everyday contexts in which teachers work, DBR was befitting for this study as it ensured my study, and the theories informing it, were held accountable to the work of my in-service teacher participants.

Second, the iterative design of DBR affords frequent opportunities for reflection and refinement of the design intervention. Much like in engineering where prototypes are developed, tested, then iteratively refined in response to authentic settings, DBR follows a similar iterative process where design interventions are created, implemented, and then tweaked in response to a learning ecology. Anderson and Shattuck (2012) referred to this iterative cycle of DBR as "research through mistakes" as the refinements made between each iteration are often in response to areas needing improvement. Since the design intervention for this study was nascent in its development, I found the iterative aspect of DBR to be fruitful as it carved out space for me to reflect on the design intervention in

situ and allowed me to make adjustments throughout the study rather than waiting until the conclusion.

Lastly, DBR's emphasis on developing "design narratives" to maintain a record of the changes occurring between each iterative cycle was beneficial for this study. According to Anderson and Shattuck (2012), design narratives carefully "document the time, commitment, and contingencies that are involved in the creation and implementation of the intervention" (p. 16-17). Such narratives are important in DBR as they prepare researchers for the process of *retrospective analysis* (Edelson, 2002), which consists of deep reflection on the design and outcomes of a study that then results in the generation of *humble* theories previously discussed. Design narratives are beneficial beyond the confines of a study since it provides an "insider" look into the research process used in a study so that other researchers wishing to enact the intervention can do so. This study's design narrative would not only assist me in conducting retrospective analysis of what unfolded, but would also offer a contribution to the social studies field at large because it outlined the ways in which other researchers and educators could replicate the study for their own purposes.

In many ways, DBR is similar to action research, a methodology more commonly used in education research (Armstrong & Tsokova, 2019; Baumfield et al., 2013; Efron & Ravid, 2020; McAteer, 2013; Willis, 2014). Both approaches are pragmatic, taking into account the variability found in everyday instructional contexts. Both also seek to achieve particular goals aimed at improving instruction. However, there are significant differences. One difference among the two approaches is the role of teachers. In action research, teachers often assume the role of researcher, developing and designing

interventions aimed at improving their own practice whereas in DBR, teachers are often "a valued informant" for interventions designed by a researcher, "although they may choose to become part of the research team" (Reinking & Bradley, 2008, p. 26). Another difference is that action research does not aim to produce theory. As Reason and Bradbury (2001) expressed, "the primary purpose of action research is not to produce academic theories… it is to liberate the human body, mind and spirit in the search for a better, freer world" (p. 2). On the other hand, design-based research does seek to produce *humble* theories that help us better understand the circumstances in which certain outcomes can be attained (Cobb et al., 2003, p. 10-11). The last notable difference is that action research is not concerned with the generation of design narratives, rather "it has a particular niche among professionals who want to use research to improve their own practices" (Plomp & Nieveen, 2013, p. 44). Design-based research, though, finds the development of design narratives to be an important part of a design's evolution and impact. As Barab and Squire (2004) contended, "the design is conceived not just to meet local needs, but to advance a theoretical agenda, to uncover, explore, and confirm theoretical relationships" (p. 5). Given these differences, and my desire to use and create theories that could impact social studies teachers' future enactments of critical race inquiries in their classroom, I found design-based research to be a more suitable methodological approach for this study.

Design-Based Research for Racial Justice

Overall, DBR has shown particular promise as a research methodology in the field of education. Its practical approach to research has served as a useful model for addressing educational problems, especially for practitioners already engaging in the

iterative, refinement work that has come to characterize the method. Social studies scholars are beginning to recognize these benefits (Rubin et al., 2019a; Rubin & Kim, 2017; Meuwissen & Rosen, 2020). However, there is still progress to be made. In the few studies that have adopted DBR in social studies, majority have stuck to the original model laid out in both Brown's (1992) and Collins' (1992) work. This model, predicated on the design aspects of the study and how they unfold in particular learning contexts, has done little to "theorize the [broader] context within which the projects are taking place… [to] consider the ways that education has been employed as a tool of oppression in non-dominant communities" (Rubin, 2019a, p. 250). DBR in social studies thus far has lacked a critical, epistemological approach that considers the larger cultural historical settings in which its studies are situated.

There are a few scholars who have advocated for such a shift in DBR. For instance, Rubin (2019a) has contended more must be done in social studies DBR to "challenge traditional understandings of who holds and generates knowledge and center the experiences and ideas of youth and adults from historically marginalized communities" (p. 249). This would involve tough questioning of design project goals as well as a deeper consideration of context that "goes beyond a depiction of classrooms and schools as interchangeable—one that attends to the historical, political, and structural dimensions of the multiple contexts that frame learning" (p. 252). Gutiérrez and Jurow (2016) advanced similar assertions in their advocacy of social design experimentation, a critical DBR approach committed to social equity. As they expressed, social design experiments should "focus on disrupting educational, structural, and historical inequities… [while] provid[ing] openings for learning, a context of critique for resisting

and challenging the conditions that create and sustain inequities, and a space for generating their possible solutions" (p. 568). In this sense, a critical approach to DBR would not just examine inequitable structures, but also create spaces where new ones can be imagined.

To illustrate what a critical, epistemological approach may entail, Rubin (2019b) described a collaborative U.S. History curriculum project that was rooted and shaped by critical theory. In this project, Rubin drew on Gutiérrez and Jurow's (2016) ideas of transformative social design, expressing how "context is neither interchangeable nor secondary to design projects, but rather must be fully and rigorously articulated throughout each stage [of DBR]" (Rubin, 2019b, p. 206). Doing so, she contended, is imperative in understanding how designs would be taken up in different demographic settings that are shaped by different cultural, political, and structural factors. In the curriculum intervention for this study, she included pedagogical approaches that created spaces for student discussion (e.g., Socratic seminar, Take-a-Stand) and exploration (e.g., civic action research) around topics related to their lives, communities, and current events. Rubin found that the contexts in which students were situated shaped the type of civic action research and discussions pursued. For instance, in a middle-class high school with a predominantly White and Asian population, the problem pursued was a new bookbag ban rule recently imposed on students. In the low-income high school with a predominantly African American and Latinx community, the problem investigated considered the intertwined problems of drug use in community and murdering of young people. This finding elucidates a need for future DBR projects to be attentive to the

dimensions of context to understand how interventions can be used to center questions around history, power, and justice.

Kim (2019) also stressed the importance of context and how it can shape students' engagement with curriculum interventions. In this DBR study, Kim offered insider perspective on how students in Japan and South Korea communicated back and forth to create a "better" social studies textbook. Acknowledging how "in many social studies classrooms, the national discourse has unquestionable power" (p. 226), Kim created a curriculum design aimed at challenging such power by putting students from two different nations in direct communication about how an event—the dispute over the Dokdo/Takeshima territory—has been taken up differently in their respective countries' national discourse. The hope was that from such authentic communication, students would compare the other discourse with their own and "deepen their understandings about their national discourses, deconstruct them, and reconstruct new ones in collaboration with others" (p. 229). The results of the study were not what Kim anticipated. Many students still held strong to their country's accounts of the Dokdo/Takeshima territory dispute. Rather than genuinely collaborating to reconsider an account that could be used to honor both country's national discourses, most saw the communication as an opportunity to point out the weaknesses in the other country's account. What was noteworthy from this DBR study, though, was how it worked against the status quo by attempting to "reform curriculum and instruction in meaningful ways that attend[ed] to the contextual factors at play" (p. 242). Much like Rubin (2019b), this study also spoke to the importance of context in design and its usefulness in transforming society.

Where DBR in social studies is especially lacking is an explicit focus on race in various facets (e.g., intervention design, context/outcome theories, etc.). In all of the social studies DBR studies enacted so far, race has been missing as a central tool of analysis. Some studies have noted the racial demographics of its participants (Monte-Sano et al., 2019; Rubin, 2019b); none have deeply explored how race was functioning or contributing to those participants' engagement with an intervention, the intervention created, or the outcomes that resulted. For instance, Rubin (2019b) briefly touched on the varying approaches towards civic action research between schools of different racial contexts. However, when discussing these differences, the focus was solely on the contexts and there was little, explicit discussion on how race was a major part of that context, rather it was implied. Race has been taken up in some DBR enactments beyond social studies to examine power dynamics between researchers and the researched (e.g., Vakil et al., 2016) as well as how it can be employed as part of design methodology in something coined "Critical Race Design" (Khalil & Kier, 2017). This element has yet to expand into the field of social studies, though, which is why for this dissertation, I pursued a DBR study that centered explorations of race in the intervention design. It is my hope that this study contributes to the ever-growing body of DBR in social studies and demonstrates how DBR can be not only a useful methodology for developing social studies teachers' RPCK, but their beliefs about the need for race discussions in their classrooms.

Mapping the Design

Prior to the implementation of my DBR study, I developed a conjecture map (see Figure 1) to represent my initial thoughts on what social studies teachers would need in

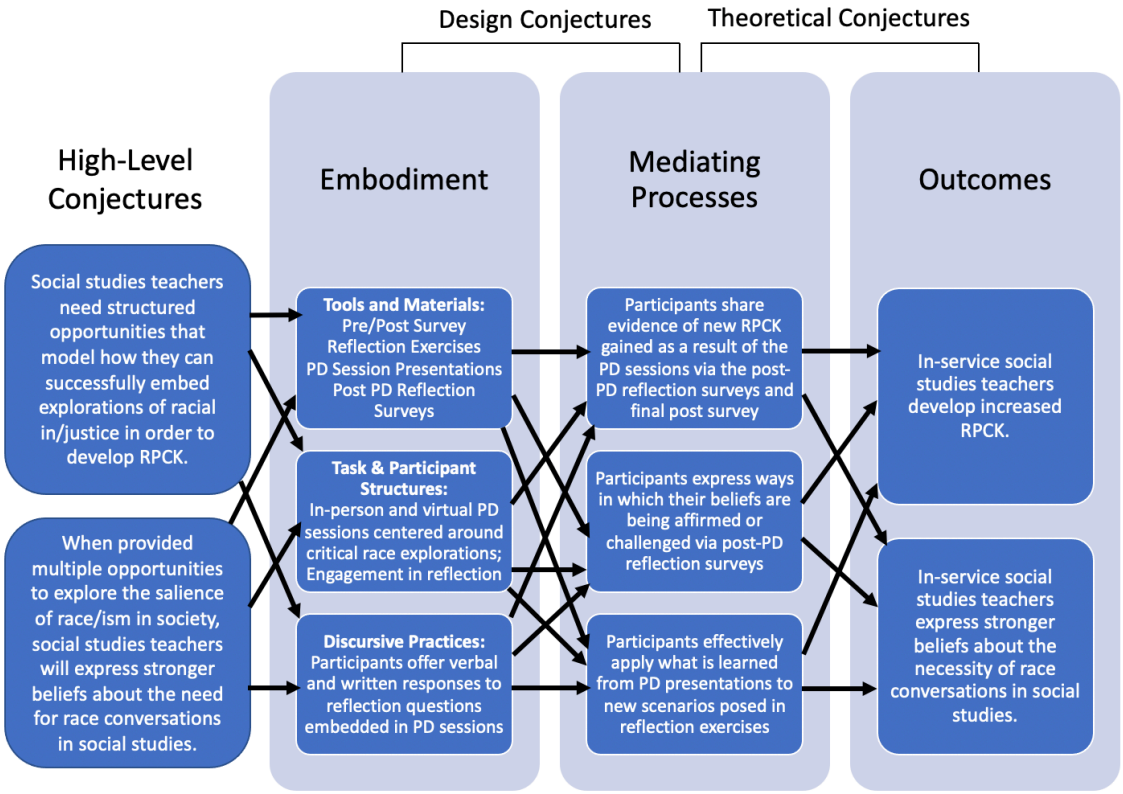

Figure 1

Conjecture map for developing social studies teachers' RPCK and beliefs

order to develop RPCK and strengthen their beliefs about the inclusion of race discussions in the classroom. The process of conjecture mapping, first outlined by Sandoval (2013), was developed in DBR as a way to respond to critiques forged against it regarding its methodological rigor and ability to simultaneously attend to both theory and practice (p. 2). According to Sandoval, conjecture mapping is "a means of specifying theoretically salient features of a learning environment design and mapping out how they are predicted to work together to produce desired outcomes" (p. 2). It is a systematic approach that helps to clarify the initial ideas researchers come into a study with and how they unfold in a particular design intervention. There are six major elements of a conjecture map that work together to conceptualize design research: high-level conjectures, embodiment, mediating processes, outcomes, design conjectures, and theoretical conjectures. Sandoval briefly outlines each of these elements and their relationships:

> Whatever the context, learning environment designs begin with some *high-level conjecture(s)* about how to support the kind of learning we are interested in supporting in that context. That conjecture becomes reified within an *embodiment* of a specific design. That embodiment is expected to generate certain *mediating processes* that produce desired outcomes. The ideas a research team has about how embodied elements of the design generate mediating processes can be articulated as *design conjectures*. The ideas a team has about how those mediating processes produce desired outcomes are *theoretical conjectures*. (p. 4)

To explain further, I will now discuss these elements in relation to my dissertation study and the ways in which I saw these elements informing each other in the design.

High-Level Conjectures

High-level conjectures are "theoretically principled idea[s] of how to support some desired form of learning, articulated in general terms" (Sandoval, 2013, p. 5). These conjectures are highly provisional as they are usually research-informed "hunches" researchers have about how learning can best be supported. The high-level conjectures I developed for this study thus represent my initial hunches on how social studies teachers could develop RPCK and a stronger inclination to discuss issues of race/ism in the classroom. These hunches were informed both by the theoretical framework and literature review from chapter two of this dissertation. In the subsections that follow, I describe the high-level conjectures which guided this study and the research questions I developed to then align with those initial conjectures.

Guiding Conjectures for the Study

Conjecture #1: Social studies teachers need structured opportunities that model how they can successfully embed explorations of racial in/justice in order to develop RPCK. Research indicates that social studies teachers often struggle when it comes to discussing race in the social studies classroom because they do not have the racial knowledge (Tatum, 1997/2017) or more specifically, the racial-pedagogical-content knowledge (RPCK; Chandler, 2015) to do so. To develop such knowledge, research suggests social studies educators must engage in some form of learning endeavor that raises their personal awareness of the salient nature of race/ism in society (Camp, 2017; King and Chandler, 2016; Matias & Liou, 2014; Matias & Mackey, 2016; Sibbett & Au, 2018) and guides them on how they can transfer such race-informed explorations in their own classrooms (Duncan, 2020; Santiago, 2019). I contend PD

designed around critical race explorations could be fruitful in this regard as it can maintain the focus on issues of race/ism throughout (Ladson-Billings & Tate, 1995; Ladson-Billings, 2003) while engaging social studies teachers in pedagogical approaches they can then use with their own students to have similar conversations (Blum, 2012; King, 2014; King and Chandler, 2016; Sibbett & Au, 2018). This, in turn, could increase social studies teachers' overall RPCK.

Conjecture #2: When provided multiple opportunities to explore the salience of race/ism in society, social studies teachers will be more likely to express beliefs about the need for race conversations in social studies. Many social studies teachers are often unaware of the ways in which race/ism has shaped, and is currently shaping, the world around them, including the ways they engage in society as well as the curriculum they teach (Bickmore, 2008; Wise, 2008/2011). Due to this limited awareness, it is not uncommon for social studies teachers to avoid conversations pertaining to issues of racial in/justice in the classroom as they may not believe such conversations are needed in, what several have fallaciously dubbed, a "post-racial" America (Coates, 2015). To disrupt this limited outlook, research suggests we must render visible for social studies teachers the ways in which race/ism is still shaping the ways in which individuals experience the world (Horowitz et al., 2019) as well as the curriculum they teach (Chandler & Branscombe, 2015; Howard, 2003). PD centered around critical race explorations, I believe, can accomplish such aims by making apparent the omnipresence of race/ism both historically and contemporarily, leading social studies to express stronger beliefs about the need for race conversations in the social studies classroom.

Research Questions

Given the aforementioned high-level conjectures, and my commitments to making discussions around race/ism more common practice in social studies classrooms, I composed the following three research questions:

1. What effect does iterative professional development centered around critical race inquiries have on social studies teachers' RPCK?
2. To what extent does iterative professional development centered around critical race inquiries impact social studies teachers' beliefs regarding the necessity of race conversations in social studies?
3. What specific supports, if any, are beneficial to the development of social studies teachers' RPCK?

It was my hope that by exploring these particular research questions and high-level conjectures, I would be able to consider how race-centered professional development could/could not be useful in equipping social studies teachers with the skills and knowledge needed to address race in the social studies classroom and the specific supports needed to assist teachers in that endeavor. I believe such understandings would be advantageous to future research aimed at developing similar capacities among pre- and in-service teachers.

Embodiment

Embodiment refers to the ways in which high-level conjectures are "reif[ied] in features of the learning environment design" (Sandoval, 2013, p. 5). It outlines the various tools, structures, and practices researchers create to achieve a design they believe will lead to the intended outcomes initially hypothesized. The embodied elements I

created for my design were aimed at increasing social studies teachers' RPCK, strengthening their beliefs about the need for race conversations, and embedded many opportunities for reflection. The specific embodiments of this study are described in the subsections that follow.

Tools and Materials

There were many tools and materials I developed and collected for this study. First, there was a pre/post-survey (see Appendix A) that consisted of Likert-scale questions and reflection prompts aimed at assessing participants' RPCK and beliefs about race in the social studies both before and after the study. Next, there were three PD session presentations (see Appendix B, C, D) created to respond to areas of opportunity identified by participants in the pre-survey as it pertained to their initial RPCK and beliefs. Corresponding with these PD presentations were post-PD reflection surveys (see Appendix E), which consisted of questions that elicited what participants were/were not gaining from the PD sessions and how each may be impacting their beliefs. Lastly, the study included reflection exercises (see Appendix F, G, H) that corresponded with each of the three PD session presentations to provide insights into how participants were making sense of the material presented.

Task and Participant Structures

Participants. For this study, I collaborated with six in-service, high school social studies teachers who taught an array of social studies disciplines and had varying years of teaching experience. For the purpose of this dissertation, I only discuss five of these six participants (see Table 1) as one participant was unable to attend two of the PD sessions due to personal reasons, thus making their data incomplete for analysis. Among those

Table 1

Participant Information

Participants	Disciplines	Race/Ethnicity	Years of Teaching Experience
Alejandra	Sixth grade social studies (Europe, Latin America, Canada, Australia)	White[a], Mexican	½
Avery	Economics and Personal Finance	White	36
Irene	Economics and Personal Finance	White, Italian	10
Lillian	World Area Studies and IB History of the Americas	White	8
Peter	AP Government, AP Microeconomics, Economics, and Personal Finance	White	18

[a] Although Alejandra identifies as White on government forms, she expressed feeling conflicted about her selection as none of the offered racial categories in the U.S. felt truly representative of her racial identity.

participants I discuss, there were four women and one man. The racial demographics of the cohort similarly mirrored the national demographics of social studies teachers in the U.S. as 80% identified as non-Hispanic, White and 20% as non-White (Hansen et al., 2018). All of the participants worked in the same suburban school district located in the southeast region of the U.S. Some of the participants already knew each other as some worked at the same respective school while others knew each other from previous professional development initiatives hosted district-wide. The racial demographics of the school district in which these participants' taught was 48.4% non-Hispanic White, 43.2% Hispanic/Latino, 4.7% Black/African American, 2.1% multiracial, and 1.3% Asian/Asian Pacific Islander. 61% of the students in the district qualified for free and reduced lunch, 22% were identified as English Language Learners, and 17% received services under IDEA and Section 504 (U.S. Department of Education, 2017).

All of the participants who volunteered to be in the study were identified through convenience sampling (Battaglia, 2008). Each were former colleagues of mine, which was intentional as I believed the relationships I had previously established with them would be a fruitful foundation for the kind of open dialogue I was hoping to have throughout the PD series about issues of race/ism. Additionally, due to the recent misguided bans on CRT in public schools across the U.S. (Dutton, 2021), I knew it would be challenging to recruit new participants I was unacquainted with as many administrators and teachers have veered away from initiatives related to race, diversity, equity, and inclusion for fear of the consequences that would be imposed on them as a result (Meckler & Natansan, 2022). In choosing this limited sample as a representation of how in-service social studies teachers would engage in a race-centered PD series, I am

aware that I must consider "to what extent can… judgment be ethically justified" (Mason, 1996/2018, p. 92) since the results of this study offer a narrow view of engagement and may be slightly skewed due to the existing relationships I had with each of the participants. Due to the nascence of DBR studies centering race in its exploration, this sample provides a strong starting point that can be informative for future studies building upon it with more robust participant samples.

Task Structures. The study was structured around a six week PD series. The PD series consisted of three bi-weekly sessions that examined structural, local, and individual effects of racism, respectively. The first PD session was held in person and was a foundational session that familiarized participants with each other and the concept of structural racism (see Appendix B). The second PD session was held virtually via Zoom, bringing the concept of structural racism to a more localized level by having teachers collaboratively examine master narratives embedded in their respective social studies disciplines and learning about the ways in which counternarratives could be used to disrupt them (see Appendix C). The third and final PD session was also held virtually and had participants introspectively reflect on their own identities and how the state standards do/do not reflect such identities and why that is (see Appendix D). The initial meeting was held in person at a public library so that participants could meet one another and begin developing relationships that are crucial to discussing issues of race/ism but are not as easily formed over digital platforms (Buchan et al., 2021). The remaining two sessions were then held virtually on Zoom to offer flexibility for the participants' schedules and eliminate the barrier of travel.

The PD series also consisted of three reflection exercises (see Appendix F, G, H) that participants completed in the weeks between each PD session. These exercises were intended to further engage participants with the focus topic of the previous session and gauge how they were understanding the salient points of each presentation by having them apply those understandings to a new scenario/task. The reflection exercises were designed iteratively to respond to what participants shared in their post-PD reflection surveys (see Appendix E) as well as any insights shared verbally in the previous PD session.

Participant Structures. Throughout the PD series, there were reflection opportunities planned for participants to engage in. First, there were various prompts within the three PD session presentations that invited them to consider their own understandings and viewpoints in relation to the information presented (see Appendix B, C, D). There were also reflection prompts included in the pre/post-survey (see Appendix A), the post-PD reflection surveys (see Appendix E), and reflection exercises (see Appendix F, G, H) described under "Tools and Materials." By having participants engage in these various moments of reflection, the hope was I could elicit various insights into how the participants were making sense of the various levels of racism's effects, but also glean what adjustments, if any, needed to be made throughout the PD to address the participants' ongoing development of RPCK.

Discursive Practices

There were both verbal and written opportunities for reflection embedded throughout the PD series—as previously discussed in the aforementioned sections of "Tools and Materials" and "Embodiment." All of the discursive practices for the PD

were guided by Arao and Clemens (2013) articulation of "brave spaces." A brave space is one where participants 1) engage in controversy with civility, 2) own their intentions and impact, 3) consider the impact of their participation, 4) show respect for each other's personhood, and 5) do not attack or intentionally inflict harm on one another. Participants were reminded of these guidelines at the beginning of each PD session to ensure their reflective engagements maintained these commitments.

Mediating Processes

Mediating processes are the observable ways in which participants engage with the design as a result of its embodied elements. According to Sandoval (2013), these processes "are intended to produce certain kinds of activity and interaction that are hypothesized to produce intended outcomes" (p. 6). Mediating processes document the assumed ways in which the tools, structures, and practices will help participants do something; they are the bridge that ultimately connect design and outcome. The mediating processes for this study describe the hypothesized interactions I foresaw leading to the outcomes of increased RPCK and stronger beliefs regarding the inclusion of race in the social studies. Those processes are as follows:

- Participants share evidence of new RPCK gained as a result of the PD sessions via the post-PD reflection surveys and final post-survey
- Participants express ways in which their beliefs are being affirmed or challenged via post-PD reflection surveys
- Participants effectively apply what is learned from PD presentations to new scenarios posed in reflection exercises

Outcomes

Sandoval (2013) expressed how "the success of any design endeavor requires making some commitment to articulating what desired outcomes will look like" (p. 7). It is imperative that conjecture maps explicitly describe what the desired outcomes are to best of its ability. These outcomes can change as a result of the study, but much like mediating processes, they should be theorized at the outset. The desired outcomes for this study were:

- In-service social studies teachers display increased RPCK.
- In-service social studies teachers express stronger beliefs about the necessity of race conversations in social studies.

Design Conjectures

Design conjectures are the connecting tissue between the elements of embodiment (tools/materials, structures, discursive practices) and the mediating processes. They make presumptions about what will happen as a result of learners engaging in some kind of activity structure that use specific tools and discursive practices. Conjecture mapping helps to make these presumed relations visible as it charts the ways in which the embodiments are expected to produce mediating processes. To determine whether or not the design conjectures produce these intended processes, researchers must analyze artifacts created by participants to see what the embodiments were/were not able to elicit and why that may be (Sandoval, 2013, p. 7). For this study, that meant examining participants' responses to the pre/post-survey, post-PD reflection surveys, and reflection exercises to see if they engaged in the ways the designed learning environment was intended.

Theoretical Conjectures

Theoretical conjectures, on the other hand, are the link between the mediating processes and desired outcomes. Much like conditional statements, theoretical conjectures outline the educated guesses researchers have about how particular mediating processes, if evident, can lead to specific outcomes (Sandoval, 2013, p. 7). In this study, the theoretical conjectures reflected my hypotheses on how the mediating processes would increase social studies teachers' RPCK and elicit stronger beliefs about the need for race conversations in social studies. The conjecture map in Figure 1 discerns these connections, mapping the ways in which I presumed certain interactions would result in these outcomes. Similar to design conjectures, theoretical conjectures must also be analyzed upon conclusion of the study to determine its efficacy. To do so, researchers examine the trajectory of interactions over time within the study "in order to trace back outcome to process" (Sandoval, 2013, p. 7). They engage in what Edelson (2002) referred to as "retrospective analysis," which consists of deep reflection on the design and outcomes of a study to determine if the initial theories were maintained or if new *humble* theories emerged. I will discuss this further in the data analysis section that follows.

Data Collection and Analysis

Due to this study's use of a DBR methodological approach, the process for data collection and analysis were iterative and ongoing. At each stage of the study, I would interpretively read (Mason, 1996/2018) the materials submitted and make notes regarding the developments I saw unfolding. These notes then informed and shaped how I designed the tools for the next stage of the study, such as the content I incorporated in the next PD session presentation or how I structured the upcoming reflection exercise

participants would engage in. Following the conclusion of the study, I then took a holistic, ecological approach (Mason, 1996/2018, p. 209) to organize the data I had collected throughout. Mason (1996/2018) described this organizational approach as a "way of moving through and with your data, creating assemblages of and links between them… that will be meaningful for the kinds of questions you are seeking to answer" (p. 208). As someone interested in understanding the extent to which PD could impact social studies teachers' RPCK and their beliefs about the need for race conversations, I felt a holistic, ecological approach to organizing my data would best prepare me for the subsequent analyses I would pursue as it would allow me to account for the particularities of the study rather than using the same analytic lens across it as a whole. Once organized, I then engaged in "retrospective analysis" (Edelson, 2002) to "see order, pattern, and regularity" in the complex, naturalistic settings in which the study took place (diSessa & Cobb, 2004, p. 84). Through such analysis, I was better able to consider both the design and theoretical outcomes of the study as well as generate new *humble* theories about why the study resulted in the specific outcomes it did.

To further outline the process of data collection and analysis employed for this study, I will now offer my study's design narrative to discuss how the embodiments and mediating processes worked in tandem to inform the ongoing developments of the study's design. As discussed earlier, design narratives are what document the factors involved in the creation and implementation of a DBR intervention (Anderson & Shattuck, 2012, p. 16-17). They "focus on design in the sense of problem solving, describing a problem in the chosen domain, the actions taken to resolve it and their unfolding effects" (Mor, 2011, p. 2). Although I do not go into great detail about the

unfolding effects—I cover those thoroughly in the findings chapter—I do mention some brief analysis points that were influential to the direction of the design. The design narrative for this study discusses the initial attempts to solve the problem of social studies teachers not having enough RPCK or inclination to discuss issues of racial in/justice in the classroom and how those attempts evolved over time in response to how the participants responded and engaged with the various embodiments.

Identifying Areas of Opportunity

At the onset of the study, participants were asked to respond to a pre-survey (see Appendix A) which gauged their initial thoughts regarding race/ism in the social studies, knowledge and use of inquiry-based practices, and their awareness of their own social identities in relation to curriculum and instruction. The pre-survey was sent to participants via email and upon completion, they were to send them back as an attachment without any identifiers on the document itself. As I received each survey, I compiled them in a password protected folder on my computer using only the participant's provided pseudonym, then deleted the email containing the file to ensure their identities remained confidential—a process I repeated moving forward with all data submitted. Once all the pre-surveys had been submitted, I then conducted an interpretive read (Mason, 1996/2018, p. 191) of the data to determine areas of opportunity that would be fruitful to address throughout the PD series.

