TOWARDS RACE CENTERED TRAUMA-INFORMED PROFESSIONAL LEARNING FOR WHITE TEACHERS: A LITERATURE REVIEW

by

SERENA CONSTANCE D'AGOSTINO READHEAD

(Under the Direction of Sakeena Everett)

ABSTRACT

In the face of today's twin pandemics, COVID-19 and our country's structural racism, schools are implementing trauma-informed professional learning opportunities to better prepare teachers to meet their students' needs. However, many of these trainings only address individual forms of trauma, disregarding systemic forms of trauma, such as racial trauma. Research demonstrates that White teachers often respond to issues of race by disengaging or becoming defensive, responses rooted in shame. This literature review draws on race centered trauma-informed professional learning research to support White teachers in working through White teacher identity development and shame resilience towards the goals of (1) cultivating critical self-awareness, (2) understanding and dismantling systems of racial dysfunction and trauma in schools, and (3) supporting and honoring their Black students' needs with racial trauma in schools. This literature review synthesizes recommendations from race centered professional learning experiences that equip White teachers to create effective trauma-informed classrooms and schools.

INDEX WORDS: trauma-informed practices, racial trauma, shame, systemically trauma-informed practice, White teachers, professional learning

TOWARDS RACE CENTERED TRAUMA-INFORMED PROFESSIONAL LEARNING FOR WHITE TEACHERS: A LITERATURE REVIEW

by

SERENA CONSTANCE D'AGOSTINO READHEAD

B.A., Wake Forest University, 2014

A Thesis Submitted to the Graduate Faculty of The University of Georgia in Partial Fulfillment of the Requirements for the Degree

MASTER OF ARTS

ATHENS, GEORGIA

2022

TOWARDS RACE CENTERED TRAUMA-INFORMED PROFESSIONAL LEARNING FOR WHITE TEACHERS: A LITERATURE REVIEW

by

SERENA CONSTANCE D'AGOSTINO READHEAD

Major Professor:	Sakeena Everett
Committee:	Donna Alvermann
	Jennifer Graff
	Mary Guay

Electronic Version Approved:

Ron Walcott
Vice Provost for Graduate Education and Dean of the Graduate School
The University of Georgia
May 2022

ACKNOWLEDGEMENTS

I'd like to begin by thanking my advisor, Dr. Sakeena Everett, for sharing wisdom, providing guidance, and giving me constant support and encouragement. I'd also like to thank my committee members, Dr. Mary Guay, Dr. Donna Alvermann, and Dr. Jennifer Graff for their support and insight throughout this process.

This work would not have been possible without the support of my family. I'd like to take a moment now to thank the members of my family who sacrificed so much to help me during this process.

To William Readhead IV, you have truly carried the team throughout this busy time. From caring for our two babies, to finding time for me to get extra sleep, to listening to me think through ideas, to keeping our house running and our family fed. You have provided me with endless support, love and joy and you have sacrificed so much. I am so blessed to have you as my husband.

To William V and Renata Readhead, you have been my endless source of joy and inspiration during this work. I love you both so much and am so proud to be your mamma.

To Ralph and Carey D'Agostino, I could not have done this without all of your love, support, help, and encouragement. Thank you for giving my babies a loving place, caring for and nurturing them while I was working. Thank you for the many wonderful meals and additional help, from picking things up at the store, to coming over to help around our house, to helping me find time to rest. Thank you for the countless brainstorming and feedback sessions where you listened so patiently, gave sound and inspiring advice, and helped me proofread my many drafts.

To Bill and Laurie Readhead, who helped care for my babies while I worked on my thesis. Thank you for sharing so much love and fun with my children while I completed this work. And thank you for the all the delicious dinners and help around the home.

To Lucy D'Agostino McGowan and Patrick McGowan, who opened their home to our babies so I could have uninterrupted work time and who opened their home to us, giving us much needed work breaks and kicking back times to look forward to. Also, to Lucy D'Agostino McGowan, who provided me with advice and guidance around navigating the thesis writing process.

To my siblings, Sophia D'Agostino and Ryan Walsh, Megan and Arel D'Agostino, Theresa D'Agostino, and Chiara D'Agostino; my grandparents, Richard and Connie Smith and Ralph and LeiLanie D'Agostino; and my aunties, LeiLanie D'Agostino and Cece Carta, for their endless encouragement and love throughout my graduate school experience. You brought us so much joy during this work.

It truly takes a village and I am so blessed to have such a wonderful village surrounding me! You all kept us afloat and helped us thrive during this busy season of our lives, thank you!

TABLE OF CONTENTS

LIST OF TABLES

Page

LIST OF FIGURES

Page

CHAPTER 1

INTRODUCTION

Purpose of the Study

The purpose of this literature review is to synthesize recommendations for educating and developing teachers in the implementation of trauma-informed practices that center race and racism. My goal is to examine how professional learning has successfully trained, educated, and developed White teachers of Black students. Specifically, I will address professional learning experiences that equip White teachers to create classrooms that accomplish the following goals: to dismantle schools' dysfunctional systems and practices, to support their Black students, and to honor, value, and celebrate Black students' histories and identities. When racial trauma and issues of race are addressed with White people, the most common White teacher responses are to either disengage from the conversation, get upset or angry, or become defensive (DiAngelo, 2018). These responses appear to be rooted in a culture of shame and perfectionism. It is my hope to provide strategies that will help teachers work through shame and embrace vulnerability, while addressing systemic racism in schools, in order to create sustainable change in our public-school systems.

Positionality

I am a White, middle-class female who taught for six years in urban Title One elementary public schools. I was privileged to grow up educated in a positive, nurturing Franciscan K-8 school, where racial and ethnic diversity were appreciated, and each individual's irreplaceable value was axiomatic. Upon entering public high school, I was shocked by the unconscionable, if

unintentional, system of tracking that appeared to be based on race and socioeconomic status and to witness the challenges faced by students who lived with stressors at home that I had never imagined. At the time, I lacked the language to describe what I observed, I just felt that something was deeply wrong in my school. It turns out the patterns that I noticed in high school are well documented: honors and AP classes having predominantly White students, while standard and remedial classes were predominantly Students of Color (Modica, 2015). Additionally, Students of Color experienced higher detention, suspension, and expulsion rates. In my time at this high school, I only had one Teacher of Color (interestingly, I took Spanish for three years and all three years was taught by White women, one of whom spoke Dutch as her second language, not Spanish). The way my high school was organized made it clear to me during those impressionable years that race strongly predicted a person's chances for success academically and beyond.

My original intent for this research was to synthesize literature on trauma-informed practices for the elementary literacy classroom. However, after reading the literature on best practices and remembering specific moments from my teaching career, I felt that before teachers could employ these trauma-informed practices in their classrooms, there was a lot of self-work that needed to happen. Below are just some of the moments that resurfaced in my memory during this work:

While attending a conference at my private predominantly White university for student teachers and graduated first year teachers, some student teachers described challenges they were having in Title One schools whose student populations were almost all low-income and mostly Black and Hispanic students. A White professor asked if it would be helpful to create a class that focused on teaching diverse population. Next to me, a White first-year teacher leaned in to

another and whispered, “I am tired of everyone wanting to focus on Title One schools like they’re the only ones that matter. You don’t hear them wanting to make classes to help us teach at private schools and our jobs are hard too.”

While attending a training about racial diversity, a White teacher from my school raised her hand to say (to the Black women conducting the training) that she did not see race when teaching her students. This blatant example of color-evasiveness (Annamma et al., 2015) was then accepted and appreciated by several White women sitting with her as they nodded their heads in agreement. The school I worked at during this time had a fairly racially diverse staff: a good mix of White, Black, and Brown female teachers. The room immediately had noticeable tension as half of the teachers thought this woman was in the right and the other half rolled their eyes and tensed.

Once I was talking to a White teacher about racial stress that Black students experience in schools and how White teachers can unknowingly (to give the benefit of the doubt) contribute to it. She immediately responded that she didn’t think it was about race at all. It was just about behaviors and teachers are doing their best to manage difficult behaviors.

A White teacher told me she couldn’t figure out why her Black students wouldn’t work in her class and did not perform as well as her other students. In the same breath, she said that she wasn’t trying to make this about race, it’s just that she noticed it was usually her Black students had more behavior problems. Did she stop to question what she was doing that contributed to this? She did not. She just assumed the fault lay solely on the students.

Once I had a White teacher tell me she is tired of having so many racial diversity trainings. All people should be equal and she is sick of being made to feel guilty because she is White.

After reflecting on these moments, I realized many White teachers are not prepared to employ the trauma-informed strategies for literacy classrooms. There is a lot of personal work, unlearning and relearning, that needs to be done first.

I include these personal experiences not to distance myself from my whiteness, not to malign well-intentioned, if ignorant, teachers, but rather to maintain transparency about my position for this research. Even as I write this, I am wrestling with my own issues of fragility and shame, and am engaging in the necessary, and sometimes uncomfortable, critical reflexive work.

I have had countless conversations regarding race in which White teachers become defensive or shut down the conversation. Because these and other White teachers refuse to engage in productive conversations about racial issues and refuse to look inward at their own beliefs, attitudes, perceptions, and practices, nothing is changing in our school systems. I have sat through diversity trainings where the White people around me completely disengage. I have sat through trauma-informed trainings where the very real, very prevalent issue of racial trauma is not acknowledged even once. These experiences have led me to this research.

Research Question

1) According to contemporary education research, what are essential components of race centered trauma-informed teacher professional learning experiences that support White teachers in engaging in race centered trauma-informed practices?

CHAPTER 2

TOWARDS RACE CENTERED TRAUMA-INFORMED PROFESSIONAL LEARNING FOR WHITE TEACHERS: A LITERATURE REVIEW

Background Information and Significance

> "We push against singular responses that encourage only simplistic, easy (or easier) solutions that tell our students to simply breathe, for example, or our teachers that all they need to do is to create a calm corner. Perhaps breathing and a calm corner get us somewhere, but in no way are these solutions adequate to the scale of the problem, nor do these target the systemic racism and inequality in U.S. society and the ways that they seep into our schools and classrooms" (Khasnabis & Goldin, 2020, p. 54).

Alongside the onset of the Covid-19 pandemic in 2020, a second pandemic gained media attention in the U.S., one that has been present here for hundreds of years. The effects of structural racism were made visible to many who previously denied its presence as instances of police brutality towards Black people (the murders of George Floyd, Ahmaud Aubrey, Breonna Taylor, Tony McDade, Dion Johnson, Rayshard Brooks, and paralyzing of Jacob Blake) gained coverage and as the numbers of Black and Latinx hospitalizations and deaths quickly rose above those of White people (Center for Disease Control and Prevention, 2022). In the face of these two pandemics, traumatic childhood experiences are more prevalent than ever. Because of the 2019 pandemic lockdown orders, Seitz et al. (2021) found that students who experienced trauma prior to the pandemic had significant increases in their post-traumatic stress disorders due to the lack of school support and limited access to resources, such as school social workers, brought on by shelter in place orders. In light of these events, as in-person classes resume in 2022 and talk

of returning to "normal" circulates, schools need to take a close look at how they are supporting students who have experienced trauma, and implement changes accordingly. As Gloria Ladson-Billings (2020) said, "We need a hard reset in education" (Sample, 2020, 11:16).

In 1998, Felitti et al. effectively documented the long-term negative implications on a person's mental and physical well-being due to childhood trauma through the ACE (Adverse Childhood Experiences) Study. In addition to understanding the negative effects of childhood trauma on adults' lives, research has found that trauma also affects the development of the child's brain as they are experiencing it (Teicher et al. 2003). Childhood trauma negatively impacts children's ability to self-regulate, their ability to develop relationships, and their academic performance (Cook et al., 2005, p. 390; SAMHSA, 2014). It is linked to poor school performance, low self-esteem, and anxiety and depression (Hurt et al, 2001, p. 1354). While the evidence about ACEs seems like a rather bleak prognosis, there is hope for a different outcome for those who have experienced trauma in their lives. "It is the structure of a system that determines an individual's potential for change" (Mercado, 2021, p. 2). With the right supports, interventions, and strategies in place in our school systems, the effects of trauma can be reversed.

