Learning to Decenter Whiteness: A World History Teacher's Struggle

by

Jessica N. Ewalt

(Under the Direction of Kevin Burke)

Abstract

While White women continue to dominate the American teaching force, the student population becomes more racially diverse. Teachers' White racial identity permits the preservation of structures in education that privilege Whites while marginalizing and oppressing people of color, specifically students. Teachers' White racial identity is especially problematic within World History classrooms, where the hidden curriculum of whiteness manifests in a Eurocentric perspective of history. Research has primarily focused on the impact of whiteness on teaching practices and interactions with students but has neglected to consider other public school spaces.

The purpose of this critical autoethnography was to explore the ways whiteness influences on an active White teacher's ontology, epistemology, and praxis in public school spaces. Additionally, it considered the impact of World History standards on a White teacher's practices and relationships. Three research questions guided this study: (1) In what ways has my whiteness influenced my teaching practices, professional relationships, and interactions with students? (2) How might reflective teacher journaling be a useful practice in decentering whiteness in racially diverse classrooms? (3) How does whiteness function as a part of the hidden curriculum in a World History classroom?

The researcher, a classroom teacher, gathered data from four-years of personal journals, lesson plans, electronic communications with colleagues, and syllabi from doctoral coursework. The researcher categorized each journal entry and corresponding data using Helms' (1995) White racial identity development model. Data analysis revealed over four years, the teacher-researcher developed a race-conscious White teacher identity through critical reflection and exposure to Critical Race Theory but struggled to routinely address her White privilege and decenter whiteness in public school spaces. Interpretations present a complex and nuanced portrait of a White teacher who grapples with understanding the impact of her White racial identity on her teaching practices, professional relationships, and interactions with students. The manifestation of whiteness in these public school spaces points to areas where White teachers could work to decenter whiteness through anti-racist practices in the World History classroom and critical reflection.

INDEX WORDS: Autoethnography, Critical Race Theory, Critical White Studies, Reflection, Whiteness, World History

Learning to Decenter Whiteness:
A World History Teacher's Struggle

by

Jessica N. Ewalt

B.A. Georgia State University, 2010

M.A.T. Georgia State University, 2012

A Dissertation Submitted to the Graduate Faculty

of The University of Georgia in Partial Fulfillment

of the

Requirements for the Degree

Doctor of Philosophy

Athens, Georgia

2019

Learning to Decenter Whiteness:
A World History Teacher's Struggle

by

Jessica N. Ewalt

Approved:

Major Professor: Kevin Burke

Committee: Sonia Janis
Ajay Sharma

Electronic Version Approved:

Ron Walcott
Interim Dean of the Graduate School
The University of Georgia
December 2019

Dedication

For my husband, Kevin, who is my unwavering support.

For Mom, who taught me I can do anything.

For Dad, who taught me never to give up. I know you would be so proud.

Acknowledgments

A lot has changed over the last four years. Completing a doctoral program requires will, sacrifice, and endurance from the scholar-in-training and their family and friends. Claiming I did this on my own would be unreasonable, for there was a multitude of supporters who helped along the way.

Dr. Kevin Burke, thank you for your guidance and support through this process. Completing a doctoral program while teaching full-time is not an easy task, but your support made it feasible. Thank you for providing me a space to learn about myself and pushing me to find my voice.

Dr. Sonia Janis, thank you for helping me through this journey. Your wisdom on teaching, learning, and dissertating helped me to examine my practices as a critically minded teacher. Thank you for showing me how to be a scholar and a teacher.

Dr. Ajay Sharma, thank you for introducing me to Critical Race Theory. In my first semester, you (strongly) suggested that I read *The Dreamkeepers* for a book report and it forever changed my worldview. Thank you for challenging my thinking.

Vicki and Jesús, this journey would not have been possible without you. Vicki, thank you for meeting with me weekly, pushing me to think deeply, and correcting all my grammar mistakes. Jesús, thank you for always being willing to listen, encouraging me to take chances, and pushing me to be better for my students. Mostly, thank you both for being my friend. I am excited to see where the next journey takes each of us.

My family, thank you for your understanding and support. You've allowed me to say no countless times, called me to check-in, and accepted my state of perpetual stress. Thank you for loving me during this process. I could not have done it without each of you.

Kevin, we did it. We have experienced a lot of joy and sorrow throughout this journey. I would not have been able to finish without you. Thank you for convincing me to apply for the doctoral program, reminding me I'm capable, and supporting me when it became too hard. Most of all, thank you for loving me along the way. I love you more.

Contents

List of Figures

List of Tables

Chapter 1

Introduction

I believe that each student is a unique individual who needs a motivating and caring environment in which to grow intellectually, emotionally and socially. As an educator, it is my goal to help my students meet their potential by providing a classroom environment that is engaging, intellectually stimulating and embraces a culture of respect. I believe these elements are beneficial to establishing a positive classroom environment in which students have an active role in the learning process.

Allowing students to study topics that are meaningful and relevant to their personal lives and interests is equally as important as self-discovery and building knowledge. By developing an curriculum around student interests, the educator promotes intrinsic motivation and stimulates a passion for learning in the students. One of the best ways to direct learning in a direction that is relevant to student interests is by encouraging dialogue about the lessons and subjects of study between students. Students are able to generate ideas and think critically about the lesson when given the opportunity for input. This opportunity to assert ownership of the curriculum motivates students to work hard and master the skills necessary to reach individual and academic goals.

The above is an excerpt from the teaching philosophy I wrote when I applied for my first teaching position in 2012, and the sentiment is still surprisingly very accurate. My philosophy demonstrates what I believe teaching should be: creating a supportive space for the whole student in discovering content through discussion and critical thinking. But since I grew up

in a predominately White, affluent, Christian suburb of Atlanta, what I thought teaching meant at the time I wrote the philosophy was very different from what I think it means now after teaching in a high school serving historically disadvantaged student populations for the past seven years.

In the fall of 2015, I began keeping a journal about what I was experiencing as a White, socioeconomically privileged woman teaching in a public school with the intention of making meaning about my classroom and discourse around teaching practices, as well as the tensions I experienced teaching in a public school. I found refuge in the journal; it became a safe place for me to record my thoughts. I reflected on the teacher I was and the teacher I strived to become—the one described in the teaching philosophy above. I found myself journaling in times of failure when I let my students down in what I considered unimaginable ways and in times of victory when I felt like I was finally doing something right.

This autoethnographic study draws upon Critical Race Theory and Critical White Studies, particularly the concepts of color-blind racism, White privilege, and counterstories, to frame an analysis of these failures and victories. I work to expand my understanding of the impact my identity as a White woman has on public school spaces and on my ability to create the classroom I dreamed up in my teaching philosophy. This work is especially important, considering I have spent most of my career teaching World History, a course whose standards traditionally praise the actions of Europeans, and eventually Americans, as saviors and protectors to people who are deemed *"uncivilized"* (Commeyras & Alvermann, 1994; Marino, 2010; Marino & Bolgatz, 2010; Mead, 2006; Stearns, 2006).

In exploring my experiences in navigating teaching racially diverse students while interacting with predominantly White teachers, I illuminate the ways my whiteness enters into and influences my actions within these spaces. Hartigan (2005) argues, "whiteness, as a concept honed by academics and activists, asserts the obvious and overlooked fact that whites are racially interested and motivated. Whiteness both names and critiques hegemonic beliefs and practices that designate white people as 'normal' and racially 'unmarked'" (p. 1). White-

ness is an important part of my identity to consider when I enter the classroom because my whiteness constructs how I understand and transmit knowledge (Carr, 2016, p.64). During the process of imparting knowledge, I am unable to separate myself from the ways my identity as a White woman influences the myriad of ways I construct and produce knowledge. Specifically, my whiteness allows me to (unknowingly) construct a whitewashed version of world history without problematizing the traditional Eurocentric standards (Stearns, 2003). For this reason, reflecting on how I negotiate my whiteness within different public school spaces is especially important because it affects my ability to become the teacher I still aspire to become in the teaching philosophy I wrote before I entered the classroom.

A qualitative research study enables me, the researcher, to investigate my experiences without generalizing those experiences on others while also interrogating social constructions of race in particular (Bhattacharya, 2017). Interrogating the social construction of race allows me to question how I cause or perpetuate moments of oppression and marginalization in these public school spaces by using concepts from Critical Race Theory and whiteness studies. These moments are then analyzed as part of the larger social construction of whiteness and White privilege. The methodology of critical autoethnography provides me with a way to gain an in-depth view of my own experiences with whiteness in public school spaces by placing them within this larger cultural context. The use of personal memory, lesson plans, and communications with colleagues provided additional perspectives of the events recorded in my journal. Together, they provided narration of my journey in negotiating my whiteness in my teaching practices, within professional communities, and with students.

Problem Statement

According to the National Center for Education Statistics (2017b), 80.1% of the national public school teaching population is White, while only 49.9% of the student population is White and steadily decreasing each year. For example, in 2001, 61.2% of the student population was White (National Center for Education Statistics, 2017a). However, the field of

secondary social studies education amplifies these demographic trends, with White teachers comprising 87% of the workforce (Busey & Waters, 2016). Social studies education is particularly important to consider these demographic trends because social studies represent subject matters where we think about the organization and development of human societies that create social groups (Jorgensen, 2014) with a goal of "understanding the world" (Barr, 2017, p.7). Social studies enables students to comprehend and confront social issues by equipping students with conceptual tools, such as interpretive analysis and reflective thinking (Apple, 1990). The racial disparities between social studies teachers and students can make these goals challenging to accomplish. The social construction of race creates different understandings of the world for different racial groups and can obstruct these groups from perceiving social issues in the same manner. Recently, this obstruction of social issues was demonstrated in the creation of the All Lives Matter movement after people of color illuminated racialized police violence in the Black Lives Matter movement (e.g., Atkins, 2019). These demographic continuities of teachers and demographic changes of students require us to deeply investigate the relationship between whiteness and teaching, especially when we consider the role of teachers in the perpetuation of White privilege and supremacy in social studies education (Picower, 2009).

The majority of White people in American society have failed to notice or accept the concept of whiteness (Watson, Howard-Wagner, & Spanierman, 2015). The unawareness of whiteness is especially apparent within critical education discussions where connections between racism and education——especially in countries with large White populations—is inadequate. Many of these critical discussions focus on the importance of recognizing racism as systematic constructions in society (Bonilla-Silva, 2014; Ladson-Billings, 1998), but systematic racism cannot be accomplished if those with privilege do not take responsibility for partaking in institutions which cause oppression of others (Dei, 2009; Fleras, 2009; McIntosh, 1990). American society has created systems where White people benefit while oppressing those deemed non-White without recognizing their part in maintaining these systems; change

is not perceived as required. Some examples include access to healthcare, educational opportunities, and incarceration rates. Access to healthcare has caused disparities in disease prevention and significantly higher death rates from heart disease, cancer, and diabetes in people of color (Nelson, 2002). The federal education initiative *No Child Left Behind* widened the gap in graduation rates between students of color and White students due to new testing requirements, which correlated with an increased number of undereducated children of color in the criminal justice system (Darling-Hammond, 2007). This "school-to-prison pipeline," along with racialized policies and laws (such as the War on Drugs) has caused the mass incarceration of people of color (Mauer, 2011). While these examples are not viewed as explicit forms of racism, the racial disparities in healthcare, education, and incarceration are a result of structural racism that privileges white people (Omi & Winant, 2015).

While teacher education and professional development programs attempt to mitigate this oppression by offering multicultural education courses, education researchers argue that racism cannot be unlearned and these courses must go beyond simply understanding other cultures (Bickmore & Parker, 2014; Cochran-Smith, 2000; Gorski, 2009). These courses act as a band-aid for problematic curriculum standards by attempting to shift teachers' attitudes about marginalized groups. Unfortunately, these multicultural education courses may be the only introduction teachers have to understanding how their whiteness impacts classroom practices. Educators, administrators, and policy makers need to consider how whiteness within standards and classroom practices allows White teachers to continue the traditional patterns of White superiority in education.

Purpose of the Study

The purpose of this critical autoethnographic study is to analyze the changes and continuities in my (un)acknowledgement of my whiteness using journals written over four years of my teaching career. I examine my experiences in negotiating my whiteness in my teaching practices, within professional communities, and with relationships with students to explore

the ways I sustain and confront my White privilege. This study provides an opportunity to reflect on my whiteness within each of these spaces and can be used as a practical instrument for White teachers to structure their own critique of the relationship between their White racial identity and classroom practices. This study will also be beneficial for both in-service teachers and pre-service teachers as a demonstration of how to deconstruct their racial identity and the power it holds within their own classrooms. Results from this study can also inform White administrators about how whiteness enters classrooms, and how they can support White teachers in addressing racial inequalities within school structures.