There were a few areas of opportunity I identified from my interpretive read of the pre-survey responses. The first was related to the participants' feelings about the need for race explorations in the social studies. For some participants, there were sentiments expressed about how examinations about race/ism were not as needed in

disciplines outside of history, such as Personal Finance, Economics, or Geography. For them, it was not as imperative to discuss race in those disciplines either because they viewed the issues as unrelated or more historical than contemporary. Another area of opportunity I identified dealt with the participants' feelings regarding their ability to effectively discuss race/ism in the social studies disciplines they teach. Many noted how they felt ill-prepared to discuss race in the classroom due to the lack of training and knowledge—both content and pedagogical—they had. The last area of opportunity I saw in the initial read of the data pertained to the participants' understandings regarding master narratives and their abilities to identify counternarratives that would disrupt those narratives. For example, some reported not being able to see how the state standards were written through a particular lens that centered White, Eurocentric values while others expressed not knowing the unknown stories undergirding them.

In response to the insights I gained from the pre-survey, I then drafted a brief plan of the specific focal areas each of the three PD sessions would address, which came to include structural, local, and individual explorations of race. Despite wanting to embed discussions of inquiry-based practices simultaneously, it seemed based off participant responses that there was a greater need for ensuring they understood the pervasiveness of race/ism in these various areas of their life since most reported feeling comfortable with inquiry-based practices already, but not so much using them for discussing race. Therefore, I came to view this stage of my research as a stepping stone towards preparing social studies teachers to be able to then enact critical race inquiries. As I quoted earlier in this dissertation, teachers "can't fix what [they] can't talk about" (Tatum, 1997/2017, p. 228). I found this to be a fruitful shift in how I would view the new goals of this

particular PD series as being something that prepares social studies teachers to learn how to talk about race, understand its pervasive effects, and how it can be discussed with students.

From here, I then began preparing for PD Session One, which would explore racism at a structural level. I started by developing the PD session presentation (see Appendix B) that would guide my discussions with the participants. I then emailed the participants, asking them to fill out a Doodle poll indicating their availability so we could schedule a common time and date to meet. As a reminder, the first PD session was held in person to ensure everyone could meet face-to-face and begin developing relationships with each other since such relationships are not as easily developed over online platforms (Buchan et al., 2021). I then arranged the meeting location, ultimately choosing a public library centrally located in the school district in which all the participants taught since they offered free access to meeting rooms and would be easy for participant travel. Once all the participants had filled out the Doodle poll, I emailed final details regarding the first PD session, and we then convened together to have our first engagement as a cohort.

Examining Structural Racism

In PD Session One, participants engaged in activities that helped them learn more about each other while also learning about racism and its systemic and structural presence in society (see Appendix B). The session started with participants creating a banner on a sheet of paper that represented who they are. From this banner, they shared out details, such as their family configuration, faith, hobbies, etc., offering one another some insights into their personal lives. Following this exchange, I then shared the guidelines for "brave spaces" (Arao & Clemens, 2013) and how moving forward, it was important we agreed to

maintain these guidelines to ensure we were engaging in productive and respectful conversations. We then started exploring the terms race/ism, including the participants' own understandings of the terms as well as perspectives argued by various literature (Tatum, 1997/2017; Omi & Winant, 1994; Wellman, 1977). We also talked about misconceptions frequently perpetuated about racism, such as the myth of reverse racism and people of color being racist. For the remainder of the session, the participants engaged in a modified version of the marshmallow challenge (see Matias & Mackey, 2016, p. 38) to 1) further their own understandings of structural racism and how equality initiatives today fail to address racial inequities stemming from the past and 2) engage in a pedagogical approach they could use with students to help them understand structural racism and why it continues to persist. Upon conclusion of the activity, participants were asked to fill out the first post-PD reflection survey (see Appendix E) to share what they took away from the PD session as a whole, the ways in which their beliefs may have been affirmed/challenged, and any questions they wanted addressed at the next session. The details shared on this reflection survey then guided my development of Reflection Exercise One as well as the next PD session presentation.

The most salient detail among the responses shared in the post-PD reflection surveys was the participants' newfound understanding of the term racism. It was evident many had not considered the difference between racism and racial prejudice, specifically the power element embedded within racism. This would need to be teased out to ensure participants understood racism and could identify it when presented with varying scenarios. It is here where Reflection Exercise One (see Appendix F) was created. The exercise asked participants to first define racism, articulating its difference from racial

prejudice. They had to read through four different scenarios—some evidenced moments of racism and some racial prejudice—and determine the ways in which racism was/was not operating within it and why. The reflection exercise was emailed to participants the week following PD Session One as an immediate follow-up to assess whether or not they could apply their newfound understandings to a new task. Once I had received all of the reflection exercises, I engaged in an interpretive read (Mason, 1996/2018, p. 191) of the data to see the extent to which participants were able to transfer what they gained from PD Session One to a new setting. I then incorporated feedback from what I noticed in their responses at the beginning of the next PD session.

Dismantling Master Narratives

With the participants' responses on the first post-PD reflection survey and reflection exercise in mind, I organized the second PD session presentation (Appendix C). The goal for this presentation was to bring the idea of structural racism to a localized level that would be familiar to them as social studies teachers, specifically through the curriculum they teach. Similar to the first PD session, I emailed participants to fill out a Doodle poll indicating their availability and then chose a common date and time in which we could meet based off their submissions, this time virtually. Despite wanting all the PD sessions to be held in person, the reality of teacher's schedules—especially given the ongoing COVID-19 Pandemic which had added extra pressures previously not present—necessitated a need for a more flexible meeting option so the remaining two sessions were held virtually via Zoom, an online meeting platform.

Before starting the presentation for PD Session Two, I took some time to discuss some observations I made from their post-PD reflection surveys and Reflection Exercise

One submissions. We talked about how there are varying definitions of racism and I clarified how my own stance towards the definition is rooted in scholarship, which may be different than others, but the essence of it being embedded in power is the same. I then noted how individual actions can, and often do, feed into structural racism. This is something I noticed upon analyzing their reflection exercises. Some of them struggled to see the scenarios as part of a system rather than just individuals acting on their own regard. After spending some time discussing these observations, we then began the PD Session Two presentation.

In PD Session Two presentation, we looked at how structural racism is maintained in social studies curriculum through what are called "master narratives" (Takaki, 2012). None of the participants were familiar with the term master narrative and so we spent time talking about what one is, looked at examples of them in curriculum, and discussed why they are problematic. From there I then offered the CRT-informed approach of counter-storytelling (Solórzano & Yosso, 2002)—referred to as counternarratives in the presentation—as a way of disrupting master narratives they may find in the curriculum they teach. We looked at examples of counternarratives through the artwork of Alexandra Bell, a multidisciplinary artist in Brooklyn who has created several public works under the title of "counternarratives" (see Bell, n.d.). We also examined questioning techniques they could use to problematize the master narratives shaping the official curriculum they teach (e.g., state and national standards) and consider what perspectives—much like Bell's counternarrative work elicited—were omitted and/or marginalized. To guide them in this process, I offered sample standards from the disciplines the participants were currently teaching to have them practice the questioning

techniques in situ. Following their questioning, I shared examples of counternarratives to those standards so they could see alternatives to the master narrative that would "tell the stories of those people whose experiences are not often told (i.e., those on the margins of society)" (Solórzano & Yosso, 2002, p. 32). I concluded the session by sharing with participants tips on how they can locate counternarratives that move beyond the single storyline and having them fill out the post-PD reflection survey again to share what insights they gained.

In my interpretive read of the post-PD reflection data, I noticed that all the participants noted something pertaining to their desire to further explore the master narratives embedded within the curriculum they teach and learn more about counternarratives that could be layered in to disrupt them. With this in mind, I designed Reflection Exercise Two (see Appendix G) to have participants revisit the definition of master narrative in their own words to ensure understanding. Following this, the exercise then had participants work with standards they would cover in an upcoming lesson to identify a master narrative embedded within it as well as a potential counternarrative that could disrupt it and offer a racially different interpretation. Similar to the first exercise, Reflection Exercise Two was emailed to participants the week after PD Session 2 as a direct follow-up to what they had gained in that session. Once I received all of the participants' responses to the second reflection exercise, I conducted another interpretive read of the data and used the insights gained from it, as well as the post-PD survey, to develop the third and final PD session presentation.

Social Studies, Inquiry, and Identities

For the third PD session presentation (see Appendix D), my goal was to bring the concept of race/ism to a more individualized level by encouraging participants to reflect on their own personal identities and its relation to the curriculum they teach. Prior to addressing this, I created space to discuss some of the points raised by participants on the previous post-PD reflection survey, particularly points related to resources and the recent attacks on discussions related to race/ism coming from various state legislators. When designing the final presentation, I made sure to include slides that would prompt discussion about the CRT "debate" in schools, actions teachers have taken to push back against anti-CRT legislation (which has been conflated with any discussions pertaining to race/ism), and the resolution specific to the state in which the participants taught in. Following that, I also thought it was important to briefly tease how they can strategically disrupt master narratives using inquiry-based practices. Despite it not being the central focus of this particular stage of my research, I thought it could be useful for participants to see how the student-centered approach of inquiry could be beneficial in discussing race in the classroom since it lets students arrive at their own understandings—rather than being told, or "indoctrinated" as some anti-CRT proponents have claimed (Baum, 2021).

Like the previous PD sessions, I emailed participants a Doodle poll to elicit their upcoming availability, chose a common date and time, and then set-up the Zoom meeting accordingly. Upon meeting with the cohort, we began with the aforementioned discussion points regarding the recent attacks on race conversations in the classroom as well as the ways in which they could make strategic maneuvers pedagogically to still center race, such as using inquiry, an approach lauded by the National Council for the

Social Studies (2013a). I then elaborated on why inquiry could be beneficial in talking about race/ism and provided a few sample inquiry lessons that elucidated such approaches and benefits. From there, we shifted towards the individual exploration of race/ism. I started by having participants engage in an activity inspired by Tatum's (1997/2017) workshop exercise where participants completed the sentence stem "I am _____, using as many descriptors they can think of in sixty seconds" (p. 101). I posed the same sentence stem to my participants for sixty seconds to see what kind of descriptors they would come up with. Once time expired, participants then shared out the descriptors they wrote, and I encouraged everyone to listen to see what commonalities and/or differences were there among what they each wrote down. After all the participants shared out their descriptors, including myself, we then discussed what we noticed among the responses. I then shared a quote from Tatum's work regarding how the identities we often notice are the ones reflected back to us, which then helped us transition into looking at our social identities as a whole.

To help participants begin considering their social identities, I used Adams et al.'s (2007) Matrix of Oppression. Although outdated given the social changes that have occurred over the past decade, I found it to be a useful starting point for participants to begin considering the various categories where their social identities may intersect and the importance of reflecting on each of these areas, and the advantages they may/may not grant us depending on the group in which one belongs (e.g., privileged, border, targeted). I offered participants some time to look over the matrix and then opened the floor for discussion around certain reflection questions, such as how participants saw these identities potentially shaping the way that they teach. To help them further consider this,

I then offered them sample privilege statements from McIntosh's (1989) work as well as the University of Michigan's Inclusive Teaching site (The College of Literature, Science and the Arts, n.d.). The use of these statements was intended to help participants consider the advantages that are granted to those in various dominant social groups, making visible the disparities often unseen. Once our conversations finished, I had participants fill out the final post-PD reflection survey to share their insights from the PD session as well as their overall thoughts from the PD series.

Upon completing an interpretive read of the post-PD survey data, I noticed how many participants were beginning to grapple with their social identities and what that meant for their classroom instruction. With this in mind, I designed Reflection Exercise Three (see Appendix H) to prompt the participants towards an exploration of their social identities, as well as others', in relation to the content they teach. Participants had to identify their own social identities, consider how a recent lesson they taught may have affirmed their own identities, specifically their racial identities, and how that lesson may have also unintentionally negated another's. The reflection exercise was emailed to participants shortly after PD Session Three to serve as an immediate follow-up and extension to what they had just gained from the session. Once complete, participants emailed their exercises back to me and I began an initial read of the data to see how they were grappling with their identities and its influence on their instruction. This information became important for the retrospective analysis (Edelson, 2002) I engaged in at the conclusion of the study.

The Study in Retrospect

After the participants had completed Reflection Exercise Three, they were then sent the post-survey (see Appendix A) to fill out via email. The post-survey consisted of the same questions as the pre-survey, which was intended to indicate what growth, if any, had participants made since the beginning of the PD series. Once all the post-surveys were submitted, I engaged in a preliminary read of the data to see what developments had unfolded among participants. Since this was the last piece of data I was collecting, I organized each participants' data submissions together in packets so I could begin to examine their developments holistically (Mason, 1996/2018, p. 209) prior to engaging in retrospective analysis. I made notes regarding the participants' changes in ratings between the pre- and post-survey and how those changes pertained to my initial high-level conjectures and research questions. I also made notes about things that stood out regarding the participants' responses over time on submissions, such as the post-PD reflection surveys and reflection exercises. Following this holistic, ecological approach to organizing the data, I then began analyzing the data retrospectively (Edelson, 2002) to map out the relations I explored between the embodied elements of the design, the mediating processes it produced, and the specific outcomes this resulted in.

The Need for an Assessment Rubric

When first attempting to retrospectively analyze the data to evaluate my participants' RPCK developments, I realized I needed a more systematic way to determine the ways in which participants' RPCK had changed over time. There were variations among participants' responses, both in relation to other responses they submitted throughout the study as well as in relation to other participants' responses to

equivalent prompts, which made it difficult at times for direct comparisons. Given the flexibility of DBR to respond to ongoing developments occurring in a study (Anderson & Shattuck, 2012), I viewed this "stuck" moment as an opportunity to consider how I could refine my data analysis to better address my evaluation of participants' RPCK developments.

In studying the work of Janis et al. (2021) and their development of a rubric to better evaluate and measure pre-service teachers' pedagogical judgment (Horn & Campbell, 2015) over time, it seemed a similar evaluation rubric would be beneficial in assessing my participants' RPCK developments over the duration of the study. In their pedagogical judgment rubric, Janis et al. outlined observable criteria pre-service teachers would demonstrate in their self-evaluation responses to indicate sophisticated pedagogical judgment (p. 9). They also outlined contrasting criteria pre-service teachers may demonstrate, indicating less or semi-sophisticated pedagogical judgment. Through the use of this rubric, Janis et al. discussed how they gained "a stronger sense of what [was] being accomplished in the field experiences" (p. 12), which subsequently was useful in their design of future learning experiences for pre-service teachers. With inspiration from Janis et al.'s work in conjunction with scholarship regarding CRT (Crenshaw et al., 1995; Delgado & Stefancic, 2001; Ladson-Billings, 2003) and teachers' development of RPCK (Camp, 2017; Chandler, 2015; Demoiny, 2018; Villarreal, 2017), I created a racial-pedagogical-content knowledge rubric (RPCKR; see Table 2) during my analysis phase as a way to assist my evaluations of each participant's overall growth, but also develop a better sense of what was accomplished as a result of the PD series.

The Racial-Pedagogical-Content Knowledge Rubric

The RPCKR was designed to align with the three main knowledge components of RPCK—racial knowledge, pedagogical knowledge, and content knowledge—delineating the observable criteria that would indicate whether a participant's RPCK was sophisticated, emerging, or beginning. To develop the assessment criteria for each knowledge category, I drew on the guiding tenets of CRT, current literature published around RPCK, as well as other related literature regarding the racial, pedagogical, and content knowledge needed to approach race explorations with students (see chapter two). In doing so, I was able to ensure the criteria I drafted for each knowledge category, specifically as it pertains to the sophisticated level on the rubric, aligned with what scholars had indicated as being the most pressing things for teachers to understand and be able to do as it pertains to teaching about race/ism in the classroom.

With regard to racial knowledge, there were three main concepts scholars emphasized as being crucial for social studies teachers to understand before they could facilitate race explorations in their own classrooms. The first concept was recognizing race as a social construct. As CRT scholars Delgado and Stefancic (2001) contended, race is a "product of social thought and relations" (p. 7). It holds no biological basis and instead, has been used as a means for categorizing people into racial hierarchies to maintain certain power dynamics in society (Delgado & Stefancic, 2001; Haney López, 1994; Hawkman, 2017; Omi & Winant, 1994). Social studies teachers wishing to discuss race in the classroom must understand and be able to recognize this fact. Another concept scholars asserted is necessary for social studies teachers to understand is the endemic nature of racism in society (Bell, 1992; Delgado & Stefancic, 2001; Ladson-

Table 2

Racial-Pedagogical-Content Knowledge Rubric (RPCKR)

	Sophisticated	Emerging	Beginning
Racial Knowledge	Recognizes how racism is just as pervasive today as it was in the past and remains deeply ingrained in the fabric of society. Understands how race is a social construct that has been, and continues to be, used to maintain racial hierarchies in society. Able to differentiate between individual and systemic causes of present-day racial inequities. Can see beyond individual choices being the root cause of one's racial oppression to understand racist systems at play.	Demonstrates a blend of both sophisticated and beginning language regarding their understanding of race/ism in society.	Does not see racism being prevalent in society today and/or describes it as being an issue of the past. Views race as a biological construct defined by genetic traits. Believes individuals are the root cause of their own present-day oppression. Does not understand or acknowledge systemic factors involved in the perpetuation of racial inequities.
Pedagogical Knowledge	Displays awareness of instructional practices that could be effective for teaching about race/ism in the classroom. Acknowledges the affective qualities (e.g., critical self-awareness) needed to engage in lessons about race/ism with students.	Demonstrates a blend of both sophisticated and beginning language around their awareness of pedagogical approaches for addressing race/ism in the classroom.	Expresses not having awareness of effective instructional practices for teaching about race/ism in the classroom. Does not display an understanding of the affective qualities needed to address race/ism in the classroom with students.
Content Knowledge	Displays awareness of racial master narratives operating in curricula. Able to identify counternarratives in curricula that highlight racially different interpretations and disrupt universal assumptions made about people of color.	Demonstrates a blend of both sophisticated and beginning language in relation to their understanding of narratives in curricula.	Unaware of racial master narratives shaping the curricula. Unable to identify counternarratives in curricula that challenge universal assumptions about people of color.

Note: If the participant provided at least one reference to indicate sophistication for a knowledge category, they were rated sophisticated overall for that category. The only exception to this was when participants also indicated elements from the "beginning" column, which then made the rating "emerging."

Billings & Tate, 1995). Despite numerous attempts to end racism throughout the years, racism is just as prevalent today as it was in the past. As Ladson-Billings and Tate (1995) acknowledged, race has been, and continues to be, "a significant factor in determining inequity in the United States" (p. 58) and it is important social studies teachers wishing to explore racial issues with their students acknowledge this reality. Lastly, many scholars contend social studies teachers must view racism systemically, able to distinguish between individual and systemic causes of racial oppression. As Tatum (1997/2017) noted, racism is not just a result of individual prejudice; it is "a system involving cultural messages and institutional policies and practices as well as the beliefs and actions of individuals" (p. 87). Rather than placing blame on individuals for their current situations, or isolating racist actions to just being the result of a few "bad apples," social studies teachers wishing to explore racial in/justices in society with students must understand the systemic/structural factors that may be operating in the background.

Pedagogically, many of the scholars who have written about RPCK development contended how teaching about race/ism requires more than just a toolkit of effective methods. It necessitates social studies teachers know themselves and their students fully, challenging them to maneuver "through the politically and racially contentious work of social studies education and relentlessly work to do so from a place of informed empathy for the young people in our classrooms" (Villarreal, 2017, p. 50). This is not to say knowing effective instructional practices for teaching about race/ism is not important because it is also necessary. As Villarreal (2017) contended, though, teachers cannot

possibly help students navigate conversations around race if they have yet to reflect on "the role that race has played in [their] respective lives" (p. 50). Love (2019) also bolstered this, arguing how teachers cannot possibly teach students about race if they themselves are unaware of "where they stand in relation to systems of privilege and oppression and how these systems function in their everyday lives" (p. 130). It was imperative the criteria for pedagogical knowledge not only reflected the possession of tangible practices social studies teachers could use to teach about race/ism in the classroom, but also the affective qualities of self-reflection and self-awareness that scholars have contended are important when doing race work in the social studies (Duncan, 2020; Love; 2019; Matias & Mackey, 2016; Villarreal, 2017).

Lastly, in relation to content knowledge, the recurring notion highlighted by scholars was the need for social studies teachers to be able to identify racial master narratives (Takaki, 2012) and counternarratives (Solórzano & Yosso, 2002) in social studies curricula. As previously discussed in the introduction for chapter two, master narratives reinforce societal curriculum (Cortés, 1979) through the stories they tell about people of color, which subsequently maintain racial hierarchies and racist beliefs in society (Ladson-Billings, 2003, p. 4). These master narratives can be disrupted, though, when teachers leverage counternarratives that challenge the traditional script regarding our nation's history (VanSledright, 2011) and "center the experiential knowledge of people of color [as] legitimate, appropriate, and critical to understanding, analyzing, and teaching about racial subordination" (Solórzano & Yosso, 2002, p. 26). To teach through counternarratives that disrupt these master narratives, social studies teachers must first be

"appraised of [their] existence" (Wise, 2008/2011, p. 243) and be able to identify them in the official curriculum (Apple, 1999) they teach. It was important the criteria regarding content knowledge addressed social studies teachers' ability to do this successfully.

Once the criteria for the sophisticated level on the RPCKR was complete, I began outlining the criteria for the beginning level of the rubric. When drafting this level's criteria, my goal was to capture what scholars emphasized as being contrasting points to those identified in the sophisticated column. For instance, with regard to racial knowledge, scholars emphasized over and over how race is a social construct, not a biological one. A teacher who asserted the opposite—race is biological, rather than socially created—would be seen at a beginning level in terms of their racial knowledge, hence one of the criteria for this column. To offer another illustration, scholars emphasized the importance of social studies teachers being able to identify master and counternarratives in curricula before they can then effectively highlight these in the classroom with students. Those teachers who did not display evidence of being able to effectively do so would be marked at a beginning level on the RPCKR, which became another criteria for this column. I continued this process until each sophisticated criteria point had a corresponding beginning criteria point indicating the contrasting stance.

To finalize the rubric, I created the criteria for the emerging level on the RPCKR. Borrowing from the criteria used by Janis et al. (2021) for their equivalent column, I drafted single criteria points for each knowledge category that would reflect teachers' use of blended language. If a teacher showed sophistication in some of their responses, but then offered beginning level language in others, I wanted to be able to note this as

"emerging" to reflect how these teachers may still be growing in their RPCK. For each knowledge category on the RPCKR under emerging, the criteria denoted how teachers would demonstrate mixed language with regards to their respective understandings.

Once each knowledge category and its respective criteria on the RPCKR was complete, I then began assessing the participants' overall RPCK. I first used the rubric to measure where participants' RPCK was at the beginning of the study as evidenced in their responses on the pre-survey. I then analyzed participants' responses on the post-survey using the same rubric to see the ways in which participants may have grown in their expressions of RPCK by the end of the study. The breakdown of the RPCKR by knowledge category was helpful in this regard as it allowed me to systematically analyze each participants' developments on a micro- and macro-scale. To elaborate, not only was I able to discuss each participants' overall RPCK growth more broadly, but I was also able to bolster those claims through the micro-level developments that occurred in each knowledge category, strengthening my overall arguments about each. By creating and using the RPCKR as a systematic approach to retrospectively analyze my participants' developments across the study, I was able to elicit a clearer view regarding the impact the PD had on their overall RPCK.

Limitations of the Racial-Pedagogical-Content Knowledge Rubric

Although the racial-pedagogical-content knowledge rubric (RPCKR) was useful in evaluating my participants' developments across the duration of the study, there were some significant limitations to the rubric's design and its ability to capture the complexities underlying my participant's understandings of race/ism. With regard to the

rubric's design, one major shortcoming of the RPCKR was its sole focus on measuring participants' written reflections. Although there were observable moments both in person and virtually that nodded to participants' ongoing RPCK developments, I did not systematically collect data on each participant during these moments to make significant claims about them. I wanted to be fully present throughout the PD series as a co-collaborator (Ormel et al., 2012) and I also wanted my participants to feel safe in speaking honestly during the PD Sessions without feeling as though they were being surveilled (Mason, 1996/2018, p. 153). Collecting data during these in person/virtual interactions therefore felt contrary to such goals and so I intentionally designed the RPCKR to exclusively measure RPCK from written responses during the PD since they did not clash with the aforementioned goals and could be analyzed systematically since they were consistently submitted by participants throughout the duration of the PD. The benefit of taking this approach is that it allowed me an opportunity to measure my participants' RPCK developments despite the climates of constraint/restraint (Cornbleth, 2001) I was working within as a researcher given the current political context surrounding race-focused learning initiatives (Dutton, 2021). However, the downside to designing the RPCKR this way is that it narrowed my claims to just those written descriptions provided by each participant in their reflections, which may not have captured the full extent of their true feelings or understandings.

In relation to this, a second limitation of the RPCKR deals with its in/ability to capture all the nuances undergirding an individual's understandings of race. Unlike in Janis et al.'s (2021) work where the pedagogical judgment rubric was used to assess teacher candidates' understanding of a topic that was introduced by them and constrained

by the context in which conversations around pedagogical judgment were occurring among them and the candidates, conversations around race/ism in this study were not as controlled. Discussions about race/ism happen everywhere and the understandings my participants had about race/ism were not constrained just to their engagement with the embodiments of this PD intervention. As Tatum (1997/2017) discussed in her work, individual's orientations toward race are influenced by the contexts in which we live and the identities we embody (p. 99-100). Therefore, it is important to note that the RPCKR in this study was not attempting to capture all of these nuances and complexities underlying my participants' orientations toward race/ism, rather it was solely used as a means for qualifying what I observed among my participants' submissions on the pre/post surveys.

Conclusion

In this chapter, I discussed how a design-based methodology was beneficial for the purposes of this dissertation study. I distinguished its notable qualities and how I saw those qualities benefitting my study. I then mapped my dissertation study using Sandoval's (2013) notion of conjecture mapping to better articulate the study's design elements and how I saw them working together to produce specific outcomes. From there, I shared the study's design narrative (Anderson & Shattuck, 2012) to highlight the ongoing and iterative nature of my data analysis. Lastly, I discussed how I retrospectively analyzed (Edelson, 2002) the data submitted by participants and how this process resulted in the creation of a racial-pedagogical-content knowledge rubric (RPCKR) to better analyze their growth in a consistent, systematic way. In the chapter

that follows, I offer further insight into this process as I share the various findings that emerged from my retrospective analysis, including those using the RPCKR.

CHAPTER 4

FINDINGS

Introduction

As discussed in chapter three, the data I collected for this study was iteratively analyzed throughout the duration of the PD series. The insights I gained from this process allowed me to respond to the ongoing developments I witnessed among participants by making adjustments to the design in situ, which I outlined in the preceding design narrative. Upon completion of the study, I then returned to the data, organized it holistically (Mason, 1996/2018, p. 209) and engaged in retrospective analysis (Edelson, 2002) to see a fuller picture of how participants' RPCK and beliefs had developed across the length of the study and the specific supports that may have contributed to these outcomes. In this chapter, I highlight the discernments that resulted from this analysis, specifically as they pertain to three research questions I set out to explore:

1. To what extent does iterative professional development centered around critical race explorations impact social studies teachers' beliefs regarding the necessity of race conversations in social studies?
2. What effect does iterative professional development centered around critical race explorations have on social studies teachers' RPCK?
3. What specific supports, if any, are beneficial to the development of social studies teachers' RPCK?

To accomplish this, I structured the sections in this chapter to align with these questions, explicitly describing the outcomes for each as well as the mediating processes that produced them. I first look at the effects the PD had on the social studies teachers' beliefs. I then explore how the PD impacted these same teachers' RPCK and the specific supports that may have benefitted such developments. I then conclude the chapter briefly summarizing the overall findings from the study as a result of the retrospective analysis I conducted.

Beliefs about Race in the Social Studies

When looking at the cohort's developments as a whole across the duration of the PD series, it appeared majority of social studies teachers' beliefs were maintained regarding the necessity of race conversations in the social studies. Most of the participants entered the study making strong claims about race explorations being important to the full understanding of various social studies disciplines, which appeared to be sustained throughout the study. This was evident in my analysis of the pre- and post-survey data (see Table 3) in the participants' responses to statement one (see Appendix A), as well as the data collected from question three on the three post-PD reflection surveys (see Appendix E). I will now trace each participant's individual belief developments in the subsections that follow.

"If race didn't matter, there wouldn't be a concerted effort to legislate [it]" – Lillian

Lillian was among the participants whose beliefs appeared to be maintained at a high level throughout the study. She strongly agreed with statement one in both the pre- and post-survey and was able to note specific understandings in her corresponding explanations to support her high ratings. In the pre-survey, for example, she noted how:

Table 3

Participant Likert-Scale Ratings on Pre/Post Survey

Survey	Likert-Scale Rating by Statement Number											
	1	2	3	4	5	6	7	8	9	10	11	12
Alejandra												
Pre	4	5	4	2	2	5	5	2	4	2	5	3
Post	5	5	4	4.5	5	4	4	4	5	5	5	5
Avery												
Pre	5	4	3	4	4	5	5	4	4	4	5	4
Post	5	4	4	3	4	4	5	4	4	4	5	4
Irene												
Pre	4	4	2	2	1	3	3	1	4	4	4	5
Post	4.5	4	3	4	3	3	2	2	5	4	4	4.5
Lillian												
Pre	5	4	4	3	3	4	4	3	5	4	4	4
Post	5	5	4	4	4	4	4	4	5	4	4	5
Peter												
Pre	5	4	4	4	2	3	4	3	3	2	4	2
Post	5	5	4	5	5	4	4	4	4	4	4	4

Note: Some participants marked two numbers to indicate their feeling as falling in between the two Likert-scale ratings. The final rating for those items is represented by the average of the two numbers chosen by the participants.