Defining Trauma

In the original ACE study, seven categories of childhood abuse were presented: psychological abuse, physical abuse, contact sexual abuse, exposure to substance abuse, mental illness, violent treatment of mother or stepmother, and criminal behavior in the household (Felitti et al., 1998, p. 776), and the majority of the participants were White (Felitti et al., 1998, p. 779). Since the publication of these earlier studies, our understanding of trauma, its many forms, its effects on people, and its prevalence among diverse populations has greatly expanded. The Philadelphia Urban ACE Study added ACE categories specific to living in urban areas and

included a more diverse population, with 44% of the participants White and 42% Black (Research and Evaluation Group, 2013, p. 4). The additional categories were witnessing violence, racism, neighborhood safety and trust, bullying, and foster care (p. 6). The Philadelphia Urban ACE Study added more nuance to the original ACE study by focusing on issues specific to the urban context. It expanded the categories of trauma to include forms of systemic trauma, rather than solely categories of individual trauma. In 2014 the Substance Abuse and Mental Health Services Administration (SAMHSA) formed an expert panel who combed through the many definitions of trauma and frameworks of support and intervention for those who experienced trauma. After reviewing the research, resources, and trauma survivors' personal accounts of their experiences, the panel came up with the following definition:

> "Individual trauma results from an **event**, series of events, or set of circumstances that is **experienced** by an individual as physically or emotionally harmful or life threatening and that has lasting adverse **effects** on the individual's functioning and mental, physical, social, emotional, or spiritual well-being" (SAMHSA, 2014, p. 7).

The SAMHSA (2016) report also extended the definition to include examples of trauma, such as "physical, sexual, and emotional abuse; childhood neglect; having a family member with a mental health or substance use disorder; experiencing or witnessing violence in the community or while serving in the military; and poverty and systemic discrimination" (Menschner & Maul, 2016, p. 2). In the 2014 compilation of research about trauma and trauma-informed practices, the SAMHSA explained that trauma transcends demographic factors, affecting people from all walks of life (p. 2). Several studies have confirmed that while trauma has no boundaries, it disproportionately affects Black children and low-income children because of environmental trauma, historical trauma, and racial trauma. These systemic forms of trauma add to any

individual trauma that children experience. Factors such as gender, socioeconomic status, and race and ethnicity further compound trauma that is common to the human experience. The scope and complexity of each of the forms of systemic trauma and intersecting identifiers is well beyond the scope of this thesis. Therefore, for the purpose of this paper, I will be focusing on systemic racial trauma that Black students experience in schools.

Racial Trauma

The National Child Traumatic Stress Network (NCTSN) (2017) describes racial trauma as:

> "Traumatic events that occur as a result of **witnessing or experiencing racism**, discrimination, or structural prejudice (also known as institutional racism) can have a profound impact on the mental health of individuals exposed to these events. Racial trauma (also known as race-based traumatic stress) refers to the **stressful impact or emotional pain of one's experience with racism and discrimination**" (Carter, 2007, as cited in NCTSN, 2017, p. 3).

Schools play an enormous role in creating and sustaining racial trauma. A quick look at discipline data and academic achievement data shows the disparities between Black and White students' school experiences. Teacher expectations, attitudes and beliefs, discipline policies and practices, and whitewashed curriculum are all contributing factors to the racial trauma that Black students experience in school (Caldera et al., 2020; Henderson & Simons-Rudolph, 2016; Jones, 2020; Lea et al., 2021).

Teacher Expectations

Many preservice teaching programs are filled predominantly with White teacher candidates and are taught by White teacher educators (Ladson-Billings, 2016). These programs often perpetuate stereotypes of Black people and fail to critically examine the unjust systems that have been historically put in place by White people to uphold their power (Love, 2019, p. 131). Matias (2013) also pointed out the issues with ways in which White preservice teachers are being prepared to be culturally responsive educators for Black students. Currently, most preservice culturally responsive education focuses on learning about Students of Color, or the "Other," and include no reflection of self and one's relationship to society (p. 69, 78). This lack of self-reflection and interrogation of one's own experience of whiteness, coupled with a lack of authentic relationships and experiences with Black people creates teachers who, rather than being culturally responsive, are color-evasive (Annamma et al., 2015) and embody white savior mentalities. This missing element, the lack of developing one's critical self-awareness, in White teachers' preservice education perpetuates white supremacy in the school systems, contributing to the racial trauma that many Black children experience in their schooling. With 80% of public-school teachers being white and 53% of public-school students being Students of Color, these issues are found across our nation's school systems (National Center for Education Statistics, 2021).

Through interviews with adolescents in public schools, Henderson and Simons-Rudolph (2016) categorized three ways that race related trauma manifests itself in school classrooms: alienation, racial discrimination, and violence (microaggressions, interpersonal violence, and verbal assaults). Examples of this were found in a study conducted by Carter (2003) with low-income Black students. During interviews with low-income Black students, Carter (2003) found

that many students described teachers with low expectations, who mistook passivity and compliance for intelligence. This, plus the value that interviewed students placed on non-dominant forms of cultural capital and the teachers' rejection of anything but White norms and values, meant that teachers often neglected and alienated many intelligent, very capable students. The teachers "granted rewards to those students who embrace the "right" cultural signals, habits and style," leaving the students who did not conform to the teacher's cultural expectations with "academic and disciplinary problems" (Carter, 2003, p. 149). Other examples of violence in the classroom that over time lead to racial trauma is the mispronunciation of students' names, the criticism that students face for their "cultural styles of dress and speech" (Caldera et al., 2020, p. 348), and "the policing of Black language and literacies" (Baker-Bell, 2020, p. 12). Because of White teacher responses to and treatment of Black students, the very places that are meant to cultivate students' identities, passions, and opportunities, instead create barriers and traumatic experiences for many Black students.

Discipline Policies and Practices

Since the 1990s, many schools have adopted zero tolerance discipline policies (Brady, 2002). While these policies were implemented with the idea that zero tolerance across the board would mean equal treatment, this color-evasive (Annamma et al., 2015) policy disproportionately and unjustly punishes and excludes Students of Color (Brady, 2002). Black students specifically are more likely to be suspended for nonviolent and subjective behaviors, such as disrespect, language use, or disruptive behaviors (Caldera et al., 2020; Dutil, 2020). These practices lead to Black students missing days of school, which effects their "educational experience, learning, and overall educational outcomes" (Caldera et al., 2020, p. 346). Policies

that focus on the exclusion of students push students into the criminal justice system (Lea et al., 2021; Caldera et al., 2020), creating the "school-to-prison pipeline".

While schools are beginning to move away from zero tolerance policies, statistics surrounding the presence of outside security staff at schools indicate that these policies are still present and problematic. "Between 2005-06 to 2017-18, the percentage of public schools that reported having more or security staff present at school at least once a week increased from 42 to 61 percent" (Wang et al., 2019, p. 103). Security staff includes security guards, school resource officers (SROs), and other law enforcement officers who are not SROs. Rather than relying on school personnel (social workers, counselors, psychologists, well-trained teachers, etc.) who can support students with researched, compassionate, and inclusive behavior management strategies, schools are relying more and more on outside security staff for behavior management. Utilizing outside agencies for behavior management leads to the continued criminalization and traumatization of Black students in schools (Joseph et al., 2020).

Curriculum Violence

In addition to teacher expectations and school discipline practices and policies, racial trauma is manifested in public school classrooms through curriculum violence (Caldera et al., 2020; Ighodaro & Wiggan, 2013; Jones, 2020). Ighodaro & Wiggan (2013) describe curriculum violence as:

> "What is taught in schools tells us what counts as knowledge and who has power and influence in a society (Abdul-Haqq, 1994; Anderson, 2001; Anyon, 1980; Asante, 1980, 2003; Ornstein et al., 2003; Madaus & Kellagan, 1992; Marsh & Willis, 2002; Pinar, 2004; Polito, 2005). And it also tells us who is relatively less important, less powerful and on the margins of the society.

> Those who are omitted or given very little voice are the victims of a phenomenon we refer to as curriculum violence" (Ighodaro & Wiggan, 2013, p. 2 & 3)

Hutchison et al. (2014) explain how curriculum violence creates *intellectual segregation* because of the "protected Euro-centric curriculum that is taught and learned by people in powerful positions" (p. 91). Most examples of curriculum violence happen during a class's study of Black history (Jones, 2020).

These forms of racial trauma in schools, coupled with the effects of the pandemic, have exacerbated the inequalities and injustices experienced by low-income Black children (Fortuna et al, 2020). Equity in our school systems means that schools are implementing trauma-informed practices that address and repair the harm caused by trauma, including racial trauma.

A Race Centered Trauma-Informed Approach

Many schools are working to adopt trauma-informed teaching practices, bringing in professional learning opportunities to train their teachers in the ideas, methods, and strategies of a trauma-informed educator. Before discussing the current trauma-informed trainings, I will explain why I have chosen to use professional learning, rather than professional development or training as part of my framework.

Professional Learning

Trauma-informed trainings and *trauma-informed professional developments* were the terms most commonly used throughout the literature that synthesized the elements of trauma-informed education for teachers. For this research, I will be using the term *professional learning,* rather than *professional development* or *training*. This distinction is significant because trainings and developments imply that the leader of the training is in charge of ensuring that teachers learn

content and the teacher participants are passive receivers of knowledge. Professional learning, however, implies that teachers are "active participants who [are] responsible for his or her own learning, and is instrumental in constructing his or her change" (Labone & Long, 2016, p. 55). Additionally, trainings and developments often have an end to the work. They are conducted over a session or a brief series of sessions and offer little to no follow-up, whereas professional learning occurs over long periods of time, sometimes over multiple years, with follow-up, support and coaching along the way (Calvert, 2016; Darling-Hammond et al., 2017; Labone & Long, 2016; Webster-Wright, 2009). In order for this work to make significant, lasting changes in the school systems, it must be shared through professional learning, rather than trainings and developments.

In the sections that follow, when I use the terms *training* or *professional development,* I am using the language of the authors. When I discuss my proposal for race centered trauma-informed professional learning opportunities, I will use *professional learning.*

Current Trauma-Informed Trainings and Professional Developments

When examining systematic reviews of the most widely used trauma-informed trainings, the main tenets taught to teachers[1] include the following: 1) creating a sense of calm in the classroom environment and the teacher's responses to children, 2) using restorative responses to address student behavior rather than exclusionary or punitive discipline practices, 3) maintaining predictability and structure in the routines throughout the day, and 4) fostering connectedness through the nurturing of healthy adult-child and child-to-child relationships. In addition to this, trauma-informed learning opportunities provide teachers with an understanding of the

[1] While my research focuses on White teachers and while 80% of public-school K-12 teachers are White, I am using the terms used by the researchers whose work I am citing here. If "White" was not used in the research, then I am not adding it in order to accurately reflect the research.

psychological and physiological impacts of trauma on a child's development and well-being, as well as the types of trauma children often experience and its prevalence in our society today (Australian Childhood Foundation, 2018; Crosby, 2015; Purtle, 2020; SAMHSA, 2014; Thomas et al., 2019).

While it is crucial that all educators understand these characteristics of a trauma-informed teacher and how to implement strategies in the classroom to create a trauma-sensitive environment, the common characteristics of trauma-informed teaching focus on individual forms of trauma, without any attention to systemic trauma in schools. The introspective work that White teachers need to do in order to make educational reparations or to move forward in their practice in an inclusive and supportive way is not addressed.