Additionally, this autoethnography will contribute to the policies within social studies departments by providing a basis for professional development surrounding the importance of acknowledging teacher identity, especially when teaching and shaping students' understanding of history. Teachers exposed to the idea of whiteness and confronting their whiteness in teaching practices could lead teachers and administrators to advocate for a more global intended curriculum and adoption of texts that focus on multiple perspectives of history.

Research Questions

Considering the abundant research on pedagogical practices in classrooms with children of color (e.g., Kinloch, 2010; Kinloch, 2012; Ladson-Billings, 1995; Paris, 2012), this autoethnographic study will contribute to the body of research on the power of whiteness within the classroom (Lea & Sims, 2008; Matias, Viesca, Garrison-Wade, Tandon, & Galindo, 2014; Matias & Mackey, 2016; Picower, 2009) by focusing on the personal process of attempting to interrogate whiteness in classroom practices. This personal process adds to the current literature on whiteness by focusing on the ways in which acknowledgement of whiteness can impact a teacher's ontology, epistemology, and praxis. Researchers have argued that teachers need to embrace and sustain their students' cultures to form relationships and teach effectively (e.g., Ladson-Billings, 1995; Paris, 2012). However, little research exists in the area of addressing the power of White teachers' racial identity and the implications of that identity

on public school spaces. This inquiry into my whiteness is guided by the following research questions:

1. In what ways has whiteness influenced my teaching practices, professional relationships, and interactions with students?

2. How might reflective teacher journaling be a useful practice in decentering whiteness in racially diverse classrooms?

3. How does whiteness function as part of the hidden curriculum in a World History classroom?

Methodological Framework

Autoethnography is a qualitative research approach that interprets autobiographical data with the purpose of "understanding self and its connection to others" (Chang, 2008, p. 56) and to "advocate for social change" (Jones, Adams, & Ellis, 2013, p.36). Personal narratives are analyzed and interpreted within a larger cultural context in order to connect a larger culture to personal experiences (Ellis & Bochner, 2000). Researchers must reflect on forces that create and shape their identity, such as gender, race, religion, and socioeconomic class. This self-reflection helps researchers understand their preconceptions and feelings about others to better situate their personal memories into a larger cultural context.

Critical autoethnography uses these autoethnographic principles while also using critical theory as the basis of analysis. Boylorn and Orbe (2014) argued the key to critical autoethnography is the inclusion of three purposes of critical theory: "[1] to understand the lived experiences of real people in context, [2] to examine social conditions and uncover oppressive power arrangements, and [3] to fuse theory and action to challenge processes of domination" (p. 20). Using Critical Race Theory and Critical White Studies, I will use my personal experiences, primarily through the analysis of personal journals, to work toward a cultural understanding of the role of whiteness within public school spaces. The data

from these journals capture my experiences from both past and present, while external data sources of lesson plans and correspondence with colleagues provides additional perspectives and contextual the analysis.

As part of this autoethnography, my educational journey provides important context to how I view education as a whole. I will provide background on my educational journey to creating the classroom I described in my teaching philosophy in the next section. This journey traces how I experienced education from high school through college and my experiences as a new teacher at Marshire High School[1]. Then, I discuss how I was introduced to and made sense of Critical Race Theory and Critical Whiteness Studies, the theoretical framework of this dissertation. Finally, I provide an overview of the methodology, interpretations, and conclusions.

My Educational Journey

I grew up in a bubble of privilege. I attended public schools from kindergarten through high school in Bourne County Public Schools, a large county north of Atlanta, in a community that consisted mostly of White students from middle to upper-middle class families. According to the 2010 U.S. Census, Bourne County's demographic population was 53.34% White, 23.61% Black, 10.59% Asian, 9.31% Other, and 3.41% two or more races.

However, my alma mater's enrollment, Holly Forest High School, was slightly different. In 2010 (three years after I graduated), 62.06% of the students were White, 17.28% were Black, 14.61% were Asian, and 6.05% were Other or two or more races (Georgia Department of Education, 2010). Within this community, my family created our own racial segregation by choosing to live in predominantly White neighborhoods, attending mass at a predominantly White Catholic church, and participating in extracurricular activities with other White children. I also noticed segregation at school, where my honors classes were mostly filled with

[1]The names of individuals, schools, cities, counties, and school districts have been given pseudonyms to protect their anonymity.

White children, compared to my college prep classes which had more students of color. At the time, being in a bubble of whiteness and privilege at Holly Forest felt normal to me. This bubble of whiteness and privilege became suspect when I entered my freshman year of college at Georgia State University, located in downtown Atlanta. Although I created a life where I was able to maintain the bubble of whiteness in which I was accustomed, new ideas I learned from courses and discussions surrounding the construction of race in America began creating holes in my bubble. This bubble shrunk when I entered the halls of Marshire High School as a teacher; however, it will never leave me.

What I Learned in High School

Holly Forest High School was a focal point of the community; it seemed that once you entered you remained loyal for life. I still feel jolts of loyalty toward Holly Forest, even after leaving the community over a decade ago, when the rival high school is mentioned or news of an achievement by Holly Forest student or teacher. This loyalty is especially evident in the fall, where Fridays belong to the Holly Forest football team. When I was in high school, it seemed like the entire community came to support the football team; you would find families with children too young to attend high school and elderly couples whose children graduated from Holly Forest decades prior at these games. Members of the community would reserve other weekends for productions by the performance arts classes. Parental involvement, whether through donations of money or time, was so expected that almost every extracurricular activity had a parent organization attached. This loyalty trickled down to the children so much that being part of a world outside of Holly Forest was inconceivable.

But my time as a student at Holly Forest was different from the classroom I imagined in the teaching philosophy I wrote when I became a teacher. Teachers demonstrated a culture of respect and created a positive learning environment by establishing rules in which our bodies were controlled and opinions were undervalued. Classroom rules mandated I could only move out of my desk when given permission, I could only speak after I raised my

hand and was called on, and questioning any aspect of the teacher's lesson or grading was deemed disrespectful. From my perspective, my teachers encouraged dialogue by targeting unexpecting students with didactic questions with clear correct or incorrect answers. This type of dialogue gave me high levels of anxiety, and I attempted to make myself as invisible as possible to avoid being called upon. I left high school believing thinking critically meant that I could summarize what I was reading and write about a topic using academic language. I did occasionally have a class where I felt my teachers strived to create caring environments in which to grow intellectually, emotionally and socially that I one day desired to create in my own classroom. From those teachers, I learned how the mandated standards connected to my personal life and developed academic strengths I did not know I possessed. Yet, I desired more from my time within those halls.

Holly Forest gave me an active role in the learning process by assigning daily textbook readings, placing me in honors classes that I did not find academically challenging, and expecting all graduates to attend a four-year university. I took all honors courses and made A's and B's with little effort; however, my test scores limited opportunities to take Advanced Placement courses. The electives offered did not prepare me for a future career and, with the exception of dance, did not allow me to explore my interests. When I met with my counselor during my senior year to discuss college admissions, she informed me that I did not have the credentials to enter into the top state universities. This was an interesting insight, considering school policies repeatedly told students they could not take the classes where they would gain such credentials. My counselor attempted to persuade me to apply to small, majority White liberal arts colleges located in rural areas of Georgia. She knew of my life-long desire to be a teacher and nudged me toward schools where I would have opportunities to student-teach at a school demographically similar to Holly Forest. When I requested information on Georgia State University, a university that intrigued me due to its location in downtown Atlanta and large campus, she quickly disregarding my request for information and showed me one more school that was "meant" for me. I suspect she disregarded my desire for this discussion

because Georgia State University is located in downtown Atlanta and often recognized as one of the most diverse schools in the country. In 2019, the U.S. News and World Report ranked Georgia State University as the tenth most ethnically diverse national university in America (U.S. News & World Report, n.d.). The University is proud of this recognition and makes a point to acknowledge it on its website. This portion of their website also boasts that the University has students from over 170 countries and over 3,000 international students. The demographic makeup of Georgia State University is very different from that of Holly Forest High, with 23% White, 41% Black, 11% Latino, 14% Asian, and 6% Other or two or more races (National Center for Education Statistics, 2018).

From my counselor's perspective, if I attended Georgia State University, I would no longer be isolated in the bubble of whiteness and privilege that Holly Forest provided. I would be surrounded by people from different cultural backgrounds and races, and I would have to learn how to operate, as a White woman, within those spaces. My counselor tried to convince me that since Georgia State University does not have an undergraduate program for secondary education, it was the wrong school for me, even though I made it very clear that I desired to major in history and subsequently earn a master's degree in education. I later learned from my academic advisor that Georgia State University had a history degree with an emphasis (instead of a minor) in secondary education that provided students with coursework in a variety of social studies education and education courses that could be applied to a graduate program of study.

What I Learned as an Undergraduate

These were not things that drew me to Georgia State. For me, Georgia State represented a new world full of adventure and experiences. Looking back, I think I was tired of being trapped in the bubble of privilege that Holly Forest created around me and yearned to be exposed to new ideas and people. Nevertheless, this bubble followed me to Georgia State. Similar to my parents actions of forming a predominantly White community through our

neighborhood, church and school, I created a life of self-segregation. I joined a sorority filled with White women with similar upbringings. I chose to create study groups with other White students and felt most comfortable sitting next to White students in class. The few times I did attempt to leave my comfort zone within my bubble, I exposed my privileged, White upbringing by asking uncomfortable questions (which were probably completely inappropriate) to people I met in my dorm and classes. These discussions and classes often challenged my view of the world and made me reflect on my beliefs and ideals.

From sociology courses, like Sexuality & Society and Race & Ethnic Relations, to history courses such as Crime in U.S. History, which focused on the construction of pirates, prostitutes, outlaws, gangsters, and the homeless as criminals, I found the new ideas that I hoped to find at Georgia State. My history professors encouraged dialogue by prompting us to dive deep into the content, ask questions, and make connections to other subjects and our lives. My sociology professors also made the content relevant to personal lives by helping us break down ideals and structures within our society and assist us in understanding how our actions are shaped by these ideals and structures. However, my experiences as a student in these classrooms left me wanting more. The emphasis on lectures and required readings did not provide me with an active role in my learning process, and thinking critically began and ended with writing an abundance of research papers with little room for self-reflection.

You see, these terms, buzzwords within the field of education, found in my teaching philosophy were learned during my master's degree program at Georgia State University. They represent concepts the future employers want to hear their teachers are implementing in the classroom. However, at the age of 22, I did not understand what it meant to implement them into my teaching practices. The bubble of privilege at Holly Forest and large university classes at Georgia State University limited my educational experience. My education professors used phrases like positive learning environment, critical thinking, and culturally relevant pedagogy, yet, looking back at my time in graduate classes, I am not sure I had ever really experienced those teaching practices.

What I'm Learning from Teaching

After the completion of my master's degree, I was dropped into a completely different world. Marshire High School was located only a few miles from Holly Forest—it felt strange, yet comfortable. There is a sense of respect and unity that pulses through the hallways and classrooms at Marshire that I never experienced before. Marshire is a place where differences seemed to be celebrated, evidenced by flags from different countries hanging from the ceiling of the main hallway and flanked by a large mural of self-portraits that displays the culturally diverse student population at Marshire. This mural, along with several others, was created by one of the art classes.

Two rows of portraits mirror each other, as if viewing a reflection in the mirror or over a lake. One of the portraits represents the artist—a former student—and the reflective portrait represents someone with whom they feel a connection. The portraits are painted different shades of the school colors (red, white, and blue) as if reminding all viewers that each individual portrayed is connected by this very space. But each portrait is unique, capturing characteristics of each individual. No two portraits were the same and many captured the cultural diversity of the student population through the inclusion of piercings, hairstyles, clothing, and facial expressions.

Further down the hallway was another mural that captured the essence of Marshire. Found in the cafeteria, it spanned the entire southern wall. In the center of the mural was the archway from the front of the building welcoming all into the school. On each side of the archway, the student-artists painted to the face of the building and slowly blended it into red and white stripes, as if turning into the American flag, before each side faded into a patriot head (our school mascot). Inside the flag are icons representative of the academics, extracurriculars, and cultures at Marshire. Viewers can spot "I Love You" being signed in American Sign Language, representing our Deaf and Hard of Hearing population, a microscope representing science courses, and Black and Brown hands shaking representing our racially diverse

student population. On the bottom stripes, the student-artists painted flags from around the world before painting a large green lawn with red flowers spelling out "Marshire."