> Race is a factor that individuals and society have long used to assign identity, make judgements and assumptions about others, and influence decision-making, so its role—and the impacts of this—should be seen as essential to fully understanding topics of significance within the social studies disciplines.

Here, Lillian offered insight into why she viewed race as being essential to the understanding of social studies, drawing on her understandings of how race/ism has functioned in society to bolster her claim. It was clear she had strong beliefs about the necessity of race explorations at the onset of the study and knew the history to support those beliefs.

Lillian's beliefs appeared to be affirmed throughout the study as evidenced through her responses to the ongoing post-PD reflection surveys. In response to PD Session One, Lillian expressed how "the PD reaffirmed my belief that race/ism does need to be discussed in a real, meaningful way." This response supported her initial beliefs about race discussions being necessary in the social studies disciplines, which she extended slightly to note how it needed to be done, "in a real, meaningful way." In response to PD Session Two, Lillian further expressed how the PD was continuing to affirm her initial beliefs, writing "the session affirmed what I've come to believe over the years of teaching the U.S. history curriculum… that racial conflict is often only included when it signifies growth/progress, and that people of color are often portrayed as victims when included." Similar to her response to PD Session One, Lillian confirmed the ways in which the PD series was affirming her initial beliefs about race being important to the teaching of her respective social studies discipline, which she then elaborated on by drawing on specific things that were highlighted in the PD about how master narratives'

treat the stories of people of color. In her reply to the final PD session, Lillian focused more on the inquiry aspect of our discussion for question three, noting how "my belief in using inquiry as a way to explore these important questions [about race] was affirmed." Although this response does not explicitly state how her beliefs about race discussions were affirmed, it implicitly acknowledges this point as she reflected on how the method of inquiry could help her achieve those types of conversations, which speaks to an underlying importance she already had placed on such conversations in her discipline.

At the conclusion of the study, Lillian once again strongly agreed with statement one on the post-survey, a final indication that her beliefs had been maintained throughout the study regarding race being important to the full understanding of social studies. Her rating was then bolstered with the following explanation:

> If race didn't matter, there wouldn't be a concerted effort to legislate conversations about it out of social studies curriculum. Race/ethnicity have long been used to label/group, judge, and influence decision-making in a range of ways that have created and reinforced privileges based on race. What students do or do not learn about this can and will affect the extent to which equality and justice can be achieved within our society; a dominant view that diminishes or misrepresents non-white views and experiences assures that it won't happen.

Similar to her response on the pre-survey, Lillian drew on her understandings of how race/ism has functioned in society to support her reasoning of why race explorations were important in the social studies. She added to this initial explanation by noting specific takeaways that were gained from the PD series, such as the recent legislation across the country attempting to ban conversations around race/ism from the social studies

curriculum as well as how master narratives play a role in obstructing racial justice. What this seems to indicate is that despite Lillian's beliefs not changing throughout the study since they were at a high level at the onset, the PD did help to maintain them and offered her opportunities to expand them with more nuanced understandings of the importance of race explorations in the social studies classroom.

"Race is one of the largest factors defining who we are as persons" – Peter

Peter was another participant whose beliefs about race in the social studies were maintained throughout the study. In response to the pre-survey, he strongly agreed with statement one, noting in his supporting explanation:

> Race is a major factor defining who we are, impacting our stories as persons. Isn't that what social studies aims at addressing? Although race is not explicitly outlined in the state curriculum standards of, say, economics courses, one cannot examine such topics as income disparity, government policy, etc. without appropriate context, which includes who we are and the options we have, the choices we can make.

Through this rhetorical questioning of the purpose of social studies, Peter made evident he understood the significance of race in the social studies disciplines and the need for its inclusion in classroom discussions. It was clear he had a grasp on how individuals' race has been used to shape their respective experiences in the world and thus, was important to explore in social studies if wanting to have a full understanding of it. He further elaborated on this point for one of the specific disciplines he teaches, economics, by noting his awareness of the ways in which the official curriculum lacks any mention of race, but how an exploration of the discipline without such examinations would limit our

understandings of the choices and opportunities granted to certain individuals from various racial groups.

These understandings Peter entered into the study with appeared to then be both maintained and expanded throughout the study as seen through his response on the post-PD reflection surveys. For example, in his reflection on PD Session One, Peter noted how "I had not previously considered something as simple as a marshmallow tower activity as a means for introducing a discussion on racism." Although this response mostly speaks to the RPCK Peter gained during the PD session, his response here also points to a disruption of his beliefs regarding how one can examine issues related to race/ism in the social studies classroom. It appears prior to the PD session, Peter may have had an assumption that lessons centered around race had to be limited to just class discussions and conversations. After PD Session One, it seems Peter's beliefs regarding this approach were challenged as he learned how an activity many are familiar with, the marshmallow challenge, could be tweaked for the purpose of learning about race/ism in the classroom.

In response to the discussion of master narratives covered in PD Session Two, Peter discussed how the PD had upheld beliefs he had regarding "the power of taking a step back, critically thinking on my own, and encouraging critical thinking in my classroom." Although he did not state race in this response, it was clear his statements regarding critical thinking were in relation to the topic of racial master narratives as this was supported in his response to question one on the post-PD reflection survey. In that response, Peter indicated how he had "reflected a lot on the nature of master narratives, in particular: what hidden curricula are in my own standards, in my own instruction?" From

this reply, I could tell Peter was critically thinking about his own teaching approaches and how they may be perpetuating master narratives in the classroom, which speaks to his other response discussed at the onset of this paragraph. From my analysis of both these responses, it seemed Peter was tapping into previous beliefs he held regarding the need to critically think about the material in which he presents to students, especially as it pertains to race. It appeared as though he knew this was important—which is bolstered by his strongly agree rating on the pre-survey—but the PD session seemed to serve as a reminder of *why* it was important.

For the final PD session, Peter focused his response to his beliefs regarding inquiry as a useful method for teaching social studies. Similar to Lillian, Peter's response to this post-PD reflection survey did not explicitly mention his beliefs about race explorations in the social studies, but it was implied. As he expressed, "I need to spend more time designing meaningful inquiry-based lessons for my students. They are worth it." Although vague, it appeared his use of the term "meaningful" was used to address those inquiries that explore social issues related to students' identities, race/ism being one of those. I say this because similar to his reflection response to PD Session Two, Peter also offered clues in his response to both question one and question two of the post-PD reflection survey that helped contextualize this response. To elaborate, when discussing what he specifically took away from PD Session Three in question one, he shared how "the impact my own [social] privilege has on my instruction is more powerful than I assume it is." He furthered this in his response to question two, posing the question "How can I leverage my own privilege to empower my students without taking on a "savior" complex?" It was clear Peter was grappling with his own social identities and

what those meant for his instructional approaches at the end of PD Session Three. Despite feeling strongly about race conversations being needed in the social studies—as evidenced in his pre-survey—this was a moment where it seemed Peter saw how his own identities were inextricably tied to that endeavor, thus affirming and challenging his beliefs simultaneously.

Once the study concluded, Peter completed the post-survey and much like the pre-survey, he strongly agreed in his rating of statement one regarding the importance of race explorations in the social studies. This rating indicates how Peter's beliefs were overall maintained throughout the study since it remained consistently at the highest level from beginning to end. This was also evident in his accompanying explanation, where he communicated:

> Race is one of the largest factors defining who we are as persons. Content from the social studies necessitates appropriate context, which includes how we define ourselves, how we view others, the access each of us have, the choices available to us.

Peter's explanation here echoed what he discussed in the pre-survey regarding race being a major factor that defines us as individuals in society and how social studies disciplines must embed race explorations if wishing to offer fuller picture of the content. However, Peter's responses on the pre/post survey only offer us a snippet of his overall development. As we saw throughout his responses to the post-PD reflection surveys, Peter's beliefs, although maintained, were challenged at times as he expanded his views on what race explorations could look like in the classroom as well as how his identities were intertwined with such instruction. Although Peter still strongly believed at the end

of the study that examining race was integral to understanding the social studies disciplines, he grew to expand those beliefs to consider what such examinations would look like in situ and how his own social identities would impact attempts towards that endeavor.

"[Race] is an integral part of our history and our present social experience" – Avery

Avery was another participant whose beliefs regarding the need for race examinations in the social studies were maintained at a high level throughout the study. Much like Lillian and Peter, Avery also strongly agreed with the first statement on the pre-survey about race explorations being necessary for a fuller understanding of various social studies disciplines. In her associated response, she noted how:

> People's understanding of race and racial identity have helped shape all aspects of past and current social, economic, and political dynamics in the U.S. and in nation building throughout human history. In addition, issues of race continue to impact the lives and interactions of the students we teach and our own interactions with students.

Through this response, we can see that Avery's beliefs regarding the first statement were rooted in her thorough understanding of how race and racial identity has, and continues to, play a significant role in all aspects of society. This is evident in her discussion of how race has shaped many areas of the U.S.' development in the past, but also in her discussion of how it continues to affect various developments in the present, particularly those involving students and teachers' interactions with them. It seemed for Avery that teaching social studies content without acknowledging race as a factor would be remiss as she highlighted how it is clearly ingrained in all dynamics of the U.S. (e.g., social,

economic, and political) as well as in current interactions both in society and the classrooms in which social studies teachers work.

These beliefs Avery had on the onset only continued throughout the duration of the study, as seen through her responses to subsequent post-PD reflection surveys. In her reflection to PD Session One, for example, Avery wrote, "My beliefs were reaffirmed as a result of this experience. Not only does structural racism continue to impact all parts of our society, but it continues because we ignore its impact on our curriculum." Avery's response here reiterated what she explained in the pre-survey, specifically the points pertaining to race/ism still being a significant factor in social developments today. She expounded on those initial beliefs to talk more about how she believes racism is able to persist, which she contended is intimately tied with the curriculum teachers choose/do not choose to pursue.

Avery's reflection response to PD Session Two was not as specific as her response to PD Session One regarding her beliefs; however, when looking at the data holistically, it seemed her vagueness was a result of her ongoing processing of the information discussed in the second session. To elaborate, in her reply to whether her beliefs had been reaffirmed or challenged on the post-PD reflection survey, Avery stated that her beliefs were "More reaffirmed, I think. It was so good to get out of my concern for the day-to-day struggle to look again at the big picture—something I've not done in a while." I sensed in Avery's response that she was not sure about whether the information provided was reaffirming or challenging her initial beliefs. In some ways I could see how her beliefs were reaffirmed as she discussed the notion of "look[ing] again at the big picture," which indicated she has done similar, critical examinations of social studies

curriculum before. Though, when looking at other responses she submitted, such as her explanations to statements nine and ten on the post-survey, I could see why she may have hesitated when saying "reaffirmed" at the time as those responses pointed to how the idea of master narratives and counternarratives was still nascent for her. For example, in her response to statement nine regarding her ability to identify standards that promote a dominant racial narrative, Avery explained "More so than I was when we began this PD, but I am excited to find more resources in my teaching discipline of Economics." This was then followed with her response to statement ten where she expressed:

> This is an area that I am most excited about exploring moving forward and hope to really enhance the overall curriculum by developing counternarratives now. The training introduced this topic to me along with some tools for development. I think this is an exciting new development.

In examining these additional responses Avery submitted during the PD series, I was then able to contextualize why Avery maybe hesitated in strongly asserting her beliefs to be "reaffirmed" after PD Session Two. It seemed at the time Avery did not have much awareness about master or counternarratives, thus making it difficult for her to fully acknowledge her beliefs as "reaffirmed" as a result. The verbiage of "challenged" in the prompt did not seem to capture this development since the new information was not necessarily a challenge to Avery's beliefs about the need for race explorations, rather an enhancement to it—a distinction that would be fruitful to address in future iterations of a similar PD series intervention.

The hesitancy Avery expressed after the second PD session was no longer apparent after PD Session Three. In response to the post-PD reflection survey for the

session, Avery communicated a clearer feeling regarding her beliefs and the impact the session had on them. In the reply, she conveyed the following:

> [My beliefs were] reaffirmed and strengthened. I am a firm believer that the only way to combat the anti-intellectualism/racism in our society and among many in the white community is through education of our young in which they are made aware of things they don't usually see.

Unlike on previous post-PD reflection surveys, Avery's response here seemed to display a strong sense of confidence in her reply to this particular session. It was the first time she described her beliefs as being "strengthened" as a result of a PD session, which seemed to signal a high level of certainty she had about the topic of social identity and its impact on instruction before coming into the session. Additionally, she used straightforward language regarding what needs to be done to push back against anti-racist thought, both in society and among White communities, leaving little room for debate—another sign of confidence in her assertions. In learning more about Avery's background, the reason for these strong expressions became evident. Avery had previously obtained her doctorate's degree from a local institution and her thesis involved examining the role Whiteness played in the desegregation of schools. She also had been involved in other research that explored pre-service teachers' attitudes towards teaching students with different racial backgrounds than their own. It made sense why Avery was so confident in her reflection response to PD Session Three as the content presented was very similar her previous involvement with social identity work.

Upon conclusion of the study, Avery once again submitted a rating of "strongly agree" for statement one on the post-survey. This consistency in her ratings from pre- to

post-survey, as well as the responses in between on the post-PD reflection surveys, appeared to indicate how her beliefs regarding the need for race explorations in the social studies had been maintained throughout. In the corresponding explanation for the post-survey, Avery briefly commented how "[Race] is an integral part of our history and our present social experience." This was among the shortest explanations Avery offered in her overall submissions, which made me wonder if it was due to her thoroughness throughout other points in the study. Nevertheless, the response still captured Avery's main ideas regarding the role race/ism has played in society to express why it is important to examine it in the social studies.

"Race is something that affects *all* of the social studies disciplines" – Alejandra

Among the remaining participants' beliefs to discuss are Alejandra and Irene. Although Alejandra and Irene did not rank statement one at the highest level at the onset of the study like the other participants did, they did both rank it higher than a neutral stance, indicating some agreement with the need for race explorations in the social studies disciplines. Alejandra, for example, rated the statement "somewhat agree" on the pre-survey. In her corresponding explanation, she expressed "I believe that examining race is integral to understanding most social studies disciplines such as culture, history, government, and economics. To understand geography, I don't think you need to examine unless we are talking about topics such as redlining." Here, I could see that Alejandra did hold some beliefs regarding the necessity of race explorations in the social studies; however, her response illustrates how those beliefs were contingent on the social studies disciplines being taught. Alejandra did not view considerations of race as important to those disciplines not commonly seen as conducive to such conversations,

like geography. When Alejandra noted this, though, she also revealed there are moments within that discipline when race explorations could come up, such as when discussing redlining. This seemed to indicate Alejandra did have some knowledge about how race/ism had impacted the discipline, but in limited ways that subsequently informed her overall beliefs about where and when race conversations are needed.

In reply to the post-PD reflection surveys throughout the study, Alejandra began to show indications of how her beliefs were being both reaffirmed and stretched. For her reflection to PD Session One, for example, Alejandra discussed how:

> Having studied the history of the U.S., I feel like my beliefs regarding social studies instruction have been reaffirmed. As a Person of Color, it is hard to get ahead in life sometimes because most systems of society are meant to make the rich, richer.

Unlike the other participants, Alejandra was the only person of color participating in the study. Her responses often reflected this reality as she discussed how the PD was reaffirming her understanding of how society has continuously marginalized individuals like her, both historically and contemporarily. In this response, this is seen in her mentioning of how hard it is "to get ahead in life sometimes because most systems of society are meant to make the rich, richer." Although not explicit, it seems Alejandra's note of making "the rich, richer" may have been tied with a prior understanding regarding the connection between Whiteness and generational wealth (Mock, 2019) and how that has impacted people of color's financial outcomes today, including her own. Due to this, her beliefs regarding the need for race discussions appeared to be sustained as she still saw her own racial experiences in society intertwined with that endeavor.

Following PD Session Two, Alejandra conveyed how her beliefs were somewhat stretched as a result of the presentation. In her reply to the post-PD reflection survey, she communicated how her beliefs were neither affirmed nor challenged, "but this session was very informative and really makes me want to further my knowledge on the way the lack of multiracial narratives harm students and how I can personally help." Although Alejandra conveyed how her beliefs were neither affirmed nor challenged as a result of the PD, her explanation offered some indications of how she was grappling with the new information provided in the session regarding master narratives as she noted its informativeness and her desire to now "further [her] knowledge" as a result of the session. In considering the previous analysis I completed with Avery's data, it felt a similar phenomenon was happening with Alejandra's data as her beliefs seemed more enhanced and expanded, rather than challenged or reaffirmed—a point to keep in mind for future iterations of similar PD intervention studies.

Similar sentiments of impartiality were also observed in Alejandra's reply to the post-PD reflection survey following PD Session Three. In her response to the prompt, Alejandra stated her beliefs were "not really [reaffirmed or challenged]. [The session] furthered the idea of culturally responsive pedagogy. Using these social identities to shape classroom instruction is something I aim towards in every lesson." Much like in her reflection following PD Session Two, Alejandra once again expressed not experiencing any changes to her beliefs after the third session concluded. Through her corresponding explanation, I could see how Alejandra was connecting the session's focus on social identities to prior knowledge she already had regarding culturally responsive pedagogy and its ties to her instructional goals. It seemed the idea of including

perspectives that reflect students' social identities was something Alejandra had considered before, but the PD session was helpful in expanding on those prior beliefs.

Upon completing the study, Alejandra expressed on the post-survey how she "strongly agreed" with statement one regarding the need for race explorations in the social studies. Despite expressing multiple times how her beliefs were neither affirmed nor challenged throughout the study, it was clear in Alejandra's response to the post-survey her beliefs had grown regarding the need for race explorations in the social studies. In her ensuing explanation, she conveyed how "race is something that affects *all* of the social studies disciplines. It's important to know the story of individuals using diverse experiences to truly see social studies from a social lens." Unlike at the onset of the study where her beliefs regarding race explorations were conditional to the social studies discipline and topic under consideration, Alejandra's beliefs had grown bolder as she confidently asserted the ways in which race/ism were embedded throughout all the social studies disciplines. Given this development, I began to consider the correlation between one's racial knowledge and overall beliefs regarding the need for race explorations and discussions as this was something evident among other participants but became more salient after analyzing Alejandra's developments over the duration of the study.

"Every part of a person's background contributes to where they are" – Irene

The final participant, Irene, also felt at the start of the study that examinations of race were somewhat essential in the social studies, a rating not as strong as other participants, but like Alejandra, indicated some awareness of its necessity. In her subsequent explanation in the pre-survey, Irene shared:

> I teach Economics and Personal Finance. And, although a person's race can have a heavy impact on their current socio-economic standing, it's very hard to tell if someone's status is because of those impacts, or if it's just because of personal decisions. So, I focus everything I teach on what everyone is capable of doing starting right now to be financially stable and successful in the future.

Similar to Alejandra, Irene's explanation here appeared to be conditional to the disciplines she considered when writing the response (e.g., economics and personal finance). Despite these disciplines not being seen as favorable to race conversations, Irene did briefly acknowledge how one's race could intrinsically affect their present socioeconomic situation; however, she then followed that comment with another hypothesis, ultimately shifting away from a systemic view to an individualized one regarding decisions and outcomes. Irene seemed to place the onus on individuals regarding their current situations and thus saw her role as a teacher to help teach them what they are "capable of doing starting right now." Although commendable, there appeared to be an assumption here of what resources individuals would have available to them to accomplish this, which history (Coates, 2014) and present-day news stories (Hanks et al., 2018; Loudenback, 2020) have indicated are not as widely accessible to everyone.

Irene's response on the post-PD reflection survey after PD Session One imitated similar sentiments regarding the individual's responsibility to change their outcome. In her submission, she wrote the following:

> I've been wondering about how much racism applies in my subjects, and how much I want to spend time on that compared to spending the time on ways to be

> successful based on wherever you are in life. But I do think now that I want to do something like the marshmallow activity at the beginning of the semester to reaffirm to kids that everyone does NOT start off in the same place or with the same options at their disposal, and that we will work together no matter your circumstances.

Much like her response on the pre-survey, Irene once again viewed the need for race explorations as being conditional and not as relevant to the subjects of economics and personal finance. Irene reiterated a desire to focus more on teaching students how to overcome their current situations rather than the systemic underpinnings potentially impeding their ability to accomplish this. The marshmallow activity, as discussed in the design narrative outlined in chapter three, was intended to help illustrate the concept of structural racism and how equality initiatives today are inadequate in their attempts to address racial inequities from the past; hence, why racial inequities continue to persist and why only concentrating on current conditions is not enough. Irene came to view this activity as a bolster to her own beliefs regarding individualism and the "success" students can have when focused on what they can do now to address the inequitable situations they find themselves. Such an approach fails to acknowledge the limits to the achievable "success" that can occur as it will always be varied and inequitable depending on the foundations in which students are starting from.

Following PD Session Two, though, Irene began to display some signs of growth in her beliefs as she shared how examples from the presentation were effective at helping her recognize the pervasiveness of race/ism.

> I think they were reaffirmed because I know there is a master narrative at play, but it's really good to see lots of examples of it. It's a lot easier for me to see the master narrative and the other potential narratives I could be using when I am looking at examples, like the ones you showed. Without the examples, prompting, and the ability to discuss with others, I have a much harder time seeing it and making changes.

Through my analysis of this explanation, I could see how Irene's beliefs had slightly grown because she was no longer discussing individual responsibility, rather she was considering the systemic way in which racism can operate, particularly through the form of master narratives in the social studies curriculum. It seemed through the examples provided, Irene was able to see how race/ism was embedded in the specific disciplines she taught and how she can disrupt them, a noteworthy consideration for future PD aiming to address similar aims. However, something interesting in Irene's response here was her expression of her beliefs being reaffirmed. Given her previous sentiments of uncertainty regarding how much race/ism was a factor in her disciplines, I had anticipated Irene sharing how her beliefs were challenged since the session was a direct response to that uncertainty—an uncertainty also expressed by Alejandra. This was not the case, so I looked at other data points to help contextualize what may have been informing this feeling of reaffirmation.

The most helpful information I found was among Irene's reply to statement two on the pre-survey pertaining to her understanding of how race/ism shapes the respective disciplines she teaches. In this response, Irene shared the following:

> I read a lot of articles on how different groups of people are affected financially by whatever is happening currently, and I try to learn about what has happened in the past, like how mortgages have been denied on the basis of color (whether overtly or covertly). I'd love to know more about this though, so that I can make sure that what I teach them to do for the future matches their reality.

Although just a small excerpt from the entire reply, this explanation offered further insight into why Irene may have expressed her beliefs being reaffirmed after the second session. Despite having commented in other moments being unable to fully see how race/ism shaped the disciplines she taught, this reply revealed she did have some knowledge pertaining to it at the onset and expressed a desire to "know more." In observing this during data analysis, I was reminded of why I chose to look at each participant's growth holistically as sometimes one question and one response may not convey the full picture, especially when it comes to beliefs about a topic that in itself, is often difficult to pin down in narrow ways. Irene's responses here illustrate that, as each prompt, question, and statement elicited different responses regarding her beliefs on race in the social studies, a consideration I think is important for anyone doing similar work to take into account.

Following PD Session Three, Irene continued to indicate some growth among her beliefs regarding the need for race explorations in the social studies. In her reply to the post-PD reflection survey, Irene stated:

> I don't think they were challenged, but I don't think I knew (or know) enough to just say they were reaffirmed. I think the place I was at has now been broadened with new information that adds to what I want to accomplish in my classroom.

Similar to previous participants—specifically Avery and Alejandra—it seemed the proposed options of "reaffirmed" and "challenged" in question three of the post-PD reflection survey lacked enough nuance to capture how Irene's beliefs were evolving. Irene elaborated on this by explaining why "reaffirmed" was unbefitting to describe her developments at this point, hence why she offered the term "broadened" as a better choice to reflect what she was feeling. Given her reply to other questions on the post-PD survey, particularly question two, Irene's use of the term broadened made sense as it better captured how she was wrestling with changes to her initial beliefs.

> I am still considering how much of a change to make to my curriculums. I'm going through different lessons I teach and wondering not only what needs to be changed, but how much can I change and still teach the lessons I want taught for their financial futures. The two don't necessarily conflict, but I am going back to the question "Do I want to teach them what they can change in their financial future starting right now, or do I want to show them why they are where they are now so that they have the potential to change the reasons for where they are now, and help others be in a better situation as well?" It's hard to decide how much of each to do, because I already run out of time every semester to teach all the lessons I think need to be taught.

In this response, I could see how Irene's beliefs had been broadened as she expressed consideration of whether or not she should continue with the individual focus she had been following or shift towards a more systemic approach when teaching economics and personal finance, a thought not previously voiced. The reality of time constraints in the classroom seemed to set in for Irene, causing her to feel conflicted on how to move

forward as she expressed desire of wanting to teach what she was learning from the PD, but also felt a need to "still teach the lessons I want taught for the financial futures," which aligned with more individualized endeavors. This concern speaks to a frequent dilemma many social studies teachers face when deciding what to teach as it is often intrinsically tied with our views on how we want to live and the type of society we desire to live in (Cherryholmes, 2013, p. 573). In this moment, it seemed Irene was experiencing this dilemma, stuck at a crossroads regarding which way of life she wanted to pursue in her instruction and how she could possibly mitigate having to choose. Looking forward to her post-survey response, these feelings never seemed to be fully resolved.

At the close of the study, Irene provided a mixed rating on the Likert scale for statement one. Instead of choosing just one option, Irene marked two indicators on the Likert scale: somewhat agree and strongly agree. Given the absence of "agree" on the Likert scale, this seemed like Irene's way of communicating her position of "agree"—another potential design change to consider when pursuing a future iteration of this PD intervention. In the corresponding explanation, Irene expressed the following:

> Since my social studies disciplines are very different from the others, I feel like there is a lot more at play. I think you should examine race, but that every part of a person's background contributes to where they are financially. And I also believe that a person can change everything about their financial future, so they really might be able to just start where they are and move forward too. However, as the teacher, I need to know as much of those things as possible. And, if they

> are going to make the world a more equitable place, they need to know how it's not equitable now.

In this response, Irene echoed some of the initial beliefs she had at the onset of the study. First, she implied once again how the need for race explorations is conditional and depends on the disciplines in which one teaches, which is evident in her comment about the disciplines she teaches being "very different from the others." She also reemphasized the individual focus she expressed at the onset regarding how "a person can change everything about their financial future." In these instances, it appeared Irene's beliefs were maintained.

There were some nuances to Irene's response that indicated the small, but significant ways in which she did grow in her beliefs. This was evident through her acknowledgement of the need to examine race among other factors to understand where a person is financially. Although this could be interpreted as an evasion of discussing race as a sole factor, I thought it was insightful Irene was considering this intersectionality (Crenshaw, 1989) of one's identities as it was something we discussed during PD Session Three. Rather than dismiss the idea of race playing any kind of role in an individual's financial standing today, Irene was now contemplating how it could play a role in conjunction with other aspects of one's social identity. Given this observation, I cautioned to label Irene's comments here as race evasive as it seemed as though she was piecing together what she learned from PD Session Three with her previous beliefs. Race evasiveness has been characterized by scholars like Kohli and Pizarro (2022) as an intentional "neglect and/or silencing of the reality of racism as a mechanism to uphold the racial status quo" (p. 3). Unlike in Irene's pre-survey response to statement one where it

was clear she was neglecting consideration of how race/ism may be shaping individuals' present-day financial situations, Irene's comments here did not appear to reflect that same neglect nor did it seem to be silencing the reality of racism. Given this observation in tandem with Kohli and Pizarro's definition, I ultimately interpreted this as a small moment of growth among Irene's sense-making rather than a moment of race evasiveness.

Another area of growth could be seen among Irene's beliefs pertaining to race examinations in her social studies disciplines. Despite Irene's reiteration of a desire to focus on what individuals can do now to change their outcomes, she did express how in order to achieve more equitable conditions today, students would need to know how the world is still inequitable now and is something she needs to learn more about. This speaks back to the dilemma Irene was facing following PD Session Three regarding what to teach (Cherryholmes, 2013) and whether there is an option where both an individual and systemic approach can be achieved given the time constraints she faces in the classroom. While this was not something resolved by the end of the study, Irene's grappling left me hopeful as it showed the ways in which she was considering a new way of living more attuned to the present-day inequities people of color face.

In this section, I outlined the individual belief developments of five participants who engaged in the PD series intervention. I specifically noted where each participants' beliefs began, how they did/did not evolve as a result of each PD session, and then where each ended by the conclusion of the study. In the following chapter, I will revisit these individual developments to synthesize the developments altogether in an outcomes summary that offers a holistic view on the participants' developments as a cohort.