Carello and Butler's (2014) description of trauma-informed is "to understand how violence, victimization, and other traumatic experiences may have figured in the lives of the individuals involved and to apply that understanding to the provision of services and the design of systems so that they accommodate the needs and vulnerabilities of trauma survivors" (p. 156). If White teachers do not have an understanding of the racial trauma that is created by schools, how can they meet the needs of their Black students? The National Child Traumatic Stress Network (2017) stated that trauma-informed strategies are "most effective when clearly identifying racism as a contributor to distress and supporting students' constructive expression of feelings and healthy self-development" (p. 3). If White teachers are uncomfortable identifying and discussing racism, can they truly be trauma-informed teachers? I submit that an unwillingness or inability to identify and discuss racism disqualifies a teacher from being trauma-informed.

Centering Racism in Trauma-Informed Teaching

Several scholars have recently brought attention to the issue of race in trauma-informed practices (Alvarez, 2020; Caldera et al., 2020; Joseph, 2020; Lea, 2021). Their bodies of work explore the importance of centering race in schools' trauma-informed approaches and what this looks like in practice. To be clear, the purpose of centering race is not to view Black students through a deficit lens, but to examine the systems in our schools that create and sustain racial trauma, and teachers' (often unknowing) contributions to these systems. Alvarez (2020) argues that, "Without centering race in a historically racialized, White-dominant context, researchers and school-based actors may (un)intentionally criminalize or pathologize trauma-exposed youth, especially Black and Brown youth, for their responses to overwhelming conditions they do not control" (p. 584). Color-evasive (Annamma et al., 2015) and race-neutral school discipline policies and trauma-informed practices end up causing more harm than good for Black students (Caldera et al., 2020; Joseph et al., 2020; Lea et al., 2021). By failing to recognize the "racialized nature of educational processes," schools "perpetuate racial and ethnic disparities" (Lea et al., 2021, p. 4). By centering race, Black students' stories, experiences, and cultures are valued and honored in the classroom, and practices and policies are implemented that are specifically for their good.

Shame

For race to be central to trauma-informed practices, White teachers must be able to engage in conversations about race. They must be ready to look inward and reflect on their own racial experiences, beliefs, perceptions, and attitudes. However, this work rarely happens. The more common experience is that when issues of race arise in conversations, professional learning experiences, the work place, etc., White people emotionally disengage, shut down, or become

angry, upset, or defensive (DiAngelo, 2018; Matias, 2013). These fight, flight, and freeze reactions prevent real change from happening in school practices and classrooms. By ignoring race and racial trauma experienced by Black students, White teachers perpetuate the traumatic schooling experiences.

DiAngelo (2018) examined why White people respond to race in these ways, labeling the cause of their responses as "white fragility." She provided four reasons for White people's negative responses to discussions about race: 1) "we don't see ourselves in racial terms," 2) "our opinions are uninformed," 3) "we don't understand socialization," and 4) "we have a simplistic understanding of racism." (p. 27 – 32). These four reasons have something in common. They are tied up in White people's identity. For the purposes of this paper, I'm drawing from authors Jupp et al. (2019), who define White teacher identity as, "[referring] to the complex, multidimensional, and structurally privileged ways White-skinned individuals conjugate identities in relation to whiteness" (p. 5).

Shame is tightly wound in our identities, how we view ourselves. After decades of research on shame and vulnerability, Brené Brown (2006) defines shame as:

> "An intensely painful feeling or experience of believing we are flawed and therefore unworthy of acceptance and belonging…In defining shame, participants contrasted shame with **guilt**, which they defined or described as a feeling that results from **behaving** in a flawed or bad way rather than a flawed or bad **self**." (p. 45).

If White people are tying their identities to conversations of racism, then their responses are deeply rooted in shame. In order to make lasting changes in our public-school systems, White

teachers need support in recognizing and working through their shame during trauma-informed professional learning sessions that center Black students' racial experiences in schools.

CHAPTER 3

THEORETICAL FRAMEWORK

I came to this work with an interest in racial trauma in Title One urban schools and how it affects the teaching and learning experiences of Black children. As I was doing this work, I noticed many studies referencing critical whiteness studies (CWS). This became an important lens for me as I read and researched about the prevalence of racial trauma in our schools. CWS helped me to theorize racial trauma in schools and its implications for Black students and its implications for White teachers. It aided me in, not just naming racial trauma, but in making sense of *how* racial trauma is reproduced in our schools. Additionally, White teacher identity studies provided me a lens through which to think about White teachers' roles in racial trauma in schools. CWS and White teacher identity studies gave me language to discuss what is needed for the professional learning of White teachers of Black students.

CWS and White teacher identity studies help to name the emotional responses that White people have in response to issues of racism. However, there is a need for something more concrete in supporting White female teachers during these conversations that goes beyond simply naming these common responses. Brené Brown (2006) offers a theory, shame resilience theory, that outlines how people recognize and work through feelings of shame. This theory provides the language and tools necessary in addressing and working through feelings of shame and vulnerability that arise during difficult conversations around race.

Critical Whiteness Studies (CWS)

The field of CWS examines whiteness, or white supremacy as the "taken-for-granted routine privileging of white interests that goes unremarked in the political mainstream" (Gillborn, 2007, p. 485), and its effects on society. Examining our school systems through a critical lens reveals schools deeply entrenched in whiteness. History is erased, students are miseducated, and Black children are marginalized and traumatized.

Gillborn's (2007) explanation of white supremacy today is "one that is normalized and taken for granted," rather than extreme, explicit individual forms of racism (p. 486). He states, "One of the most powerful and dangerous aspects of whiteness is that many (possibly the majority) of white people have no awareness of whiteness as a construction, let alone their own role in sustaining and playing out the inequities at the heart of whiteness" (Gillborn, 2007, p. 490). White children are often raised in communities that promote a "false colorblind ideology" (Matias, 2013, p. 76). When advancing through the school system as children, White teachers received a skewed version of our nation's history that perpetuates color-evasiveness (Annamma et al., 2015) and upholds this tacit version of white supremacy. As preservice teachers, they are taught most often by White professors who moved through the same systems that work to normalize whiteness in their education (Ladson-Billings, 2016). Engulfed in whiteness, White teachers rarely examine the "social, economic, political, legal, education, and literary creation, maintenance, and proliferation of whiteness" (Matias, 2013, p. 73). And rarely do they reflect on their role in upholding and centering whiteness in educational settings and the effects of this on their Black students. "Ordinariness means that racism is difficult to address or cure because it is not acknowledged" (Delgado & Stefancic, 2017, p. 8). Emerging from CWS is White teacher

identity studies, a field with a focus on teachers reflecting on their identities in order to understand the racialized role they play in school systems.

White Teacher Identity Studies

The field of White teacher identity studies "provides an area of study for Scholars of Color and White scholars to confront questions of racialized inequalities and injustices, as well as to produce knowledges that [seeks] to influence teacher education and White teachers' understandings of themselves as racialized actors in schools" (Jupp et al., 2016, p. 1175). White teacher identity studies initially focused predominantly on race-evasive and privileged identities of White teachers. As it has developed over the years, however, researchers found that this focus alone led to the "conceptualization of White teacher candidates as deficient learners about issues of diversity" (Lowenstein, 2009, p. 163 as cited by Jupp et al., 2016, p. 1176), which in turn negatively affected White teacher engagement in diversity and justice work.

In the past twenty years, White teacher identity studies has shifted to view White teacher identities as much more nuanced and complex, rather than monolithic and static. Utilizing narrative whiteness pedagogies and racialized autobiographies has aided White teacher participants and researchers in their learning about race and whiteness and making race visible, while also exploring their complex identities (Ullucci, 2012). The use of narratives, specifically having White teachers write out autobiographies, provides White teachers with an opportunity to reflect on their privilege and racialized experiences in life, providing context for how "whiteness functions in society" (Ullucci, 2012, p. 90). Additionally, researchers in this field have increased their reflexivity in their research. White researchers reflected on their own stories and experiences with whiteness, and through this reflection they were better able to connect with the teacher participants in their studies (Marx, 2004; Pennington, 2007, as cited by Jupp et al., 2016).

Researchers are also holding themselves accountable for "teachers' failures to gain racialized consciousness" (Hemmings, 2005, as cited by Jupp et al., 2016, p. 1165). "The value of trust between researcher and respondent [created] authentic identity exchanges and sometimes significant transformations with several respondents" (Jupp et al., 2016, p. 1165). This way of approaching the work creates a space of empathy and trust, rather than a space of naming, shaming, and blaming. This ties in with the next theory this work is grounded in, shame resilience theory.

Shame Resilience Theory

Brené Brown (2006) produced a theory that aimed to unpack women's experiences with shame and to examine the strategies women employ to become resilient to shame. She termed this *shame resilience theory* (SRT). Brown's original research was centered on women's experiences with shame, in part because she believed women struggled with shame more than men (Brown, 2012, p. 83). While she has since found that men and women struggle equally with shame, she has also found that their experiences with shame differ (Brown, 2012, p. 85). Because the teaching profession is comprised mostly of women (76% in 2017-2018) (NCES, 2022), I will be drawing from her shame research that centers the experiences of women.

DiAngelo (2018) and Matias (2013) examine emotionality of whiteness in White people's response to issues of race. Both explain that White people's response (or lack of response) to issues of race stems from their investment in a system that "maintains White racial dominance" (Matias, 2013, p. 76), and that "maintains our dominance within the racial hierarchy" (DiAngelo, 2018, p. 37). Brown's shame resilience theory extends our understanding White women's responses to racial issues and a possible solution that can be employed through coaching and professional learning sessions throughout schools.

Shame is tied up in people's identities. Brown found that "what makes women vulnerable to shame…are the "unwanted identities." The feelings associated with shame are being "trapped, powerless, and isolated" (Brown, 2006, p. 46). DiAngelo (2018) discusses the simplistic definition of racism that White people are taught: "In a post-civil rights era, we have been taught that racists are mean people who intentionally dislike others because of their race; racists are immoral" (p. 15). Here lies the problem. This definition of racism focuses on individual people, when the issue is systemic. It is directly tied to the type of person we are, one's character, their very identity. When White teachers attend trainings that address racism, they feel shame—they become defensive, they shut down because they feel that their character, their very identity, is in question (DiAngelo, 2018, p. 189). DiAngelo assures her readers that this is not the definition of racism that she is addressing, and that she is not speaking about readers' morality. Is this same message that DiAngelo shares with her readers made clear to White teachers when discussing racial trauma enacted in schools? Is racial trauma even addressed with teachers—because if it was addressed that would mean administration had to acknowledge it was an issue at the school and if the administration is White, are they willing to acknowledge this or does that bring up feelings of shame in them too?

Brown's shame resilience theory offers strategies that can help combat the feelings of shame White people experience when confronted with the issues of racial trauma in their schools. Shame resiliency is "the sum of (a) the ability to recognize and accept personal vulnerability; (b) the level of critical awareness regarding social/cultural expectations and the shame web; (c) the ability to form mutually empathetic relationships that facilitate reaching out to others; and (d) the ability to "speak shame" or possess the language and emotional competence to discuss and deconstruct shame" (p. 48). By applying this theory to racialized

trauma-informed professional learning and coaching models, it is my hope that White teachers will be more responsive to recognizing the racial trauma in schools and committed to making educational reparations in their classrooms. The Venn Diagram in Figure 1 demonstrates how White teacher identity studies and shame resilience theory can be fused together and applied to White female teachers' professional learning experiences around race and trauma.