I could tell the students used these artworks to express themselves and represent to the community who they were as individuals. While these murals were beautiful, the message in them could also be problematic because these murals were merely highlighting cultural differences. The school was not using this artwork to give voice to the marginalized, and teachers did not use the murals to start deeper conversations about what it means to be a part of a multicultural space (Jay, 2003). A few years after I began teaching, the county repainted the entire school, including all of the murals. We were told that pictures of the murals would be hung in the spaces the murals once occupied, but three years later, there are still no pictures.

Marshire is the place where I learned to be a teacher. I first entered the halls of Marshire High School as a student teacher in the spring of 2012 and have not left. As a student teacher, I stood in front of a classroom with different shades of black and brown bodies looking back at me and I was expected to enact this teaching philosophy that deep down I believe to be the definition of good teaching. But, I had no idea how to create an environment within my classroom in which that teaching philosophy was more than just a philosophy — a conscious act or set of acts enacted daily.

Compared to my teaching philosophy, my classroom when I began journaling in 2015 was—to put it frankly—lacking. I encouraged dialogue by creating lessons where student discussions, either in pairs or small groups, were important, but much like at Holly Forest, all the questions were still created by the teacher (me). My attempts to make the standards relevant to personal lives was limited to referencing outdated pieces of pop culture, which often flew right over my students' heads who grew up in cultures vastly different from my own. For example, when I was teaching about U.S. imperialism of Japan I once proposed the Friends actor Matthew Perry as a mnemonic device to help my students remember Commodore Perry's name. I ended up having to explain who the actor was and that the two

individuals were not actually related to each other except for having the exact same name. The pop culture was an epic fail, and certainly not a relevant reference to the personal lives of anyone in the classroom but me.

My students did not have an active role in the learning process and thinking critically was still limited to academic writing. Looking back, I failed to meet the majority of the promises made in my teaching philosophy, but I did fulfill some. Although not perfect, I created a culture of respect where my students were free to ask questions, evidenced by their willingness to challenge my knowledge and point out mistakes in my grading, and where I tried to make mistakes into learning opportunities.

Introduction to Critical Race Theory

After my third year of teaching, I decided to return to school in pursuit of a doctoral degree. At the time, I was not positive why I felt the urge to go back to school and often cited the need for a new challenge or to improve my own teaching to better develop the teaching of others in discussions with my family and friends. In my first semester of the program, I was introduced to Critical Race Theory. Critical Race Theory challenges the social construction where Whites are viewed as superior and examines systems of unequal power to disrupt racial oppression (McCoy & Rodricks, 2015). Over the next year, I attempted to understand the principles of Critical Race Theory through reading and discussions with my peers in the program, but it was not until I studied color-blind racism and White privilege that I truly started to make sense of Critical Race Theory.

Color-Blind Racism

In my own practices, whiteness and white privilege acted as an invisible force allowing me to live in a color-blind world. This was a place where skin color did not change opportunities, and the American dream was open to all (if one worked hard enough). Bonilla-Silva (2014) argues that whites use these explanations (or justifications) to provide reasons for

"contemporary racial inequality that exculpate them from any responsibility for the status of people of color" (p. 2), creating color-blind racism. There are four frames central to color-blind racism that allow white people to explain these racial inequalities: abstract liberalism, naturalization, minimization of racism, and cultural racism. These frames work in conjunction with one another and are often not used in isolation. I used combinations of these four frames to make sense of racial inequalities I saw in the bubble of privilege where I was raised and maintained through my post-college life.

The frame I employed the most, abstract liberalism, allowed me to use "ideas associated with political liberalism (e.g., "equal opportunity," the idea that force should not be used to achieve social policy) and economic liberalism (e.g., choice, individualism) in an abstract manner to explain racial matters" (Bonilla-Silva, 2014, p. 76). For example, Holly Forest taught me that hard work— not socioeconomic status or racially oppressive institutions—was the determining factor in achieving future success. Abstract liberalism can also be seen in using the liberal principle of choice and individuality to justify moving to predominantly White neighborhoods and schools (Bonilla-Silva, 2014). My family moved to a different neighborhood, located next to Holly Forest because our neighborhood was "changing." In this decision, my parents (and myself when speaking to friends) used abstract liberalism, through citing individual choice, to move to a predominantly White neighborhood. In this example, I can also see the use of naturalization as a frame to enact color-blind racism. Naturalization uses the argument that people naturally prefer associating with one's own race (Bonilla-Silva, 2014) and is demonstrated by my parents choosing to move to a predominantly White neighborhood because more people of color were moving into our neighborhood or "changing" as it was described to me.

The minimization of racism, or the idea that racial discrimination is a thing of the past, was experienced every summer at Stone Mountain's laser light show, where the lyrics from Elvis Presley's "Dixie" were proclaimed for all to hear while Confederate generals came to life. These memories are not surrounded with discussions of the Civil War, what those

men represented, or the role Stone Mountain played in the rebirth of the Ku Klux Klan in 1915 (Horwitz, 1998). They are surrounded with laughter and quality family time. I do not believe that my parents were aware that by attending this show, we glorified the leaders of the Confederacy and the decades of oppression and marginalization that resulted from the war. I also do not believe my Midwestern-raised parents thought about this monument in this way; I do not think they recognized their own whiteness in these moments.

For my parents, and presumably many of the families who ventured to Stone Mountain every summer, the laser show was a commodity and a source of entertainment. With a seemingly reasonable $10 entrance fee, the entire family could pack a picnic dinner and hike Stone Mountain, ride the train, or play games on the expansive lawn before the laser show began around sunset. There was no message or lesson to be learned for there was a lack of content about any of the divisive historical figures (i.e.: Jefferson Davis, Stonewall Jackson, and Robert E. Lee) depicted. The patriotic finale, where Lee Greenwood's "God Bless the USA" rang out as fireworks exploded and the face of the mountain turned into a large American flag, followed by images of the Lincoln Memorial, John F. Kennedy, Jr.'s grave, a ballot box, and Martin Luther King, Jr. was a "puddle of political correctness" (Horwitz, 1998, p. 288). This lack of conversation and political correctness reveals the color-blind society in which I was raised. My parents did not feel the need to explain the history of the mountain or the consequences of animating Davis, Jackson, and Lee back to life night after night during those summer months because it did not matter in our White world. We were not reminded of our oppression by animating men who believed enslaving Blacks was natural or necessary, and our voices were not being silenced by the erasure of the role of slavery and the KKK in the mountain's history (Zakos, 2015). In these moments, racism was minimized by implying racial discrimination was a thing of the past.

The best memory I have surrounding the last color-blind racism frame, cultural racism, is of when I began student teaching at Marshire. I was having dinner at my parents' house with some family friends when the subject of my student teaching became the topic of conver-

sation. I was asked if I was nervous, because "Marshire was rough," from their perspective. They did not need to explain why they felt this was the best adjective to use to describe Marshire; I knew "rough" was a code word for not White. All they knew of Marshire was that it was filled with students of color, meaning it had to be a scary place. They questioned how I was going to handle the assumed lack of parental involvement, behavior issues, and sporadic attendance of my future students. They used cultural racism, or "culturally based arguments... to explain the standing of minorities in society" (Bonilla-Silva, 2014, p. 76), to frame their beliefs about the students who walked the halls of Marshire. These four frames, abstract liberalism, naturalization, minimization of racism, and cultural racism, created the color-blind world in which I lived. My whiteness allowed me to use color-blind racism to explain racial inequalities and attribute privileges I was born with due to the color in my skin to hard work.

However, this color-blind world was challenged when I entered college. One of the first sociology courses I took was Race & Ethnicity, where we learned about the effects of the construction of race within America. This was the first time racial discrimination was presented as a present-day issue to me. We read studies about the impact ethnic names can have on the ability to secure a job, the role race plays in securing housing, and the way people of color are more likely to be followed by security guards in retail stores. My color-blind world started to look differently to me, and I became fascinated by this new perspective of the world. When I had the opportunity, I took history courses in which race was a central point of discussion and wrote papers exploring how race is remembered in American and Southern history through the Moore's Ford lynching and *The Battle of Atlanta* cyclorama. These moments in my education allowed me to explore, question, and wrestle with what race and racism means in America, especially in the Deep South. These moments helped me to learn that color-blindness is not reality and that working hard is not the only factor in achieving one's dreams.

White Privilege

However, I still did not understand my role in race and racism in America. I only began to understand this aspect of my identity when exposed to the words of Peggy McIntosh (1990), Gloria Ladson-Billings (1995) and Django Paris (2012) in an attempt to understand myself, my role in a racist America, and by extension, my role as a White teacher.

The social construction of whiteness is only made visible to White individuals when they acknowledge their whiteness and the privileges received from whiteness. McIntosh (1990) introduces the concept of white privilege by noting how racism "puts others at a disadvantage" and white privilege "puts me at an advantage" (p. 31). Through a list of 26 daily privileges that she takes for granted—such as having access to bandages that relatively match her skin tone—McIntosh acknowledges her whiteness by making her own white privilege visible.

These privileges do not exist without the construction of white supremacy. White supremacy "revolves less around the issue of unearned advantages, or the state of being dominant, and more around direct processes that secure domination and the privileges associated with it" (Leonardo, 2004, p. 137). While white privilege focuses on undeserved advantages and benefits based on race alone, white supremacy focuses on how these privileges work within structures to help White people maintain control in society.

Theoretical Framework

This dissertation uses Critical White Studies as a theoretical framework to understand myself and my place in society as a White woman and teacher. As an offshoot of Critical Race Theory, Critical White Studies works "to reveal the invisible structures that produce and reproduce white supremacy and privilege" (Applebaum, 2016, para. 2). Similar to the Critical Race Theory notion that race is a social construction, Critical White Studies agrees that whiteness is a social construction designed to maintain white supremacy. However, Critical White Studies also argues "whiteness is normalized because white supremacy elevates whites and whiteness to the apex of the racial hierarchy" (Matias et al., 2014, p. 290). Through

Critical White Studies, whiteness and white privilege are examined to develop an awareness of how whiteness constructs a social hierarchy of "us" and "them."

Without the systemic White domination within societal values, practices, and norms, white privilege(s) would not exist. Within public education, an American institution initially created for the betterment of White children, whiteness provides privileges such as learning the histories of their ancestors or reading books published by people with similar cultural backgrounds. By not recognizing these privileges, White teachers cannot address and work against these racist systemic constructions. Critical White Studies is a way for me to make meaning of my actions within my classroom and theorize the implications of those actions on my colleagues and students. To do this work is to expose my inner thoughts, failures, and discomforts. But this is the first step in understanding my whiteness and my place in society.

Overview of the Dissertation

This dissertation represents my experiences, as a White woman, in teaching within a racially and culturally diverse public high school. It is not an all-encompassing narrative of my experiences as a teacher. This narrative begins with the memories located within my personal journal, takes shape by combining those journals with personal memory, lesson plans, and communications with colleagues and is bounded by the theoretical framework of Critical Whiteness Studies.

Chapter One provided an excerpt from my teaching philosophy, which illustrates the classroom I have strived to create as a public school teacher and discussed the origins of this critical autoethnography. The purpose of this study was explained and led into three research questions that guide this dissertation study, followed by the significance of the study for the education community. I then provided context by describing my educational journey. I also described how my understanding of the construction of race changed as I enrolled in my doctoral program at the University of Georgia through the study of color-blind racism,

White privilege, and Critical Race Theory. Finally, I situated this construction of race within the theoretical framework of Critical Whiteness Studies that directs this study.

Chapter Two focuses on the construction of whiteness within American society. The chapter offers an exploration of Critical White Studies found in African American intellectual traditions and Critical Race Theory and an in-depth analysis of the tenets of Critical White Studies, the theoretical framework of this study, and Helms' (1995) What racial identity development model. Then, I examine and critique the literature on White teacher identity. I conclude the chapter by describing the necessity of research on White teacher identity in World History classrooms by reviewing the development of the intended World History curriculum in the United States.

Chapter Three provides a rationale for using the qualitative methodology of critical autoethnography using relevant literature related to this methodology. I describe the design of this single-participant qualitative study, the methods, data collection, and data analysis.

Chapters four and five presents the interpretations of this study. Chapter Four focuses on the influence of whiteness on World History teaching practices. I describe the ways whiteness manifested in my teaching and illustrate how exposure to Critical Race Theory literature shaped my approach and practices in World History through the development of my White racial identity. Chapter Five is a continuation of interpretations of this study by spotlighting the impact of whiteness in relationships with colleagues and students. I describe the ways I utilize my White privilege to both evade and address whiteness in my daily interactions. Helms' (1995) White racial development model provides an additional level of analysis by illustrating how my actions relate to my development in understanding my whiteness.