RPCK Developments Among Social Studies Teachers

When looking at the cohort's developments in relation to RPCK, it appeared all the participating social studies teachers' RPCK grew in some degree towards sophistication. This was evident from my analysis of each participants' pre- and post-survey (see Appendix A) data using the RPCKR (see Table 2). In the following subsections, I describe these RPCK developments individually, noting the outcomes of each participant from pre- to post-survey and the mediating processes occurring in between that seemed to shape the final outcomes.

"What students learn about race/ism will affect the extent to which justice can be achieved" –Lillian

Pre-Survey RPCK

Racial Knowledge. On the pre-survey, Lillian was rated sophisticated for both racial and content knowledge, and then emerging for pedagogical knowledge. Much like was previously discussed in the findings section over participants' beliefs, Lillian entered the study with strong understandings of how race/ism has, and continues to, shape society in addition to being used as a way of maintaining power for the dominant racial group. As a reminder, Lillian expressed the following in her reply to statement one on the pre-survey:

> Race is a factor that individuals and society have long used to assign identity, make judgements and assumptions about others, and influence decision-making, so its role—and the impacts of this—should be seen as essential to fully understanding topics of significance within the social studies disciplines.

It was clear at the onset Lillian had a sophisticated level of racial knowledge and was able to translate that to her overall beliefs regarding the necessity of race explorations in the social studies.

Content Knowledge. The same held true for Lillian's content knowledge, which was also at a high level at the beginning of the study. For instance, she confidently expressed her ability to identify master narratives in social studies curricula, stating how "it's most of the standards… many of which do so explicitly." She then further elaborated on this understanding, conveying:

> Though standards exist that do focus on individuals or events of significance to other races, these are often tacked on to the end of a section, as though it's an afterthought (perhaps meant to be an "improvement?") that does not significantly transform the more traditional narrative presented.

In this explanation, we can see how Lillian comprehended the ways in which social studies curricula is shaped by master narratives, despite there being inclusion of some minoritized perspectives. Lillian knew these limited additions were not satisfactory in disrupting the master narrative as a whole, which highlighted the nuanced ways in which she understood the deficient nature of social studies content standards. Although not as thorough in her response regarding counternarratives, Lillian did express being able to identify them in the curricula. As she stated, "While I can and should expand my knowledge of counternarratives, there are areas where I am able to do this." She does not offer examples to support this claim, but given the pre-survey did not prompt for this, I cannot definitively deny this being an ability of hers—another design change that would need to be considered for future iterations. Therefore, Lillian's content knowledge was

rated as sophisticated since she noted both strong awareness of racial master narratives in curricula and an ability to identify counternarratives in curricula.

Pedagogical Knowledge. Lillian's expressions regarding her pedagogical knowledge were not as clear, though, as she grappled with her previous and current pedagogical approaches as an in-service social studies teacher. To elaborate, Lillian shared how she "was taught effective methods, and have even used them in the past"; however, as a result of changing political climates, specifically beginning in the fall of 2016, she stated how "fewer students were willing to talk, and those who were willing were more interested in expressing combative, uninformed opinions than have meaningful conversations." Due to this, Lillian reported feeling "unequipped to deal with this" as she "was not given any real support or guidance," ultimately causing her to "feel out of touch and out of practice" with her pedagogical knowledge. A rating of "emerging" on the RPCKR best captured Lillian's initial pedagogical knowledge as she fluctuated between sophisticated and beginner language when describing her current pedagogical abilities.

Post-Survey RPCK

Racial Knowledge. On the post-survey, though, Lillian was rated sophisticated across the board for all three categories of racial, pedagogical, and content knowledge, which indicated growth particularly in the pedagogical knowledge category. Much like her response on the pre-survey, Lillian once again displayed sophisticated racial knowledge, although this time, she bolstered her original expressions with information gained from the PD series. In her response to statement one, which is also discussed in the findings section pertaining to beliefs, Lillian wrote the following:

> If race didn't matter, there wouldn't be a concerted effort to legislate conversations about it out of social studies curriculum. Race/ethnicity have long been used to label/group, judge, and influence decision-making in a range of ways that have created and reinforced privileges based on race. What students do or do not learn about this can and will affect the extent to which equality and justice can be achieved within our society; a dominant view that diminishes or misrepresents non-white views and experiences assures that it won't happen.

As briefly discussed in the previous findings section, Lillian's response here indicates how her racial knowledge had remained sophisticated upon completion of the study as it still addressed the pervasiveness of race/ism both in the past and present. However, this response also highlights new racial knowledge Lillian gained from the PD sessions as she interspersed recent discussions we had about the political attempts to diminish race conversations from the classroom in her explanation. What this seems to signify is that although Lillian's racial knowledge stayed consistently sophisticated from the beginning of the study to the end, the mediating processes brought on by the PD series helped to stretch Lillian's racial knowledge to consider other aspects pertaining to race in society. This was promising to see as it shows how PD interventions centered around race explorations can be beneficial even to those with strong understandings at the onset.

Content Knowledge. A comparable occurrence was observed among Lillian's rating for the category of content knowledge. In her post-survey responses, Lillian once again used sophisticated language to describe her awareness of both master and counternarratives. For example, in her reply to statement two on the survey, Lillian relayed the following:

> I understand that race/ism has a role in the standards and narratives that dominate the prescribed curricula. I also recognize that those who hold great decision-making power when it comes to social studies/disciplines curricula (i.e. state legislators) may legislate based on racist views or at least from a desire to protect the privileges that race/ism affords them.

There were multiple layers to Lillian's response here as she both recognized how race/ism shapes the narratives told in social studies curricula (i.e., master narratives) as well as how race/ism continues to function in society as a way of privileging particular racial groups (i.e., White). This nuanced understanding of how race/ism shapes the respective social studies disciplines she teaches, and its direct ties to legislative decisions currently being made by mostly White politicians, highlighted Lillian had a strong grasp on the systemic-workings of racism as it related to her work as a social studies educator and thus, resulted in a rating of sophisticated for the content knowledge category on the RPCKR.

Similar sophistication was also displayed in Lillian's response pertaining to counternarratives in the social studies. In her reply to statement ten on the post-survey, Lillian expressed "now know[ing] more about what I don't know… which makes me more confident that I can get to work and do better!" Similar to the pre-survey, Lillian did not offer specific examples here to support her claim, but in looking at her submission for Reflection Exercise Two (see Appendix G), I could see the mediating processes that may have led to this outcome. In her submission for Reflection Exercise Two, Lillian was able to successfully identify what a master narrative was, explaining how:

> A master narrative is incomplete, largely excluding the experiences and perspectives of marginalized and oppressed groups, and instead, favors the details that most positively portray progress/advancement of the dominant/powerful group.

She then went on to identify a master narrative in the standards she planned to cover in an upcoming unit for her International Baccalaureate (IB) History of the Americas course, which was related to the discussion of American imperialism. In her response to question three regarding the master narrative, Lillian explained:

> While the standard's focus is supposedly focused on foreign relations, the substandard actually only focuses on how foreign policy impacted domestic debates… The ideas expressed in these debates are problematic… Take the Spanish-American War, for example: intervention without consent becomes benevolence toward those who can't help themselves; occupation is portrayed as protection; the denial of statehood/rights of citizenship within new territories is explained as a means to protect "American" culture/language/religion/values… This "foreign relations" standard dedicates no attention to the POV/experiences of those on the other side. Attention is not even given to Puerto Ricans or others whose land became American territory in the aftermath of the war.

In this response, Lillian successfully identified a racial master narrative embedded in the IB course she was teaching. She recognized how American imperialism was narrowly framed in the standards to only bolster the imperialistic actions the United States took—more specifically White leadership—rather than question its morality and impact on the people of color being affected by it. She then disrupted this master narrative by offer a

bulleted point list of counternarratives that would offer racially different interpretations. Among her list, she emphasized the following points:

- Public opinion that was shaped by propaganda rooted in prejudiced beliefs—and completely inaccurate facts-- largely contributed to the declaration of war.
- The Spanish-American War was a war in Cuba, fought by many Cubans, for Cuban independence with some American support.
- Not all Cubans wanted American support (e.g. Jose Marti/ Cuba Libre).
- After victory in Cuba, Cubans who fought in the war were excluded from discussions about Cuba's future (post-war agreements, Platt/Teller amendments).
- U.S. involvement in and policies toward Cuba after the war mostly served to protect and further the business interests of large U.S. corporations, who were able to exploit new land, resources, and a workforce.
- Territorial expansion resulting from the war shifted the demographics of the United States because people inhabited these territories!

It was clear Lillian had reflected a lot on the standards related to American imperialism given the critical nuances in her response. She questioned the fallacious ways in which American imperialism had been taught and noted specific counternarratives illustrating this fallacy. Unlike the prompts on the pre/post-survey, the prompts for Reflection Exercise Two—as evident in Lillian's responses to them—were more effective at eliciting Lillian's content knowledge as it related to master and counternarratives. It seemed the mediating process of Lillian transferring what she had learned in PD Session Two to a new scenario with more direct prompts regarding master and counternarratives offered her an opportunity to explicitly share how she was making sense of the

information provided. This further highlights a need to maybe reconsider the prompts on the pre/post-survey so they can more directly address the kind of evidence needed for evaluation. Conversely, given this study's DBR approach and its use of retrospective analysis, I also think it simply serves as a reminder regarding the need to look beyond just the final outcomes to consider the mediating processes at play which led to these outcomes. The mediating processes are equally as imperative as they offer crucial insight into the steps leading to participants' final views, which in this case, was Lillian expressing confident and sophisticated language about her content knowledge.

Pedagogical Knowledge. Where Lillian displayed the most growth as a result of the study was among her pedagogical knowledge. As discussed earlier, Lillian at the beginning of the study had a blend of both sophisticated and beginning language regarding her pedagogical knowledge due to changes that had occurred over the years in the political climate. This blended language seemed to dissipate by the conclusion of the PD series as Lillian's responses on the post-survey read more sophisticated than uncertain. In many of her explanations, Lillian commented on the benefits of the PD and its usefulness in helping her feel confident again in the pedagogical approaches she could take in the classroom to discuss race/ism. In one reply about her comfortability with discussing issues of race/ism, she relayed "I'm bumping my rating up one, because the information and interactions of this PD have increased my passion and confidence." In another reply regarding her knowledge of effective methods for teaching about race/ism, Lillian stated, "This PD has served as a great refresher and the conversations about counternarratives have been particularly insightful and helpful!" Similar to previous responses, Lillian does not offer a ton of specific evidence from the PD to support her

claims, the exception being her notation of the counternarrative discussion we had. Given the repeated emphasis she placed on the benefits of the PD series, though, I could tell Lillian valued such learning opportunities as it appeared to have a significant effect on her pedagogical knowledge.

These sentiments about the need for PD opportunities centered around race explorations were also bolstered by comments Lillian made throughout the study. For instance, in her reply to the post-PD reflection survey after PD Session One, Lillian conveyed how she was left considering "how often conversations and professional development relating to this need to occur for teachers to consistently, confidently address race/ism as part of their curriculum (and in response to the actual ways racism may occur in classrooms/schools)." Similar thoughts were also expressed on Lillian's post-PD reflection survey after PD Session Three as well. In her final views regarding the PD series as a whole, Lillian wrote the following:

> I really enjoyed this PD. I am now 9 years removed from grad school, and aside from when I get invited back to something [university]-related, the topics we've covered here never come up as part of an official PD setting. It's important to have these refreshers, see new research, and connect with others willing and trying to do this important work in their classrooms, and I'm thankful to have been a part of it. (It's also reignited a fire to push for new PD at my school that helps teachers facilitate important discussions and use culturally responsive practices—something I tried last year that seemed promising at the time, [but] unfortunately never came to fruition.).

In both of these survey responses, it became clear how much value Lillian placed on race-centered PD and its ties to pedagogical knowledge. It seemed the more she engaged with the PD sessions, the more confident she grew in her pedagogical knowledge, which she expressed as being something useful for all teachers in schools attempting to do the same "important work in their classrooms." As we saw in the previous findings chapter, Lillian entered and left the study with strong beliefs regarding the necessity of race explorations in the social studies classroom; however, her confidence regarding how to pursue this was not as assured initially. As a result of the PD intervention, Lillian regained a confidence she once had pertaining to her pedagogical abilities in teaching about racial issues and even discussed an opportunity to extend this to others by advocating for new PD at her respective school.

Given the aforementioned developments, it appeared Lillian's overall RPCK increased as a result of the PD intervention offered in this study. She specifically experienced growth among her content and pedagogical knowledge areas while maintaining sophistication among her racial knowledge. Lillian was the only participant whose RPCK met full sophistication by the end of the study, a noteworthy outcome that was rewarding to observe among the data.

"We can't [empower students] without including discussions of race in our classes" – Peter

Pre-Survey RPCK

Racial Knowledge. On the pre-survey, Peter was rated sophisticated for racial knowledge, emerging for pedagogical knowledge, and then beginning for content knowledge. Considering the analysis I completed in the previous beliefs findings section,

it was not surprising to see Peter's racial knowledge rated sophisticated here since he displayed a strong understanding of the role race/ism has played in society. As he stated in his response to statement one on the pre-survey:

> Race is a major factor defining who we are, impacting our stories as persons. Isn't that what social studies aims at addressing? Although race is not explicitly outlined in the state curriculum standards of, say, economics courses, one cannot examine such topics as income disparity, government policy, etc. without appropriate context, which includes who we are and the options we have, the choices we can make.

It was evident Peter had a sophisticated level of racial knowledge at the beginning of the study as he expressed an understanding regarding the impact one's race can have on their respective experiences in society. His explanation signifies how he viewed racism being just as prevalent today and how one cannot truly understand the social studies, especially content addressing systems of government and policy, without considering race.

Pedagogical Knowledge. With regard to pedagogical knowledge, Peter displayed a blend of sophisticated and beginning language on the pre-survey. He acknowledged not having much awareness of effective instructional practices for teaching about race/ism in the classroom, which he explained in many responses was due to a lack of training. In his response to statement five about his knowledge of effective methods, Peter expressed, "I am willing, and even eager at times, but feel inadequately trained in this regard. Is that why we avoid it at times – do we think it better to avoid it altogether in fear of butchering it?" Peter's response to statement three highlighted similar sentiments regarding training. In his reply, Peter stated, "I have had zero

professional development provided by the school or district in implementing teaching issues of race/ism; in fact, the pervasive thought is that it should probably be avoided in classroom discussions." These responses indicate Peter possessed a desire to teach about race/ism but was inhibited by his own lack of knowledge regarding effective approaches as well as the climates of constraint/restraint (Cornbleth, 2001) in which he worked. Based on these responses, Peter was still in a beginning phase when it came to his pedagogical knowledge as he acknowledged not knowing how to address race/ism in the classroom due to these inhibitions. There were other responses Peter offered on his pre-survey that did exhibit sophistication as it pertained the affective qualities needed to teach about race/ism in the classroom. In reply to statement four, Peter said, "I'm white. It is admittedly difficult for me to promote discussion of race and related issues when I, personally, can only speak from a perspective of privilege." Similar feelings were echoed in his reply to statement eleven, which was related to his understanding of how his own racial/ethnic identities impacted the ways he taught. In the corresponding explanation, he conveyed how "As a white male, I realize that my own subjectivity blinds me to many other perspectives." From these responses, I could tell Peter had previous experiences in what Villarreal (2017) described as "honest assessment[s] of the role that race has played in our respective lives" (p. 50). He was able to recognize his respective proximity to systems of privilege and oppression (p. 51) and displayed awareness of the corresponding emotions that come with that proximity, which appeared to be a mixture of apprehension and uncertainty. Due to this sophisticated acknowledgment of the affective qualities associated with teaching race/ism—despite it not being fully resolved—Peter's pedagogical knowledge was rated emerging to reflect the mixed language he shared.

Content Knowledge. In the category of content knowledge, Peter relayed many comments on the pre-survey indicating a beginning state. Similar to his statements about pedagogical knowledge, Peter was transparent about what he did/did not know content-wise. In his explanation for statement twelve about how dominant racial identities shape how he teaches, Peter shared, "I understand *that* dominant racial identities impact, but not so much *how* they impact." Due to his strong racial knowledge at the onset, it seemed understandable of why he felt confident in his assertion that dominant racial identities have an impact on his teaching as he grasped how race has, and continues to, shape the world we live in today. Due to his unfamiliarity with *how* those identities impacted the way he taught, though, he was less confident in his overall assertion, making it an area of opportunity he could grow in. This area of opportunity was also evident in his responses to statements nine and ten on the pre-survey concerning his ability to identify master and counternarratives. In each of these replies, Peter expressed feeling "unpracticed" in his abilities to identify such narratives, but how he felt he "could do it with minimal guidance/training" and how it was "an interesting idea [he] want[ed] to explore more." Peter did not possess a ton of content knowledge upon entering the study, hence his beginner rating; yet, he was adamant in his desire to learn how racial master narratives were shaping the social studies content he delivered in the classroom and how lesser-known perspectives could be employed to disrupt them. Peter wanted training that would help him attain both stronger content knowledge and pedagogical knowledge, a reassuring imploration given the aims of the study.

Post-Survey RPCK

Pedagogical Knowledge. At the conclusion of the study, Peter's overall RPCKR ratings on the post-survey grew in the areas of pedagogical and content knowledge. Pedagogically, Peter expressed being "more comfortable now discussing issues related to race/ism than [he] was before our PD." He also shared, "I saved everything I could from your PD to help me implement inquiry-based strategies using the resources you provided." Peter did not express the specific elements of the PD design that were helpful in this regard. When retrospectively looking at his engagement with the PD sessions over time, there were some indications of the mediating processes that may have resulted in this boosted confidence. In his post-PD reflection survey after PD Session One, Peter conveyed how "I had not previously considered something as simple as a marshmallow tower activity as a means for introducing a discussion on racism." It seemed Peter was recognizing here how discussions around race/ism did not have to be super theoretical, rather they can be prompted with simple activities already familiar to them, such as the marshmallow challenge. This was one breakthrough Peter shared during the PD series that illustrated newly gained pedagogical knowledge. In another moment following PD Session Two, Peter discussed how he "was reminded of the power of taking a step back, critically thinking on my own, and encouraging critical thinking in my classroom." Peter's response here indicated how he was both reflecting on the affective qualities needed to teach race/ism in the classroom (e.g., taking a step back and engaging in critical self-reflection) as well as the need to then offer similar opportunities for students to engage in critical thinking as it appeared effective to his own journey. Given these various explanations Peter provided throughout the PD series, the reasoning behind his

final comments on the post-survey became less obscure and illuminated some explanations as to why his confidence improved pedagogically.

Content Knowledge. Peter showed similar signs of growth among his content knowledge. Although he did not fully meet the sophisticated criteria on the RPCKR, Peter's responses on the post-survey indicated how he was emerging in his understandings regarding master and counternarratives. In his reply to statement nine on the pre-survey on master narratives, Peter stated, "I need more practice, but I'm getting better." His explanation for statement ten about counternarratives relayed a similar message, noting "again, I need more practice, but I am getting better. And I am aware of the need to do this!" As evidenced in these responses—much like earlier responses provided before—Peter was blatant about his limited capabilities by the conclusion of the study. He was beginning to understand the pervasiveness of master narratives, yet at the same time he was not fully certain about his abilities to effectively do so. This yielded an emerging rating on the RPCKR. Peter's uncertainty could also be seen throughout the study, such as in his post-PD reflection survey following PD Session Two about master narratives. In the survey, Peter shared how he "reflected a lot on the nature of master narratives, in particular: what hidden curricula are in my own standards, in my own instruction," which left him considering the "areas in my own teaching where I perpetuate a master narrative." Given his initial sentiments on the pre-survey about master and counternarratives, in conjunction with his reply here, I could tell Peter was beginning to grapple with this new content knowledge regarding master and counternarratives, which further supported the rating of emerging on the RPCKR.

It is worth noting that Peter demonstrated some sophisticated moments in his content knowledge, offering hope of what the future may have in store for his overall development. This was evident in Peter's submission for Reflection Exercise Two (see Appendix G). In his reply to question one about what a master narrative is and why it is problematic, Peter communicated the following:

> Master narratives are "whitewashed history." They are one means by which a racial group in power marginalize the contributions or ignore the realities of other race groups in society. The perspectives or cultural histories of any other group is largely pushed aside. This is problematic because it perpetuates the myth that racism is a thing of the past, it ignores the contemporary issues faced in America today regarding race, and it marginalizes non-white, non-male people.

He then went on to identify a master narrative in some of the upcoming standards he planned to teach, noting how one of the standards made a lot of assumptions regarding the alternate pathways individuals can pursue upon completing high school. In his discussion, Peter specifically expressed:

> Taking a gap year or travelling? Seriously?! Who gets to do that – only rich (and usually white) people. While I do appreciate the sub-standard requiring a cost/benefit analysis and decision-making model use to evaluate such options, I also think this exercise only highlights the vast differences between the "haves" and the "have-nots."

In this assessment, Peter poked holes at problematic assumptions maintained by the standard, questioning the notion that all individuals are afforded the same opportunity to travel or take a gap year following their high school graduation. He was able to transpose

his definition of a master narrative onto the standard, specifically identifying a moment where the "racial group in power… ignore[s] the realities of other race groups in society." To disrupt this narrative, Peter then went on to offer resources that discussed why the assumptions upheld by the standard were problematic, among them being a resource exposing the inequitable nature of scholarship distribution (Kantrowitz, 2011). With this resource, he offered the following recommendation of how one could discuss it with students: "Ask/Discuss such questions as: what conclusions about scholarships and recipients can be drawn from the graphs? How does this affect YOU? What needs to change? How can it be changed? What can you do to change it?" In looking at Peter's engagement with Reflection Exercise Two, I could tell he did have the ability to identify master and counternarratives in social studies curricula, which again offered hope for this future development. Given his own assessment of progress in this area, though, I felt an emerging rating on the RPCKR was more befitting and representative of the growth he wished to attain.

Racial Knowledge. Unlike his content and pedagogical knowledge, Peter's racial knowledge stayed consistent throughout the duration of the study, an outcome foreshadowed in the previous findings section regarding his beliefs. On the post-survey, Peter still maintained racism's pervasive nature in society, echoing similar thoughts to his response for statement one on the pre-survey:

> Race is one of the largest factors defining who we are as persons. Content from the social studies necessitates appropriate context, which includes how we define ourselves, how we view others, the access each of us have, the choices available to us.

In this reply, Peter once again highlighted how racism is ingrained in the fabric of society, specifically noting its influence on "how we define ourselves, how we view others, the access each of us have, the choices available to us." He also elaborated on this understanding in his explanation for statement two on the post-survey, expressing how:

> Race/ism is used to inflate or oppress or marginalize groups of people. Social studies are aimed to examine persons and people groups, and to empower our students to make the world a better place. We cannot do that without including discussions of race in our classes.

In this response, Peter illustrated his understanding of how race/ism shapes society, noting how it is used to preserve particular racial hierarchies, which makes it an important factor that needs to be discussed in social studies classrooms.

Peter entered and left the study with strong understandings of the role race/ism plays, and yet there were aspects of the study's design that sustained these understandings. Reflection Exercise One (see Appendix F) offered an opportunity for Peter to transpose his racial knowledge to various scenarios that elicited whether or not racism was operating. In each of the scenarios, Peter accurately distinguished between moments of racism and moments of racial prejudice. For example, in response to scenario four, Peter replied:

> The students and staff are displaying racism by making light the culture of an oppressed people. European imperialists systematically destroyed (through war, processes of forced assimilation, Trail of Tears, etc.) cultures of Native Americans.

Due to prior racial knowledge he had regarding the role race/ism played in subjugating Indigenous populations, Peter was quick to note how this scenario reflected a moment of racism as students and staff of the school exhibited culturally insensitive behavior that "ma[de] light the culture of an oppressed people." In comparison, Peter's response to scenario three showed how he was also able to identify moments of non-racism. As he responded, "the clerk's comment about white trash is not racism as it is not a means of oppression/marginalization." In this response, Peter teased out how this scenario was a moment of racial prejudice, rather than racism due to the power difference between the two individuals. As we discussed in PD Session One, racism is a system of advantage based on race and although negligent comments can be made by people of color towards Whites—and in no way should be condoned—such comments do not hold the social/economic/political power to affect the status of Whites in society. Peter was able to make this distinction among the scenario through his acknowledgement that the clerk's comment was "not a means of oppression/marginalization," which is an example of non-racism. Looking at Peter's sophisticated engagement with Reflection Exercise One, it was evident the scenarios offered him a unique opportunity to convey his strong racial knowledge in different ways that supported these understandings rather than challenge them; it came as no surprise to see his racial knowledge rating maintained at a sophisticated level on the RPCKR at the conclusion of the study.

Similar to Lillian, Peter's RPCK also appeared to grow as a result of the PD series. By using the RPCKR to compare his responses from pre- to post-survey, I was able to see the ways in which his racial knowledge was maintained at sophisticated while his pedagogical knowledge grew from emerging to sophisticated and his content

knowledge grew from beginning to emerging. Although his content knowledge did not reach sophistication by the study's end, Peter's self-assessments offered hope of the continued growth he will experience beyond the boundaries of this study.

"I am intellectually and personally aware of the impact of race on the social studies" – Avery

Pre-Survey RPCK

Racial Knowledge. At the onset of the study, Avery's responses denoting racial knowledge were rated sophisticated. As discussed in the previous findings section, Avery entered the study with strong beliefs regarding the necessity of race explorations in the social studies, which was due in large part to her sophisticated racial knowledge. In her explanation for statement one, Avery stated how:

> People's understanding of race and racial identity have helped shape all aspects of past and current social, economic, and political dynamics in the U.S. and in nation-building throughout human history. In addition, issues of race continue to impact the lives and interactions of the students we teach and our own interactions with students.

It was evident in this response Avery recognized race/ism's omnipresence in society, both historically and contemporarily, and its role in shaping various aspects pertaining to nation-building around the world. She also acknowledged how race/ism impacts her role as an educator and its influence on the interactions occurring between teachers and students. Due to the depths of Avery's explanation, and its alignment with the sophisticated indicators on the RPCKR, her racial knowledge was rated as sophisticated overall at the onset of the study.

Pedagogical Knowledge. Avery's responses pertaining to pedagogical knowledge, on the other hand, demonstrated mixed language on the RPCKR, earning it a rating of emerging. In some moments, Avery expressed possessing knowledge of how to best teach about race/ism in the classroom, such as "work[ing] to help my students see issues from various viewpoints." Although Avery noted shortly after that she was not able to do this as often as she should/would like to, it was clear she knew this was one effective way of helping her students understand multiple dimensions pertaining to racial issues in society, thus indicating sophistication. Avery also shared awareness of affective qualities needed to engage in race discussions in the classroom, such as "recogniz[ing] my own racial biases and the lens through which I view the world and education." From this response, I could tell Avery had engaged in some critical self-reflection regarding the role race has played in her life and how it has influenced the way she moves through the world and teaches, another indicator of sophisticated pedagogical knowledge according to the RPCKR.

Avery's pedagogical knowledge was not consistently sophisticated. There were times when Avery offered responses on the pre-survey which aligned more with the beginning criteria on the RPCKR. For example, in reply to statement two on the pre-survey, Avery conveyed:

> In both my graduate and undergraduate studies I always have focused on understanding issues of race in the social studies and in society in general. As a white woman raised in the South and in multiple settings—both urban and rural—I have been a participant in the struggles of race in education. However, I am not always aware of how best to address issues of race within my own classroom

> settings. I am intellectually aware and personally aware of the impact of race on the social studies, but often less well equipped to help my students recognize these issues in ways they can hear.

Although feeling confident about her own awareness of the impact race/ism has in society, Avery expressed uncertainty regarding how to best translate her understandings into effective instructional approaches in the classroom, an indication of beginning pedagogical knowledge. She noted feeling unsure of how to do this in ways her students "can hear." Upon reading this, I wondered which students she was referring to and if there was more to unpack here regarding her pedagogical knowledge. Delving deeper into Avery's responses to other statements throughout the pre-survey, the students in which she was referring to became clearer. For example, in reply to statement four about her comfortability when discussing issues related to race/ism, Avery addressed feeling "worr[ied] about offending or drawing attention to the students of color in my classroom if they are not comfortable with the discussion." She also stated in her response to statement eight about using inquiry-based practices to teach about race/ism that "[race/ism] is often an uncomfortable topic for students and teachers alike as we hope to allow discussion and critical thinking while being concerned not to offend." The implied students Avery wanted to "hear" in the aforementioned response were White as her sentiments here expressed a concern for how her students of color would experience discussions when race became a salient topic.

It was encouraging to see the consideration Avery expressed at the beginning for her students of color and the ways in which race discussions may impact them. Nonetheless, there were a few notable things that raised concerns and could signify

aspects of her pedagogical knowledge. One is Avery seemed to underestimate the extent to which students of color are already having such conversations outside of the classroom. These responses she provided at the onset seemed to reveal an underlying assumption that her students of color would view race discussions negatively and not be comfortable with it, despite research (Love, 2019; Singh, 2019) and news reports (Gewertz, 2020; The Learning Network, 2021) indicating otherwise. These concerns, likely unknowingly to Avery, centered Whiteness and the concerns of White students more than the needs of her students of color. From my interpretation of Avery's responses, it seemed she was somewhat fearful of leading race conversations due to her White racial identity and how that would be received by students of color in the classroom. She also appeared to fear what White students would say during those conversations, thus her emphasis earlier about needing more guidance on how to relay racial knowledge in ways White students could "hear." These concerns seemed to contradict the previous pedagogical awareness Avery displayed regarding the affective qualities needed to address race/ism in the classroom. Unlike before where she expressed "recogniz[ing] my own racial biases and the lens through which I view the world and education," Avery here was unable to recognize the ways in which her own fears were inhibiting her ability to confront race/ism in the classroom. Avery's overall pedagogical knowledge at the onset was rated as "emerging" due to the mixed language she used when discussing her approaches for addressing race/ism in the classroom.