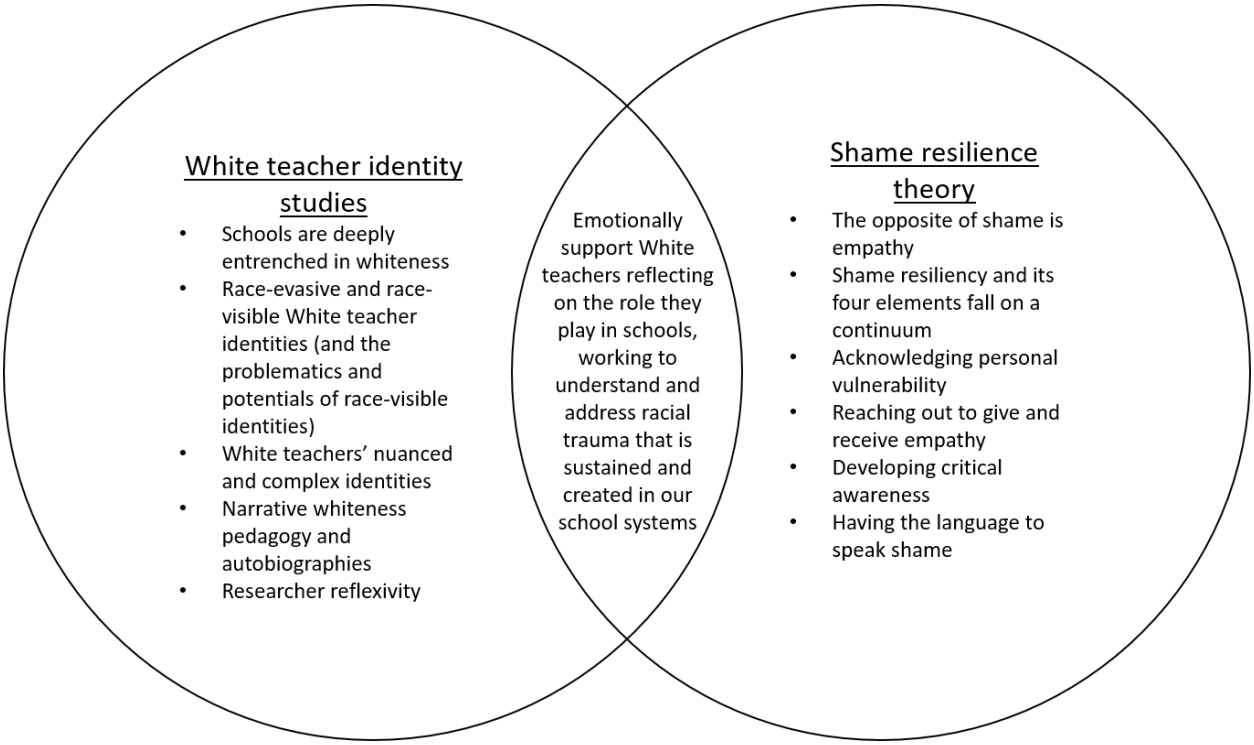

Figure 1 White teacher identity studies and shame resilience theory Venn diagram

CHAPTER 4

RESEARCH METHODS

Search and Screen Strategy

I used the following databases to conduct a systematic literature review: Within the ERIC database I used APA PsychArticles, APA Psychinfo, Child Development and Adolescent Studies, Education Research Complete, Educational Administration Abstracts, Eric, Professional Development Collection, Psychology and Behavioral Sciences Collection, Race Relations Abstracts, Social Work Abstracts, SocINDEX with Full Text, and Sociological Collection.

Through combinations of the following search terms, I found sixty-five peer-reviewed articles and studies: *development, training, learning, education, race based traumatic stress, racial trauma, racial trauma in schools, trauma-informed,* and *white teachers.* I was looking for strategies for professional learning leaders and coaches to use with White teachers in order guide them to a place where they can successfully implement equitable trauma-informed practices with their Black students who have experienced racism, racial trauma, or racial stress. Twelve of the sixty-five articles addressed effective strategies for professional developments and teacher trainings that would support and guide teachers towards implementing trauma-informed practices that acknowledge and support Black students and their experiences. It is interesting to note that eleven of the twelve studies were published in 2019 – 2021. The one study that did not fall into this time frame was published in 2016 (it was ahead of its time). It appears that with the "twin pandemics," interest in creating race-centered, culturally responsive, trauma-informed classrooms is gaining attention.

Research Design: Thematic Analysis

I read each article I found three times. The first read was to gather big ideas and to make sure the research was relevant to this thesis. During the second read, I took notes as I read, capturing the author's main argument and supporting points. I then read the article through one more time, writing a brief summary that included the author's argument and main findings, the importance of the issues addressed, and its connection to current literature on the subject. After taking notes on each article I read, I grouped the notes in categories based on common themes, strategies, and patterns within the professional learning sessions that I found. When analyzing the research, I identified themes based on a combination of significance within the professional learning opportunity that was studied or described and frequency throughout the literature. Through this strategy, I found four major themes across the available research: 1) shared language, 2) critical self-reflection, 3) shifting deficit perspectives, and 4) ongoing community and support.

After identifying commonalities across the research, I reviewed Brown's (2006) shame resilience theory to see how the four components of shame resiliency were present or absent within the reviewed research. While the four components, 1) speaking shame; 2) reaching out; 3) critical awareness; and 4) acknowledging personal vulnerability, were not explicitly present in the research, I found that they could easily become a part of these professional learning sessions. By weaving these components of shame resiliency into the existing essential elements of race centered trauma-informed professional learning, I purport teachers will have the emotional support they need in order to be open and receptive to this work.

CHAPTER 5

RESULTS

Here I synthesize the four common themes I found across the literature on effective race-centered trauma-informed professional learning experiences. The four themes addressed are 1) deciding upon and using specific shared language when discussing racism, students, and emotion; 2) developing teachers' critical self-awareness; 3) practice shifting from deficit perspectives to strength-based perspectives; and 4) cultivating ongoing community and support.

TABLE 1 ANALYTIC PROCESS

Author	**Theme**	**Relevant Recommendations**
Blitz et al., 2016	**shared language**	recommend deciding upon and using shared language to "communicate agreed upon ways of understanding strengths and concerns [of students] and to promote healing and resiliency" (p. 537)
Blitz et al., 2016	**ongoing support and community**	the training was led by outside consultants and was poorly received by teachers at the school (they felt "shamed and blamed"); the authors speculate that having someone from the school's community lead the trainings would build community of trust and more openness "teachers in this study appeared open to input from social workers and other mental health professionals" (p. 538)
Blitz et al., 2016	**shifting deficit perspectives**	authors recognize the importance of strengths-based teaching and point out how strengths-based strategies do not address student exposure to trauma—suggest the trauma-informed Sanctuary Model because it addresses both trauma and uses strengths-based strategies

TABLE 1 ANALYTIC PROCESS (Continued)

Author	Theme	Relevant Recommendations
Blitz et al., 2016	**developing critical awareness**	the authors express that improvement in the teachers' relationships with family and students will not improve without school personnel reflecting "on their own identity and the meaning of race and class in relationships with students and families" (p. 536) authors explain that becoming race-aware is important for teacher development because "not fully considering race can increase the potential for microaggressions and inhibit the development of trust" (p. 538); authors recommend a "culturally responsive, race-conscious, trauma-informed process" to "better support students in developing relationships of trust with school personnel" (p. 538)
Blitz et al., 2020	**developing critical-awareness**	"Helping educators to gain color-conscious perspectives offers a way to learn about the racial reality of people of color and understand the influence of overt and covert forms of racism in the routine experiences of students of color and their families…professional development that focuses on historical and structural oppression in the context of historical and intergenerational trauma is crucial to prepare the foundation for culturally responsive trauma-informed pedagogy" (p. 119)
Caldera et al., 2020	**develop critical self-awareness**	unit one of the course addresses how schools can add racial trauma to students' experiences through negative perceptions, low expectations, and curriculum violence; unit two has teachers reflect on cultural conflicts in the classroom; unit four acknowledges that classroom management cannot be culturally neutral throughout three of the five units in the course, students are asked to reflect on beliefs and notions that they hold—unit two: teachers interrogate their own identities in relation to the "culture of power" (p. 351); unit three: teachers reflect upon their "existing notions of care" (p. 352); unit four: teachers reflect upon and recognize one's own cultural "assumptions, biases, and perspective" (p. 353) unit three of the course require students to reflect on their preconceived beliefs about care and how care for Students of Color goes beyond their traditional notions of care

TABLE 1 ANALYTIC PROCESS (Continued)

Author	Theme	Relevant Recommendations
Dutil, 2020	**developing critical self-awareness**	recommends using a broader approach to trauma-informed practices that "incorporate social context and injustice" (p. 174); "by using a critical race approach, schools would apply racially conscious practices to discipline policy, training of teachers, and support services provided to students" (p. 176)
Dutil, 2020	**ongoing support and community**	school social workers should provide support to schools in reforming their discipline policies and practices; they can "provide a race analysis, courageous conversations, and professional development opportunities to collaboratively strengthen school climate" (p. 176)
Greig et al., 2021	**developing critical self-awareness**	teachers need "(1) a safe-to-fail place to practice interventions and engage in ongoing reflective and dialogical feedback" (p. 87)
Greig et al., 2021	**ongoing support and community**	teachers need "compassionate and empathetic support systems that enable genuine sharing, deep listening and emotional resonance. Communities of practice can provide educators with a space to show up, speak the truth about their experience and inquire into how they might enhance their practice and move forward together" (p. 87)
Joseph et al., 2020	**developing critical self-awareness**	use CRT to "highlight how color-blind policies and practices of the past and present continue to influence the racialized education outcomes that students of color experience" (p. 161)
Joseph et al., 2020	**shifting deficit perspectives**	use a series of reflection questions to help teachers challenge dominant perspectives as they make discipline choices
Joseph et al., 2020	**ongoing support and community**	interprofessional collaboration: encouraging schools to draw on school social workers and counselors to lead the schools in implementing *race-centered trauma-informed frameworks*

TABLE 1 ANALYTIC PROCESS (Continued)

Author	Theme	Relevant Recommendations
Khasnabis & Goldin, 2020	**shifting deficit perspectives**	Use counter-stories to provide teachers with practice challenging their racially biased, deficit-perspective narratives about their students
Lea et al., 2021	**shared language**	the antiracist trainings provided teachers with a shared understanding and language to discuss structural and systemic racial inequities in their schools
Lea et al., 2021	**developing critical self-awareness**	staff participated in an antiracist training with the purpose of helping employees "acknowledge and address the influence racism has on students of color schooling experiences and outcomes" (p. 10) recommended activities that help teachers "examine and address how their own privilege, power, and biases show up throughout the learning process…lays the foundation for them to better understand how their ideologies, beliefs, and actions support or hinder racial and ethnic equity processes in education and students of color experiences and outcomes" (p. 16)
Lea et al., 2021	**ongoing support and community**	At the end of the professional learning experiences, some staff members still struggled with acknowledging their racial biases and continued to blame disparities in discipline data on student behaviors—authors recommended ongoing improvement efforts that continue to guide teachers in activities to increase their self-awareness
Luthar & Mendes, 2020	**ongoing support and community**	teachers under stress need "ongoing access to dependable, nurturing supports" (p. 153) in order to effectively implement trauma-informed practices
Quiros et al., 2020	**developing critical self-awareness**	CRT should be used to connect "trauma work" with racism—helping professions can use CRT to "begin explicit conversations about race, racism, and Whiteness in the context of trauma work" (p. 167) people in helping professions need to reflect on their trainings and "how issues of race and racism were or were not incorporated in their training" (p. 167)

TABLE 1 ANALYTIC PROCESS (Continued)