Chapter Six presents a summary of this dissertation, a discussion of the findings, and implications for White teachers and individuals involved in curriculum development. Chapter six also describes potential areas for future research on the impact of whiteness within public school spaces.

Chapter 2

Literature Review and Theoretical Framework

An educator in a system of oppression is either a revolutionary or an oppressor.

— Lerone Bennett, Jr., 1972

Introduction

White teachers make up 87% of the social studies teaching population; however, the student population is more racially and ethnically diverse (Busey & Waters, 2016). Unfortunately, this racial divide means that social studies teachers and their students have vastly different experiences within the institution of education. These varied experiences result from the construction of an American education system stemming from a White foundation which oppresses people of color. If White privileges are acknowledged, White educators must choose to become activists for change or maintain the status quo of an oppressive system.

Research suggests that White teachers can challenge the status quo through pedagogy and standards. Previous studies focused on pedagogical practices in classrooms with children of color (e.g., Kinloch, 2010, 2012; Ladson-Billings, 1994; Paris, 2012) and generally explore how White teacher identity impacts classroom practices and students (e.g., Amos, 2011; Han, 2009; Hyland, 2009; Marx, 2004; Pennington, 2007). However, education scholars have not examined the additional challenges World History teachers face teaching standards focused on victorious actions of White Europeans.

This autoethnographic study contributes to the body of research on the power of whiteness within the classroom (Lea & Sims, 2008; Matias et al., 2014; Matias & Mackey, 2016; Picower, 2009) by focusing on the personal process of attempting to interrogate my White

racial identity in practices in a World History classroom. The following research questions guide this inquiry into my White teacher identity:

1. In what ways has whiteness influenced my teaching practices, professional relationships, and interactions with students?

2. How might reflective teacher journaling be a useful practice in decentering whiteness in racially diverse classrooms?

3. How does whiteness function as part of the hidden curriculum in a World History classroom?

Whiteness Defined

As defined in Chapter 1, "whiteness, as a concept honed by academics and activists, asserts the obvious and overlooked fact that whites are racially interested and motivated" (Hartigan, 2005, p. 1). Whiteness is a concept used to think about systems of privilege. Scholars use whiteness to analyze structures producing privileges enjoyed by White people, who in turn access those privileges differently depending on other aspects of identity, such as gender and class (Garner, 2007). Thus, this concept is not always exclusively attached to white bodies.

As one of the pioneering sociologists studying whiteness, Frankenberg (1993) posits whiteness can cause othering because of three linked dimensions: structural advantage, meaning-making, and normalcy. The first dimension states "whiteness is a location of structural advantage, of race privilege" (Frankenberg, 1993, p. 1). In America's racialized society, White people gain privileges that non-Whites do not have due to race (McIntosh, 1990), seen in institutions such as education (Darling-Hammond, 2007), healthcare (Nelson, 2002), and incarceration (Mauer, 2011). The second dimension argues that whiteness is also the place where White people make meaning of themselves, others, and society. As a location of racial

privilege, whiteness enables White people to categorize everyone in society from the viewpoint of "us" and "them." Lastly, the third dimension states that whiteness is emblematic of an invisible set of cultural practices (Frankenberg, 1993, p. 1). By normalizing whiteness as a cultural practice, whiteness causes people who are not White to be othered. These dimensions, which connect whiteness, identity, and power into a normal and invisible social construction, create the foundation of Critical White Studies.

Figure 2.1 illustrates the organization of this chapter. The chapter began with an examination of whiteness, which is represented by the dashed line in Figure 2.1 binding the chapter's content. This examination of whiteness serves as an entry into the theoretical framework of Critical White Studies, which originates in African American intellectual traditions and Critical Race Theory. The overarching tenets of Critical Race Theory and Critical White Studies pave the way for a more in-depth discussion of the development of White teacher identity using the White racial identity development model (Helms, 1995). Then, I will explain why White teacher identity is integral to understand and explore for social studies, specifically World History, teachers. An examination and critique of White teacher identity studies follow with a focus on race-evasive, White privilege as a contradiction, and race-cognizance studies. Lastly, a discussion on the importance of exploring White teacher identity in a World History classroom concludes this chapter.

Theoretical Framework

Rooted in the framework of social constructionism, this study interrogates how public social studies education spaces constructs whiteness using Critical White Studies[1] in conjunction with White Racial Identity Development Model. Social constructionism examines how people's shared assumptions about reality actively construct everyday life. Social constructionism requires researchers to critically examine unquestioned views of the world and

[1]Critical literature on whiteness and White identity employ labels such as Critical Whiteness Studies, antiracist scholarship, and Critical White Studies. For this study, I am using Delgado and Stefanic's (1997) term Critical White Studies

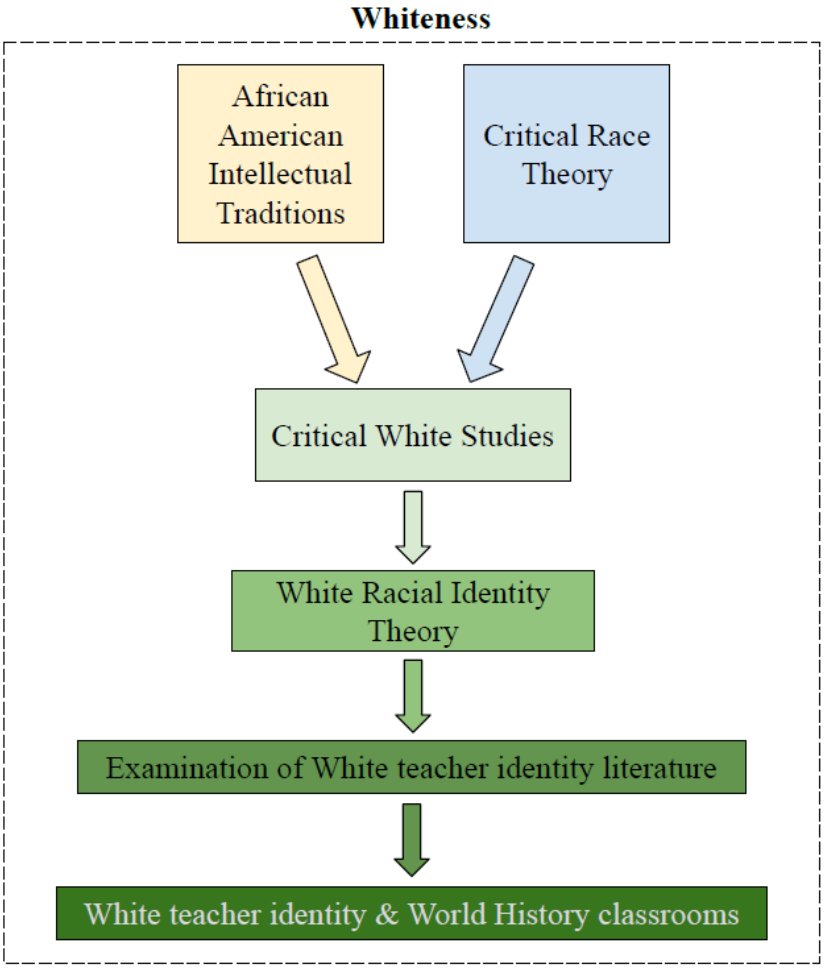


Figure 2.1: Flow chart showing organization of Chapter 2

ourselves (Burr, 2015). Following the charge to critically analyze the world and ourselves, this study follows previous scholars' understanding that race is socially constructed (Berbrier, 2008; Frankenberg, 1993; Helms, 1995; Omi & Winant, 2015) and that whiteness is part of that social construction.

Critical White Studies critically examine whiteness within social, political, and economic institutions and its connection to racism (e.g., Crowley and Smith, 2015; Delgado and Stefancic, 1997; Pennington and Brock, 2012; Swan, 2017. Whiteness is not a fixed racial category,

but an ideological formation (Frankenberg, 1993) created by a set of privileges (Mills, 1997) or a racial worldview (Leonardo, 2004). The power of whiteness is normalized by acting as the invisible marker to compare others by (Frankenberg, 1993) or as a model of behavior in which others are judged (Crowley & Smith, 2015; Giroux, 1997). Critical White Studies originate in the intellectual traditions of African American scholars and Critical Race Theory.

Intellectual Traditions of African American Scholars

Historically, Critical Whiteness Studies derive from the African American intellectual traditions' analysis of race in the United States. Scholars within this field provided understandings for both Black and White audiences on how race is a social institution that dehumanizes people of color (e.g., Bell, 1992; Douglass, 1846/1986; Du Bois, 1903/1995), how education and race are intertwined (e.g., Du Bois, 1903/1995; Woodson, 1933/2000; X and Haley, 1964/1999), and how social issues are closely associated with race (e.g., Bell, 1992; Du Bois, 1903/1995).

Baldwin (1963/1998) applied these theorizations of whiteness to education. Baldwin urged teachers to address the history of people of color in America and uproot the myths surrounding American exceptionalism to address White supremacy in education. In order to do this, Baldwin alluded to the necessity of teachers taking the issues surrounding race head-on by being cognizant of how it shapes history and the lives of their students. These understandings of race and whiteness, along with Critical Race Theory, provides a foundation in which Critical White Studies and White teacher identity studies emerge within the field of education.

Critical Race Theory

Critical Race Theory derived from critical legal studies and adopted by education scholars who focus on studying the relationship between race, racism, and power (Delgado &

Stefancic, 2012). Since the 1970s, Critical Race Theory has splintered into various branches focused on different racialized groups in America, such as Asian Americans and Latinx communities. Scholars within Critical Race Theory use five basic tenets to demonstrate how race, racism, and power are connected: (1) whiteness as property, (2) racism is ordinary, (3) idea of interest convergence, (4) importance of counterstories, and (5) critique of liberalism.

Whiteness as property. Critical Race Theory scholars assert the United States is built on the notion that those who owned property held power, evidenced by early American laws requiring property ownership to vote, which prevented women and people of color from being able to vote (Cogan, 1997). This notion was used to "uphold the repression of African Americans, the indigenous peoples who inhabited the land, and women" by men who claimed a commitment to liberty and justice (Ladson-Billings, 1998, p. 15). Harris (1993) argued the ultimate property was whiteness because "possession–the act necessary to lay basis for rights in property–was defined to include only the cultural practices of Whites" (p. 1721). Through possessing this property, White people hold the right to use their power and to exclude others based on race.

Racism is ordinary. Within American society, racism is "ordinary, not aberrational" (Delgado & Stefancic, 2012, p. 7) and found in the everyday experiences of the people of color. The notions of color-blindness and meritocracy become intertwined to establish racism as ordinary and work to marginalize people of color. Color-blindness, or the belief that racism does not exist and everyone is equal, legitimizes the need for an "other" in racism (Bonilla-Silva, 2014). Color-blindness makes addressing racism challenging, and therefore maintains the normal state of racism because passive and subtle acts of racism unacknowledged. White people can use this notion of color-blindness to maintain their White privilege while also claiming their whiteness does not give them power over others because of meritocracy. The concept of meritocracy provides White people with the argument that their abilities, not their whiteness, provides them privileges and power.

Interest convergence. Interest convergence asserts that White people tolerate advances in racial justice only when the resulting action also benefits them. Bell's (1980) groundbreaking thesis in *Harvard Law Review* applied the concept of interest convergence to the U.S. Supreme Court case *Brown v. Board of Education*. Bell (1980) posits the 1954 case requiring desegregation resulted in the ruling because of the world and domestic issues at the time. He argues that Black men who fought in World War II and the Korean War returning to America after experiencing situations where racism did not take precedence.

Additionally, the United States was amid the Cold War and fighting "for the loyalties of uncommitted emerging nations, most of which were black, brown, or Asian" (Delgado & Stefancic, 2012, p. 23). If stories of violence and oppression toward Black citizens continued to dominate the press, the United States feared they would fail in gaining these loyalties. For these reasons, Bell (1980) asserts that the interests of Whites and Blacks briefly converged and resulted in the desegregation of public schools. Through interest convergence, White people maintain their power by granting racial advances to others only when it benefits them.

Importance of counterstories. Critical Race Theory scholars, especially those within education, argue the use of storytelling reinforces racial stereotypes, such as Black criminals or Muslim terrorists, and shapes society's beliefs about race. To challenge these beliefs and narratives, scholars use counterstories. Counter-storytelling focuses on the experiences of the marginalized and oppressed as a tool for "exposing, analyzing, and challenging the majoritarian stories of racial privilege" (Solórzano & Yosso, 2009, p. 138). For example, stories about Black women working for NASA in the 1960s or the first Muslim-American elected to Congress contradict the stereotypes associated with these marginalized groups. Within education, these counterstories are particularly crucial due to standards privileging White stories and silencing the stories of people of color (Solórzano & Yosso, 2009).