Content Knowledge. With regard to content knowledge, Avery's pre-survey rating on the RPCKR was inconclusive as there was not much evidence provided for interpretation. Unlike with other statements on the pre-survey, Avery did not provide

explanations to correspond with her ratings for the statements associated with content knowledge, particularly items nine, ten, and twelve. Her ratings on the Likert scale for each of these statements indicated she "somewhat agreed," but there were no supporting details offered to rationalize why she felt somewhat confident in her ability to identify master narratives and counternarratives in social studies curricula. Given her rating was slightly beyond the neutral part of the Likert scale, it could be said Avery's content knowledge was emerging as her ratings may imply some familiarity with such narratives. Due to the lack of evidence present to bolster this claim, it was hard to definitively say this was the case and so Avery did not receive a rating on the RPCKR in the category of content knowledge to reflect this ambiguity.

Post-Survey RPCK

Racial Knowledge. As previously discussed, Avery entered the study with strong understandings of the role race/ism has played in society, both historically and contemporarily. On the post-survey, these understandings were maintained as Avery relayed in her response to statement one, "[Race] is an integral part of our history and our present social experience." Unlike her pre-survey, Avery was very succinct in the explanation here regarding her racial knowledge, despite it still capturing the pervasiveness of race in society. In thinking back to my discussion under the beliefs section of this findings chapter, it seemed as though Avery's brief response on the post-survey was due to her thorough elaborations at other points of the study. For instance, on Reflection Exercise One (see Appendix F), Avery expressed how "racism is a system that determines people's values and opportunities based on the way people look/color of their skin. This results in systems/structures that advantage some and disadvantage others." In

this response, Avery presented further insight into her racial knowledge by sharing how racism is a social construct that is systemic and used to uphold racial hierarchies in society, all points of sophistication according to the RPCKR. She then applied this racial knowledge to each of the provided scenarios in the reflection exercise, which demonstrated the nuances to her racial knowledge and how she understood race/ism operating in society. In reply to the scenario for question two, Avery explained:

> The assumption of the white man in line that the black man must have been an athlete if he attended college is a product of racism because it caused him to pre-judge this man's aptitude based on racist assumptions. His beliefs that the black man was an athlete and perhaps academically inferior was a product of his racist views. It's this type of racism that maintains the power inequities that whiteness is built upon.

In this scenario, Avery was able to identify how a seemingly casual comment from a White man was loaded with racist assumptions about how Black men are able to be admitted into prestigious universities. She immediately saw the racial undertones in the White man's questioning and understood the systemic implications of his comment as it "maintains the power inequities that whiteness is built upon" by reinforcing problematic narratives portraying Black men as "academically inferior." All of Avery's scenario explanations reflected similar lines of analysis such as this one, which both demonstrated the thorough racial knowledge she possessed as well as the success Reflection Exercise One had in eliciting these racial understandings in diverse ways. When considering these factors, it became clearer why Avery provided such a concise explanation on the post-

survey given she exhibited her racial knowledge thoroughly in other aspects of the PD series, which all maintained alignment with the sophisticated criteria on the RPCKR.

Pedagogical Knowledge. Much like with her racial knowledge, Avery's responses pertaining to pedagogical knowledge on the post-survey did not indicate any substantial growth, rather they reiterated many points she previously expressed on the pre-survey. In reply to statements three and four, Avery continued to express concern for how students, particularly White students, would respond to discussions centered around race/ism in the classroom. In her response to statement three, Avery shared, "I need to do more and still sometimes avoid the topic if worried about the insensitivity of some of my white students and their inability to abide by the rules of the conversation." For statement four, Avery expressed similar sentiments, noting "I still worry about student responses of white students and making students of color uncomfortable." From these responses, I could sense Avery was still struggling with how she could pursue meaningful race-focused instruction in ways White students "can hear." For her, the success of race discussion endeavors could only be possible once this prerequisite was met, hence her frequent referencing of it in her explanations. Like I discussed in the analysis of her pre-survey comments, these concerns Avery shared appeared to emphasize an unacknowledged fear she possessed around how to navigate race-focused conversations in the classroom as a White woman. Rather than viewing such instances "as moments of possibilities to courageously engage" (Villarreal, 2017, p. 51), Avery let the fear of having to address White students' comments overshadow the needs of her students of color to have spaces where racial issues can be discussed and where contributions of other individuals who share the same race as them can be highlighted. Due to this,

Avery's responses for these particular statements on the pre-survey were marked as "beginning" on the RPCKR as they did not illustrate an understanding of the affective qualities needed to address race/ism in the classroom in ways that would decenter Whiteness and lend itself to racial healing (Singh, 2019).

There were areas on the post-survey where Avery did show signs of sophistication as it related to her pedagogical knowledge. In her response to statement five, Avery shared how she had "learned of some new, very meaningful resources through this PD opportunity" regarding methods she could use to discuss race/ism in the social studies. Although not specific as to what resources were helpful—a flaw in the design rather than her explanation—Avery's response here did suggest some confidence in newfound knowledge she had gained. This prompted me to further explore responses Avery submitted at other points in the study to see if she provided more specifics. In doing so, I noticed her post-PD reflection survey after PD Session Three offered deeper insights. In her reply to question one, Avery shared that she "enjoyed the discussion about the privilege matrix and the reminder of always being aware of my social identities and those of my students when teaching." In this response, Avery addressed how the Matrix of Oppression (Adams et al., 2007) and the corresponding discussion we had around social identities and privilege was helpful for her. Although Avery did not indicate if this was an instructional tool she would use with students, she did acknowledge the ways in which it reminded her about the importance of "always being aware of my social identities and those of my students when teaching," a thought which highlighted her understanding of the affective qualities needed when engaging students pedagogically in lessons centered around race/ism. Avery then continued in the same

response to address a specific strategy she gained as a result of the PD session. As she expressed, "[I] really liked the ideas from the Slippage in Time re-photography for inquiry." In PD Session Three, I presented rephotography (Berson & Berson, 2016) as one idea of how the participants could use inquiry to accomplish race explorations in the classroom, discussing how it could demonstrate the effects gentrification have on minority-owned neighborhoods. Based on Avery's response, the ideas from this approach were beneficial to her as she identified it by name and noted her appreciation of what this inquiry approach could offer. Given these explanations, I was able to see some of the "new, very meaningful resources" Avery was referencing, which offered further evidence beyond her post-survey of sophistication. Due to the beginning language Avery also used when it came to her pedagogical knowledge, she was rated emerging overall on the RPCKR at the conclusion of the study, an outcome consistent with Avery's initial rating at the onset.

Content Knowledge. The only area where Avery did experience some change was among her content knowledge as she offered more evidence on the post-survey, earning an emerging rating on the RPCKR. As I alluded to before, it is difficult to definitively say whether this new rating signifies growth as her descriptions at the beginning of the study for content knowledge were inconclusive. Based on my analysis of what was submitted on the post-survey, it seemed likely Avery did experience some growth as she explicitly shared how the concept of master and counternarratives was fairly nascent for her. To elaborate, in response to statement nine regarding her confidence in identifying master narratives, Avery wrote, "More so than I was when we began this PD, but am excited to find more resources in my teaching discipline of

Economics." In this explanation, Avery revealed she did have some prior knowledge about master narratives coming into the study, but how the PD was helpful in equipping her with greater confidence in being able to identify them. This seemed to suggest Avery did experience some content knowledge growth as a result of the PD. In her explanation for statement nine, Avery furthered this growth conjecture through her sentiments about counternarratives, sharing how "This is an area that I am most excited about exploring moving forward and hope to really enhance the overall curriculum by developing counter narratives now. The training introduced this topic to me along with some tools for development. I think this is an exciting new development." Avery did not seem to have any prior knowledge about counternarratives since she noted how "the training introduced this topic." However, much like she expressed in her response about master narratives, Avery conveyed a newfound sense of confidence in her ability to now identify counternarratives as a result of the PD. Given these explicit assertions, it seemed Avery did experience some content knowledge growth despite not being able to definitively indicate that with the rubric. It appeared the mediating process of her engaging with the PD, specifically PD Session Two about master and counternarratives, was influential in this final outcome as she reiterated the benefits of the PD in both of these responses. This was also reassuring to see given the design and aims of this study.

When looking at Avery's developments from pre- to post-survey, her overall RPCK seem to have remained steady, only showing some growth on the RPCKR. Her racial knowledge remained sophisticated and her pedagogical knowledge emerging. The only area where there were some changes was among her content knowledge as her rating went from inconclusive to emerging. As I noted in my analysis, it is difficult to say

whether this change indicates true growth, but given her expression of master and counternarratives being new to her, an interpretation of growth seemed more befitting as other data points also corroborated this.

"I empathize with a lot of stories because I have struggled with the system [and] can relate" –Alejandra

Pre-Survey RPCK

Racial Knowledge. On the pre-survey, Alejandra's racial, content, and pedagogical knowledge were all rated as emerging as she often went back and forth between sophisticated and beginning language in her responses pertaining to each category. When looking at her racial knowledge, for example, Alejandra indicated some sophistication in her explanations, conveying:

> The way that my students have/have not experienced racism has influenced the way they learn in my classroom. I see how race/ism has also affected the ability for states/counties to teach true history and be culturally responsive of different cultures, ethnicities, and races.

In this response, Alejandra displayed her awareness of the ways in which race/ism continues to operate in society today. She noted its influence on the ways her students learn in class, signaling a recognition of how each students' racial identities often shape their engagement with curricula (Dozono, 2021; Duncan, 2020; Oto & Chikkatur, 2019). She also acknowledged its influence on social studies curricula and the ability for teachers in particular states and counties to teach the truth (Pringle, 2021; Stout & Wilburn, 2022). Alejandra was able to identify specific ways in which race/ism was still ingrained in the fabric of society and in her everyday work as a social studies educator,

an indicator of sophistication on the RPCKR. Alejandra's explanations on the pre-survey did not always maintain such sophistication about the influence of race/ism present-day. In her reply to statement one, Alejandra shared, "I believe that examining race is integral to understanding *most* social studies disciplines such as culture, history, government, and economics. To understand geography, I don't think you need to examine unless we are talking about topics such as redlining." In this reply, Alejandra's racial knowledge was somewhat limited as it was conditional to the social studies disciplines under consideration. Her knowledge was strong for disciplines and topics often regarded as primed for race discussions, but not so much in areas where it may not be as obvious where such conversations can be tied in. There were some restrictions to Alejandra's abilities to see how race/ism was still prevalent in certain capacities today, hence why her racial knowledge was rated as emerging overall on the RPCKR.

Pedagogical Knowledge. Similar fluctuations could be seen among Alejandra's pedagogical knowledge on the pre-survey. At times she offered explanations signifying sophistication while other times she would offer responses aligning more with the beginning criteria on the RPCKR. In her response to statement three, Alejandra exhibited some qualities of sophistication, stating how:

> I teach what is in the standards and discuss race/ism to my 6th graders in ways they can understand. We discuss fairness, equality, kindness, and other community building tools when talking about heavy events in history. So, although I do not mention race/racism directly, I do attune in other ways, respectively.

Alejandra's explanation illustrated an awareness she possessed regarding the affective qualities needed to discuss race/ism in the classroom. She understood the importance of community building (Ender, 2019) when discussing heavy topics, such as racism, and the need to scaffold these topics in ways that would resonate with her sixth-grade students (Brown & Brown, 2011; Clabough, 2020). In the same breath, Alejandra expressed uncertainty about how to actually go about accomplishing such race-focused conversations in the climates of constraint/restraint in which she worked. For instance, Alejandra shared in her reply to statement four that "it is a 'touchy' subject in the political landscape that we find ourselves in, sometimes it makes me uncomfortable." She then conveyed in statement five regarding how knowledgeable she was of effective methods to teach race/ism in the classroom, "not as much as I would want to be." In both of these responses, I could see how Alejandra's pedagogical knowledge was somewhat nascent as she both expressed a desire of wanting to be more aware of effective instructional practices, but also recognizing the particular factors posing an obstacle to this, such as the current political climate and its effect on teachers of color, like herself, in being able to have those conversations (Will, 2020). Due to this, Alejandra's pedagogical knowledge was rated emerging overall as her responses oscillated between sophistication and beginning levels on the RPCKR, which indicated an opportunity for growth.

Content Knowledge. Much like with the last two knowledge categories, Alejandra's content knowledge also wavered back and forth between the sophisticated and beginning ratings on the RPCKR. In her reply to statement nine regarding her ability to identify master narratives in the official curricula, Alejandra relayed "I can definitely see that in some of the standards." There are no specific examples provided within her

response to signify which standards she could see master narratives existing—a shortcoming of the designed prompts rather than her response—but given her use of the term "definitely," a word often used to emphasize feelings free of qualms, it seemed Alejandra did possess confidence in this area, thus indicating some sophistication. However, such confidence was not as ascertainable in other responses Alejandra provided in relation to her content knowledge. For example, in her explanation for statement ten about counternarratives, she expressed "I can remember some from the U.S. history standards of excellence, but I cannot say that I am noticing any counter narratives in 6th grade SS. Maybe I would need more help to see this." In this response, Alejandra shared sentiments of uncertainty regarding her ability to identify counternarratives in her particular grade level, and she acknowledged how she "would need more help to see this." This uncertainty was also seen in her reply to statement twelve related to her understanding of how dominant racial identities impact instruction. As she explained, "I'm not sure about this one." Although somewhat familiar with the notion of master narratives and how to identify them, Alejandra's responses in these last two examples indicated some unawareness of how master narratives influence the instructional approaches one takes in the classroom and the counternarratives that could potentially disrupt such narratives. Due to these traits evident in her responses, Alejandra was rated as emerging overall for content knowledge.

Post-Survey RPCK

Racial Knowledge. When it came to her racial knowledge, Alejandra had evolved from a conditional understanding of where race/ism is present in the social studies to an all-encompassing one that recognized its ubiquitous nature throughout all

the social studies disciplines. In her reply to statement one, she asserted "race is something that affects *all* of the social studies disciplines. It's important to know the story of individuals using diverse experiences to truly see social studies from a social lens." In this explanation, Alejandra was no longer seeing race explorations as just being integral to disciplines viewed as more conducive to racial inquiries, like history or government, but confident in declaring its importance to all disciplines and explaining why that is. Alejandra's racial knowledge was rated sophisticated overall to reflect her new recognition of how racism's pervasiveness affects all the social studies disciplines.

Through examining Alejandra's engagement with the embodiments of the PD series, I was able to determine some of the mediating processes that may have produced this change among Alejandra's racial knowledge. One of those processes occurred during her engagement with the post-PD reflection survey after PD Session One. In her reply to question one on the survey, Alejandra shared she was left considering the following: "I feel like I am more reflective of the systems that make up America and how they were made to oppress People of Color." Based on this reflection, it seemed the PD session's focus on structural racism was helpful for Alejandra as it seemed to prompt her subsequent consideration of how racism is embedded in society and how this consequently maintains racial hierarchies, a sign of sophistication on the RPCKR. Another process occurred when Alejandra was then able to transfer this newfound understanding of racism's systemic underpinnings to Reflection Exercise One as evidenced in her definition of racism and her ensuing analyses of the provided scenarios. In her definition of racism, Alejandra articulated how "racism is systemic oppression that affects [the] everyday lives of People of Color." She went on to apply this definition of

racism to the scenarios that followed in the exercise and teased out how racism was/was not operating in each. In response to scenario four, Alejandra offered the following analysis:

> This one is tough. If it is a majority Native American students' school, then I don't think this would be racism because perhaps this is how their culture this. However, I can imagine this is talking about other schools. This is 1. Cultural appropriation, but 2. Also harming the way that people see the culture of Native Americans.

In this evaluation, Alejandra considered multiple interpretations of the scenario and offered an explanation of what it would mean if this was an Indigenous school taking pride in their cultural roots versus a non-Indigenous school culturally appropriating elements of Indigenous culture for school pride. Alejandra was careful to give attention to each of these possibilities but was adamant that if it was the latter—a non-Indigenous school participating in the way outlined in the scenario—it was culturally inappropriate and racist. Alejandra did not use the word racist or racism in her explanation pertaining to this scenario; however, when transposing her definition of racism of "oppression that affects [the] everyday lives of People of Color" onto her response, particularly the part about how the actions in the latter part would be "harming the way that people see the culture of Native Americans," it seemed appropriate to imply that Alejandra was identifying this as a moment where racism was operating. In looking at these various mediating processes occurring as a result of Alejandra's engagement with the PD series, particularly PD Session One, I was able to establish a better understanding of what may

have led Alejandra's racial knowledge to grow more sophisticated, a helpful insight for future iterations of a similar PD intervention.

Content Knowledge. Alejandra's content knowledge was another area that advanced to sophisticated on the RPCKR by the study's end. On the post-survey, Alejandra offered many comments exhibiting a newfound confidence she had in her awareness of master and counternarratives as well as her ability to identify them. In her corresponding explanation for statement two, Alejandra shared, "The story of America has been written and race/ism shaped the way that this story is told in many social studies disciplines." Alejandra conveyed an awareness she had about how race/ism shapes the social studies in the form of curricular master narratives. She understood the influence master narratives have on our understanding of certain stories in curricula, such as the story of America, as they are reemphasized over and over in various disciplinary settings. This showed how Alejandra was making sense of the ways race/ism operates in society and how it is maintained through master narratives taught in social studies curricula. This was an indicator which not only spoke to Alejandra's content knowledge, but also her racial knowledge. Other examples of Alejandra's newfound confidence regarding master and counternarratives were evident in her response to statements nine and ten on the post-survey. Although vague in her responses, Alejandra expressed feeling assured in her ability to identify such narratives, noting in her explanation for statement nine about master narratives, "I definitely do. This PD helped a lot with determining how to go about that." In reply to statement ten, she reiterated similar sentiments for counternarratives, stating "I can definitely identify them." Much like I discussed before, Alejandra's use of the term "definitely" here was reassuring as it signified a certainty she

had about her ability to recognize these narratives when they present themselves. As such, her content knowledge was rated sophisticated since the responses she provided reflected a confident awareness and ability to identify master and counternarratives.

When looking back through Alejandra's engagement during the PD series, it became evident why she reached this outcome for the category of content knowledge. Understanding how social studies disciplines were shaped by dominant racial narratives was something Alejandra expressed wanting to know more about early on in the PD. My sense was this was an area Alejandra was invested in wanting to understand more. To elaborate, in reply to question four on the post-PD reflection survey after PD Session One, Alejandra shared how:

> I've always been curious to know how the standards are representative of the White history narrative. When I taught U.S. history last year, I feel like the standards encompassed a lot of minority groups; although I did note that other groups could have been represented more equally.

In this reflection, Alejandra shared how this was something she was questioning and wanted to gain more insights on. She could see signs of how the standards were not equally representing all racially minoritized groups but was not quite sure about how the standards as a whole were structured around a White master narrative. It seemed to me Alejandra was eager to grow in her content knowledge, hence why her engagement with future parts of the PD series appeared to be productive.

Alejandra's engagement with PD Session Two, and its corresponding reflection exercise, presented a lot of evidence highlighting her content knowledge growth. For example, in her reply to question one on the post-PD reflection survey, Alejandra wrote:

> Wow. I taught U.S. history last year and unconsciously taught counternarratives, but never heard about master narratives until today. I think it's important for all SS teachers to be aware of these narratives as they do not appeal to the culturally responsive pedagogy we should be portraying.

In this explanation, I could see how Alejandra was grappling with the new information she was provided regarding both master and counternarratives. With regard to counternarratives, Alejandra was realizing how she already was doing such work in the classroom unconsciously, which given the tenets of CRT, I discern likely comes from her own lived experiences as a person of color in society. Master narratives on the other hand were a new concept for Alejandra and she began to draw connections between such narratives and previous knowledge she possessed regarding culturally responsive pedagogy to make better sense of it. She then was able to transfer this new knowledge development in Reflection Exercise Two, successfully defining what a master narrative is in her own words: "A master narrative is a story told from a position of power, omitting/denying other stories that goes against what the narrative is trying to prove." Building off this understanding, Alejandra then went on to successfully identify a master narrative in the upcoming standards she planned to teach regarding the influence of Spain and Portugal in Latin America:

> The master narrative that I notice in this standard is the master narrative of the dominant language of Latin America in relation to European colonization. It leaves out the story of how these Europeans colonized and killed many indigenous peoples as well as leaves out the narrative that there are other languages (like Haitian and French) that are spoken in Latin America as well.

In this response, Alejandra demonstrated awareness of a significant omission in the standards' storyline about colonization in Latin America. She highlighted how the standard only offered the perspective of European nations and did not consider the perspective of original Indigenous groups once living on Latin America who were subject to these nations' "influence." To disrupt this master narrative, Alejandra offered a thorough description of a counternarrative that would better encompass the "influence" European nations had on Latin America.

> The teacher notes don't mention anything about European colonization being a key aspect to the killings and near eradication of indigenous groups in Latin America. It also doesn't mention how it is not just the Spanish and Portuguese that simply came to Latin America and spread their language and religion, but rather what makes Latin America now is a mixture of indigenous culture with Spanish/Portuguese cultures. To provide a counternarrative that the Spanish and Portuguese created modern culture in Latin America, I would use mestizos and mulattos to show the mixture of cultures that took place to make what is now Latin America.

Alejandra further elaborated on the problems embedded within the master narrative she chose to analyze for the reflection exercise, offering contextual considerations that would be needed when addressing European colonization in Latin America with students. She suggested how one could unsettle the master narrative by addressing the mixing of races that occurred as a result of European colonization and how that contributed to the modern culture of Latin America today. Through this thorough analysis of Alejandra's submissions, I was able to see the ways in which the PD series was beneficial to her

content knowledge development, leading her to sophistication as she gained new information built off her lived experiences.

Pedagogical Knowledge. When it came to the area of pedagogical knowledge, Alejandra's rating on the RPCKR remained the same by the conclusion of the study. Much like her pre-survey responses, Alejandra's responses on the post-survey demonstrated a blend of sophisticated and beginning language. In some instances, Alejandra was very adamant about the benefits of the PD in helping her see effective approaches she could use in the classroom. In reply to statement five, Alejandra wrote, "I feel like this PL early made me realize the 'right' way to discuss and target social studies standards in regard to race." Her use of the word "right" was a mischaracterization, as I would not argue my PD was aiming to teach a "right way" of how to explore race/ism with students in the classroom. Nevertheless, Alejandra's strong agreement with this statement exhibited the assurance she now had in being able to lead similar race-focused explorations on her own—a significant improvement from her initial rating of "somewhat disagree" on the pre-survey Likert scale. Alejandra also displayed sophistication in her awareness of the affective qualities needed to engage in race discussions in the classroom. In her corresponding explanation for statement eleven regarding how her own racial identities shape her instruction, Alejandra relayed the following: "I empathize with a lot of stories because I have struggled with the system in ways that some can relate in. I think my bias definitely plays into the way I teach and the things I say/don't say." Alejandra no longer focused on how her social identities would make teaching about race/ism uncomfortable like she did in the pre-survey. She instead focused on the

benefits her own lived experiences could bring due to its relatability to other students of color's experiences.

The comfortability Alejandra expressed in some areas of the post-survey regarding her ability to engage in lessons about race/ism with students was not consistent. There were moments where Alejandra expressed apprehensive feelings about being able to lead race discussions in the classroom due to her own racial identities. In response to statement four, Alejandra explained:

> I feel comfortable teaching what is in the standards, however, teaching counternarratives is sometimes hard for me since I am a minority in this country and I don't want it to see like I am "politicizing" every lesson. I am beginning to feel more comfortable with it, but it is still hard.

Due to recent pressures placed on teachers to be apolitical in the classroom (Strauss, 2019; West, 2021)—an oxymoronic request given that teaching is a political act (Freire, 1968/2014; Nieto, 2006)—Alejandra expressed feeling less secure in her ability to teach counternarratives due to what appeared to be an internal fear she had of the consequences that could result from doing so as a person of color. Similar sentiments were also shared in her reply to statement twelve about how master narratives impact her instruction. She commented, "I am so used to this dominant narrative, that sometimes I am afraid to oppose it because of how uncomfortable it feels for me." Alejandra once again disclosed an uneasiness she felt when thinking about pushing back against racial master narratives. Discussing race in the classroom was important to her, as evidenced in the examples from her racial knowledge, but it seemed she was not certain about how she could do so in the climates of constraint/restraint in which she worked. Due to this wavering stance

Alejandra took in her responses pertaining to pedagogical knowledge, her rating remained emerging on the RPCKR upon the conclusion of the study.

As a result of her engagement in the PD series, Alejandra's overall RPCK displayed some noteworthy developments in the racial and content knowledge areas of the RPCKR. Her ratings for both racial and content knowledge had grown to align with the sophisticated criteria on the RPCKR, whereas her pedagogical knowledge held steady at an emerging level. Given Alejandra's racial identities, she seemed to have an easier time than other participants in understanding the affective qualities needed to engage students in race explorations in the classroom as she herself embodied the ways of being it required. However, she often struggled in her navigation of how to facilitate discussing race in spaces where her racial identities are minoritized, something worthy of consideration for the study's next iteration.

"If [students] are going to make the world more equitable, they need to know how it's not equitable now" – Irene

Pre-Survey RPCK

Racial Knowledge. Irene's racial, content, and pedagogical knowledge on the pre-survey were all rated beginning on the RPCKR. With regard to racial knowledge, Irene had a tendency in her initial responses of placing responsibility on individuals for their present-day circumstances and frequently evaded considerations of how racism has and continues to impact certain groups of people today. In Irene's corresponding explanation for statement one on the pre-survey, she shared the following:

> I teach Economics and Personal Finance. And, although a person's race can have a heavy impact on their current socio-economic standing, it's very hard to tell if

> someone's status is because of those impacts, or if it's just because of personal decisions. So, I focus everything I teach on what everyone is capable of doing starting right now to be financially stable and successful in the future.

In this response, Irene suggested that considerations of race in the disciplines of economics and personal finance were less relevant. This suggestion was then bolstered in a later response she provided to statement three on the pre-survey, where she noted how "I am not sure how much class time to contribute to those issues because a lot of them are historical and not current." Irene did not seem to view racism as being prevalent in matters related to economics or personal finance today, which could be why she did not express strong inclinations of needing to examine it in the social studies. Due to her belief that race/ism is not a current factor shaping areas of economics and personal finance, Irene focused more in her response on the power of individual decisions, implying that everybody is capable of changing their financial futures if they begin now. Although laudable, this outlook does not consider how systemic racism would inhibit the success some individuals would be able to attain due to their perceived race. Given this outlook, Irene's racial knowledge was rated at the beginning level of the RPCKR due to her inability to recognize how racism is pervasive today and how systemic factors play into the perpetuation of present-day racial oppression rather than individual decisions.

Pedagogical Knowledge. When looking at Irene's explanations pertaining to pedagogical knowledge, similar beginning levels were observed among the data. In response to statement five on the pre-survey regarding her knowledge of effective methods for teaching about race/ism, for example, Irene questioned:

> Does anyone teach that? I know there's never been a PL [professional learning] on that, but I'm not even really sure that there have been college classes that talked about it. And I'm certain none of them had those discussions from an economic or financial standpoint.

It was clear from Irene's explanation and corresponding rating on the Likert scale of "strongly disagree" that she did not possess much awareness of effective practices of how to teach about race/ism in the classroom, especially in her disciplines of economics and personal finance. She did not recall ever engaging in any learning endeavors addressing how to discuss race/ism with students, neither during college nor in PD offered at work. She questioned whether she was adequately prepared to be able to engage in lessons about race/ism in the classroom. Irene also did not express sentiments indicating cognizance of the affective qualities needed to facilitate race conversations in the social studies classroom. Instead, she frequently shared how she thought students "would be bored" from such discussions and how it would be a "scary" endeavor as she was "afraid of how [race discussions] would make [her] students feel for asking." It did not seem Irene had deeply interrogated these "anxieties about confronting racial issues in the classroom," which led her to "curricular silence" instead (Villarreal, 2017, p. 52). Given these expressions from Irene on the pre-survey, her pedagogical knowledge was rated as beginning on the RPCKR.

Content Knowledge. Much like the previous two knowledge categories, Irene's content knowledge was also rated beginning on the RPCKR at the onset of the study. In many of her corresponding explanations on the pre-survey, Irene often displayed race evasive tendencies—similar to those seen among her racial knowledge explanations—

choosing to focus on socioeconomic status (SES) rather than race. In her response to statement nine related to her ability to identify racial master narratives, Irene shared:

> I am very confident in my ability to identify how my standards are very well understood by students of a higher socioeconomic status, compared to students who, say, don't know that a check-cashing location isn't a bank, or don't understand why I wouldn't want to try to apply for food stamps if my grocery budget is so big.