Author	Theme	Relevant Recommendations
Ravitch, 2020	**developing critical self-awareness**	school leaders must support staff in developing racial literacy and must create the conditions where everyone practices racial literacy— (racial literacy: "the ability to read, recast, and resolve racially stressful encounters and navigate identity-related stress" p. 15) identity-based story-telling helps build racial literacy, connects people, resolves racialized stress/conflict, and develops self-awareness; use models with staff that guide people through self-reflection to help process racialized and identity-based stress: CLCBE Racial Stress & Mindfulness Management Model (p. 17)
Ravitch, 2020	**shared language**	being clear around language about racism, learning the difference between individual, organizational, and structural racism—read and share texts that explain the differences and provide clear terms to use
Saleem et al., 2021	**ongoing support and community**	school personnel need "opportunities and reinforcement for ongoing training, support, and accountability" (p. 6) school leaders and staff must be dedicated to creating and sustaining an environment of collective critical consciousness that "challenges bias, racism, and prejudice in all forms" (p. 9) (also **developing critical self-awareness)**
Saleem et al., 2021	**developing critical self-awareness**	the authors call for an increase in school personnel's critical reflection and for education in developing the "knowledge, attitudes, and skills necessary to effectively initiate and facilitate classroom dialogue about race and racism" (p. 6) suggest making space for staff to be "transparent in sharing their own racialized experiences" (p. 8) "individual and collective critical reflection is a key ingredient to move toward repairing and building a healthy and sustainable school racial climate…individuals are challenged to engage in self-reflection about one's race, privilege, and personal bias, with the goal to increase comfort, competency, and critical action in addressing topics of race and intersecting forms of oppression" (p. 11)

TABLE 1 ANALYTIC PROCESS (Continued)

Author	Theme	Relevant Recommendations
Saleem et al., 2021	**shifting deficit perspectives**	staff must acknowledge "racialized experiences and develop cultural appreciation within and across groups" in order to celebrate and build upon students' strengths (p. 11)

Findings

Shared Language

Deciding upon and providing teachers with shared, common language to discuss racism, systemic issues, students, experiences, and emotions was a theme seen across three studies. Antiracist trainings provided educators with shared language to help understand and discuss the "structural and systemic ways in which racial inequity occurs throughout the learning process" (Lea et al., 2021, p. 15). Giving teachers language and implementing the shared language also enhanced teachers' communication practices and habits about students. It provided teachers with the vocabulary to discuss students' "strengths and concerns" and it "promoted healing and resiliency" (Blitz et al., 2016, p. 537). Also of importance was shoring up language about racism, learning the difference between individual, organizational, and structural racism to improve understanding and communication surrounding racial issues occurring in schools (Ravitch, 2020, p. 17).

Developing Critical Self-Awareness

Across ten studies was the theme of increasing educators' critical awareness (Blitz et al., 2016; Blitz et al., 2020; Caldera et al., 2020; Dutil, 2020; Greig et al., 2021; Joseph et al, 2020; Khasnabis & Goldin, 2020; Lea et al., 2021; Quiros, 2020; Ravitch, 2020; Saleem et al., 2021). Three studies used critical race theory (CRT) as the guiding lens for their professional learning frameworks. Grounding their work in CRT centers race and racism, challenges dominant

perspectives, and values Black students' voices and knowledge. These professional learning experiences' reflection questions and practice activities were designed not only to grow teachers' awareness of systemic racism and white supremacy in our school systems both historically and currently, but also their own White culture's influence on their practices and the effects these practices had on Black students (Dutil, 2020; Joseph et al., 2020; Quiros et al., 2020). Four studies that did not specifically apply CRT to their frameworks still called upon educators to critically analyze the systems at work in both schools and society at large and recommended that this work be incorporated into staff development through antiracist trainings and targeted reflection questions (Blitz et al., 2020; Caldera et al., 2020; Khasnabis & Goldin, 2020; Lea et al., 2021; Ravitch, 2020; Saleem et al., 2021).

Self-reflection increases awareness of one's own culture, biases, assumptions, beliefs, and values, and awareness of how this affects their teaching practice (Caldera et al., 2020; Joseph et al., 2020; Khasnabis & Goldin, 2020; Lea et al., 2021; Ravitch, 2020; Saleem et al., 2021). "This type of self-awareness lays the foundation for them to better understand how their ideologies, beliefs, and actions support or hinder racial and ethnic equity process in education and students of color experiences and outcomes" (Lea et al., 2021, p. 16). In order for White teachers to develop critical awareness, they must first reflect on their racialized experiences in their own lives.

Ravitch also suggests the use of identity-based story-telling to help build people's racial literacy. By sharing stories, "people feel into each other's racialized experiences and share resources, challenges, and ideas; it helps people feel connected and valued, and over time to understand the impacts of social, cultural, and political forces on individual and collective experiences" (p. 17). Counter-story telling and story telling are foundational to CRT, and

examples of this tenet are seen in both the developing critical self-awareness and the shifting deficit perspectives work.

In a framework to educate preservice teachers in trauma-informed, culturally-responsive, and restorative practices, units focused on interrogating teachers' identities "in relation to the culture of power" (Caldera et al., 2020, p. 351), interrogating and reflecting upon pre-conceived beliefs about what it means to 'care' for students, and reflecting upon and recognizing one's own cultural "assumptions, biases, and perspective" (Caldera et al., 2020, p. 353) in order to come to an understanding that nothing is culturally neutral. A similar reflection could be applied to professional learning sessions for in-service teachers.

Shifting Deficit Perspectives

Four studies recommend exercises and dialogue that support teachers' mindset shifts from deficit perspectives of their Black students to strength-based perspectives (Blitz et al., 2016; Joseph et al., 2020; Khasnabis & Goldin, 2020; Saleem et al., 2021). Strength-based perspectives are "rooted in viewing with *generosity*" (Khasnabis & Goldin, 2020, p. 49). They value Black students' voices and knowledge (Joseph et al., 2020, p. 164), acknowledge their "racialized experiences and develop cultural appreciation" (Saleem et al., 2021, p. 11).

In two studies, teachers were provided with narratives about 'challenging' students or discipline problems. Through guiding questions, teachers reflected on these situations, thinking through their responses or analyzing the responses of fictitious teachers (Joseph et al., 2020; Khasnabis & Goldin, 2020). After much reflection, attention was drawn to examples of "biased, racist, classist, and inflammatory" language and deficit perspectives in the narratives and dialogue around these issues was opened (Khasnabis & Goldin, 2020, p. 52). The opportunity for self-reflection supported teachers in realizing their own use of violent language and the

deficit perspective through which they viewed their Black students and their families. Following these reflections, teachers worked to create strength-based narratives for the stories and examples provided.

Ongoing Support and Community

Seven studies included the recommendation of cultivating a community within the schools that offers ongoing support and education to teachers engaged in race centered trauma-informed work. At the end of professional development sessions, while there was evidence of White teachers' growth and development, they also still displayed some biases and color-evasive (Annamma et al., 2015) beliefs. This work cannot be done in just a few sessions. It requires ongoing, continuous improvement efforts that guide teachers in activities and exercises to increase their self-awareness and improve their practice (Greig et al., 2021; Lea et al. 2021; Saleem et al., 2021).

A safe, trusted environment is critical for this work. When outside consultants are hired to deliver the professional learning work, there are no relationships or ongoing support. Teachers are less likely to be receptive to the learning and reflective work and any positive outcomes are less likely to lead to long-term, lasting change (Blitz et al., 2016). Rather than bringing in outside consultants, schools can lean on school social workers, school psychologists, and school counselors to lead teachers in this social justice work (Joseph et al., 2020; Dutil, 2020). These professions stress "the importance of cultural competence…and the centrality of social justice" and people in these fields are "educated in complex trauma and treatment modalities (Joseph et al., 2020, p. 165).

Teachers need "ongoing access to dependable, nurturing, supports" (Luthar & Mendes, 2020, p. 153), a "safe-to-fail" community where they can work through their self-reflections,

learning, and where they can practice interventions before bringing them to the classroom (Caldera et al., 2020; Greig et al., 2021; Khasnabis & Goldin, 2020; Luthar & Mendes, 2020). "Communities of practice can provide educators with a space to show up, speak the truth about their experience, and inquire into how they might enhance their practice and move forward together" (Greig et al., 2021, p. 87).

CHAPTER 6

DISCUSSION

From Theory to Practice: Considerations for a Professional Learning and Coaching Model

Below, I outline a possible framework for a race centered trauma-informed professional learning experience and ongoing coaching model for White teachers of Black students. I chose a professional learning and coaching model because this is not work that can be done in one session, or even a week of sessions. It requires active participation from teachers and collaboration. This work requires ongoing discussion, reflection, feedback, and accountability.

The proposed professional learning is not a quick-fix solution because there is no quick fix to dismantling oppressive systems. This is an ongoing process that takes continuous deep and courageous reflective work. It is a commitment to overhauling systems, structures, attitudes, and beliefs that have been embedded in our school systems for generations. The first stages of the outlined professional learning experience focus on understanding and unpacking emotional needs and emotional responses, deciding upon common language, and reflecting on our personal experiences. Through this work, teachers will be better prepared, both emotionally and intellectually, to engage in the critical work of creating racially centered trauma-informed classrooms.

Stage One: Establishing Environment and Language

> "Leaders must either invest a reasonable amount of time attending to fears and feelings, or squander an unreasonable amount of time trying to manage ineffective and unproductive behavior" (Brown, 2018, p. 68).

Regardless of what subject is under discussion, whether it be humanities, arts, or sciences, having precise shared language reduces miscommunication and enhances clear communication. Shared language allows new discoveries, or breakthroughs, or best practices to be clearly communicated. Clear precise language aids researchers and practitioners in working together to come up with effective strategies and solutions to address problems.

When issues are emotionally charged (as issues of race often are with White people), it is critically important to avoid miscommunication and to create clear communication. With shared language, to some degree, people can avoid feeling as if their identity is being threatened while an issue or best practice is communicated. Finding terms that people agree on allows people to continue moving forward. This first stage of the professional learning involves establishing shared language surrounding emotional responses, psychological safety, and an empathetic space so that the participants are in a place where they can fully engage with the uncomfortable, but productive and important work ahead.

The opposite of experiencing shame is experiencing empathy (Brown, 2006, p. 47). Because we understand that work about racism can trigger feelings of shame in White people, we enter this learning experience ready to address, accept, and work through these feelings from the start. Working to establish an empathetic space can start from the opening of the experience by using the powerful tool of story-telling.

A diverse leadership staff is an important component for this race centered trauma-informed professional learning experience. Having People of Color and White people as leaders in the professional learning provides the teacher participants with the benefit of hearing multiple perspectives and experiences. By including a White person on the team, the session can open with a brief personal narrative about their personal emotional experiences with developing

critical self-awareness. This brief narrative helps with naming and normalizing feelings that may arise in participants during this work. It is a first step to creating a culture of empathy and to establishing shared language for how emotions can be expressed, discussed, and embraced.

Brown (2018) defines psychological safety as, "team members feeling safe to take risks and be vulnerable in front of each other" (p. 42). The first steps in this professional learning involve establishing psychological safety and reflecting on how we show up mentally and emotionally for this work. The three processes that can create this environment are: (1) writing permission slips (Brown, 2018, p. 56); (2) container building (Brown, 2018, p. 42); (3) reflecting on "armoring up" (Brown, 2020, p. 11).

Writing Permission Slips

Brown (2018) suggests starting each meeting by having all participants write themselves permission slips—writing "one thing that we give ourselves permission to do or feel for this meeting" (p. 55). Some examples of permission slips that Brown shares are:

- "Listen with passion"
- "Ask for breaks if we need them"
- "Ask for more time to think about something before I share my point of view"
- "Be present here even though I am getting pulled in another direction today"
- "To stay open-minded"
- "To listen more than I talk" (Brown, 2018, p. 56).

Sharing out permission slips at the start of each session increases "accountability and the potential for support" (p. 56). Permission slips help establish a certain level of intentionality about the work and participation happening in each session.

Container Building

The next step to help establish psychological safety in the meeting is to create a "safe container." Building a safe container is providing the opportunity for participants to share what they need in order to "feel open and safe in the conversation" (Brown, 2018, p. 42). Questions that Brown (2020) recommends asking are:

- "What do you need to show up and do the work?"
- "What will get in the way of you showing up and doing the work?"
- "What does support look like?" (Brown, 2020, p. 5)

After participants write out their answers to these questions and share them with the group, they can be used to establish "ground rules" for discussions (Brown, 2020, p. 5).