Critique of liberalism. The last tenet of Critical Race Theory critiques liberalism, or the philosophy that the purpose of government is to grant liberties, as a framework for addressing

racial issues within America. Liberalism relies on the idea that racism is ordinary, and the government employs the notion of color-blindness to argue that there is equal opportunity for all (Litowitz, 2009). Ladson-Billings (1998) describes liberalism in education as

> Evident in the way the curriculum presents people of color, presumes a homogenized "we" in a celebration of diversity... Thus, students are taught erroneously that "we are all immigrants," and, as a result, African American, Indigenous, and Chicano students are left with the guilt of failing to rise above their immigrant status like "every other group." (p. 18)

By presenting a homogenized view of history, Ladson-Billings (1998) demonstrates the need to critique liberalism within education. Counterstories could be used to examine liberalism within the standards by focusing on the stories of people of color and decentering the narratives of White people.

Critical Race Theory addresses the ways whiteness serves as property and grants opportunities for some and excludes those opportunities to others through institutional and historical processes. The tenets of Critical Race Theory paved the way for Critical White Studies by building on the application of these tenets to the social construction of whiteness (Jupp, Leckie, Cabrera, & Utt, 2019).

Critical White Studies

Critical White Studies is a field dedicated to identifying and deconstructing the social construct of whiteness and how it operates within institutions. The field derived from both African American intellectual traditions and Critical Race Theory. African American intellectual traditions provided a theorization of whiteness and associated privileges, while Critical Race Theory provided a framework for the way race operates in institutional structures, such as education. Critical Race Theory and Critical White Studies scholars hold similar

worldviews about the role of race in the United States, such as White people's use of interest convergence to maintain power, use of color-blindness to evade race-based issues and discussions, and use of whiteness as property (Jupp, Berry, & Lensmire, 2016).

However, Critical White Studies detach from Critical Race Theory by focusing on "problematizing the normality of hegemonic whiteness" resulting in Whites evading, ignoring, and dismissing their role in the structure of race and racism (Matias et al., 2014, p. 291). To shift this focus, Critical White Studies includes the historical construction of White identity, whiteness as an invisible hegemony, and how Whites enact White privilege and race-evasive identities regularly.

Historical construction of White identity. When tracing the history of White racial identity in America, one quickly discovers the definition and qualifications for whiteness are fluid. Labor historians (e.g., Ignatiev, 1995; Roediger, 1994) have contributed to the understanding of White racial identity through analyzing how elites in the industrial era assimilated the "not-yet-White ethnic" working class (Jupp et al., 2016, p. 1158). Specifically, Roediger (1994) argues that society, along with the court system, constructed whiteness to create origin-based social hierarchies to provide White low-wage workers with power over their Black counterparts. Through the shifting definitions of whiteness, the White racial identity of various European immigrant groups, such as the Irish, Italians, and Jews, were debated by American citizens. To maintain power and privilege, White American citizens shifted the definition of whiteness to eventually include these previously marginalized immigrant groups. American history's shifting characterization of whiteness demonstrates that whiteness is not only socially constructed (as argued in Critical Race Theory) but also historically constructed.

Whiteness is an invisible hegemony. Whiteness is a socially dominant force in American society that initially acted as a symbol of superiority but has altered to become a symbol for normalcy (Omi & Winant, 2015). Scholars (e.g., Kincheloe, 1999; Omi and Winant, 2015) argue whiteness and hegemony are intertwined and deeply influenced by changes in demo-

graphics, politics, and the economy causing it to shape meaning within the larger society. Whiteness has become the characteristic by which others are compared and judged and informs non-Whites about the "proper ways of being" (Kincheloe, 1999, p. 162). This hegemonic structure of whiteness allows those who benefit from its normalcy to render whiteness invisible (Cabrera, 2014). To explain the social construction of race and racism through invisible White norms, and therefore whiteness, Morrison (1992) uses the metaphor of a fishbowl:

> It is as if I had been looking at a fishbowl—the glide and flash of the golden scales... the barely disturbed water... and suddenly I saw the bowl, the structure that transparently (and invisibly) permits the ordered life it contains to exist in the larger world. (p. 17)

The "invisibility" of whiteness allows White people to deny, ignore, and dismiss racism as a social issue within America. Thus, whiteness acts as the unseen foundation of race and racism.

White privilege and race-evasive identities. The social construction of whiteness only becomes visible to White individuals when they acknowledge their whiteness and the privileges received from whiteness. In one of the most widely-recognized works on white privilege, "Unpacking the Invisible Knapsack," McIntosh (1990) introduces the concept of white privilege through the use of a knapsack metaphor in which she unpacks various unearned privileges often overlooked by White people that benefit from or enjoy them. Through a list of 26 daily privileges that she takes for granted, such as having access to bandages that relatively match her skin tone, McIntosh acknowledges her whiteness by making her white privilege visible. These privileges do not exist without the construction of white supremacy. White supremacy "revolves less around the issue of unearned advantages, or the state of being dominant, and more around direct processes that secure domination and the privileges associated with it" (Leonardo, 2004, p. 137). While white privilege focuses on undeserved advantages and benefits based on race alone, white supremacy focuses on how these privileges

work within structures to help White people maintain control in society. White privilege, and in turn, white supremacy, are maintained through race-evasive actions. Bonilla-Silva (2014) asserts that White people evade acknowledging racial issues through the use of color-blind racism. Color-blind racism uses abstract liberalism, naturalization, cultural racism, and minimization of racism to frame societal issues, allowing them to dismiss, ignore, or deny racism is still pervasive in American society.

The theoretical frameworks of Critical Race Theory and Critical White Studies enable scholars to examine whiteness and white privilege in order to develop an awareness of how whiteness constructs a social hierarchy of "us" and "them." These tenets inform my understanding of whiteness and the way it operates in institutions, specifically public school spaces. While whiteness must be defined, understood, and analyzed, one must also consider how White racial identity develops.

White Racial Identity Development

Racial identity theory, which includes racial identity development, evolves from the epistemological framework that race is a social construction (Frankenberg, 1993; Helms, 1995; Omi & Winant, 2015). Within the field of psychology, Helms (1995) presented a theoretical framework to understand Black and White racial identity development better. Helms argues the "abandonment of entitlement" (p. 184), which has provided White people with privileges within American society, anchors White racial development (Cabrera, 2014; McIntosh, 1990; Takaki, 1993).

Helms (1995) asserts there are six statuses in White racial development, arguing that the statuses are not linear in use but are assumed to develop sequentially. When a status is dominant, it is "the status that most often governs the person's racial reactions" (p. 184); however, other statuses may be accessible, meaning a person may use it to think about and to make decisions about racial material. The six statuses are (1) contact status,

(2) disintegration status, (3) reintegration status, (4) pseudo independence status, (5) immersion/emersion status, and (6) autonomy status. Figure 2.2 illustrates the relationship between these statuses.

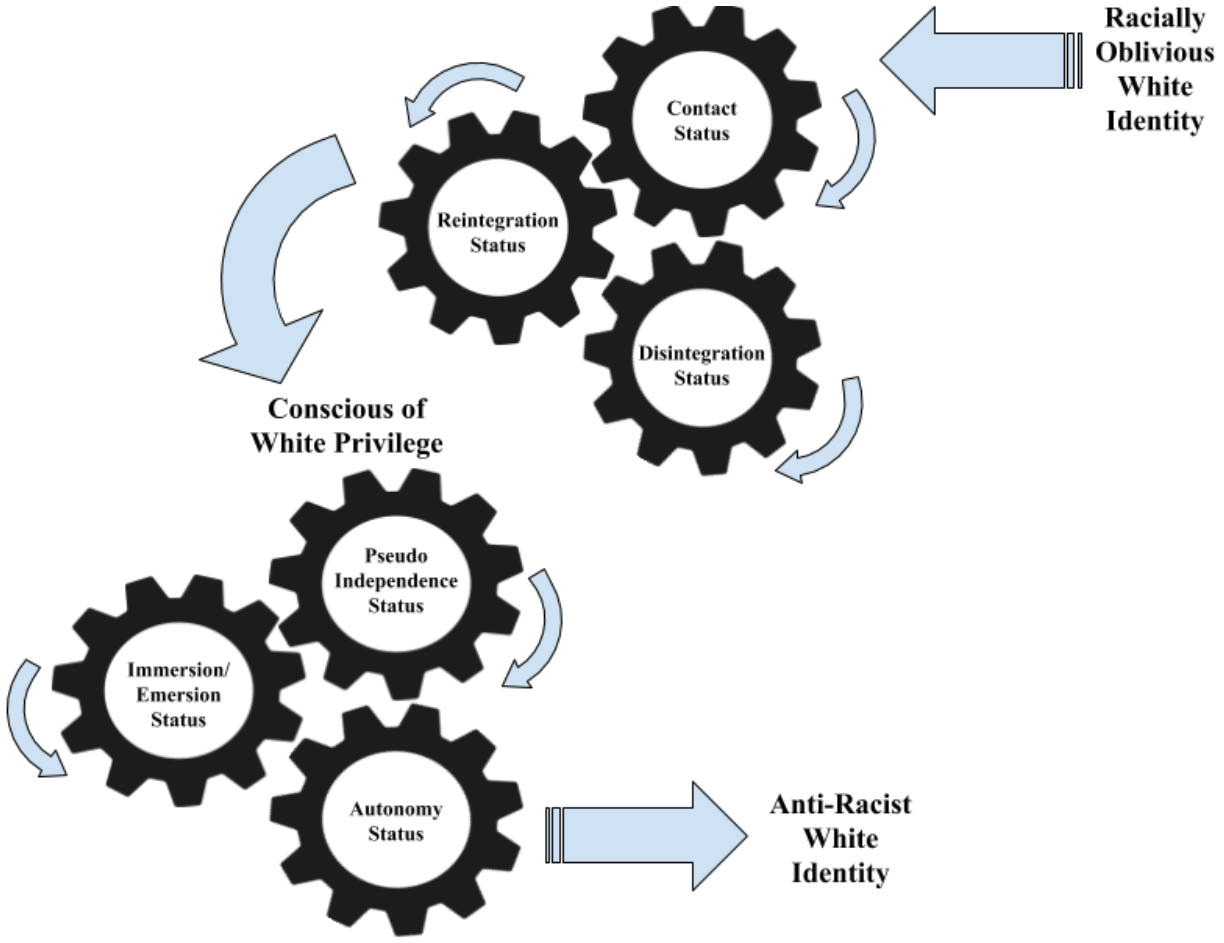


Figure 2.2: Visualization of white racial identity development theorized by Helms

During the first three statuses, a White individual is moving toward the abandonment of racism by becoming more conscious of their whiteness and its impact on society. Contact status accepts the "racial status quo" by claiming obliviousness to racism and individual participation in it (Helms, 1995, p. 185). The contact status mirrors the beliefs found in the tenets of color-blind racism, allowing White people to use race-evasive actions. Bonilla-Silva's (2014) work exemplifies this status through his discussion of how White people use White ethnic groups' success, such as Italians or Jews, to explain that current socioeconomic status of Black people is due to their actions. A White person enters the next status, the

disintegration status, when a new experience challenges a White person's conception of the world. This status often includes feelings of guilt and shame because they are forced "to choose between own-group loyalty and humanism" (Helms, 1995, p. 185). An example of disintegration status is realizing through a privilege walk, an activity where privileges are read aloud, and participants step forward or backward based on their responses, whiteness has provided privileges to White people and oppressed people of color (Pennington, Brock, & Ndura, 2012). The third status, reintegration, is characterized by "idealization of one's socioracial group" and "intolerance for other groups" (Helms, 1995, p. 185). During this phase, a White person acknowledges their White privilege but uses a false consciousness, such as meritocracy, to explain how those privileges were earned, not passively received. Researchers find examples of reintegration in White people who acknowledge White privilege arguing against affirmative action by viewing the policy as reverse discrimination against Whites (Amos, 2011; Case & Hemmings, 2005; Picower, 2009). The first three statuses begin the development of a positive White racial identity by becoming more conscious of personal whiteness and its impact on others.

The last three statuses, pseudo-independence, immersion/emersion, and autonomy, are characterized by developing a non-racist White identity where individuals can be "white without being bad, evil, or racist" (Helms, 1992, p. 61). These statuses require White people to understand their whiteness and White privilege, take ownership of racial power and privilege, and work toward social justice. In the pseudo-independence status, a White person begins to understand their responsibility for racism by questioning their racist assumptions about people of color. This status is primarily intellectual because of the individual struggles with understanding how to be both White and anti-racist (Carter, 1996). Attempting to personally define racism through understanding ways whiteness benefits White people characterizing the immersion/ emersion status and usually includes racial activism to change and connect with other White people dealing with issues of racism. A White person reaches the last status, autonomy, when a White person has a clear understanding of their White racial

identity and actively pursues social justice. In this status, White people are "comfortable addressing race in positive and progressive ways" (Pennington & Brock, 2012, p. 226). The movement from pseudo-independence to autonomy indicates the development of a positive White racial identity where a White person acknowledges White privilege and uses it to be an active anti-racist.