Irene never addressed dominant racial narratives in the curriculum. Instead, she focused on SES master narratives which, although was promising to see since it offered some indication she understood the gist of what a master narrative was, did not address what the pre-survey statement posed for consideration which was the ability to identify dominant *racial* narratives in social studies standards. Irene's corresponding explanation for statement ten regarding counternarratives elucidated similar race-evasive inclinations.

> Very common example: "If you own a credit card, you will pay the interest rate every month." My own mother thought that too, and I had to publicly correct her at a grocery store when she raised her voice at me… because she (and many others) had never known someone who pays their whole credit card bill, so she didn't know you don't have to pay interest if you pay the entire bill on time. I know that's not racial, but it plays into a very common socioeconomic status that a lot of my students fall into.

In this counternarrative Irene posed, she once again did not address race. Rather, she focused on a counternarrative related to SES. She even acknowledged this directly stating, "I know that's not racial." Due to this avoidance of race in both her responses

regarding master and counternarratives, Irene's content knowledge was marked at a beginning level on the RPCKR for the pre-survey.

Post-Survey RPCK

Racial Knowledge. At the conclusion of the study, Irene's ratings in each of the knowledge categories of the RPCKR had increased to emerging, a promising outcome as she experienced growth towards sophistication in each knowledge area. With regard to her racial knowledge, Irene had grown to consider the pervasiveness of race/ism today and the importance of examining this reality with students. As she stated in her response to statement one on the post-survey, "if [students] are going to make the world a more equitable place, they need to know how it's not equitable now." This was an improvement from her pre-survey responses where she contended that racial inequities were historical rather than a pressing issue today. Irene also nodded to the intersectionality (Crenshaw, 1989) of an individual's identities, noting "I think you should examine race, but that every part of a person's background contributes to where they are financially." Similar to my previous discussion in the beliefs findings section of this chapter, I am aware Irene's comment here could be interpreted as a moment of race evasion due to her shift away from race. However, given she acknowledged race as being a factor that should be examined *in addition to* rather than *in lieu of* other social identities, her response seemed to lean more towards intersectionality rather than evasion. As Kohli and Pizarro (2022) expressed, race evasiveness is the intentional "neglect and/or silencing of the reality of racism as a mechanism to uphold the racial status quo" (p. 3). Since Irene acknowledged that race/ism could be playing a role in maintaining inequitable financial standings today among other identity factors, it was difficult for me

to label this as race evasiveness rather than see it as an indication of possible growth among Irene's sense-making, especially given the focus of PD Session Three was on the need to consider the intersectionality of one's social identities.

Irene still expressed sentiments on the post-survey that placed the onus on individuals and their decisions rather than systemic factors. In her corresponding explanation for statement three, Irene stated "I definitely try to be inclusive of why people are where they are financially, and I do not assign blame to people's backgrounds, only to decisions that are not moving them forward." Although in this response Irene acknowledged wanting to be inclusive of history addressing financial inequities and not wanting to place individual blame based on someone's background, she still contended individual decisions decide whether or not someone is able to move forward financially or not. This emphasis on individual responsibility was also echoed in Irene's response to statement one on the post-survey where she contended, "I also believe that a person can change everything about their financial future, so they really might be able to just start where they are and move forward too." While I appreciated Irene's optimism in these responses as they indicated, what seemed to me, a genuine belief that students can change their financial outcomes no matter where they were starting from, the assumption that individuals would have the same resources and opportunities afforded to them to make these changes overlooked a lot of the realities people of color face due to racist policies and practices (Hanks et al., 2018; Loudenback, 2020). Due to these explanations, Irene's racial knowledge on the post-survey was rated as emerging on the RPCKR since she indicated some growth in seeing a greater need to examine race/ism in the social studies, but held firm in some areas regarding the role of individual decisions in their oppression.

In looking at Irene's engagement throughout the PD series, it seemed that PD Sessions Two and Three had a significant impact on the changes that did occur to her racial knowledge by the study's end. Following PD Session Two, Irene wrote on the post-PD reflection survey that one thing she took away from the PD was a "need to try to learn more of what I don't know about how race can be a factor for students financially." Irene was beginning to acknowledge how race could be a factor for her students in the present-day and how it was important to consider this when teaching. Given some of the examples provided in this session were focused on highlighting how racism is very much prevalent in financial institutions today, it seemed plausible why this shift in Irene's thinking may have occurred at this particular moment of the PD series since it spoke to the specific disciplines in which she taught. Although there were examples provided in PD Session One, those did not seem to be as effective for Irene in making this connection since she ultimately responded in the post-PD reflection survey for that session:

> Some of the things you used as evidence in your presentation, like the food deserts and lack of running water on reservations, does not seem like overt racism to me. It seems like a mixture of how those cultures lived, and corporations not wanting to put a store in an area that won't be profitable.

Irene was unable to see in these examples offered in PD Session One how racism was embedded in society still since the presence of racism in the examples was more covert rather than overt. Since the examples provided in PD Session Two highlighted more overt situations of institutional racism that have been documented, Irene seemed more convinced of how racism may still be pervasive today, which indicated a shift from her initial stance of seeing issues of race/ism as only being historical.

Additionally, PD Session Three also seemed to have an effect on the changes Irene experienced to her racial knowledge. Irene's nod to the intersectionality (Crenshaw, 1989) of a person's identities seemed to reflect the discussions we had in PD Session Three, particularly around the Matrix of Oppression (Adams et al., 2007) and how our intersecting identities may influence how we teach. It is after this session that Irene began to grapple with how much she should change in her curriculum to reflect current racial injustices occurring. To elaborate, in her response to question two on the post-PD reflection survey about what she was left considering after the PD session, Irene stated:

> I am still considering how much of a change to make to my curriculums. I'm going through different lessons I teach and wondering not only what needs to be changed, but how much can I change and still teach the lessons I want taught for their financial futures. The two don't necessarily conflict, but I am going back to the question "Do I want to teach them what they can change in their financial future starting right now, or do I want to show them why they are where they are now so that they have the potential to change the reasons for where they are now, and help others be in a better situation as well?" It's hard to decide how much of each to do, because I already run out of time every semester to teach all the lessons I think need to be taught.

In this response, I could see how Irene grew in her beliefs regarding the need for race examinations in the social studies as she was now holding this need in tandem with the current approach she was taking towards teaching her discipline areas. Although feeling constrained by time in being able to accomplish both—a concern never fully resolved by

the end of the study—there was hope in seeing how Irene had grown after this PD session to consider the need of examining issues of race/ism with students to better prepare them for the world beyond the classroom.

Pedagogical Knowledge. Similar to her racial knowledge, Irene's pedagogical knowledge on the post-survey also demonstrated a blend of beginning and sophisticated language, hence its final rating of emerging on the RPCKR. Unlike on the pre-survey, Irene exhibited some awareness by the study's end of the affective qualities needed to engage in lessons about race/ism with students. In her explanation for statement eleven about how her own racial identities shape how she teaches her disciplines, Irene wrote "I'm getting there. It just takes a lot of reading, and conversations with others, to figure out what I am making assumptions about." Although still learning how her racial identities influence the way that she teaches, Irene's acknowledgement here of the critical self-reflection it involves, and the willingness she had to continue working on it, displayed sophistication as it nodded to an awareness she had about the affective qualities needed to engage in race discussions in the classroom. On the contrary, Irene still expressed feeling stymied by a lack of effective methods for teaching about race/ism in her specific discipline areas of economics and personal finance. As she stated in her reply for statement five, "I don't think I have ever really thought about that except when I thought to add reasons for people being unbanked to my unbanked lesson. I don't think I have really great examples of how to have that kind of discussion in my subject area." The example she provided here is in reference to her submission for Reflection Exercise Two where she was prompted to identify a counternarrative to a standard promoting a master narrative. In some ways, this example she referenced was fruitful to read as it

showed how the reflection exercise encouraged her to consider how she could embed counternarratives into her teaching. This one opportunity along with other examples offered throughout the PD were not as effective for Irene in seeing how she could discuss race/ism in the classroom. Her pedagogical knowledge on the post-survey was rated emerging on the RPCKR to reflect the mixed language she employed around her growth.

When examining the areas of the PD series that seemed to have the most impact on Irene's growth pedagogically with regard to the affective qualities needed to engage students in race conversations, PD Session Three appeared to be most influential for her. On the corresponding reflection exercise (see Appendix H), Irene began to grapple with her own racial/ethnic identities and how they may be shaping the way she teaches. In her response to question two on the exercise, for example, Irene shared:

> My Personal Financial Literacy students had to do a Portfolio Project where they showed their plan for the future, as their Final Exam. I think my thought process in creating this project was inherent in my [Italian] immigrant mentality of starting from wherever you are and accomplishing your dreams through hard work. My mindset in creating this project may have also assumed… that your family will probably help support you in school, and at least let you continue to live there while you work towards your goals. I didn't intentionally do that, but I never asked them any questions about supporting themselves through school, I just asked for a plan to pay for the schooling they may need. I think I just assumed their families would be like mine and try to keep you in their home as long as they could. (I think I will need to go back and clarify that now).

Irene began to make headway in critically reflecting on her own racial/ethnic identities and how they may be influencing the way she teaches personal finance. Due to her identity as a White, Italian immigrant, Irene felt strongly about the possibility of upward mobility, which seemed very much tied up in notions of the American Dream often professed to immigrant families first coming into the U.S. (Arnade, 2020; Reeves, 2002). As Irene began to unpack, these notions are sometimes fallacious (Murray, 2020) and rooted in assumptions about what resources may be available to individuals to achieve such mobility. She then furthered this critical reflection on her own identities and assumptions in response to question four on the reflection exercise.

> I need to do some more broadening of my lessons to make sure that I am not assuming that everyone's family feels they should support them the way my family supported me. And I still need to dig into more ways that people are all not on the same level playing field as I am, so that I can teach ways everyone doesn't have the same options from the beginning. Hopefully, that would help them to make more inclusive/equitable decisions as well.

The material discussed in PD Session Three and its corresponding reflection exercise prompted Irene to consider the ways her own identities were intrinsically tied to the pedagogical endeavors she pursued. Although acknowledging how she still needs to "do some more broadening of [her] lessons" and "dig[ging] into more ways that people are all not on the same level playing field as I am," her budding awareness of the need to do such critical, self-reflection was promising, ultimately speaking to Villarreal's (2017) call to "develop our affective capacities to connect as human beings with our students in our collective struggle for justice" (p. 56).

Content Knowledge. Finally, with regard to Irene's content knowledge, similar emerging patterns to that of her racial and pedagogical knowledge were observed on the post-survey. Irene did make progress by the end of the study regarding her awareness and acknowledgement of racial master narratives and counternarratives. In her response to statement twelve, Irene shared, "I fully understand that the standards I teach, and the entire American financial system, was developed by those of dominant racial identities, and how they ignore the realities of huge chunks of our population." Unlike on the pre-survey where she focused more on narratives associated with SES, in this response Irene maintained focus on racial master narratives and as such, was able to offer indication that she does indeed understand how racism shapes the disciplines in which she teaches. In the same breath, Irene shared numerous times throughout the post-survey how this is an area she needs more practice with to develop. In response to statement nine about being able to identify master narratives, Irene stated, "Yes, although I still need to really focus and look for it, and the more I learn about other ethnicities and their relationship to money, the more I will be able to identify master narratives." Similarly, in response to statement ten about counternarratives, Irene conveyed, "I am still looking, I just need to spend a lot more time on it." Due to these self-assessments of where she was at in her journey, despite showing some sophistication in her ability to identify master and counternarratives, Irene was rated as emerging on the RPCKR to better reflect her comments regarding her ongoing development in this particular knowledge area.

As I briefly touched on in Irene's other post-survey knowledge categories, the parts of the PD series that seemed most beneficial to Irene's content knowledge development were PD Session Two and Reflection Exercise Two. PD Session Two, for

example, seemed to be a turning moment for Irene as she began to see some compelling examples of counternarratives in her discipline (see analysis for "Racial Knowledge" under Irene's post-survey RPCK). She then shared on the corresponding post-PD reflection survey how she was now considering what other narratives may be missing in the curricula she teaches. In her reflection she shared, "I'd like to survey my students and ask them if there were things that they know that I didn't include in my curriculum. Like maybe they know a reason that they don't live in the same financial system that I do, and that if I can figure out a way to word that question, I can make my class more relevant to them." Although expressing uncertainty about the way she was wording this question for the purpose of the reflection survey, Irene was beginning to acknowledge how there may be alternative viewpoints out there regarding the curricula she teaches and how her students could be sources for counternarratives, much like Ebony's students were in Duncan's (2020) study. This was insightful to see in the data as it showed the ways in which Irene was beginning to emerge in her content knowledge, recognizing how there are master narratives to be challenged and counternarratives to be uncovered.

In her engagement with Reflection Exercise Two, I continued to see this growth among Irene's content knowledge as she not only recognized a master narrative operating in the standards, but then was able to compose alternative ways of approaching the standard that would trouble it. To elaborate, Irene acknowledged in the exercise how a standard about "unbanked" people contained a lot of assumptions.

> The way that being unbanked is described as difficult, without mentioning anything about why people become unbanked. I think the master narrative here is that it is a choice to be unbanked, or a reality faced by a person's bad decisions.

Irene questioned how the standard portrayed unbanked people and its underlying assumption that people choose to be unbanked rather than it being something caused by factors outside of their control. I interpreted her use of "I think" as an indication of some uncertainty, yet Irene was able to successfully identify a master narrative operating in the standards and explain why. In her composition of a counternarrative that would disrupt this fallacious notion, Irene decided to rewrite the standard. This is what she developed:

a. Describe reasons that people become (or are) "unbanked," including lack of a social security number, fear of banking systems, identity theft (esp. by family members), and past financial issues that have led to blacklisting.
b. Describe difficulties "unbanked" people face; including lack of security, difficulties securing financial services, and increased financial cost compared to using traditional financial institutions.
c. Describe potential solutions and 'work-arounds' to being unbanked that will help alleviate some of the problems that unbanked people face, including getting an account at a financial institution, and others.

In this standard rewrite, Irene offered more nuanced elements that better captured why individuals are unbanked, the difficulties they face, and what could be done to alleviate some of these obstacles. Irene's rewrite does not explicitly state factors of racism, but it does include factors that would undoubtedly raise consideration of racism's role, such as the fear of banking systems. This notion is rooted in the distrust some people of color have with banking institutions due to previous discrimination (Masunaga & Luna, 2021) and past financial issues that have led to blacklisting, such as those caused by racist policies like redlining (Glantz & Martinez, 2018). Given Irene's engagement with

Reflection Exercise Two, the question prompts embedded within the exercise were beneficial to Irene as they encouraged her to look at the personal finance standards from a critical lens. Rather than take the standards at face value, Irene began to question its assumptions and reimagined new standards that would address lesser known perspectives as it pertains to her discipline of personal finance.

Given the aforementioned developments discussed, it appeared Irene's overall RPCK move towards sophistication as a result of her engagement in the PD series. Despite none of Irene's knowledge areas reaching full sophistication by the study's end, her ongoing wrestling in each knowledge category left me hopeful as it showed the ways in which she was considering a new way of teaching more attuned to the present-day inequities people of color face.

In this section, I outlined the five participants' RPCK developments over the course of the PD series. Using the RPCKR as a measuring tool, I assessed where each participants' racial, pedagogical, and content knowledge was at the beginning and end of the study as evidenced in their corresponding explanations on the pre/post survey. I then discussed the various mediating processes that may have caused those specific RPCK outcomes for each participant to occur. In the upcoming chapter, I discuss these individual developments holistically to make sense of what they mean in relationship to one another.

Conclusion

Throughout this chapter, I discussed the findings I interpreted as a result of my retrospective data analysis (Edelson, 2002). I organized these findings according to my research questions with one section addressing the impact the PD series had on social

studies teachers' beliefs and the other section addressing the PD's effect on participants' RPCK. In both of these sections, I addressed the individual developments of each participant, making sure to not only discuss the respective outcomes as they pertained to my research questions, but also the mediating processes that seemed to lead to those outcomes. By doing so, I was better able to see what specific design embodiments were most beneficial and supportive to my participants' overall developments, which is something I explicate further in the final chapter of this dissertation when I discuss the participants' developments holistically.

CHAPTER 5

OUTCOMES, DISCUSSION, AND CONCLUSIONS

Introduction

In the previous chapter, I shared the individual findings that resulted from my data analysis. I first discussed the effects the PD series had on each of my participating social studies teachers' beliefs. I then explored how the PD impacted these same teachers' RPCK using the RPCKR as an assessment tool. My focus in both of these sections was to not only identify the specific outcomes produced, but also the mediating processes—observable ways in which participants engaged with the embodied elements of the design—that may have yielded such outcomes. Given my use of DBR methodology, this consideration of both the outcomes and mediating processes was crucial as it allowed me to gain further insights about how my participants developed across the duration of the study and the specific design elements that may have contributed to these developments.

In this final dissertation chapter, I revisit the individual findings discussed in chapter four to holistically offer conclusions to the three research questions I explored in this study:

1. To what extent does iterative professional development centered around critical race explorations impact social studies teachers' beliefs regarding the necessity of race conversations in social studies?
2. What effect does iterative professional development centered around critical race explorations have on social studies teachers' RPCK?

3. What specific supports, if any, are beneficial to the development of social studies teachers' RPCK?

I do this by first putting the individual developments that occurred among each of the five participants in conversation with one another to offer a fuller summary of the outcomes of the study. I then discuss my interpretation of these outcomes and the insights they offer about the participants' developments. From there, I consider the implications of these outcomes and what they can offer both social studies research and the field of education at large. I then conclude the chapter briefly discussing the limitations of this study, noting ways in which it can be stretched and expanded upon in the future.

Summary of Outcomes

As discussed in my methodology chapter located in chapter three, DBR studies are generally centered around research-informed "hunches," also known as high-level conjectures (Sandoval, 2013), which outline what a researcher hypothesizes must occur to produce certain outcomes. Prior to this dissertation study commencing, I developed two high-level conjectures that captured my initial hunches regarding how social studies teachers' beliefs and RPCK could be developed. Those conjectures were as follows:

- Conjecture #1: Social studies teachers need structured opportunities that model how they can successfully embed explorations of racial in/justice in order to develop RPCK.
- Conjecture #2: When provided multiple opportunities to explore the salience of race/ism in society, social studies teachers will be more likely to express beliefs about the need for race conversations in social studies.

The initial hunches informing these conjectures were informed by both my own experiences related to "doing race in the social studies" (King & Chandler, 2016) as well as relevant social studies research. My study was then mapped accordingly to the various design and theoretical conjectures I posited would need to occur in order to lead to outcomes informed by these high-level conjectures (see Figure 1). Once the study started, I then placed these conjectures "in harm's way" (Cobb et al., 2003, p. 10) to see 1) how they would respond in naturally occurring settings and 2) if they would produce the specific outcomes I hypothesized at the onset. In the subsections that follow, I discuss the extent to which the participants' engagement with the design intervention was successful at achieving the initial outcomes I hypothesized.

Beliefs about Race in the Social Studies

At the beginning of the study, I conjectured in-service social studies teachers would express stronger beliefs about the necessity of race conversations in social studies as a result of their engagement with the PD intervention. When looking at the cohort's developments as a whole across the duration of the PD series, it appeared several of the social studies teachers' beliefs were maintained rather than strengthened. Lillian, Peter, and Avery, for example, all entered the study strongly agreeing with the assertion that race examinations are important. In the corresponding explanations on the pre-survey, they each justified their opinions by discussing the role race/ism has and continues to play in society and acknowledging how an exploration of social studies without any consideration of this fact would be an incomplete one, much like "a mirror that does not reflect everything, a mirror that treats some people as if they were invisible" (Takaki, 2012, p. 19). By the study's conclusion, Lillian, Peter, and Avery were all still adamant

in their assertions about race examinations being integral to a fuller understanding of the social studies. In their corresponding explanations, they each echoed similar sentiments from their pre-survey responses regarding the role race/ism has played in society, both historically and contemporarily, offering this as justification for their final positions of "strongly agree" on the Likert scale. As such, it was evident Lillian, Peter, and Avery did not waver much in their beliefs regarding the need for race explorations, maintaining a high regard for its importance both before and after the study.

However, although Lillian, Peter, and Avery's beliefs were maintained across the duration of the study, there were small indicators of how their beliefs became more nuanced as a result of the PD series. For example, in Lillian's post-survey explanation for statement one, her original response from the pre-survey was expanded to include discussions we had during PD Session Three, offering new insights into why race explorations were important in the social studies. As she expressed, "If race didn't matter, there wouldn't be a concerted effort to legislate conversations about it out of social studies curriculum." This showed how Lillian's beliefs, although maintained, were expanded in some ways as a result of her engagement with the PD. Peter also shared insights of how his beliefs were being stretched as a result of his participation in the study. For example, after PD Session One, Peter indicated how he was reconsidering what form race explorations could take in the classroom. As he stated on the post-PD reflection survey for the session, "I had not previously considered something as simple as a marshmallow tower activity as a means for introducing a discussion on racism." Peter indicated how his beliefs were being expanded to reconsider *how* teachers can examine race with students by using familiar activities to hook them into the conversation. Avery

showed similar enhancements to her beliefs about how race explorations can be pursued. On the post-survey, for example, Avery shared how the concept of counternarratives "is an area that I am most excited about exploring moving forward and hope to really enhance the overall curriculum by developing counternarratives now. The training introduced this topic to me along with some tools for development." When reading Avery's response here, it was fruitful to see how Avery was considering new ways in which her strong beliefs about race examinations could be translated into other arenas, such as curriculum development. Her beliefs, although maintained at a high level throughout the PD, were also being stretched to consider other possibilities of how race examinations can be pursued. In each of these examples offered for Lillian, Peter, and Avery, I was able to see the ways in which these participants' strong original beliefs about race examinations were stretched to consider new possibilities as a result of their engagement in the PD series. Despite their beliefs remaining consistent from beginning to end, there appeared to be some beneficial aspects of the PD that expanded how they articulated these beliefs.

Alejandra and Irene, on the other hand, did show slight growth in their beliefs about the need for race explorations in the social studies. Both entered the study somewhat agreeing with statement one on the pre-survey regarding race examinations being integral to fully understanding the social studies, which indicated some beliefs they held about its importance. As I fleshed out in the findings chapter, Alejandra and Irene both viewed the need for race explorations as being provisional to certain disciplines. Alejandra specifically noted how "I believe that examining race is integral to understanding most social studies disciplines such as culture, history, government, and

economics. To understand geography, I don't think you need to examine unless we are talking about topics such as redlining." Irene echoed a similar sentiment in her pre-survey response, "I teach Economics and Personal Finance. And, although a person's race can have a heavy impact on their current socio-economic standing, it's very hard to tell if someone's status is because of those impacts, or if it's just because of personal decisions." Alejandra and Irene both positioned the need for race examinations as being something contingent upon the disciplines being taught. Their comments suggested certain subjects necessitated race explorations while others did not.

By the conclusion of the study, Alejandra and Irene relayed explanations indicating how the PD series had stretched their original beliefs. For Alejandra, this was evident in her assertion on the post-survey that "Race is something that affects *all* of the social studies disciplines. It's important to know the story of individuals using diverse experiences to truly see social studies from a social lens." Alejandra offered insights into how she had grown to recognize race/ism as a ubiquitous factor that shapes all of the social studies, not just certain ones regarded as such. Due to this, Alejandra's beliefs about the need for race examinations became more adamant. Irene, on the other hand, did not fully achieve this shift in her beliefs by the study's end. She still viewed race examinations as being conditional, expressing in her post-survey, "Since my social studies disciplines are very different from the others, I feel like there is a lot more at play." There were some nuances to her responses, though, suggesting some growth she had experienced as a result of the PD series. Rather than completely evading the idea that race could impact an individual's present-day situation, she expressed on the post-survey how it should be examined, but how there are other intersections of a person's

social identity that should be considered too, a nod to our discussions from PD Session Three. Irene also shared "if [students] are going to make the world a more equitable place, they need to know how it's not equitable now," another sentiment that illustrated how she had grown to consider race/ism present-day impact. In each of these examples from Alejandra and Irene, we are offered glimpses into how the PD was able to influence their original beliefs as their post-survey responses reflected these new insights. Much like with Lillian, Peter, and Avery, this development was reassuring.

Given these developments among all of the participants, it appeared my initial conjecture about in-service social studies teachers expressing stronger beliefs about the necessity of race conversations in social studies as a result of their engagement with the PD intervention was somewhat achieved among Alejandra and Irene, but not so much among Lillian, Peter, and Avery. Due to the high level in which Lillian, Peter, and Avery's beliefs were at the onset of the study, there was not much room for them to express stronger beliefs whereas with Alejandra and Irene, their entry point on the pre-survey of "somewhat agree" lent itself to this outcome being attainable. An outcome that was apparent among all the participants' responses was the benefit of the PD intervention in stretching their original beliefs. No matter where each participant began or ended the study on the pre/post-survey, each shared new details and information in their belief expressions that reflected something they gained from the PD intervention.

RPCK Developments Among Social Studies Teachers

With regard to RPCK, I conjectured at the onset of the study that my participating in-service social studies teachers would display increased RPCK as a result of their engagement with the PD intervention. As I discussed in my data analysis section of

chapter three, I recognized early on in my analysis that to understand how each participant's overall RPCK was/was not influenced by the PD series, I needed an assessment tool that could 1) tease out the various criteria comprising RPCK (e.g., racial knowledge, pedagogical knowledge, content knowledge) and 2) offer me the opportunity to make comparisons across the participants' developments. The RPCKR (see Table 2) was beneficial in this regard as it allowed me to see how individual participants developed in the areas of racial, pedagogical, and content knowledge across the duration of the study, giving me the ability to make more specific assertions about their overall RPCK growth. In this subsection, I discuss the extent to which the PD series was able to affect my participants' overall RPCK by first explicating the cohort's developments in the three criteria of racial, pedagogical, and content knowledge (see Table 4) before then discussing them holistically as RPCK.

Racial Knowledge

In the area of racial knowledge, majority of the participants' responses remained steady in their original rating of sophisticated on the RPCKR while a few exhibited moments of growth that moved them towards sophistication. Lillian, Peter, and Avery were among the participants whose racial knowledge remained steady. Each of them entered and departed the study expressing sophisticated language around the role race/ism plays in society. On the pre-survey, Lillian, Peter, and Avery all identified ways in which race/ism has and continues to impact people's experiences in the world. They also each nodded to how race has been leveraged to maintain racial hierarchies, privileging particular groups while simultaneously oppressing others. By the end of the study, Lillian, Peter, and Avery echoed similar sentiments on each of their post-survey

Table 4

Participant RPCKR Ratings on Pre/Post Survey

Survey	Racial Knowledge	Pedagogical Knowledge	Content Knowledge
Alejandra			
Pre	Emerging	Emerging	Emerging
Post	Sophisticated	Emerging	Sophisticated
Avery			
Pre	Sophisticated	Emerging	Inconclusive[a]
Post	Sophisticated	Emerging	Emerging
Irene			
Pre	Beginning	Beginning	Beginning
Post	Emerging	Emerging	Emerging
Lillian			
Pre	Sophisticated	Emerging	Emerging
Post	Sophisticated	Sophisticated	Sophisticated
Peter			
Pre	Sophisticated	Emerging	Beginning
Post	Sophisticated	Sophisticated	Emerging

[a] Avery's pre-survey content knowledge rating was inconclusive as there were no corresponding explanations provided for analysis.

responses regarding the role race/ism has played in society, both historically and contemporarily. Their sophistication did not waver as a result of the PD series, rather it appeared to be supported and enhanced as each not only reiterated earlier points they made on the pre-survey, but also added new details to these same points reflecting the nuanced insights they had gained from various PD sessions (see the aforementioned "Beliefs about Race in the Social Studies" subsection in this chapter for further details on this).

On the contrary, Alejandra and Irene did exhibit some growth among their racial knowledge as a result of their engagement with the PD series. Both Alejandra and Irene did not enter the study conveying sophisticated racial knowledge. Alejandra began the study at an emerging level on the RPCKR since her pre-survey responses frequently fluctuated between sophisticated and beginning levels while Irene started the study at a beginning level on the RPCKR due to her inability to differentiate between individual and systemic causes of racial inequities in addition to racism's prevalence present day. By the end of the study, both Alejandra and Irene had made strides towards sophistication on the RPCKR. Alejandra no longer saw explorations of race/ism in the social studies as being something conditional to disciplines, rather an imperative pursuit in all social studies disciplines due a newfound understanding she gained about its omnipresence in various areas of society. Her racial knowledge by the end of the study had grown to meet the sophisticated criteria on the RPCKR. Irene also displayed slight growth in her racial knowledge by the post-survey. Although she placed the onus on individuals to change their financial outcomes, she did grow to recognize how race/ism is still present today and how students would need to be aware of this fact in order to strive towards a more

racially equitable future. Irene's responses on the post-survey were rated as emerging on the RPCKR grew to reflect how her racial knowledge was evolving.