Reflecting on "Armoring Up"

The term "armoring up" refers to the ways in which we "protect ourselves from vulnerability" (Brown, 2012, p. 112). This can look like disengaging, becoming defensive, blaming others, and so on. Brown (2006) explains shame resilient people have the language to identify and name the "shame experience," or *speaking shame* (p. 48). Having the language to identify and describe shame frees people from its control. So, before moving on to parts of a professional learning experience that may bring up feels of vulnerability or shame, leading people to "armor up" rather than remaining open-hearted, work together as a group to identify ways that people "armor up." To provide an example and to create a space of empathy, leaders can start by sharing ways in which they "armor up." (i.e., when feeling shame with people I am less comfortable with (in a professional setting rather than with family), I shut down and disengage completely, no eye contact, completely silent, tense and closed up body language). There will be moments in the learning where people will want to "armor up." Taking time to

reflect our "armoring up" process, helps us become more self-aware. We can recognize when we are shutting down or growing defensive. We can name the process, name the emotions and then have power over these feelings, rather than letting the feelings have power over us. This can help prevent these feelings from derailing productive learning and dialogue and keep the work moving forward.

Stage Two: Critical Self-Reflection

> "We cannot address what we cannot name. As such, we must know ourselves very well. Learning about ourselves requires deep reflective work, including, but not limited to: unpacking our histories, identities, biases, assumptions, tensions, and dreams. We must know who we are and who we are not, as who we are shows up in our teaching, policy making, and educational leadership" (Everett, 2021, p. 1).

Ten of the studies had developing critical self-awareness as a common theme (Blitz et al, 2016; Blitz et al., 2020; Caldera et al., 2020; Greig et al., 2021; Joseph et al., 2020; Khasnabis and Goldin, 2020; Lea et al., 2021; Quiros et al., 2019; Ravitch, 2020; Saleem et al., 2021). It is my hope that through this work of developing critical self-awareness, teachers will develop "criticality," the ability to view the world through a lens that examines the social and cultural forces that shape people's experiences, understanding how power, privilege and oppression shape our society (Brown, 2006; Muhammad, 2020).

While studies recommended that professional learning supports teachers' development of critical self-awareness, most studies provided general recommendations for this work, rather than specifying how to lead teachers through critical self-reflections (Blitz et al., 2016; Blitz et al., 2020; Greig et al., 2021; Quiros et al., 2019, Lea et al., 2021, Saleem et al., 2021). These broad recommendations included strategies such as, creating space for dialogue (Quiros et al. 2019;

Greig et al., 2021; Saleem et al. 2021), nurturing ongoing community and support for teachers to continue to reflect and learn (Greig et al., 2021; Lea et al., 2021, Saleem et al. 2021), focusing on "peacefulness and appreciation of multiple perspectives" (Blitz et al., 2016), and facilitating an antiracist training (Lea et al., 2021) or professional development focusing on "historical and structural oppression" (Blitz et al., 2020). Caldera et al. (2020) specified goals centered around interrogating one's own experiences, beliefs, and assumptions for three of the five units of the course they designed, but did not explain how they would support their participants in reaching these goals. Joseph et al. (2021), Ravitch (2020), and Khasnabis and Goldin (2020) provided examples of practice activities and questions to guide teachers in shifting their mindsets from deficit-based perspectives of their students to strengths-based ones.

This work is important and should be included in the professional learning work, but reflecting on personal experiences first will better prepare teachers to reflect on and understand their students' experiences. Everett (2021), drawing from Muhammad's (2020) work on identity, created a critical self-reflection assignment, a *Justice Blueprint.* Using guiding questions, this assignment walks participants through a deep, thorough reflection of their "experiences as a racialized being and a person who has been impacted by (in)justice" (p. 1). A similar series of questions can be used guide teachers in developing their critical self-awareness. Professional learnings can also draw on Caldera et al.'s (2020) course learning outcomes, like having teachers "interrogate their existing notions of care," to add to the guiding questions.

Engaging in honest deep reflective work requires an abundance of vulnerability which is why the professional learning begins with creating psychological safety and an empathetic environment. It is my hope that teachers engaging in this work will enter these spaces of reflection with more "tools" in their belt to help them embrace the feelings of vulnerability and

recognize and work through feelings of shame that will inevitably arise during this process. Brown (2012) has two helpful insights, one about engaging with vulnerability and one about shame, that help explain why I use the word 'inevitably'.

> "Vulnerability is not weakness, and the uncertainty, risk, and emotional exposure we face every day are not optional. Our only choice is a question of engagement" (p. 2). "Shame is universal and one of the most primitive human emotions that we experience. The only people who don't experience shame lack the capacity for empathy and human connection. Here's your choice: Fess up to experiencing shame or admit that you're a sociopath" (p. 68).

There is no avoiding these feelings, and therefore it is imperative that professional learning experiences do not gloss over the emotional work in Stage One. In addition to the Stage One work, a crucial element to shame resiliency is developing one's critical awareness, being able to "take apart a situation and reconstruct it in a social/cultural context" (Brown, 2006, p. 48). This helps teachers to move from "individualizing the situations" to "linking their experiences to larger issues" (Brown, 2006, p. 48). For teachers to engage in criticality, they need practice understanding how social and cultural forces shape people's experiences. Starting with a critical reflection of their own experiences helps prepare teachers' mentality to engage in work that reflects on how power, privilege, and oppression have shaped the experiences of their Black students.

Stage Three: Critical Awareness and A Trauma-Informed Approach

It is my hope that by engaging in deep self-reflective work and by taking the time to create psychological safety and an empathetic environment, teachers' critical self-awareness is cultivated. With this preparation, participants are more ready to understand racial trauma, how it

is created and sustained in schools, and how it affects Black children. And, ultimately, they are more open and receptive to learning and implementing practices that support, honor, and value all of their students.

Seven of the studies that focused on developing critical awareness stressed the importance of examining school policies and practices through a critical lens: recognizing racial inequities and systemic dysfunction in schools, and addressing the impact of racial trauma and racial stress on Black students' school experiences and outcomes (Caldera et al., 2020; Dutil, 2020; Joseph et al., 2020; Khasnabis and Goldin, 2020; Lea et al., 2021; Quiros et al., 2020; Saleem et al., 2021).

Lea et al. (2021) specifically recommends antiracist professional development training. Participants in this study shared that after their antiracist professional development trainings they realized that the issues are systemic and that they (the educators) can come together that make a change (p. 10). There are several antiracist professional development models that leaders could look into adopting for this stage. Blitz et al. (2016) shared participants' negative responses to their school's antiracist training, with participants describing the feeling of being "criticized by the cultural responsiveness trainings offered by the school district" and "experiencing shame and blame" during the antiracist trainings (p. 534). Whatever model is adopted, it is my recommendation to keep the initial stages listed above because I believe stage one and two are necessary to help White teachers feel more open and receptive to antiracist professional learning.

Viewing systems through a critical lens can be challenging even after reflecting critically on one's own experiences. Part of this, I believe, is because coded language is embedded into our society so we White people do not realize we are talking about race as often as we are. The other reason, I believe, is that we are missing key facts and information. To understand systemic

racism, we need to place things in historical context and the current version of history that is taught in schools fails to do this (see curriculum violence in Chapter 2). I believe to make this section of the professional learning particularly powerful for participants, the leaders need to research the racialized history of the specific areas where the professional learning is being held and share this information with the participants. Showing the historical context of their exact situation, makes the systemic issues hard to deny. Racism is found across our entire nation's history, nowhere is exempt, so finding local history should not be much of a challenge. In Appendix A I provide an example of the history of the town in which I worked. I believe that it would be hard to read the historical account of my town and still remain blind to structural racism.

Examining the local history of oppression and disenfranchisement of Black people is important in understanding that systemic racism is very real. However, it is equally as important to provide teachers with historical accounts of Black excellence and the "literacy histories of Black people" (Muhammad, 2020). Jones (2020) pointed out that in many schools, "the transatlantic slave trade and its resulting horror within the American slavery system are often essentialized as all Black history itself" (p. 5). With most teachers being products of our nation's school system, it is safe to assume that many educators received an incomplete and racially biased version of history in their own schooling experience. Muhammad (2020) provides a list of questions for teachers to reflect on in order to learn and understand the "histories, identities, and literacies of students" (p. 51) that leaders could draw from during this stage of the work.

The purpose of the studies I reviewed was to create trauma-informed approaches that centered race. Now that this professional learning experience has guided educators to think about systemic issues and the role of race and racism in our school systems and society, it is time

to address the systemic dysfunction while employing trauma-informed practices. There are many ways to approach this.

Khasnabis and Goldin (2020) worked to empower teachers, asking "educators to recognize that they themselves co-construct a system, the institution of a school" and then to "push educators to devise systemic approaches, within the power of the school system, to support children experiencing trauma" (p. 54). Joseph et al. (2020) suggested training teachers in the integration of restorative practices and SAHMSA's four pillars of trauma-informed care: safety, connections, managing emotions, and cultural, historical, and identity factors (p. 166). Blitz et al. (2016, 2020) recommended using the trauma-informed Sanctuary Model because a key component of this model is validating multiple perspectives which supports being culturally responsive while being trauma-informed (p. 523). Caldera et al. (2020) referenced the Trust-Based Relational Intervention which is centered on the following principles: empowerment, connection, and correction (p. 349). Dutil (2020) referred to Healthy Environments and Response to Trauma in Schools (p. 175). Saleem et al. (2021) created the School Trauma and Racial Stress (STARS) blueprint to address racial stress and trauma across all levels of a school environment (p. 5).

Regardless of the approach schools take, the key take-away from each of these studies is that they engaged in these trauma-informed approaches and interventions through a critical race lens, aware and ready to address both individual forms of trauma and systemic forms of trauma.

Stage Four: Practice, Feedback, Dialogue

Before bringing strategies to the classrooms, teachers need an opportunity to think through situations and practice their responses. Seven studies recommended ongoing community support to continually guide teachers through activities that help them enhance their

understandings and practice (Greig et al., 2021; Joseph et al., 2020; Khasnabis & Goldin, 2020; Lea et al., 2021; Ravitch, 2020, Saleem et al., 2021). Nurturing a safe community of practice creates a low-risk environment for teachers to grapple with new ideas and strategies before bringing them to the classroom. Joseph et al (2020) and Khasnabis and Goldin (2020) both provide clear examples of what these activities look like in action.

Joseph et al. (2020) recommends "engaging with critical questions to inform practice" (p. 166). The authors adapted Portland Community College's critical race theory (CRT) decision-making tool kit to create a series of questions that teachers should ask themselves "to center race in discipline decision making and trauma-informed practice" (p. 166). These questions center systemic dysfunction and race, a strengths-based student perspective, and students' voices, knowledge and experiences (p. 167). Using Greig et al.'s (2021) recommendation of creating a "safe-to-fail" community to practice interventions, teachers can work through past discipline cases or fictious narratives of discipline incidents, using the guiding questions from Joseph et al.'s (2020) CRT tool-kit. This work shifts teachers' perspectives of incidents from a race neutral and deficit-based view, to a racially centered trauma-informed, strengths-based perspective of students and their behaviors.

Khasnabis and Goldin (2020) use counter-stories to engage teachers in this practice. They provide an explicit example of what this looks like with the true story of Isaiah Lamb, a basketball player who experienced homelessness in high school (p. 49). To sum up their process, they first provide a narrative that "integrated imagined ways that Lamb may have been perceived by high school educators who were neither trauma-aware nor racially sensitive" (p. 49). After reading the narrative, teachers are asked to complete a series of reflection questions. While many teachers responded with compassion, expressing their desire to help him, they did not

question the deficit lens through which his story was told. The authors pushed to participants to "consider that the conclusions portrayed in the narrative could be false" (p. 50). The teachers then watched a documentary film about Isaiah Lamb, which includes Isaiah's, his mother's, and his coach's voices. This is used as the "counter-story" to the teacher's deficit-based narrative that was initially shared. After watching the film, teachers review their original responses to the reflection questions and answer a few more reflection questions that guide teachers to realize the original narrative was an incomplete picture of Isaiah's rich life. Through reflection and dialogue, educators come to see the "deeply biased, racist, classist, and inflammatory" language used to describe Isaiah and his mother in the original narrative (p. 52). Other case narratives are presented and teachers work to identify biases present in the narratives and their schools.