Within education, Helms' (1995) White racial identity development model has informed literature within Critical White Studies (e.g., Leer, 2009; Marx, 2004; Pennington and Brock, 2012). Specifically, Helms' model has been used to investigate White teacher identity (Jupp & Lensmire, 2016; Jupp et al., 2019; Lippin, 2004; McIntyre, 1997). White teacher identity studies focus on the critical consciousness of White teachers in diverse public schools. Jupp and Lensmire (2016) have acknowledged two waves of White teacher identity studies. First-wave White teacher identity studies focus on detailing the ways White teachers evade race and White privilege in education, whereas the second-wave examines how White teachers are "attempting to come to grips with their complexity and complicity" in an education system that privileges White people. These second-wave studies include teachers' attempts to fight against White supremacy in education.

Examination & Critique of White Teacher Identity Studies

While it is understood within Critical Race Theorists understand that teachers' identities are non-essentializing, or reduced to one characteristic, but argue race is a significant aspect of teacher identity (Jupp & Lensmire, 2016). This section of the chapter provides a comprehensive review of literature focused on White teacher identity.

The literature uncovered three overarching themes in how White teachers employ their whiteness: race-evasive studies, White privilege as a contradiction, and race-cognizance studies. Race-evasive White teacher identity studies refer to research that explores White privilege, whiteness, and White race-evasion using the theoretical framework of color-blind racism (Jupp et al., 2019). Although there is fluidity across categories, three-sub categories generally

divide race-evasive studies: (1) studies about teachers who refuse to accept White privilege, (2) color-blind racism, and (3) silence as resistance.

The research literature within White privilege as a contradiction refers to studies in which pre-service and in-service teachers acknowledge their White privilege, but the awareness does not translate into new classroom practices. These studies create two sub-categories: (1) changeless teaching and pedagogy, and (2) superficial shifts in teaching and pedagogy. The last theme, race-cognizance studies, refers to studies in which White teachers acknowledge their White privilege and can transfer that acknowledgment into their classroom practices. Two sub-categories emerge from these studies: (1) the importance of reflection, and (2) cultural competence in teaching.

Race-Evasive Studies

Much variety exists among studies that have explored race evasiveness. Researchers conducted the studies in White majority countries (i.e. Canada, the United States) and all participants were pre-service or in-service teachers. While these studies used a variety of data collection methods, interviews, observations, and written response were the primary methods used. The majority of the studies used a race-based theoretical framework to problematize how White teachers perceived race and racism within education and provide implications to the field of teacher education. The participants of these studies exemplify the contact, disintegration, and reintegration statuses of Helms' (1995) White racial identity development model. Three thematic subcategories emerged while reviewing the literature: refusal to accept White privilege, color-blind racism, and silence as resistance.

Refusal to accept White privilege. Educators design multicultural education courses to address diversity in classrooms by asking pre-service teachers to critically reflect on their own identities by analyzing their own belief systems and personal experiences, to discover how their understanding of race and racism may influence the way they see their students and their role as a teacher (Cochran-Smith, 2004; Ladson-Billings, 2001; LaDuke, 2009). While

whiteness and White privilege are not standard topics in multicultural education courses, some teacher educators work to reframe multicultural education courses to focus on developing pre-service teachers' awareness of their White identity (Marx, 2004; Sleeter, 2001). In a qualitative study of 140 White pre-service teachers, Solomona, Portelli, Daniel, and Campbell (2005) concluded White pre-service teachers contested receiving the same privileges listed in McIntosh's foundational text, "White Privilege: Unpacking the Invisible Knapsack" (1990) by asserting individual efforts afforded them privileges, not their whiteness. For example, some used meritocracy, or White people's work ethic, to argue McIntosh's list of privileges were illogical. Other White pre-service teachers pointed out a negative aspect of whiteness is people of color's "use of discrimination as an advantage against whites" through affirmative action policies (p. 158). These reactions to McIntosh's list demonstrate the pre-service teachers' inability to see how whiteness is a construction affording privileges by focusing solely on White people.

Another way White teachers state that race exists but is "insignificant or irrelevant" to maintain their White privilege (Segall & Garrett, 2013, p. 284). This reaction often occurs even after being exposed to the concept of White privilege. White teachers instead place importance on class and socioeconomic differences. LaDuke (2009) asserted White teachers shifted the conversations about unequal opportunities in education away from race and toward economic differences, such as an imbalance of funding for resources and scholarship opportunities and resisted acknowledging the intersectionality between race and class. When White teachers acknowledge racial differences, they maintain their White privilege through "naive beliefs about racial/cultural differences" (Han, 2009, p. 91) and stereotyping communities of color from a place of privilege by using terms "dirty," "trashy," and commenting on the use of "Mexican English" (Marx, 2004, p. 37). Han (2009) studied 95 White kindergarten teachers in the southeast United States about their social and cultural competence through questionnaires and interviews. The data revealed their cultural knowledge varied for different racial or cultural groups. These White teachers reflected on how they were comfort-

able using Black students' culture as strengths but became less comfortable with Latino and Asian students, respectively. However, when probed further, it became clear that the White teachers' understanding of Black, Latino, and Asian culture mostly came from professional experiences of teaching children of color. Furthermore, Marx (2008) suggested that this lack of experience with different cultural communities resulted in racist beliefs about children of color being compared to "normal" White culture (p. 39). By refusing to acknowledge White privilege and whiteness, White teachers can continue their hegemonic view of the world to maintain the power and privileges they receive from their whiteness.

Color-blind racism. White pre-service and in-service teachers avoid race by claiming sameness through principles of color-blind racism. Unlike resisting the reality of White privilege, these studies demonstrate how some White teachers view education and students from a color-blind lens where skin color does not influence structures in society. Garza and Garza (2010) conducted a study with four White teachers identified as successful teachers based on standardized tests and taught Mexican-American students of low socioeconomic status. Through in-depth interviews, observations, and document analysis, the researchers noted the teachers maintained a deficit mindset and worked to assimilate students into "good and productive citizens" by imposing their own beliefs onto their students (p. 195). The White teachers believed their students were less capable than middle-class students. Additionally, the teachers ignored the racial oppressions Mexican-American students may experience in education and used cultural racism and meritocracy by claiming their students could "overcome obstacles if only they worked harder" (p. 203). By ignoring racial oppressions and relying on culturally stereotypical arguments, White teachers use color-blind racism as a way to minimize issues surrounding the construction of race and to maintain their White privilege.

McIntyre (1997) also noted White teachers entering racially diverse classrooms minimized their whiteness as a factor in teaching; furthermore, they viewed their students through the lens of color-blind racism. Individual and group interviews revealed these White teachers

perceived themselves as "white knights" saving students of color; they viewed their students as having deficits preventing them from being successful, often using cultural stereotypes when speaking about their students of color (p. 664). However, they used the argument "skin color shouldn't matter" when asked about how their White privilege related to education (p. 671). When forming relationships with students, White teachers stated in interviews they could relate to students "as human beings," but observations suggested race was a central factor in not being able to relate on certain topics, like violence and racial segregation (Marx, 2008, p. 54). Although racially diverse student populations surround White teachers, these White teachers used color-blind racism to argue that cultural difference, not race, impacts their ability to work with students of color.

Whites teachers often use the argument of color-blindness because of the possibility of losing privileges and authority when they acknowledge their White privilege (Mazzei, 2008). Instead, as mentioned in the previous section, White teachers use other aspects of their identity, such as ethnicity (e.g., German or Italian), class, and religion, to evade discussing their own racial identity. Picower (2009) argues White teachers also use emotional, ideological, and performative tools to maintain their White privilege and color-blind understanding of society. Emotional tools are "hasty reactions" to protect their White privilege, such as stating, "I never owned a slave" or deflecting feelings of guilt (p. 205). Ideological tools are beliefs that allow White teachers to protect their White privilege once again. Examples of ideological tools are claiming racial disparities no longer exist in the U.S. (e.g., everything is equal), believing prejudice, discrimination, and racism are results of personal ignorance (as opposed to institutionalized practices), and merely claiming they cannot relate to those (mostly students) who had different experiences than themselves. Lastly, performative tools are actions that protect White privilege, like remaining silent on issues of race, stating they would be romantically involved with a person of color or working with students of color to prove they are good people. These "tools of whiteness" are closely tied to the tenets of

color-blind racism because they allow White teachers to perceive racism and discrimination to have a minimized impact on the lives of students of color (Picower, 2009, p. 204).

Silence as resistance. A few studies note White teachers often use silence to resist conversations surrounding race, racism, whiteness, and White privilege. Mazzei (2004) noted White teachers did not acknowledge "White" as a racial identity through listening for moments of silence and deconstructing conversations with White teachers. Instead, their conversations on race focused on those who were unlike themselves as Other (i.e., different, inferior, exotic) instead of acknowledging their own racial identities as White. Even in schools where White people were not the majority, White teachers maintained their normative whiteness through othering those deemed not White by viewing students of color as raced and themselves as being absent of race Mazzei (2008). White teachers see their whiteness only when "visible against other non-white bodies" (Mazzei, 2011, p. 666) as a way to protect their "invisibleness" (p. 662). King (1991) argues White teachers use dysconscious racism to justify race-based privileges. Dysconscious racism is "a form of racism that tacitly accepts dominant White norms and privileges" (p. 135). By accepting whiteness as the normative in society, White teachers can remain silent about how their whiteness and White privilege impacts their teaching (Delgado & Stefancic, 2012).

White Privelege as a Contradiction

The articles categorized as "White Privilege as a Contradiction" are varied. Similar to the articles in the section "Race-Evasive Studies," these research studies took place in majority White countries. The researchers also used race-based theoretical frameworks to problematize how White teachers are aware of the structure of race and White privilege but are limited in bringing that knowledge into classroom spaces. These studies coincide with the pseudo-independence status of Helms' (1995) White racial identity development model. Methodologies varied from case study to autoethnography, and primarily used qualitative methods of written reflections, interviews, and observations to collect data. Two thematic

subcategories emerged while reviewing the literature: changeless teaching and pedagogy, and superficial shifts in teaching and pedagogy.

Changeless teaching and pedagogy. Although aware of the concept of White privilege and the consequences of racial inequality in the American education system, White teachers have difficulty translating this awareness into classroom practices (Amos, 2011; LaDuke, 2009; Pennington, 2007). This changeless teaching and pedagogy may be the result of responding to White privilege with guilt rather than action (LaDuke, 2009), believing whiteness results in White oppression (Amos, 2011), and hyper politeness to avoid feeling uncomfortable when discussing racial differences (Pennington, 2007).

Each of these studies used some form of reflection in the research design to gain insight into the feelings White pre-service teachers hold regarding White privilege and how these feelings may impact their teaching. Amos (2011) and LaDuke (2009) concluded White pre-service teachers found whiteness burdensome and believed their whiteness made them victims of reverse discrimination based on affirmative action policies or by taking on antiracist actions as long as there is little personal sacrifice.

Pennington (2007) found White pre-service teachers excessively concerned with the language they used when discussing race and White privilege because they believed speaking about race was impolite. Pennington used autoethnography as pedagogy, a methodology where the researcher inserts personal experiences into ethnographic interviews, to help her participants be vulnerable about their feelings by sharing her feelings and experiences with whiteness. Pennington's willingness to share her experiences related to understanding her own White identity enabled her participants to understand their whiteness, although these conversations did not change their approach to teaching students of color. These studies demonstrate the importance of reflection in White teacher studies "to interrogate their unconscious beliefs" (Amos, 2011, p. 490). Reflection serves as a way to "attempt to work through more constructive ways to live in our racial world" (Pennington, 2007, p. 106).

Superficial shifts in teaching and pedagogy. Other studies demonstrated that as White teachers acknowledged White privilege, they made superficial, or surface-level, shifts in their teaching and pedagogy. These superficial shifts resulted in White teachers having simplified understandings of racial differences (e.g., Han, 2009; Hill-Jackson, 2007) and shallow incorporation of diverse perspectives into the standards (e.g., Leer, 2009; Marx, 2004). Through a case study of four White teachers using multicultural literature, Leer (2009) suggested White teachers agreed with the idea of multicultural education but were uncomfortable with incorporating diverse perspectives into the enacted curriculum. When they did use literature from a non-White perspective, they often discussed racial themes at a superficial level. These studies suggest White teachers need more professional development—both during pre-service and in-service education—focused on how to pedagogically teach multicultural content as well as the social construction of racial inequality in America by interrogating, not simply acknowledging, White privilege.