Pedagogical Knowledge

For the category of pedagogical knowledge, majority of participants' final responses indicated some growth toward sophistication while just a few remained consistent to their initial ratings. Lillian, Peter, and Irene all shifted to the next rating level on the RPCKR as a result of their engagement with the PD intervention. Lillian and Peter both grew from emerging ratings to sophisticated while Irene grew from beginning to emerging. Despite the varying starting points between these three participants, each conveyed a similar sentiment at the onset of the study of not being equipped to discuss race/ism in their classroom. Peter and Irene shared how they were never taught how to navigate such conversations at all while Lillian shared how she was taught some effective methods, but how the recent political climate hindered the effectiveness of these methods causing her to feel less equipped in leading race conversations in the current landscape. By the end of the study, Peter and Lillian expressed how beneficial the PD was at offering them pedagogical approaches they could use in their own classrooms, such as the marshmallow activity and inquiry-based lessons. Irene, on the other hand, only mentioned one specific part of the PD being useful pedagogically to the courses she taught, which was a discussion we had about how racism is tied to discriminatory financing practices (see Appendix C, Slide 20). Where Irene did experience significant growth, though, was in her awareness of the affective qualities needed to engage in race discussions in the classroom. By the conclusion of the study, Irene shared how she was beginning to understand how her own racial/ethnic identities impacted the ways in which

she was teaching her respective disciplines and although not at the highest level on the Likert scale, she was "getting there."

Unlike Lillian, Peter, and Irene, Avery and Alejandra's pedagogical knowledge remained the same over the duration of the study. Both participants entered and concluded the study at an emerging level on the RPCKR due to the mixed language they communicated around their pedagogical knowledge. Although Avery at the onset shared having knowledge about effective methods for teaching about race/ism in the social studies classroom, she also expressed sentiments suggesting a fear she had as a White woman navigating moments of racial tension that could arise in the classroom. These sentiments remained intact throughout as Avery continued to discuss the concerns she had about how to navigate possible moments of racial insensitivity, which indicated to me an area of opportunity Avery still had pertaining to the affective qualities needed to engage in those conversations. Alejandra, on the other hand, began the study more attuned to the affective qualities needed to pursue explorations of race/ism in the classroom as she communicated the importance of community building in being able to have such conversations. Her area of opportunity lied more in how to actually go about accomplishing race-focused explorations in the climates in which she worked. Upon completing the study, Alejandra expressed how the PD did help her learn new approaches she could take when discussing race/ism in the classroom. Yet, her initial display of affective qualities needed to implement race explorations in the classroom were slightly shaken by the end of the study. There were moments where Alejandra did still express an awareness of how to go about approaching race discussions with students, but in the same breath, she also shared feeling apprehensive about doing so because of her own racial and

ethnic identities. There were still some opportunities for Alejandra to grow in this area as she continued to navigate what it means to pursue race explorations as a person of color in this current, tense political climate.

Content Knowledge

When holistically looking at the participants' developments in the area of content knowledge, there appeared to be a lot of hopeful insights as this was the only category where every participant experienced some growth toward sophistication on the RPCKR. Lillian and Alejandra's content knowledge grew from emerging to sophisticated as a result of their engagement with the PD series. Both began the study demonstrating a blend of sophisticated and beginning language around their awareness of master and counternarratives in social studies curricula. Although Lillian and Alejandra initially acknowledged some cognizance around dominant racial narratives shaping the standards they teach, both expressed how their ability to identify counternarratives was an area of opportunity they were still growing in. By the end of the study, Lillian and Alejandra asserted more confidence in their ability to identify both master and counternarratives on the post-survey. In looking back at their participation following PD Session Two, which focused on these two types of narratives, this evolution made sense as both shared on their respective post-PD reflection surveys how the session helped stretched their thinking and equipped them with greater insights on how they could identify master and counternarratives in the curricula. This seemed to prove fruitful as both then successfully translated these insights to Reflection Exercise Two which had them identify both a master and counternarrative in upcoming standards they planned to teach. Given these mediating processes that occurred during Lillian and Alejandra's engagement with the

material associated with PD Session Two, it became clearer why their overall content knowledge grew to sophisticated by the study's end.

Peter, Avery, and Irene's content knowledge moved from beginning—or inconclusive in Avery's case—to emerging. At the onset of the study, Peter shared how he was "unpracticed" in the identification of master and counternarratives and needed more training whereas Irene demonstrated some awareness of master and counternarratives, but they were not related to race/ism, rather socioeconomic status instead. Avery was the only participant whose initial content knowledge results were inconclusive as she did not provide any explanations to correspond with her ratings on the pre-survey statements associated with content knowledge. By the end of the study, though, Peter, Avery, and Irene all shared insights of how the PD was helpful in nurturing their ability to successfully identify both master and counternarratives. Their final explanations expressed how nascent this development still was for each of them and their needing more time to practice. It was insightful to see how the PD, particularly PD Session Two, was able to elicit such developments and move them further along on the RPCKR. Given this slight growth among all the participants in this knowledge category, it seems this is one area of opportunity for further research and exploration.

Overall RPCK

Taking into consideration each of the participants' developments in the three knowledge categories previously discussed (see Table 4), it appeared as though all the participants' overall RPCK slightly increased as a result of the PD series, a confirmation of my high-level conjecture at the onset of the study. For some participants, their growth was more salient in certain categories over others; however, each participant did

experience some movement toward sophistication in at least one knowledge category on the RPCKR, which I viewed as being indicative of RPCK growth overall. Lillian shifted from emerging to sophisticated in both the pedagogical and content knowledge areas. Peter grew from emerging to sophisticated in his pedagogical knowledge and then from beginning to emerging in his content knowledge. Avery, although it is hard to say for certain due to the inconclusiveness of her pre-survey results, appeared to grow toward emerging in her content knowledge. Alejandra also grew in her content knowledge, moving from emerging to sophisticated on the RPCKR. Lastly, Irene grew from beginning levels in all the categories of racial, pedagogical, and content knowledge toward emerging by the study's end. With these variations of growth in mind, it seemed Irene experienced the most RPCK growth due to the developments she experienced in all three areas of the RPCKR by the study's end. Lillian and Peter seemed to have some moderate growth as both grew in two areas of the RPCKR, while Avery and Alejandra seemed to experience the least RPCK growth due to shifts in only one knowledge category. All of the participants did experience some growth, no matter the amount, which is a promising outcome as it spoke to the benefits similar PD interventions can have in cultivating future social studies teachers' RPCK. This finding substantiates some of my initial hunches around how RPCK can be developed.

Discussion and Implications

Prior to initiating this study, I developed two high-level conjectures of how social studies teachers' RPCK and beliefs could be strengthened. In my description of these high-level conjectures (see Chapter 3), I contended how PD centered around critical race explorations would be a fruitful endeavor for social studies teachers as it could make

apparent the ubiquitous nature of race/ism in society and social studies curricula, making teachers not only feel more inclined to teach about it, but also equipping them with the necessary skills to do so in practice. These conjectures then shaped the three research questions I developed for this study, which were:

1. To what extent does iterative professional development centered around critical race explorations impact social studies teachers' beliefs regarding the necessity of race conversations in social studies?
2. What effect does iterative professional development centered around critical race explorations have on social studies teachers' RPCK?
3. What specific supports, if any, are beneficial to the development of social studies teachers' RPCK?

Considering the outcomes summarized in the previous section of this chapter, there seem to be some notable developments that unfolded in relation to these questions. I will now discuss these developments and its implications in the subsections below, contextualizing them in the larger body of social studies research.

Racial Knowledge as Prerequisite to Strong Beliefs

One insightful development I noticed among my participants' belief developments was the direct correlation between individual participant's racial knowledge and overall beliefs. To elaborate, the participants in this study elucidated how sophisticated racial knowledge was inextricably tied to strong beliefs about the need for race conversations in the social studies. Those participants who displayed sophisticated racial knowledge on the RPCKR at the onset—Lillian, Peter, and Avery—also shared strong beliefs about the need for race examinations in the social studies. On the other

hand, those participants' whose racial knowledge was rated lower than sophisticated on the RPCKR—Alejandra and Irene—did not provide strong assertions about the need for race examinations. Instead, these participants expressed a belief that race examinations were provisional and dependent on the disciplines being taught. This correlation was then bolstered when looking at Alejandra and Irene's developments at the end of the study. Alejandra grew to a sophisticated level of racial knowledge which then was reflected in stronger assertions on her post-survey regarding the need for race explorations in the social studies. Irene did not reach sophistication by the end of the study, hence why her corresponding explanations and rating related to her beliefs on the pre-survey did not reach the strongest level on the Likert scale.

The extent to which iterative PD centered around critical race explorations can impact social studies teachers' beliefs about the necessity of race conversations in social studies appear to be dependent on participants' views and knowledge prior to entering the study. In cases where participants entered with high levels of conviction about the need for race explorations, the PD was only able to offer different perspectives in which participants could then consider in tandem with their original beliefs. It did not appear to strengthen their beliefs as they were already convinced race explorations were needed. In cases where participants entered with lesser levels of conviction, the PD did appear to be helpful in strengthening their beliefs, but only to the extent in which their racial knowledge allowed them to. My high-level conjecture pertaining to participants' beliefs development unfortunately did not capture this important consideration in the design embodiments, mostly due to it being based on initial hunches that were rooted in my own experiences of learning how to do race in the social studies. To expound, I had a singular

view of how participants would enter the study based on my own experiences of teaching predominantly White students at a predominantly White institution where the first exposure students often have to racially-informed work occurs in our program. As this study elicited, the beliefs and knowledge participants enter with is not homogenous.

This finding points to a few important implications that need to be discussed further in our field. The first is the role of participants' racial knowledge in studies that seek to understand how RPCK can be promoted and enhanced through PD. This study indicates that the evaluation of participants' racial knowledge prior to the beginning of a PD intervention is important to evaluating the success of the intervention. Although this study did address where my participants' racial knowledge was at the beginning of the study, this information was not made discernable until after the study had concluded during the data analysis phase. It was then that I created the RPCKR which helped elicit these insights. In future research on this topic, I would make sure to use the RPCKR at the beginning of the study to evaluate where my participants' racial knowledge currently is, which would allow me to make the PD intervention more suited to the specific areas of RPCK participants need more development in. I would then use the RPCKR more iteratively to make ongoing assessments of participants' RPCK developments.

Second, this finding stresses the significance of racial knowledge to endeavors aimed at influencing teachers' racial beliefs. If our goal as a field is for pre- and in-service social studies teachers to believe it is important to discuss issues of race/ism in their own classrooms, we must first help them understand *why* it is through the bolstering of their racial knowledge. Demoiny (2017) supported this argument in her work examining pre-service elementary teachers, asserting that "in order for… teachers to

teach race within their social studies lessons, they must understand the need to do so" (p. 26). If social studies teachers believe that racism is an issue of the past and are unable to see the ways in which it still pervades many aspects of society today, they may never find it important enough to pursue, which would render the development of other areas of RPCK—specifically pedagogical and content knowledge—useless. When social studies teachers do have strong understandings of how race functions in society, they are more likely to see the value behind engaging in race explorations with students in their classroom and express the need to pursue it. This insight speaks to much of the literature already published that has aimed to increased social studies teacher's likeliness of pursuing race examinations in their own classroom by developing their RPCK (Camp, 2017; Demoiny 2018; King & Chandler, 2016). What this study helps reveal is the area of RPCK most tied to belief development, which is racial knowledge. Sophisticated racial knowledge is a fundamental prerequisite to social studies teachers pursuing facilitations of race discussions in their classroom, and should be prioritized in future research and teacher educator work designed with similar goals in mind.

While the understanding that prior racial knowledge increases the likelihood of race discussion facilitation may seem to be commonsensical, this finding speaks to an aspect of teacher identity and teacher preparation that is rarely discussed in social studies education. More work needs to be done to better prepare teachers to engage students in the thoughtful consideration of race in social studies classrooms. The question this finding poses is: how far can we move the needle in the quality and frequency of race-focused discussions in social studies if teachers in this field do not come to the profession with a substantial amount of knowledge and understanding of race and racism? While

teacher dispositions toward race and racism is a topic discussed in teacher education more broadly (e.g., Milner & Laughter, 2015), this particular aspect of social studies teachers' orientation—teachers' understanding of race/ism as a factor that impacts how and what they teach—has received little to no attention in social studies education research. The size of my study does not lend itself to broad generalizations about social studies teacher dispositions, but it does point to the need for further investigation into the kind of racial knowledge and understanding teachers bring with them to teacher education and the classroom and how that shapes teachers' willingness and capacity to address race issues in their classrooms in meaningful and productive ways.

The Importance of Reflection in RPCK Development

In looking at the outcomes specifically related to RPCK development, the structured PD appeared helpful in modeling for participants how they could embed explorations of racial issues in their classroom, subsequently increasing their overall RPCK. Although the degree to which participants' RPCK increased varied among each participant, the PD proved to be beneficial in moving each of them towards sophistication in at least one knowledge category on the RPCKR. This outcome substantiated my initial high-level conjecture related to RPCK, where I contended that PD designed around critical race explorations would be fruitful in equipping social studies teachers with RPCK since it would maintain the focus on issues of race/ism (Ladson-Billings & Tate, 1995; Ladson-Billings, 2003) and engage them in pedagogical methods they can then use with their own students (Blum, 2012; King, 2014; King and Chandler, 2016; Sibbett & Au, 2018).

It is difficult to holistically say which design embodiments were most effective at supporting my participants' RPCK growth, as each seemed to benefit from a mixture of different ones (see Chapter 4). One common aspect that seemed to be fruitful for all the participants' RPCK developments, though, was their engagement in critical self-reflection. As a result of the ongoing reflection opportunities embedded in the study's design, participants in my study were constantly being asked to introspectively think about how their knowledge and beliefs were being influenced by the PD series. Whether it was responding to the post-PD reflection surveys or the reflection exercises, each of the participants shared some of the most insightful thoughts when they were prompted to thoughtfully consider their own ongoing understandings and then put them into language (Flanagan & Handley, 2017; King et al., 2018; Smith et al., 2021; Tatum, 1997/2017). The embodied element of discursive practice—the participants' ongoing verbal and written responses to reflection questions and exercises embedded throughout the PD—appeared effective at raising their overall RPCK since it forced them to constantly consider the ways in which their understandings "changed and moved as more information, evidence, and understandings [were] collected" from their engagement with the PD (Agarwal-Rangnath, 2013, p. 41).

This finding highlights a significant aspect of teacher identity work and race work that may be instrumental in creating effective RPCK interventions for social studies teachers. Iterative self-reflection, as this study indicated, offers teachers repeated opportunities to think about the ways in which they are learning about race/ism through structured experiences, which in turn can influence their overall RPCK developments. This finding supports the work of previous scholars who also argued in favor of critical

self-reflection when exploring racial issues and the knowledge benefits it can offer to pre- and in-service teachers (Gonzalez & Moldavan, 2021; Harshman, 2016; King, 2014; Oryan & Ravid, 2019; Shannon-Baker, 2020). As King (2014) noted, critical self-reflections can have a "positive impact" as they "encourage [teachers] to think, reflect, and sometimes trouble their cultural memory" (p. 447). This study reiterates this point as it illustrates how iterative self-reflection can be an influential factor in shaping teachers' RPCK over time, sometimes troubling and extending the previous knowledge they had.

One way this study extends the current literature around reflective practices pertaining to issues of race/ism, though, is through its use of multi-modal reflection opportunities (Shannon-Baker, 2020). As I discussed above, different variations of reflection embodiments seemed to work together to shape my participants' overall RPCK developments. These embodiments were multi-modal and consisted of written reflection prompts, verbal dialogue, scenario analyses, etc. Given that race/ism is a complex phenomenon, I believed it was important to offer a variety of reflection opportunities throughout the PD that examined race/ism in a multi-faceted way (e.g., historically, contemporarily, institutionally, locally, individually). Much of the previous race work I explored using reflective practices with pre- and in-service teachers mentioned more generalized approaches to reflection that lacked specificity (Harshman, 2016; Oryan & Ravid, 2019) or nuance in how the topic of race/ism was approached in the reflection prompting, which then resulted in racial complacency among participants (Gonzalez & Moldavan, 2021). However, much like Shannon-Baker's (2020) work, this dissertation study highlighted how offering a mixed set of prompts and reflection opportunities regarding racial issues—some consistent, some varied, some discussion-based, some

analysis-based, etc.—can "help promote greater and more holistic self-awareness and deeper reflections among pre-service teachers" (p. 304).

Taken together, this study in conjunction with these other scholars' work support the notion that teacher educators and researchers wishing to achieve similar RPCK development outcomes with pre- and in-service teachers should embed ongoing, multi-modal reflection opportunities throughout their respective courses or research designs. As Love (2019) argued in her work, we cannot ask pre- and in-service teachers "to speak openly and honestly about race and racism" without ever having them reflect on "where they stand in relation to systems of privilege and oppression and how these systems function in their everyday lives" (p. 130). Multi-modal forms of critical self-reflection are a vital aspect of RPCK development as they provide teachers time to contend with the ways in which their racial outlooks are evolving and their identities unraveling (Tatum, 1997/2017) and how they can adjust their teaching to better serve all their students.

The Impact of Professional Development

A final consideration this study helped elucidate in relation to school settings and contexts is the need to revamp and reimagine the ways in which PD is approached. Every participant in this study expressed, whether verbally or in written submissions, how beneficial it was to have PD center around race/ism in their subject area of social studies. For some of the participants, the lack of race discussions happening in their classroom was not because they did not find it important, but rather they did not know how to effectively facilitate such discussions in the classroom. The PD intervention offered through this study provided participants with a structured opportunity to learn more about race/ism at a structural, local, and individual level, equipping them with

pedagogical tools and approaches they could use in their specific disciplines to then engage similarly with students. This development echoes literature arguing in favor of content-specific PD (Darling-Hammond et al., 2017; Perrotta, 2021) as well as recent literature highlighting PD-like initiatives aimed at helping participants develop either racial (Matias & Mackey, 2016), content (King, 2014), or pedagogical knowledge (Zinger et al., 2017) in the social studies.

This development is significant for a few reasons. One, it directly challenges the traditional ways in which PD is often approached by school districts and administrators. Traditional forms of PD are often "intellectually lightweight" (Thornton, 2001) as they solicit general methods intended for all teachers, not specifically social studies educators (p. 74). Although these general methods are research proven—KWL chart (Ogle, 1986), cooperative learning (Marzano, 2001), the Frayer model (Frayer et al., 1969), etc.—and can potentially benefit some aspects of social studies instruction, they lack insight into how teachers can connect social justice content, such as those pertaining to race/ism, with effective pedagogical methods, such as inquiry. Rather than empowering teachers with a comprehensive understanding of current social issues facing students today and effective methods they can use to teach about those issues in their respective social studies disciplines, traditional forms of PD are instead sacrificing depth for a "superficial treatment of a wide range of methods" (Thornton, 2001, p. 76) that do very little to address racial injustice.

This development also negates current demands to eliminate attention to race/ism in social studies education. The desire my participating teachers expressed for PD focused on race/ism pushes back against the misguided anti-CRT rhetoric currently

spreading across the nation in attempt to eliminate discussions pertaining to race/ism from the classroom (Dutton, 2021). Despite race conversations being unwelcomed in their respective district due to a recent resolution adopted by the state department of education (Jones, 2021), these five participants were voluntarily willing to meet outside of school time to participate in this PD series due to their enthusiasm to learn and grow professionally in this area. For me, this was a moment of powerful resistance these teachers engaged in as they decided individually that this approach to PD was a noteworthy endeavor. Taken together, these two developments convey a relevant and meaningful message to current district leaders and school administrators responsible for designing PD. Social studies teachers are "willing, and even eager at times"—borrowing from the sentiments shared by Peter here—to learn more about how they can address racial issues in their respective disciplines. Rather than make teachers individually seek out external PD, outside of work hours to gain knowledge and resources pertaining to this, a powerful move school leaders can pursue is making opportunities readily available in their own schools and districts.

Limitations

Across this DBR study, there were a few notable limitations related to my participant pool, the RPCKR, and the overall design of the PD intervention. Although an insightful starting point to better understand the ways in which PD can be helpful in fostering RPCK and belief developments among social studies teachers, the small number of participants I had engaging in the PD series limits my ability to generalize this study's findings more broadly. The outcomes presented in this dissertation are specific to these five participants and their individual experiences with the PD intervention and should be

heeded as such. Another limitation regarding the participant pool is its demographic makeup. Although reflective of the national demographics of social studies teachers in the U.S. (Hansen et al., 2018), the cohort lacked racial diversity that could have offered more nuanced insights into how the PD series could/would be taken up by individuals of different racial/ethnic backgrounds. Alejandra's engagement offered some insights into such nuances, but as I previously mentioned, these insights are limited in its generalizability due to the small sample size. Most of my participants came into the study with similar beliefs, which could have contributed to the small range of beliefs I found in my analysis. It is easy to imagine, for example, that a larger and more ideologically diverse group of participants may contribute to a larger number of beliefs than was generated by the relatively homogeneous group of participants in this study. Lastly, due to my use of convenience sampling (Battaglia, 2008) and working with individuals with whom I had a prior working relationship with, I am cognizant of the possibility that my participants' engagement with the PD, along with the materials they submitted, could have been slightly skewed due to this existing association. I reassured participants throughout the study to be as genuine and open as possible in their reflections, yet it is likely my participants may have said and/or written things they thought I wanted to hear as a researcher. Some of the data and responses may not be truly reflective of their individual beliefs and RPCK. Future studies could account for these limitations by seeking out a larger pool of participants with little to no familiarity with the researcher to see if such factors do/do not make a difference in their participation. It would be beneficial and potentially reveal divergent outcomes to see if varying assemblages of racially, ethnically, and ideologically diverse participants would

produce similar outcomes to this study. This is yet another potential opening for future research.

Another limitation of this study pertains to the measurement of RPCK in this study. To assess the extent to which participants' RPCK grew/did not grow, I developed and employed a RPCKR (see Table 2). As I discussed previously in Chapter Three, a significant drawback to the RPCKR as written is that it is solely based on how participants described their knowledge in written form. It does not account for things participants said during the PD Sessions nor does it consider what RPCK would look like in practice and how teachers would translate such knowledge in observable ways in the classroom. Due to the nature of this study being situated in a time of rampant anti-CRT rhetoric (Dutton, 2020), I knew it would be difficult to get into schools to observe my participants' RPCK in action due to the study's blatant centering of race. I also knew I wanted to be present during PD Sessions and not make my participants feel as though their commentary was being surveilled. Given these constraints/restraints (Cornbleth, 2001), I had to make decisions regarding how I could elicit RPCK without being in the classroom space and without compromising the goals I had as a collaborating researcher, hence the study's heavy reliance on written reflections and the RPCKR's exclusive focus on written responses. For those in similar constraining situations, the use of the RPCKR in this capacity can be a helpful way of eliciting RPCK without ever observing teachers in classroom spaces. For those in spaces where they can gain access to teachers' classrooms, the RPCKR would need to be revised to reflect how the various areas of RPCK can be observed in person. For example, rather than participants being able to self-recognize the pervasiveness of racism today, the racial knowledge section would

need to be updated with verbs such as “highlights,” “illustrates,” or “discusses” to denote how teachers could translate this racial knowledge into the classroom in ways that would be discernable to an observer.

However, as I also discussed in Chapter Three, the intent of the RPCKR is in no way to evaluate individual’s full orientations toward race/ism as such an endeavor is impossible given the myriad of factors that influence these orientations (Tatum, 1997/2017). The RPCKR is a tool I used in this study as a helpful starting point in qualifying the observations I was making amongst my participants’ submissions on their pre/post surveys. It was not attempting to make commentary on what my participants’ full race understandings were. Given this limitation, it is important researchers wishing to use the RPCKR as an assessment tool in their own contexts are mindful of this reality and deeply consider whether or not the use of a quantitative rubric such as the RPCKR would still be useful for the goals outlined in their study.

A final limitation of this dissertation study I wish to discuss is related to its design. One design flaw I noticed was on the post-PD reflection survey (see Appendix E), specifically question three. In reflecting on the prompt and how participants responded to it, I realized the question limited participants to a binary of “challenged/reaffirmed” when explaining the impact the PD series had on their overall beliefs. In some instances, like with Avery, Alejandra, and Irene, this binary did not quite capture the sentiments being expressed in the corresponding explanations, which signaled to me a flaw in the formatting of the question. If conducting a similar study in the future, I would broaden the language of this question to be more open-ended to allow participants more freedom in how they are able to describe the impact the PD had on their

beliefs pertaining to social studies instruction as it may offer more nuanced insights than those elicited from this study. A second design flaw I noticed was in the structure of the post-survey. When analyzing participants' responses on the post-survey and comparing them to the pre-survey, I realized the prompt under the Likert scale of "explain your rating" did not elicit enough about the beneficial elements of the PD. Although some nodded to how helpful the PD was, there were often no specifics provided by the participants describing the elements that were particularly salient for them. I was able to gain some insights regarding what was beneficial by retrospectively analyzing their submissions throughout the duration of the PD, but I know my assertions about the mediating processes that led to the study's outcomes could have been strengthened had the prompt added a component that also elicited what parts of the PD series were helpful to them. Lastly, a final limitation of this study's design is the duration of time in which it took place. I know teachers are often pressed for time, which is why I chose to structure the PD series within a condensed six-week time frame. This was not enough time to really dive deep into some of the topics discussed. In future research related to RPCK, I foresee it being beneficial to break apart the criteria of racial, pedagogical, and content knowledge into three different PD sessions so participants can fully immerse in each criteria, understand it, before then moving on to eventually designing and implementing critical race inquiries where all three criteria are then combined together into a single, observable lesson.

Given the aforementioned limitations, it is clear there are many areas in which this study can be improved upon in future iterations. Much like Anderson and Shattuck (2012) stated, "design-based interventions are rarely if ever designed and implemented

perfectly; thus there is always room for improvements in the design and subsequent evaluation" (p. 17). I view the limitations previously discussed as fruitful insights that can make future iterations of this study stronger. It is imperative that those building upon this study in the future consider the noted limitations and the suggestions recommended as it would significantly improve the study's outcomes and overall generalizability.

Conclusion

Over the past several years, traditional social studies instruction (TSSI) has been the go-to approach for social studies teachers. As highlighted in the introduction chapter of this dissertation, this reality is not always because teachers desire it, rather it emerges as "the only possible response to the overwhelming pressures of the organizational and cultural environment of schools" (Leming, 1994, p. 19). TSSI has done nothing, though, to methodically address enduring racial inequities facing our world today; instead, it has reified inequities and injustices in schooling. The TSSI approach encourages us to "accept the [racial] lines as drawn" (Ross, 2000) and pursue monolithic narratives void of racial struggle and the contributions of people of color (Takaki, 2018). Inquiry-based approaches show promise towards addressing racial in/justices in society as seen through various social studies scholars' conceptions of what I refer to as critical race inquiries (Bickford & Clabough, 2020; Blevins & Salinas, 2012; Krutka, 2020; McCall, 2017; Salinas & Blevins, 2014; Salinas et al., 2012; Salinas et al., 2016). Rather than avoid the topic of race/ism, critical race inquiries directly center race/ism in its explorations and aim to disrupt pervasive master narratives through the use of counternarratives. Critical race inquiries offer one avenue of how social studies teachers can better "connect our racial past with the racial present" (Chandler & McKnight, 2011, p. 222) and move

beyond the monolithic narratives of TSSI toward more powerful social studies instruction.

For social studies teachers to be able to successfully enact critical race inquiries themselves, I contended in chapter one they would need a sophisticated amount of racial-pedagogical-content knowledge (RPCK; Chandler, 2015) to do so. As the literature outlined in chapter two elicited, there are many ways in which scholars have approached developing RPCK (Camp, 2017; Demoiny 2018; King & Chandler, 2016; Villarreal, 2017). This design-based research study adds to this body of literature by illustrating another attempt of how social studies researchers and teacher educators could foster RPCK development among social studies teachers through professional development (PD). In this PD intervention, participants engaged in an iterative combination of PD sessions, reflection exercises and surveys all aimed at developing their overall RPCK. Although the study was limited in some ways, the mediating processes and outcomes of this study offered hope of what similarly designed PD can provide social studies teachers wanting to discuss race/ism in the classroom as each participant in this study walked away displaying at least some growth among their overall RPCK. Given these outcomes, I am optimistic about the possibilities of future research with similar aims.

We, as a social studies field, have the power to help current and future social studies teachers reject the racial lines as drawn in TSSI approaches (Ross, 2000) and instead, equip them with the necessary skills and knowledge needed to pursue more meaningful instructional approaches, such as critical race inquiries, that strive for racial justice. All we need to do now is act on it.

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APPENDICES

APPENDIX A

Pre/Post Survey

Please rate the following statements based on your own personal beliefs, understandings, and practices. Then, provide a brief explanation for why you rated each statement the way you did. You may write as much or as little as you want for your explanations.