These types of practice activities and exercises help shift educators' own ways of thinking about their students, providing them with extensive practice in seeing students for their strengths and assets and in considering ways to build upon these strengths.

It is important to note that many teachers enter the profession because they care for children (Caldera et al., 2020). This feeling of care is a part of many teachers' identities and being told that you are actually viewing your students from a deficit perspective, ignoring their strengths and assets, and causing harm in the classroom can feel like an attack on one's character. Circling back to *critical awareness,* how societal and cultural forces shape our experiences is a helpful tool for shame resiliency here. The other element of shame resiliency to note here is *reaching out,* finding empathy. When describing *reaching out* in her shame resiliency research, Brown (2006) states, "Across the interviews, the participants reported that one of the most important benefits of developing empathy and connection with others is recognizing how the experiences that make us feel the most alone, and even isolated, are often

the most universal experiences" (49). The purpose of these exercises is not to blame teachers for their previous perspectives of Black students. The purpose is to help them shift their mindsets. Sustaining the empathetic environment established at the start of this professional learning is critical in making sure this stage is successful.

Stage Five: Bringing Practice to the Classroom and Making this Sustainable

The initial learning has taken place, but as Blitz et al., (2016), Dutil (2020), Greig (2021), Joseph et al. (2020), Lea et al. (2021), Luthar and Mendes (2020), and Saleem et al. (2021) point out, this work must be ongoing in order for a school's policy and practice true transformation to take place. At the end of Lea et al.'s (2021) trainings, though many staff members reported that they were shifting their mindsets and practices, there were still participants who struggled with acknowledging their racial biases. One session or training is not enough to completely transform a community. In addition to this, is all too easy to fall back on old habits and ways of being over time. Therefore, to make this work lasting and sustainable, I recommend an interprofessional coaching model. For this to happen, schools will need to create a position for a "coach." Like the role of curriculum coordinator who supervises and supports teachers in the implementation of curricula, this role will supervise and support teachers in the implementation of race centered trauma-informed practices. Teachers are overloaded with stress and responsibility. They do not have the time nor the training to hold each other accountable on their own in this work.

Joseph et al. (2020) and Dutil (2020) recommend school social workers, school psychologists, and school counselors as leaders in this work because their programs of study focus on social justice and cultural competency. Quiros et al. (2019) argue that this focus alone is often not enough because they tend to emphasize differences in culture rather than the role of race (p. 160). These programs risk upholding whiteness through color-evasive (Annamma et al.,

2015) “well-intentioned ideologies to help others” (Quiros et al, 2019, p. 165). Because of this, for the position of the coach, I recommend social workers, counselors, or psychologists who specialize in racial trauma. While ongoing support and training is necessary, so is accountability (Saleem et al., 2021). I also recommend that the social workers, counselors, or psychologists have a specialization in group work as they will be working with and holding accountable groups of teachers. The person in the role of coach must be able to discern the difference between when teachers are truly engaging in the real work and when they are doing the illusion of work, ‘checking off boxes’ to make it look as if they are engaged.

One practice that coaches should implement with teachers in the classroom is process recording and video recordings. By capturing student-teacher classroom interactions through recordings, coach and teacher can sit down together and review the recordings, identifying areas of strength and areas that require more reflection, practice and growth. Process recording is effective in improving self-awareness, a key component to this work.

Additionally, coaches can incorporate stress-management and emotional well-being strategies into their meetings to support over-worked and stressed teachers. Four studies brought up the effects that working in dysfunctional systems and with students who have experienced trauma has on teachers (Blitz et al., 2016; Greig et al., 2020; Khasnabis & Goldin, 2020; Luthar & Mendes, 2020). Without emotional supports in place for teachers, this transformative work is unsustainable.

CHAPTER 7

FUTURE CONSIDERATIONS

Re-traumatizing Teachers

Four studies brought up the emotional weight that many teachers feel when teaching in dysfunctional systems. Teachers experience stress or even secondary trauma when teaching students who have experienced trauma (Blitz et al., 2016; Greig et al., 2020; Khasnabis & Goldin, 2020; Luthar & Mendes, 2020). Blitz et al. (2016) describe secondary trauma as "the experience of caretakers who are in close proximity to, and have relationships with, others who are experiencing TTS but who do not have sufficient supports to manage the trauma of the other person" (p. 523). While ongoing support and community is important for helping teachers grow in their practice, supports also need to be put in place to support teachers' emotional well-being. When interviewing teachers at a high school that experienced a positive cultural transformation, teachers discussed the "amount of self-care and mutual care they needed to sustain it" (Longhi et al., 2021, p. 55). Schools should consider ways that they can incorporate new routines into daily school life that will support teachers' emotional well-being so that this work is sustainable.

In addition to secondary trauma and stress that teachers experience in dysfunctional school environments, some teachers bring with them their own personal trauma. As SAMHSA (2014) points out, trauma knows no demographic boundaries. Many White teachers carry with them their own individual traumas. This is especially important to keep in mind during self-reflective times in professional learning experiences. By asking teachers to reflect on different areas of their life, we run the risk of surfacing traumatic moments for them, which can lead to

retraumatization. Even in a trusted community, members who have experienced trauma may not be ready to share personal stories. Further research should be done in regards to leading professional learning sessions that require self-reflection without retraumatizing trauma survivors.

Second Wave White Teacher Identity Studies

While looking at this research, it is easy to fall into binaries: Black/White; racist/non-racist; race-evasive/White ally. A person's identity is much more nuanced than this and in the past twenty years the field of White teacher identity studies has worked to move past these binaries, emphasizing "multiplicities and nuances" (Asher, 2007, p. 65, as cited by Jupp et al., 2016, p. 1162). The focus extends to include race-visible identities, in addition to race-evasive and privileged identities. These race-visible White teacher identities "refer to White preservice and professional teacher identities that *by degrees* recognize race, class, culture, language, and other differences in students and themselves and understood differences as having potentials for teaching and learning" (Jupp et al., 2016, p. 1168). Jupp et al. (2016) terms this emerging field of research *second wave White teacher identity studies.* Because this body of research focuses specifically on White teacher identities, professional learning leaders should draw on this literature to deepen their understanding of best practices for leading White teachers in self-reflective portion of the professional learning experience.

CHAPTER 8

CONCLUSION

Trauma-informed teaching practices are critical in these tumultuous times, but they will not be enough to serve our Black students if the trainings and professional developments continue to focus solely on individual forms of trauma. These must be constructed as professional learning experiences and they must extend to include systemic trauma, specifically racial trauma that is created and sustained by our current schools. Research has demonstrated that White teachers, when confronted with conversations about race and racism, typically respond with flight, fright, or freeze reflexes, rendering even the most informative professional learning experiences essentially ineffective, and thus perpetuating the racial trauma in our schools. Shame is at the center of this dysfunction. Further research is needed to combine the latest research on shame resiliency to create professional learning experiences that build cultures of self-reflection, empathy, and ultimately empower White teachers to successfully incorporate race centered trauma-informed teaching practices in their classroom.

REFERENCES

Alvarez, A. (2020). Seeing race in the research on youth trauma and education: A critical review. *Review of Educational Research, 90*(5), 583-626. https://doi.org/10.3102/0034654320938121

Annamma, S. A., Jackson, D. D., & Morrison, D. (2015). Conceptualizing color-evasiveness: Using dis/ability critical race theory to expand a color-blind racial ideology in education and society. *Race Ethnicity and Education 20*(2), 147-162.

Australian Childhood Foundation. (2018). *Making space for learning: Trauma informed practice in schools*. Australian Childhood Foundation.

Baker-Bell, A. (2020). *Linguistic justice: Black language, literacy, identity, and pedagogy.* Routledge.

Blitz, L. V., Anderson, E. M., Saastamoinen, M. (2016). Assessing perceptions of culture and trauma in an elementary school: Informing a model for culturally responsive trauma-informed schools. *Urban Review 48,* 520-542.

Blitz, L. V., Yull, D., & Clauhs, M. (2020). Bringing Sanctuary to school: Assessing school climate as a foundation for culturally responsive trauma-informed approaches for ubran schools. *Urban Education 55*(1), 95-124.

Brady, K. P. (2002). Zero tolerance or (in)tolerance policies? Weaponless school violence, due proecss, and the law of student suspensions and expulsions: An examination of *Fuller v. Decatur Public School Board of Education School District. Brigham Young University Education and Law Journal 2002*(1), 159-209.

Brown, B. (2006). Shame resilience theory: A grounded theory study on women and shame. *Families in Society: The Journal of Contemporary Social Services 87*(1), 43-52.

Brown, B. (2012). *Daring greatly: How the courage to be vulnerable transforms the way we live, love, parent, and lead.* Gotham Books.

Brown, B. (2018). *Dare to lead: Brave work, tough conversations, whole hearts.* Vermilion.

Brown, B. (2020). *Dare to lead: Read-along workbook for educators.* Brené Brown, LLC.

Caldera, A., Whitaker, M. C., & Popova, D. A. D. (2020). Classroom management in urban schools: Proposing a course framework. *Teacher Education, 31*(3), 343-361.

Carello, J. & Butler, L. D. (2014). Potentially perilous pedagogies: Teaching trauma is not the same as trauma-informed teaching. *Journal of Trauma & Dissociation, 15*, 153-168.

Carter, P. L. (2003). "Black" cultural capital, status positioning, and schooling conflicts for low-income African American youth. *Social Problems, 50*(1), 136-155.

Center for Disease Control and Prevention. (2022). *Risk for COVID-19 infection, hospitalization, and death by race/ethnicity.* U.S. Department of Health & Human Services. https://www.cdc.gov/coronavirus/2019-ncov/covid-data/investigations-discovery/hospitalization-death-by-race-ethnicity.html

Cook, A., Spinazzola, J., Ford, J., Lanktree, C., Blaustein, M., Cloitre, M., DeRosa, R., Hubbard, R., Kagan, R., Liautaud, J., Mallah, K., Olafson, E., & van der Kolk, B. (2005). Complex Trauma in Children and Adolescents. *Psychiatric Annals, 35*(5), 390-398. https://doi.org/10.3928/00485713-20050501-05

Crosby, S. D. (2015). An ecological perspective on emerging trauma-informed teachering practices. *Children and Schools, 37*(4), 223-230. https://doi.org/10.1093/cs/cdv027

Delgado, R. & Stefancic, J. (2017). *Critical race theory (third edition): An introduction.* New York University Press.

DiAngelo, R. (2018). *White fragility: Why it's so hard for White people to talk about racism*. Beacon Press.

Dutil, S. (2020). Dismantling the school-to-prison pipeline: A trauma-informed, critical race perspective on school discipline. *Children and Schools*, *42*(3), 171-178.

Everett, S. (2021). Justice as Praxis in Education Justice Blueprint [class handout].

Fam. (2017). Black Hollywood in the Twin City. *North Carolina collection: Local history, culture, literature, folklore, government, and genealogy.* https://northcarolinaroom.wordpress.com/2017/03/14/black-hollywood-in-the-twin-city/#:~:text=Scales%2C%20the%20owner%20of%20the,fair%20and%20treasurer%20of%20TOBA

Felitti, V. J., Anda, R. F., Nordenberg, D., Williamson, D. F., Spitz, A. M., Edwards, V., Koss, M. P., & Marks, J. S. (1998). Relationship of Childhood Abuse and Household Dysfunction to Many of the Leading Causes of Death in Adults: The Adverse Childhood Experiences (ACE) Study. *American Journal of Preventative Medicine, 14*(4), 245-258. https://doi.org/https://doi.org/10.1016/j.amepre.2019.04.001

Fortuna, L. R., Tolou-Shams, M., Robles-Ramamurthy, B., & Porche, M. V. (2020). Inequity and the Disproportionate Impact of COVID-19 on Communities of Color in the United States: The Need for a Trauma-Informed Social Justice Response. *Psychological Trauma: Theory, Research, Practice, and Policy, 12*(5), 443-445.