Race-Cognizance Studies

The last category of articles, "Race-Cognizance Studies," consider White teachers who acknowledge that race influences their experiences and the reality and significance of racism. These articles reflect the immersion/emersion and autonomy statuses of White racial identity development (Frankenberg, 1993; Helms, 1995). The literature in this category is part of second-wave White teacher identity studies. Unlike the other two categories, the majority of the studies in this category focus on the experiences of in-service teachers instead of pre-service teachers. Additionally, data collection methods focused on the use of reflection through narrative writing over long periods. Two thematic subcategories emerged while reviewing these studies: the importance of reflection and cultural competence in teaching.

Importance of reflection. A key characteristic of White teacher identity studies is participating in critical race reflection which requires "deliberate, race-centered thinking that seeks to uncover hidden values and unconscious bias" (Ullucci, 2012, p. 146). Researchers

argue critical race reflection allows for teachers to engage and reflect on race, racism, whiteness, and White privilege to better understand and acknowledge their whiteness within school spaces (e.g., Brown, 2006; Pennington, 2007; Pennington and Brock, 2012; Ullucci, 2012). In a 2007 study, Pennington used autoethnography as pedagogy to explore challenges White teachers face when teaching children of color. Pennington claimed the use of reflective writing allowed her and her participants to gain a better understanding of how their whiteness acts within school spaces and reflect on ways to use that White privilege to interrupt systemic racism.

Pennington continued work on the use of reflection in exploring White teacher identity in a racially diverse school with other researchers. Pennington and Brock (2012) used critical autoethnography to analyze their teaching experiences and personal reflections to critique their own White racial identity. They argued a long-term critical autoethnography self-study allowed the teachers to realize their White privilege and the implications of their White racial identity in their classroom practices. Ullucci (2012) also suggested White teachers can use personal reflections to gain an understanding of their White racial identity. Through writing and sharing their autobiographies, White in-service teachers gained a deeper awareness of their racial identity and better understood the importance of culture and race to their students.

Researchers also used Reflective interviews to explore White teacher identity. Pennington et al. (2012) explored two White in-service teachers' experience in coming to understand how their White racial identities influenced their teaching over a year-long process of observations and reflective interviews. Early in the study, the teachers participated in White talk by derailing conversations away from race and racism. The teachers' reflections revealed that exposure to counternarratives, films, and speakers on White privilege disrupted the White talk and opened the teachers to understand their positions as White teachers. Without the use of reflection, the researchers in these studies could not capture changes in understanding how the teachers' White racial identity affected their classroom practices.

Cultural competence in teaching. Within the studies where with evident cultural competence in teaching, key findings included the use of culturally relevant pedagogy and educational experiences. Ladson-Billings (1995) coined the term culturally relevant pedagogy as a "theoretical model that not only addresses student achievement but also helps students to accept and affirm their cultural identity while developing critical perspectives that challenge inequities that schools (and other institutions) perpetuate" (p. 469). The studies which discussed the effective use of culturally relevant pedagogy focused on White teachers' ability to build relationships with students of color. One White teacher was able to build authentic and meaningful relationships with his students using cultural competency by discussing "the importance of recognizing, confronting, and addressing student identity, racial tensions, and conflicts" with his students (Milner, 2011, p. 84). Through interviews and observations, Milner acknowledged the teacher practiced culturally relevant pedagogy by recognizing multiple layers of identity his students held, placing importance on collaboration, and building authentic relationships with each student to engage students in learning opportunities. Monroe (2009) noted that White teachers found greater success while teaching at a predominately Black middle school when they employed a culturally responsive understanding to classroom management; they did so by focusing on relationships and creating collaborative classroom expectations, instead of strictly enforcing school-mandated behavior expectations, such as behavior contracts for the poor use of class time.

One study demonstrated that working closely with a teacher educator over two years enabled a second-year White teacher to become comfortable using culturally relevant pedagogy to build relationships with her Black students (Hyland, 2009). This study demonstrates the impact educational experiences, such as working with a teacher educator, can have on forming culturally competent teachers. Ullucci (2010) asserted White pre-service teachers who completed fieldwork in urban schools with competent, social-justice-oriented teachers enabled their fears about teaching in urban schools to dissipate. The fieldwork that focused on engaging in marginalized communities, rather than simply being exposed as "others,"

was vital to the success of these experiences translating into culturally competent teaching practices.

Why Study White Teacher Identity in a World History Classroom?

Whiteness sustains institutionalized racism in education, exemplified in the use of tracking, teacher beliefs, funding, school discipline policies, and overrepresentation in special education (Lewis & Manno, 2011; Matias et al., 2014). Scholars in Critical White Studies argue "White racism is bound up in academic knowledge and ontology," fostering White privilege not only in the structure of education but also the way learning occurs within classrooms (Jupp et al., 2019, p. 10). Euro-American culture, characterized by White supremacy, constructed the world as a place where western culture is dominant, and this has translated into knowledge (Scheurich, 1993; Scheurich & Young, 1997; Sleeter, 1993). Knowledge is a cultural product that reflects the values and interests of the creators, which in American society has been primarily White men. When one considers the influential writers, social scientists, politicians, historians, business leaders, philosophers in western culture, the majority of them are White (e.g., Kant, Dewey, Churchill, Howe). Their writings "have constructed the world we live in—named it, discussed it, explained it," creating knowledge that normalizes White culture (Scheurich & Young, 1997, p. 8). For these reasons, White supremacy permeates academic knowledge and ontology.

History standards bound by white supremacy shapes the country's understanding of the past. World History, as a high school course, has long been a misleading title as the course focuses on the successful conquests of White, Christian males. The traditional World History standards praises the actions of Europeans, and eventually Americans, for the forced assimilation of people of color (Commeyras & Alvermann, 1994; Marino, 2010; Marino & Bolgatz, 2010; Mead, 2006; Stearns, 2006). These standards help to maintain White supremacy and aids in oppressing those deemed not White by ignoring and dismissing the history of people of color.

The National Council for the Social Studies (NCSS) also falls short when addressing problematic standards. The NCSS developed the College, Career, and Civic Life (C3) Framework to encourage states, educators, and curriculum writers to strengthen social studies programs through increasing rigor, developing critical thinking and problem-solving skills, and aligning standards to the Common Core Standards. The C3 Framework argues that the development of historical thinking skills, such as analyzing changes and continuities over time and evaluating historical evidence, should be the focus of history courses. While these skills are vital to the study of World History, the C3 Framework neglects to discuss curricular requirements of U.S. History or World History.

During the last two decades, world historians have argued that a global context, rather than solely focusing on a Western perspective of world history, is imperative to education. For example, Stearns (2003) questions, "If Western civ instruction is intended to discipline diverse cultures within the United States, for example, does this also involve a tendency to preach and whitewash, rather than analyze the Western experience?" (pp. 3-4). He argues that high school curricula should be refocused to include a global understanding of world history because not all students go on to be exposed to a broader world view that is assumed to be taught in a college-level World History course. Bentley (2007) argues for the study of world history as a way to better understand and solve global issues:

> So why study world history? Of all the fields of scholarship, world history offers the deepest and richest understanding of the world and its development through time, it has excellent potential to promote constructive engagement with that which is different, and it has strong potential as well to foster the development of good judgment, with the possibility that good judgment will transmute in some cases into genuine wisdom about the fundamental issues confronting the contemporary world. (para. 19)

Both Stearns and Bentley view the Eurocentric version of world history taught in high schools as problematic when teaching students how to be knowledgeable and active citizens.

Eurocentric standards allow for a single story to be taught (Adichie, 2009); these standards prevent a deep understanding of the world, which is the goal of World History, according to both Bentley (2007) and Stearns (2003). The C3 Framework encourages interpreting history from multiple perspectives, but individual states continue a single-story approach to set the standards for the intended World History curriculum (Mead, 2006).

In teacher education and professional development, education scholars argue that a singular multicultural education course does not go far enough to address White supremacy within education and often result in race-evasive identities (Leer, 2009; Picower, 2009). Literature within White teacher identity studies acknowledges the shortcomings of these multicultural education courses and encourages teacher education programs to incorporate literature on whiteness. In social studies education, one should consider how whiteness within the intended curriculum, or standards, and classroom practices allows White teachers to continue the traditional patterns of White superiority in World History classes instead of enacting the World History curriculum from a global context.

Summary of Chapter

Whiteness is a pervasive force within American society. White people maintain the privileges obtained from their whiteness by asserting the belief of color-blindness and meritocracy. These tools of whiteness utilized by White teachers in education, enabling White supremacy to remain bound in the construction of knowledge. Within the United States' current political climate, debates over immigration and Islamophobia represent hot button issues; how White teachers construct world history (with respect to whiteness) will undoubtedly affect students' interpretation of these issues. In the country's public education system, the intended World History curriculum fails to address the shared past of a diverse, globalized population by whitewashing history—these representations of the past impact how we handle our present.

This chapter provided the theoretical context for my story. Chapter three follows this context by providing a rationale for using teacher reflection to drive an autoethnographic

methodological framework. The next chapter will elaborate upon how this study interlaces Critical White Studies and autoethnography.

Chapter 3

Methodology

In the summer of 2016, I enrolled in a course on whiteness and White privilege after participating in a reading group on Critical Race Theory that encouraged me to explore my role in the structure of racism. This course provided me the opportunity to explore my whiteness. Per course requirements, we kept a journal and reflected on how we contextualized the readings and discussions within our lives. These journal entries, which are part of the personal journal I analyzed in this study, ended up focusing on my experiences with race and whiteness in my teaching. The following is from my journal entry on July 7, 2016:

> *As I reflect on my last four years of teaching World History, I keep going back to teaching imperialism and exploration. I believe that sometimes I make excuses for how Europeans acted during those times. I do not state that what they did was acceptable, but I think I tend to overcompensate my explanations for the thought process involved in deciding to take over another country. I do not do this for other types of invasions in history, like when Alexander the Great expanded the Greek empire. I think that these types of explanations, or lack of explanations, impact the way students could view their own histories—I'm not sure how it could impact their understanding of their own histories, but I'm interested in looking into this idea.*
>
> *How could I learn about this?*

This study emerges from the curiosity reflected in this entry. I was searching for a way to analyze how my whiteness influenced my World History teaching practices and in the moments when I acknowledged my whiteness, consider how those practices might change. This

critical autoethnographic study contributes to the body of research on the power of whiteness within the classroom (Lea & Sims, 2008; Matias et al., 2014; Matias & Mackey, 2016; Picower, 2009) by focusing on the personal process of attempting to interrogate my White racial identity in my World History classroom practices. The following research questions guide this inquiry into my White teacher identity:

1. In what ways has whiteness influenced my teaching practices, professional relationships, and interactions with students?

2. How might reflective teacher journaling be a useful practice in decentering whiteness in racially diverse classrooms?

3. How does whiteness function as part of the hidden curriculum in a World History classroom?

This chapter is divided into four sections: (1) rationale for using critical autoethnography, (2) description of the boundaries of this study, (3) explanation of procedures which include data collection, analysis, and interpretation, and (4) a discussion on trustworthiness and limitations.

Rationale

My journal became a tool by which I sought to make sense of the conflict I experienced between two different spaces: my doctoral classes and my classroom. My doctoral classes, beginning in August of 2015, named and critiqued the structure of whiteness, encouraging me to question my White racial identity to develop out of the contact status and into a person with the desire to advocate (Helms, 1995). On the other hand, whiteness cloaked my ontology, epistemology, and praxis in my World History classroom even though it was perpetually filled with racially diverse students. The normalcy of whiteness informed my ontology, or worldview, and color-blind racism where I believed hard work, not skin color,

primarily influenced a person's success shaped my epistemology, or knowledge. Thus, my understanding of how people live and how people learn influenced how I taught a Eurocentric view of world history. Even though my doctoral classes taught me about the privileges afforded to me because of my race, I struggled to apply that knowledge in my career. My journal provided a space in which I could think through the conflict of acknowledging my whiteness within public school spaces.

As I entered the final phase of my doctoral degree, I decided to use autoethnography to intimately explore the development of my White racial identity within my World History classroom. Autoethnography is a qualitative research approach that interprets autobiographical data with the purpose of "understanding self and its connection to others" (Chang, 2008, p. 56) and to "advocate for social change" (Jones et al., 2013, p. 36). This approach empowers the researcher to explore, confront, and challenge structures reinforced by normalized social constructs, such as whiteness (Spry, 2001). Autoethnography examines three constructs: auto, ethno, and graphy.