1. Examining race is integral to fully understanding the social studies disciplines.

Strongly Disagree	*Somewhat Disagree*	*Neither Agree nor Disagree*	*Somewhat Agree*	*Strongly Agree*
1	2	3	4	5

Explain your rating:

2. I understand how race/ism shapes the respective social studies discipline(s) in which I teach.

Strongly Disagree	*Somewhat Disagree*	*Neither Agree nor Disagree*	*Somewhat Agree*	*Strongly Agree*
1	2	3	4	5

Explain your rating:

3. I discuss issues of race/ism in the social studies discipline(s) I teach.

Strongly Disagree	*Somewhat Disagree*	*Neither Agree nor Disagree*	*Somewhat Agree*	*Strongly Agree*
1	2	3	4	5

Explain your rating:

4. I feel comfortable discussing issues related to race/ism in the social studies discipline(s) I teach.

Strongly Disagree	*Somewhat Disagree*	*Neither Agree nor Disagree*	*Somewhat Agree*	*Strongly Agree*
1	2	3	4	5

Explain your rating:

5. I am knowledgeable of effective methods for discussing race/ism in the social studies discipline(s) I teach.

Strongly Disagree	*Somewhat Disagree*	*Neither Agree nor Disagree*	*Somewhat Agree*	*Strongly Agree*
1	2	3	4	5

Explain your rating:

6. I use inquiry-based practices in the social studies discipline(s) I teach.

Strongly Disagree	*Somewhat Disagree*	*Neither Agree nor Disagree*	*Somewhat Agree*	*Strongly Agree*
1	2	3	4	5

Explain your rating:

7. I feel comfortable using inquiry-based practices in the social studies discipline(s) I teach.

Strongly Disagree	*Somewhat Disagree*	*Neither Agree nor Disagree*	*Somewhat Agree*	*Strongly Agree*
1	2	3	4	5

Explain your rating:

8. I feel comfortable using inquiry-based practices as a means of discussing race/ism in the social studies discipline(s) I teach.

Strongly Disagree	*Somewhat Disagree*	*Neither Agree nor Disagree*	*Somewhat Agree*	*Strongly Agree*
1	2	3	4	5

Explain your rating:

9. I am confident in my ability to identify social studies standards that promote a dominant racial narrative.

Strongly Disagree	*Somewhat Disagree*	*Neither Agree nor Disagree*	*Somewhat Agree*	*Strongly Agree*
1	2	3	4	5

Explain your rating:

10. I am confident in my ability to identify counternarratives that disrupt dominant racial narratives in social studies standards.

Strongly Disagree	*Somewhat Disagree*	*Neither Agree nor Disagree*	*Somewhat Agree*	*Strongly Agree*
1	2	3	4	5

Explain your rating:

11. I understand how <u>my own</u> racial/ethnic identities impact the ways in which I teach my social studies discipline.

Strongly Disagree	*Somewhat Disagree*	*Neither Agree nor Disagree*	*Somewhat Agree*	*Strongly Agree*
1	2	3	4	5

Explain your rating:

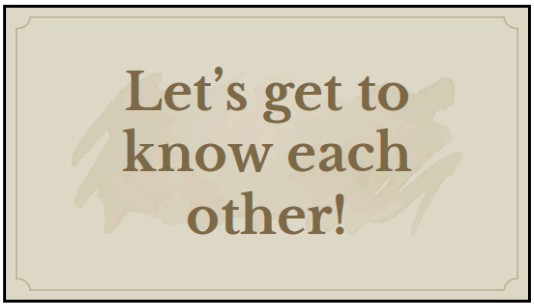
12. I understand how <u>dominant</u> racial identities impact the ways in which I teach my social studies discipline.

Strongly Disagree	*Somewhat Disagree*	*Neither Agree nor Disagree*	*Somewhat Agree*	*Strongly Agree*
1	2	3	4	5

Explain your rating:

APPENDIX B

PD Session One Presentation



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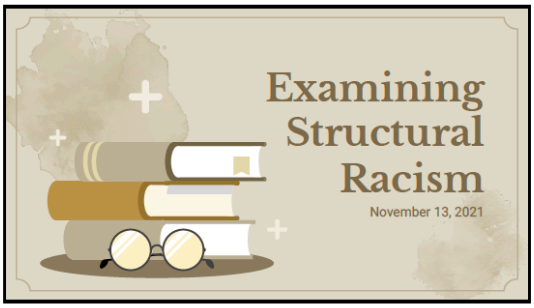

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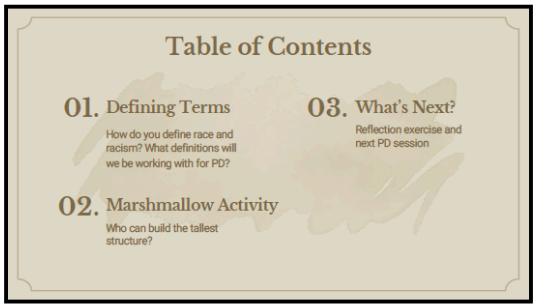

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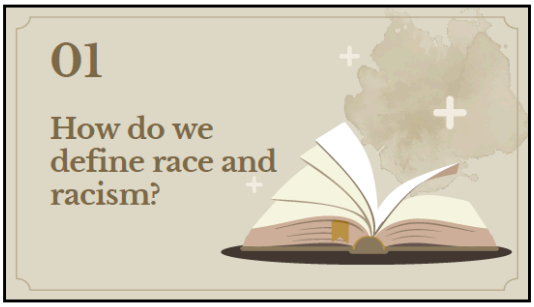

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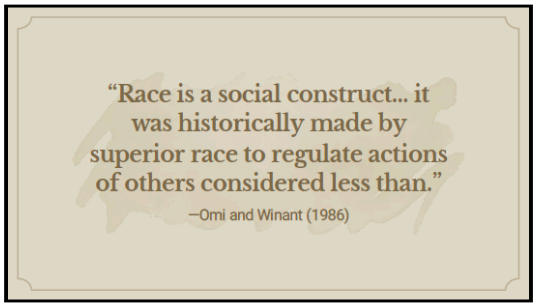

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Activity

What is racism?

Using the Frayer Model Diagram, complete the following:

- How do you define racism?
- What characterizes racism?
- Examples of racism (can be historical and/or contemporary)
- Non-examples of racism

After you complete individually, we will share with a partner, then out loud.

7

"Racism is a system of advantage based on race."

– David Wellman (1977)

"Racism is the systemic oppression of a racial group to the social, economic, and political advantage of another."

– Merriam-Webster Dictionary

8

Some Misconceptions

9

Can people of color be racist?

Depends on definition of racism:

- If one defines racism as racial prejudice, then yes
- If one define racism as a system of advantage based on race, then no
  - People of color do not systematically benefit from racism therefore cannot be racist

10

In other words...

While expressions of racial prejudice directed at White people may hurt them individually or personally, and are never to be condoned, they do not have the power or authority to affect the white person's social/economic/political location and privileges.

11

To Provide an Example...

If a Black person living in an affluent, predominantly White neighborhood called the police about a suspicious White man with dreads and baggy jeans walking down the street, the police would typically pay no attention to the matter or if addressed, physical harm is less likely to occur.

On the other hand, if the suspect in question were Black and the caller were a White person, the police would typically take the man in for questioning or physically assault the man for being in the neighborhood.

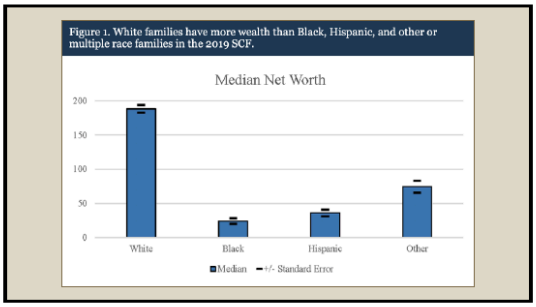
While both the Black and White caller hold prejudice against the suspect, the difference in each scenario is that the White caller has more institutional power than the Black caller and that their prejudice and racism can potentially harm other races.

12

What about reverse racism?

Reverse racism is a myth. If it did exist, it would mean we lived in a society in which all racial groups have an equal amount of power. But that is not the case...

13



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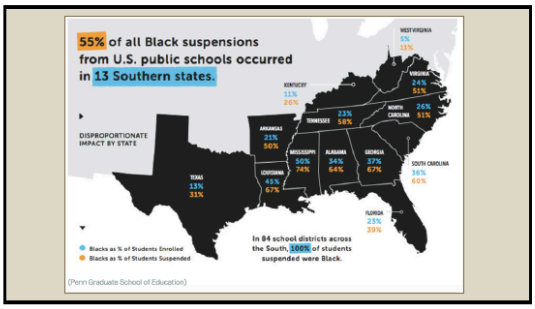

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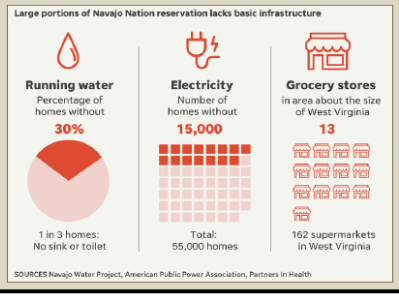

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In other words...

Racism does not occur on a so-called level playing field and therefore, initiatives aimed at leveling the playing field are not reverse racism. They are attempting to address the decades of underrepresentation of people of color in different structures of society.

17

02

How can we teach structural racism?

18


Marshmallow Activity
In 20 minutes, build a free-standing structure using:
20 sticks
1 yard of tape
1 yard of string
1 marshmallow
(must go on top of structure created)

19


Marshmallow Activity - Debrief
Thoughts/Feelings?
What thoughts or feelings do you have after engaging in this version of the marshmallow activity?
Connections?
What connections do you think this has with race/ism? Our history? Structures? The ways we teach social studies?

20


03
What's Next?

21


Upcoming Tasks
Reflection Exercise #1
Will send to you via email... a series of questions recapping/applying what we discussed today. Due Friday, November 26th!
PD Session #2
Virtual... need to set up date and time (1 hr MAX). Learning about master narratives & counternarratives and how to identify them.

22

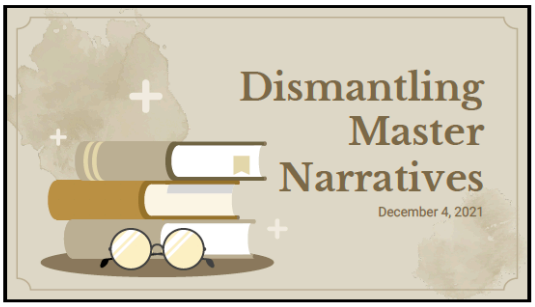

Before You Leave... Reflection Time!
1. What is one thing you took away from today's professional development session?
1. What is one thing you are left considering after today's professional development session?
1. Were your beliefs regarding social studies instruction challenged/reaffirmed in any way as a result of the professional development session? Please explain.
1. Any questions/concerns that you would like to be addressed at the next professional development session?

23

APPENDIX C

PD Session Two Presentation

1



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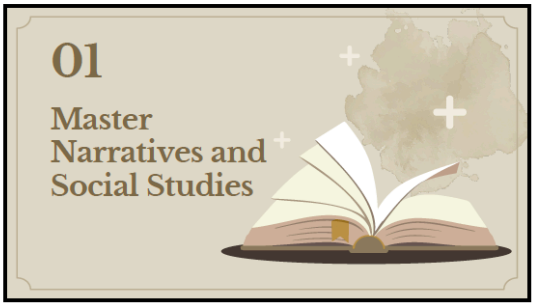

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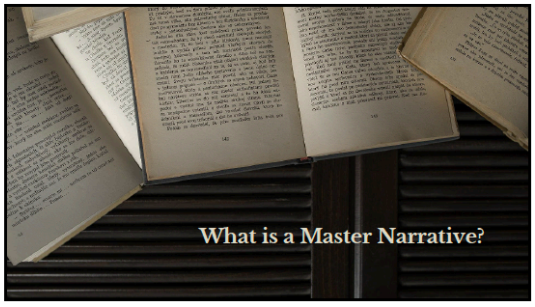

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6

Example of a Master Narrative

"The G.I. Bill provided veterans of the Second World War funds for college education, unemployment insurance, and housing."

7

Example of a Master Narrative

"Owners of previously low value properties can lose their homes as property values rise if they are unable to afford the tax bill. This is called gentrification. Gentrification occurs when high-income property owners replace low-income property owners in an area."

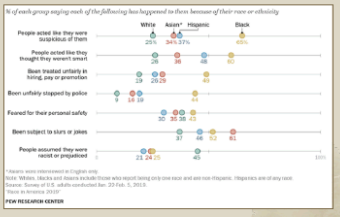
8

So what...

What do master narratives in social studies have to do with present-day racial inequities?

9

Can make it seem like issues pertaining to race/ism are a thing of the past



10

Promotes a sense of White superiority that reifies current racial hierarchies

11

Perpetuates a disregard for the in-depth histories and contributions of other racial groups

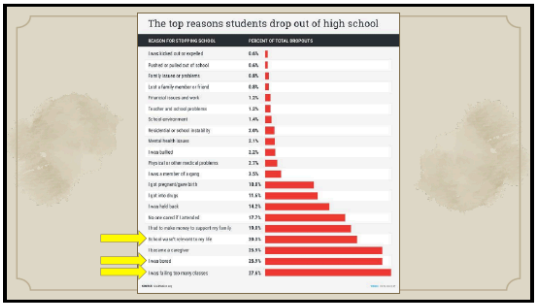
Shirley Chisholm, 1st Black woman to be elected to Congress and to seek Presidential nomination

Borinqueneers 65th Infantry Regiment during Korean War

12

Harms the self-worth of students of color who only see their racial group represented in inferior ways (if at all)

13



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02

How do we disrupt these narratives?

15

The Use of Counternarratives

- Counternarratives are used to elevate minoritized voices, perspectives, and experiences
  - Offer racially different interpretations of experiences and events
  - Challenge universal assumptions made about people of color
  - Opt for truth while also noting resistance and joy

A Teenager with Promise (2017) by Alexandra Bell

16

Questioning the "Official Curriculum"

What racial lifestyles, values, and points of view are represented in, or omitted from, the standards?

Which racial perspectives do the standards focus on? Which racial perspectives are absent?

How and when are people from underrepresented racial groups discussed?

Where do students of color see themselves in the curriculum? Is it a celebration? Or does it have a negative connotation?

17

Let's Practice!

6-12 GSE Standards

With these standards, let's question which values and perspectives are being privileged and which are being omitted.

18

SSPFL5 Describe the importance of credit and having a favorable credit score.

B. Describe factors that affect credit worthiness and the ability to receive favorable interest rates including character (credit score), collateral, and capacity to pay

19

From Inherent Racial Bias to Incorrect Data—The Problems With Current Credit Scoring Models

Today, FICO considers payment history, amounts owed, length of credit history, new credit and credit mix in its model. But that data may be influenced by generational wealth that many Black and Hispanic borrowers did not have equal access to, says Frederick Wherry, professor of sociology and director of the Dignity and Debt Network at Princeton University.

Credit scores have gotten attention over the past few years from critics decrying their accuracy and their use of data that is reflective of historical bias while omitting certain types of data (rental and cell phone payments) that might include a broader swath of people, including Black and Hispanic consumers.

Personal Finance • Sinozich, Michelle

Credit scores are supposed to be race-neutral. That's impossible.

Blacks must make extraordinary efforts to overcome the discrimination that is often hidden in financial policies or products that are supposed to be blind-free

But because Indians do not generally own their land or homes on reservations, they cannot mortgage their assets for loans like other Americans. This makes it incredibly difficult to start a business in Indian Country. Even tribes with valuable natural resources remain locked in poverty. Their resources amount to "dead capital"—unable to generate growth for tribal communities.

Counternarratives

20

SSUSH11 Examine connections between the rise of big business, the growth of labor unions, and technological innovations.

D. Describe Ellis and Angel Islands, the change in immigrants' origins and their influence on the economy, politics, and culture of the United States.

21

Angel Island and Ellis Island, 1910–1940: A Comparison

Ellis Island

Location:	New York Harbor
Immigrants processed:	19 million
Number rejected:	1.2 million
Percentage rejected:	6%
Average length of stay:	1 day

Angel Island

Location:	San Francisco Bay
Immigrants processed:	150,000
Number rejected:	50,000
Percentage rejected:	33%
Average length of stay:	2–3 weeks

Source: U.S. Immigration and Naturalization Service

Counternarratives

22

SS6H1 - Explain conflict and change in Latin America.

A. Describe the influence of African slavery on the development of the Americas.

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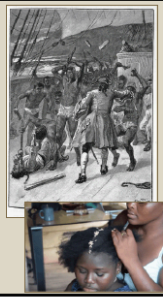

Counter narratives

24

Why don't we know more of these counternarratives?

25

> "Schools had never seen fit to teach [us], probably concerned that such lessons would detract from the far more palatable narrative of America's greatness, exceptionalism, openness, and commitment to liberty for all."
>
> - Tim Wise, *White Like Me*

26

Finding Counternarratives

Some tips...

- Be critical of the standards
  - Can use questions from earlier as a starting point
- Research and read!
  - Why are all the Black kids sitting together? By Dr. Beverly Tatum
  - We want to do more than survive by Dr. Bettina Love
- Be open to un/learning
- Follow accounts aimed at providing counternarratives
  - The Humanity Archive by Jermaine Fowler
  - Code Switch Podcast by NPR

27

03

What's Next?

28

Upcoming Tasks

Reflection Exercise #2

Will send to you via email... a series of questions recapping/applying what we discussed today. Due Friday, December 10th!

PD Session #3

Virtual... need to set up date and time (1 hr MAX). Learning about inquiry as a method to instruct.

29

Before You Leave... Reflection Time!

1. What is one thing you took away from today's professional development session?
1. What is one thing you are left considering after today's professional development session?
1. Were your beliefs regarding social studies instruction challenged/reaffirmed in any way as a result of the professional development session? Please explain.
1. Any questions/concerns that you would like to be addressed at the next professional development session?

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APPENDIX D

PD Session Three Presentation

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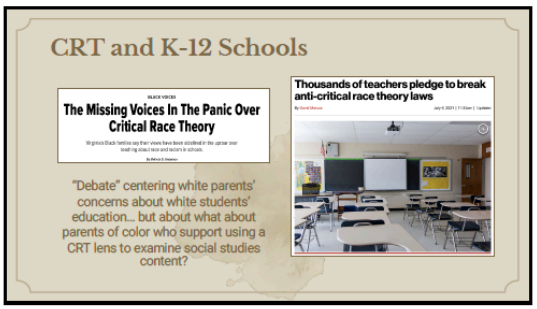

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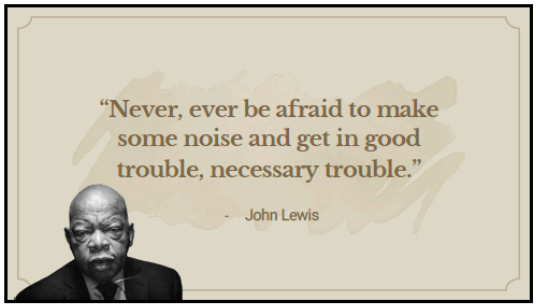

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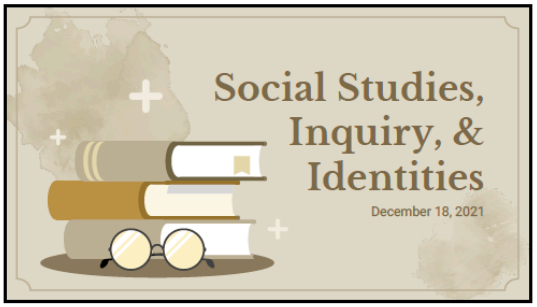

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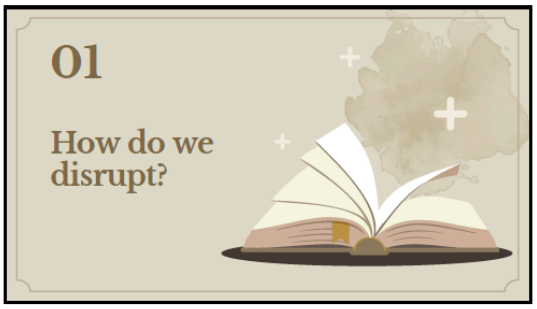

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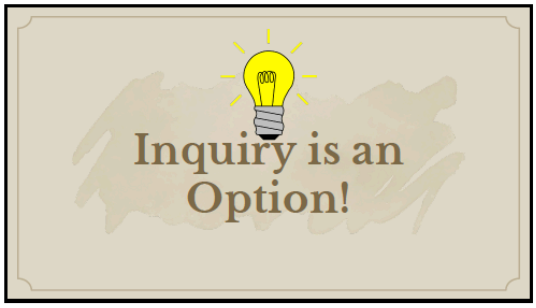
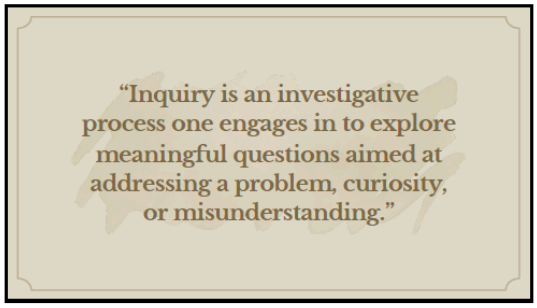
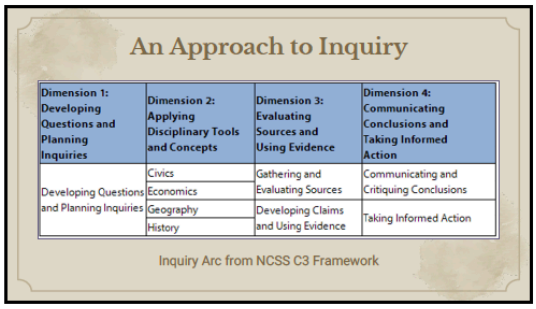

Inquiry is an Option!

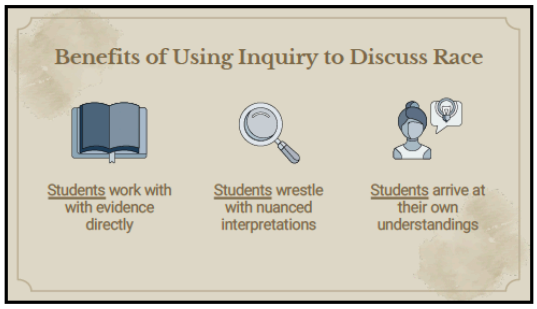
7


"Inquiry is an investigative process one engages in to explore meaningful questions aimed at addressing a problem, curiosity, or misunderstanding."

8


An Approach to Inquiry
Dimension 1: Developing Questions and Planning Inquiries
Dimension 2: Applying Disciplinary Tools and Concepts
Dimension 3: Evaluating Sources and Using Evidence
Dimension 4: Communicating Conclusions and Taking Informed Action
Developing Questions and Planning Inquiries
Civics
Economics
Geography
History
Gathering and Evaluating Sources
Developing Claims and Using Evidence
Communicating and Critiquing Conclusions
Taking Informed Action
Inquiry Arc from NCSS C3 Framework

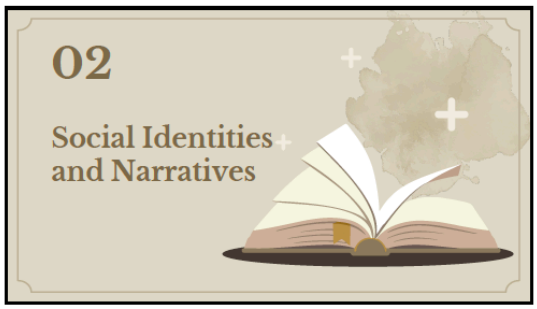
9


Benefits of Using Inquiry to Discuss Race
Students work with with evidence directly
Students wrestle with nuanced interpretations
Students arrive at their own understandings

10


Sample Inquiry Lessons
Teaching Reparations as a Civil Rights Struggle
Historical Inquiry to Challenge the Narrative of Racial Progress
Using Rephotography to Promote Community-Based Historical Inquiry

11


02
Social Identities and Narratives

12

Who am I?

I am _____.

In 60 seconds, write down as many descriptors that you can think of.

Once time is up, we'll share out our descriptors.

1:00

13

"The parts of our identity that *do* capture our attention are those that other people notice, and that reflect back to us."

- Dr. Beverly Daniel Tatum

14

Matrix of Oppression

Social Identity Categories	Privileged Social Groups	Border Social Groups	Targeted Social Groups	Ism
Race	White People	Biracial People (White/Latino, Black, Asian)	Asian, Black, Latino, Native People	Racism
Sex	Bio Men	Transsexual, Intersex People	Bio Women	Sexism
Gender	Gender Conforming Bio Men And Women	Gender Ambiguous Bio Men and Women	Transgender, Genderqueer, Intersex People	Transgender Oppression
Sexual Orientation	Heterosexual People	Bisexual People	Lesbians, Gay Men	Heterosexism
Class	Rich, Upper Class People	Middle Class People	Working Class, Poor People	Classism
Ability/Disability	Temporarily Abled-Bodied People	People with Temporary Disabilities	People with Disabilities	Ableism
Religion	Protestants	Roman Catholic (Historically)	Jews, Muslims, Hindus	Religious Oppression
Age	Adults	Young Adults	Elders, Young People	Ageism/Adultism

© Teaching for Diversity and Social Justice, Second Edition, Routledge, 2007

Examining Our Social Identities

Where do your social identities intersect?

In what areas are your privileged? Targeted?

How may these identities shape the way you teach?

15

03

What's Next?

16

Upcoming Tasks

Reflection Exercise #3

Will send to you via email... a series of questions recapping/applying what we discussed today. Due at your earliest convenience!

Post Survey

Will send to you via email... you will rank and explain the same statements from the pre-survey. Be honest!

Once I receive your final submissions, I will reach out individually about $25 gift card!

17

Before You Leave... Reflection Time!

1. What is one thing you took away from today's professional development session?
1. What is one thing you are left considering after today's professional development session?
1. Were your beliefs regarding social studies instruction challenged/reaffirmed in any way as a result of the professional development session? Please explain.
1. Any final thoughts about the PD series as a whole?

18

APPENDIX E

Post-PD Reflection Survey

1. What is one thing you took away from today's professional development session?

2. What is one thing you are left considering after today's professional development session?

3. Were your beliefs regarding social studies instruction challenged/reaffirmed in any way as a result of the professional development session? Please explain.

4. Any questions/concerns that you would like to be addressed at the next professional development session?

Note: Question 4 was replaced with "Any final thoughts about the PD series as a whole?" for the final PD session.

APPENDIX F

Reflection Exercise One

1. Based on what you learned in the last PD session, what is racism and how does it differ from racial prejudice?

2. Keeping in mind your definitions from #1, consider the scenario below:

    - *A Black man is in line at a store and happens to be wearing apparel from a local college team that is known for their academics and sports programs. A White man standing next to him realizes they are wearing the same team's apparel and comments how he is excited for the upcoming football season. They begin chatting and, in the conversation, the White man learns that the Black man attended the university for his undergraduate degree. He then proceeds to say, "Nice, so you played football for them?" The Black man informs him no, just as he did for the previous five White men who had asked him this same question before.*

    In what ways is racism operating/not operating in this scenario? Please explain your thought process.

3. Keeping in mind your definitions from #1, consider the scenario below:

    - *An argument ensues between a White woman and a multiracial clerk about a recent transaction. The multiracial clerk insists the White woman did not give them all the money for her groceries before walking away from the counter. The White woman insists she did and refuses to come back, continuing her path towards the exit. The multiracial clerk mumbles at her, "White trash like you never pays" and then immediately calls the cops to inform them of what happened.*

    In what ways is racism operating/not operating in this scenario? Please explain your thought process.

4. Keeping in mind your definitions from #1, consider the scenario below:

    - *For an upcoming pep rally at a local high school, students were encouraged to dress up in attire that would represent school pride. On the day of the rally, a group of several students came in wearing war paint on their face, feathered headdresses in addition to carrying fake tomahawk props—their school's mascot is the Chiefs. During the rally, they then started to recite a war chant in which the whole school body joined in, including the teachers.*

    In what ways is racism operating/not operating in this scenario? Please explain your thought process.

5. Keeping in mind your definitions from #1, consider the scenario below:

    - *A White student of yours shares that her college application to an elite institution in the state was rejected. She is really upset then proceeds to tell you how a Latinx friend of hers was able to get in despite having the same qualifications as her. She then goes on to express how unfair it is for her Latinx friend to get in just because of her race/ethnicity, calling it reverse discrimination.*

    How would you proceed to respond to this student's comment? Please explain your thought process.

APPENDIX G

Reflection Exercise Two

1. In your own words, what is a master narrative? Why are they problematic?

2. Examine the social studies standards you will cover in an upcoming lesson and/or unit. Copy and paste ONE of those standards/substandards below.

3. What is ONE master narrative you notice embedded within this standard/substandard? Provide justification for why you believe this is a master narrative.

4. Compose a counternarrative that would challenge/disrupt this master narrative and offer a racially different interpretation not currently highlighted in the narrative.

APPENDIX H

Reflection Exercise Three

1. Identify your racial/ethnic identities, keeping in mind the ways in which these identities may be shaped by other intersecting social identities (e.g., gender, sex, class). You may find the Matrix of Oppression used in this past week's PD session helpful for this.

2. Look over a lesson you recently created for one of your classes. In what ways did the lesson affirm or discredit your own racial/ethnic identities?

3. Looking over the same lesson from #2, consider the perspective of someone with a different racial/ethnic identity. In what ways did the lesson affirm or discredit their racial/ethnic identity?

4. What insights, if any, does considering your own racial/ethnic identities in relation to the curriculum you teach raise for you?