Gillborn, D. (2007). Education policy as an act of white supremacy: Whiteness, critical race theory, and education. *Journal of Education Policy*, *20*(4), 485-505.

Greig, J., Bailey, B., Abbott, L. & Brunzell, T. (2021). Trauma-infomred integral leadership: Leading school communities with a systems-aware approach. *International Journal of Whole Schooling, 17*(1), 62-97.

Henderson, D. X. & Simons-Rudolph, A. (2020). African American and Latino children and adolexcents experience race-related trauma in the public education system. *Community Psychology: Social Justice Through Collaborative Research and Action,* 1-3.

Herbin-Triant, E.A. (2019, May 17). Winston-Salem's residential segregation history. *Winston-Salem Journal.* https://journalnow.com/opinion/columnists/elizabeth-a-herbin-triant-winston-salem-s-residential-segregation-history/article_9d4b4aa1-0b02-571f-afbc-3e5921b1ea43.html

Hinton, J. (2014). Winston-Salem practiced Jim Crow when Winston and Salem were consolidated. *Winston-Salem Journal.* https://journalnow.com/news/local/winston-salem-practiced-jim-crow-when-winston-and-salem-were-consolidated/article_aa5ae3da-e126-11e2-b61f-001a4bcf6878.html

Hutchison, C. B., Wiggan, G., Starker, T. (2014). Curriculum violence and its reverse: The under-education of teachers in a pluralistic society and its implications for the education of minority students. *Insights on Learning Disabilities*, *11*(1), 85-110.

Hurt, H., Malmud, E., Brodsky, N. L., & Giannetta, J. (2001). Exposure to Violence: Psychological and Academic Correlates in Child Witnesses. *Archives of Pediatric and Adolescent Medicine*, *155*, 1351-1356.

Ighodaro, E. & Wiggan, G. (2013). *Curriculum violence: America's new civil rights issue*. Nova Science Publishers, Incorporated.

Jones, S. P. (2020). Ending Curriculum Violence. *Teaching Tolerance*, *64*, 1-8.

Joseph, A. A., Wilcox, S. M., Hnilica, R. J., Hansen, M. C. (2020). Keeping race at the center of school discipline practices and trauma-informed care: An interprofessional framework. *Children and Schools*, *42*(3), 161-170.

Jupp, J. C., Berry, T. R., Lensmire, T. J. (2016). Second-wave White teacher identity studies: A review of White teacher identity literature from 2004 through 2014. *Review of Educational Research*, *86*(4), 1151-1191.

Jupp, J. C., Leckie, A., Cabrera, N. L., Utt, J. (2019) Race-evasive White teacher identity studies 1990-2015: What can we learn from 25 years of research? *Teachers College Record, 121,* 1-58.

Khasnabis, D. & Goldin, S. (2020). Don't be fooled, trauma is a systemic problem: Trauma as a case of weaponized educational innovation. *Bank Street Occasional Paper Series, 2020*(43), 44-57.

Ladson-Billings, G. J. (2016). Is the team all right? Diversity and teacher education. *Journal of Teacher Education, 56*(3), 229-234. https://doi.org/10.1177/0022487105275917

Lea, C. H., McCowan, K. J., Jones, T. M., & Malorni, A. (2021). Adult and student perspectives on racial and ethnic equity-informed school-based strategies. *Psychology in the Schools*, 1-20.

Longhi, D., Brown, M., Barila, T., Reed, S. F., Porter, L. (2021). How to increase community-wide resilience and descrease inequalities due to adverse childhood experiences (ACEs): Strategies from Walla Walla, Washington. *Journal of Prevention and Intervention in the Community*, *49*(1), 43-59.

Love, B. L. (2019). *We want to do more than survive: Abolitionist teaching and the pursuit of educational freedom*. Beacon Press.

Luthar, S. S. & Mendes, S. H. (2020). Trauma-informed schools: Supporting educators as they support the children. *International Journal of School and Educational Psychology, 8*(2), 147-157.

Matias, C. E. (2013). Check yo'self before you wreck yo'self and our kids: Counterstories from culturally responsive White teachers?...to culturally responsive White teachers! *Interdisciplinary Journal of Teaching and Learning*, *3*(2), 68-81.

Menschner, C. & Maul, A. (2016). Key ingredients for successful trauma-informed care implementation. *Advancing Trauma-Informed Care.* 1-12.

Mercado, F. (2021). Wise-compassionate framework: A leadership guide to educational equity. *Journal of Leadership, Equity, and Research, 7*(1), 1-16.

Modica, M. (2015). "My skin color stops me from leading": Tracking, identity, and student dynamics in a racially mixed school. *International Journal of Multicultural Education, 17*(3), 76-90.

Muhammad,G. (2020). *Cultivating genius: An equity framework for culturally and historically responsive literacy*. Scholastic Inc.

National Center for Education Statistics. (2021). *Digest of Education Statistics, 2019*. U.S. Department of Education.

Purtle, J. (2020). Systematic review of evaluations of trauma-informed organizational interventions that include staff trainings. *Trauma Violence Abuse*, *21*(4), 725-740. https://doi.org/10.1177/1524838018791304

Quiros, L., Varghese, T. (2019). Disrupting the single story: Challenging dominant trauma narratives through a critical race lens. *Traumatology*, *26*(2), 160-168. https://doi.org/10.1037/trm0000223

Ravitch, S. M. (2020). Flux leadership: Leading for justice and peace in and beyond COVID-19. *Penn GSE Perspectives on Urban Education*, *18*(1), 1-31.

Research and Evaluation Group. (2013). *Findings from the Philadelphia Urban ACE Survey*. Public Health Management Corporation. https://www.rwjf.org/en/library/research/2013/09/findings-from-the-philadelphia-urban-ace-survey.html

Saleem, F. T., Howard, T. C., Kangley, A. K. (2021). Understanding and addressing racial stress and trauma in schools: A pathway toward resistance and healing. *Psychology in the Schools,* 1-16.

SAMHSA's Trauma and Justic Strategic Initiative (2014). *SAMHSA's concept of trauma and guidance for a trauma-informed approach.* Substance Abuse and Mental Health Services Administration. https://cantasd.acf.hhs.gov/wp-content/uploads/SAMHSAConceptofTrauma.pdf

Sample, K. (Host). (2020). The impact of the two pandemics: COVID-19 and structural racism. *Katie Sample Series*, https://youtu.be/ClRW5eFWt5A

Seitz, K. I., Bertsch, K. & Herpertz, S. C. (2021). A prospective study of mental health during the COVID-19 pandemic in childhood trauma-exposed individuals: Social support matters. *Journal of Traumatic Stress*, *34*, 477-486.

Teicher, M. H., Andersen, S. L., Polcari, A., Anderson, C. M., Navalta, C. P., & Kim, D. M. (2003). The Neurobiological Consequences of Early Stress and Childhood Maltreatment. *Neuroscience and Biobehvaioral Reviews*, *27*, 33-44. https://doi.org/10.1016/S0149-7634(03)00007-1

Tew, C.P. (2019, March 5). The highway that divides Winston. *Winston Watchman.* https://winstonwatchman.com/urbanrenewal-highway52-winston-salem/

Tew, C.P. (2021, January 14). Throwback Thursday: Remembering Watkins Street, the African American West End enclave destroy by the Dash. *Winston Watchman.* https://winstonwatchman.com/throwback-thursday-remembering-watkins-street-the-african-american-west-end-enclave-destroyed-by-the-dash/

The National Child Traumatic Stress Network, Justice Consortium, Schools Committee, and Culture Consortium. (2017). *Addressing race and trauma in the classroom: A resource for educators.* Los Angeles, CA and Durham, NC: National Center for Traumatic Stress.

Thomas, M. S., Crosby, S. D., & Vanderhaar, J. (2019). Trauma-informed practices in schools across two decades: An interdisciplinary review of research. *Review of Research in Education, 43*, 422-452. https://doi.org/10.3102/0091732X18821123

Wang, K., Chen, Y., Zhang, J., & Oudekerk, B. A. (2020). *Indicators of school crime and safety: 2019*. A Publication of the National Center for Education Statistics.

APPENDIX A

HISTORICAL CONTEXT OF MY HOMETOWN

(EXAMPLE MENTIONED ON PAGE 45)

Most of the incidents I referenced in my positionality statement came from the school district in my hometown. Student achievement and discipline data had large disparities based on race (Black students had the lowest test scores and the highest suspension rates). In my personal experience working in this school district, I heard White teachers blame these disparities on family situations, individual student trauma, the family's being poor, behavioral problems, laziness, defiance, apathy, and the list goes on. Never did I hear anyone call out the town our district was in and the laws and ordinances passed to disenfranchise thriving Black communities. A look into our town's history showed how the struggles our Black students were experiencing were brought on by years of systems being put in place and upheld to oppress Black community members.

In the early 1900s, Black people in my hometown were beginning to prosper and a successful Black middle-class was emerging. This was due to some major factories beginning to employ people year-round. As Black people grew more successful, they began to displace much of the White labor force in jobs outside of this particular industry. In addition to this, their prosperity allowed many of them to buy property, owning their own homes.

To slow the rate of Black people buying property, in 1912, White people pushed the city council to pass an ordinance that mandated all neighborhoods be segregated. Five years later this ordinance was found unconstitutional, but local government continued to create new ordinances

to keep the city segregated (Hinton, 2013). In 1930, when zoning the city for residential and industrial areas, the city chose to add a section dictating where Black and White people could live. Ten years later, this too was found unconstitutional (Herbin-Traint, 2019). However, the time between these ordinances and when they were invalidated was enough to create and solidify segregated neighborhoods. Other laws were passed segregating schools, hospitals, and sections of the library.

Despite the mandated segregation, the Black people of my town created a thriving community. Black owned businesses, such as doctors' offices, attorney offices, cafes, and markets popped up in the downtown area. A group of Black businessmen opened several theaters, some of which had movies premier in them. The Black business section of the town was booming by the 1930s.

In 1934, as part of an "urban renewal" project, the town demolished the first and most prosperous Black neighborhood to build municipal buildings and a highway. This highway created a literal barrier between the east and west sides of the town, and to this day it acts as a wall that segregated the city. In 1958, the city repeated its actions, building another highway straight through Black neighborhoods and the thriving business district.

Today on the west side of the highway, you will find a lively downtown with art galleries, bars, breweries, shops, a few skyscrapers, and beautiful neighborhoods. On the east side of the highway is what remains of the Black neighborhoods that were systematically demolished to make room for highways.

Decisions such as these continue into more recent times. In 2010, a new ballpark needed to be built for our minor league team. There was space on the east side of the highway, but it was built on the west side instead. So, neighborhoods and businesses on the west side benefited

from having this new attraction in their space (Tew, 2019). The ballpark was built on what was left of Watkins Street, “a once-thriving African American enclave in the West End” (Tew, 2021).

Additionally, the town spent the past few years (2017-2019) revamping the major highway. They redid the on-off ramps and built new bridges over it. A Black woman, Sarah Carter, shared her story with the local newspaper: She worked her whole life and was eventually able to purchase a home. She had been living in her home for over fifty years when the town decided to make a new roundabout and exit ramp as part of the highway improvement project right where her home was located. She was told she needed to move and her home would be demolished. Carter said, “I worked all my life and paid for my house. To me, it was the American dream to own property and now my dream is gone.”

These projects over the years forced Black people to relocate over and over again. In the interview with Carter mentioned above, she discusses how the highways broke up the communities and separated people from their families. Decisions made by White people to maintain wealth, power, and convenience took away the collectivistic culture of these communities. Their support systems and networks were demolished with their neighborhoods and businesses.