Auto refers to the self, which is the researcher herself. Throughout the research process, the researcher performs multiple roles (Ellis, Adams, & Bochner, 2011). As a participant, the researcher serves as an observer exploring personal experiences. As a researcher, the processes of research design, data collection, analysis, and interpretations contextualize these personal experiences within a broader cultural process until "the cultural and personal become blurred" (Boyd, 2008, p. 215). The phenomenon of research engages, entangles, impacts, and changes the researcher by placing self in the middle of the research experiences. Thus, the researcher serves in both an insider and outsider role by being both the producer and the product of the research experience.

Ethno refers to the culture in which the research occurs (Ellis et al., 2011). The researcher's own culture informs her ontology and epistemology, while the external culture, the one which immerses the participant (the researcher), serves as the focus of the study. By focusing on the influences of culture and society on self-understanding, the researcher uses

personal experiences to gain a better understanding of culture (Patton, 2002). The researcher must not lose her awareness of the connection between personal experiences and resulting insights into the construct of culture, as it improves theoretical understanding of broader social phenomena. In this study, the ethno focuses on the construction of whiteness within the institution of education, specifically my World History classroom and the development of White racial identity. By using the experiences I captured in my personal journal, I can better understand how whiteness influences my teaching practices, professional relationships, and interactions with students.

Graphy refers to the description and analysis of the research topic (Ellis et al., 2011). Similar to other qualitative research methodologies, autoethnography follows the process of choosing the setting or participants, data collection, and data analysis (Maxwell, 2013). By allowing the participant to be the researcher, the data collection focuses on personal memory and experience, whereas data analysis concentrates on investigating cultural meaning in the data through the construction of whiteness and White racial identity (Chang, 2008).

In addition to these autoethnographic principles, critical autoethnography uses critical theory as the basis of the analysis of a broader social phenomenon. Boylorn and Orbe (2014) argue that critical theory helps autoethnographers understand experiences and expose oppressive power relationships. Critical White Studies is the primary critical theoretical framework utilized within this study to analyze the impact of my whiteness and experiences with White privilege in public school spaces. A focus on whiteness as a central concept provides a position of critique:

> [Researchers] employ auto/biographical research for the purpose of attaining new levels of consciousness and more informed 'ways of being.' Teachers and students who gain such a critical ontological awareness understand how dominant cultural perspectives have helped construct their political opinions, religious beliefs, gender roles, racial positions, and sexual orientation. (Kincheloe, 2005, p. 162)

The primary reason for placing myself, a White teacher, in the role of critical autoethnographer, is to be "part of an ongoing dialogue between self and world about questions of ontology, epistemology, method, and praxis" (Jones, 2005, p. 766).

Scholars within the field of White teacher identity (Boyd, 2008; Pennington, 2007; Pennington & Brock, 2012) agree the use of a long-term critical autoethnography enables White teachers to explore their White privilege and its impact on their classroom practices. However, few studies use critical autoethnography to study in-service teachers. Studies that do focus on in-service teachers using autoethnography address implications of teacher education courses (Pennington & Brock, 2012) or center on studying the teacher educators themselves (Boyd, 2008; Pennington, 2007). Nevertheless, reflection is a common focus of data in White teacher identity studies. With pre-service teachers, scholars use journaling to model reflection as a way to understand their White teacher identity (Pennington, 2007; Ullucci, 2012). Research studies focusing on the whiteness of in-services often employ reflection as part of more traditional qualitative methods, such as action research (e.g., Hyland, 2009), interviews (e.g., Jupp, 2013), and observations (e.g., Milner, 2011). Researchers note that self-reflection is an essential step to addressing whiteness and needs to be considered beyond pre-service teacher education courses, which is a point of investigation in this study (Chubbuck, 2004; Matias & Mackey, 2016; Milner, 2006). Autoethnography allows researchers to question their beliefs and values without the fear of judgment from others through the interpretation of reflection data. For these reasons, I apply journaling, a data collection method often used with pre-service teachers, within this autoethnography to study my White racial identity within the context of a World History classroom from a critical perspective.

As with all methodologies, limitations exist within critical autoethnography. The root of autoethnographic limitations surrounds who owns the story in a narrative (Creswell, 2013). The nature of the methodology of autoethnographical methodology depends on the researcher's voice simultaneously serving as the narrator's voice in the story, which is both streamlined and problematic. The narrative structure is streamlined in that competing voices

do not create obstacles in the research; however, the structure also presents the possibility of misrepresentation and chances of fixating on self. Nevertheless, autoethnography considers this subjectivity by placing importance on the individual story within a broader cultural context to limit findings from being overly generalizable. The placement of individuals' experiences in broader contexts is much like many forms of qualitative research, such as ethnography. Limitations within the context of this study are discussed in detail at the end of this chapter.

Setting

My autoethnography is "not a study simply of self alone" (Chang, 2008, p. 65) because entwined with my experiences are the experiences of those with whom I interact, such as colleagues, students, and parents. This study will primarily focus on my personal experiences in Marshire High School, and explore others involved in these experiences as auxiliary relationships. In particular, most of this study takes place in the space created by my World History classroom and my doctoral coursework described in my journals. These boundaries feature an authentic classroom environment, classroom teacher, professional relationships, and student body. These people and spaces, along with the teacher-as-autoethnographer, offers a glimpse into spaces where researchers may not have daily access.

Procedures

The process of autoethnography does not follow traditional social science journal articles that have an extensive methods section. Autoethnographers collect and interpret data in different ways, often improvising and changing their methods during the process (Anderson & Glass-Coffin, 2013). This section attempts to explicitly articulate the process of data collection and analysis while remaining true to the story-telling nature of the methodology.

Creation of Personal Journal

As a teacher, reflection is an integral part of my profession. My certification program required constant reflection on our lessons and observations of mentor teachers, and my gifted certification program required teachers to reflect on the impact of strategies on student learning. More recently, my former principal urged teachers to conduct random walkthroughs of coworkers' classrooms to reflect on teaching practices to transfer into their own classrooms. For me, these reflections often became a mundane required task focusing on practices rather than my decision-making process. Many times, these tasks became a checklist for basic classroom management and procedure, allowing me to maintain my White supremacy by not encouraging me to challenge the standards or pedagogical decisions. I maintained my White supremacy by merely accepting a Eurocentric version of world history and stereotyping the cultural differences of my students. Despite this complacency, these practices pushed me to adopt some form of reflection into my daily routine. Now, I spend my planning periods bouncing ideas off of colleagues, participating in productive struggles to incorporate new pedagogies, and continually working to understand where my students are in the learning process. When I entered into a doctoral program, my reflection practices expanded to include the knowledge I gained in classes on theory, practice, and social justice pedagogies.

Journaling started as a recommendation from a mentor to provide myself space to reflect on my experiences within the structure of a public school and my classroom. The first semester of my doctoral program gave me insight into educational theory with which I was not previously familiar. Ideas surrounding neoliberalism, feminism, and Critical Race Theory challenged my thinking and understanding of the standards. These concepts made me question the construction of state standards and forced me to consider how these standards influenced my students' understanding of the world.

Dewey viewed the concepts of teaching and reflection as tangled "to the point that separating them becomes an artificial act leading to serious and damaging consequences in practice" (Dinkelman, 2001, p. 7). Education itself is constructed using the idea of reflection.

Teachers consistently reflect on their practice, their students' learning and their knowledge to better their teaching practices. Gheith and Aljaberi (2018) define the reflective practice as "a process of problem-solving and reconstruction of meaning, as well as subsequent reflective judgments" (p. 163) as teachers have new experiences. These new experiences may include using new strategies or teaching new content and created through interactions with different students or personal growth. When teachers do not participate in the process of reflection, they may fall into a cycle of routine activities without questioning their practices (Efe, 2009; Gheith & Aljaberi, 2018). However, reflection without self-analysis can be just as problematic because the purpose of reflection is for teachers to question their knowledge and teaching practices to improve student learning. The act of reflection requires teachers to question "assumptions governing their actions" (Shandomo, 2010, p. 101) to formulate alternative teaching strategies. For White teachers, a lack of reflection is especially problematic because reflection provides an opportunity to evaluate teaching practices through introspectively learning about how personal beliefs and values, which are constructed by whiteness, impact student learning.

The reflective process helps teachers develop professionally by providing a way to evaluate previous knowledge and construct new knowledge (Finley, 2008; Gheith & Aljaberi, 2018). According to Florez (2001), the reflective process has four stages: (1) observation and collection of data, (2) analyzing the data, (3) planning activities based on analysis of data, and (4) evaluating the plans to gain new perspectives to improve teaching practices. This cycle of reflection is considered a "continuous formative evaluation process" (Gheith & Aljaberi, 2018, p. 163) as a way for teachers to improve their teaching process. Through these four stages, teachers can consider how pedagogical decisions impact their teaching and the learning of their students.

For me, reflection has become part of my everyday practice, but the focus of my reflection has expanded. When I started teaching, reflections focused on perceived student learning and teaching strategies. I asked myself how I perceived the effectiveness of lessons if the

students seemed sufficiently engaged, and if I had significant grasp on the content to answer questions. Over time, my reflections expanded to include questions on whether my methods were equitable to the cultures represented in my classroom, if I critically presented difficult knowledge (Britzman, 1998; Garrett, 2011) rather than focusing on just the facts pedagogy, and if I was able to bring insight to at least one student's personal history.

Data Collection Methods

The key advantage (and challenge) of autoethnography is its "methodological openness" (Anderson & Glass-Coffin, 2013, p. 64). Autoethnographers employ a variety of data collection methods, ranging from vivid personal memories to more traditional methods, such as fieldnotes and interviews. This variety of data collection methods allows the research to engage with self in relation to others and culture (Allen-Collinson, 2013; Hughes, Pennington, & Makris, 2012). In this critical autoethnographic study, I used three methods to collect data: personal memory, fieldnotes, and document analysis to reflect on my White racial identity in my World History classroom.

Personal memory. Personal memory data collection began with reviewing my work journal. I wrote 60 journal entries from the fall of 2015 to the spring of 2019. Of the 60 journal entries, 47 pertained to my work within Marshire High School, and 13 focused on coping with the sudden passing of my father. Thus, I limited my journal entries to 47 for this study. These handwritten journal entries were typed into individual Microsoft Word documents by date. During this process, I left the content of the journal entries unedited to reveal my perceptions of the experience at the time. I corrected spelling mistakes and placed pseudonyms in place of identifying information for auxiliary figures. To make better sense of my entries, I chronicled the past by creating a timeline focused on education (both personal and professional) and made a note at the bottom of journal entries with additional details from my memory. These processes allowed me to provide context for the experiences described in my journal entry.

Field notes. Following the method of writing fieldnotes from more distant memories (Ellis, 2004), I wrote fieldnotes while typing my journal entries. These fieldnotes took the form of autoethnographic vignettes by "revisiting and retelling specifically emotionally memorable events" in my life (Anderson & Glass-Coffin, 2013, p. 66). I focused on reflecting on how my engagement in the field, Marshire High, contributes to my understanding of my White racial identity. The boundary between fieldnotes and personal memory is often blurry (Anderson & Glass-Coffin, 2013), but the fieldnotes provided a way to reflect more deeply on my memories and my relationship with whiteness.

The creation of fieldnotes also allowed me to reflect on how my actions contradict personal values and moral standards surrounding racism. To help this reflection process, I constructed a culture-gram to identify my cultural membership (Chang, 2008) better. Culture-grams are web-like charts designed to help me visualize my cultural identity by listing and explaining various dimensions of my cultural and social identities, such as nationality, race/ethnicity, gender, class, religion, and language. My culture-gram provided me an opportunity to reflect on my cultural membership to better understand the context of my journals. The process of self-reflection required me to cross between data collection and data analysis (Chang, 2008) to understand my actions as part of a broader cultural context. My culture-gram allowed me to orient my own racial and cultural identity to better anchor the reflections in my fieldnotes. Although my culture-gram was not part of my data analysis, it influenced what I thought was essential to include in my fieldnotes and included in Appendix A.

Documents. While autoethnography focuses on the self, supplying data from external sources provides additional context by self-reflective data (Chang, 2008). External data includes lesson plans, syllabi from doctoral classes, and correspondence with colleagues (electronic conversations and emails). Since my story does not occur in a vacuum, I employed a code of confidentiality in the data collection and analysis. I used pseudonyms for the identities of others and, when possible, concealed their identities by using factual details to create

composite figures (Chang, 2008; Ellis, 2007). These external pieces of data were collected based on the topics and dates of my journal entries.

I collected lesson plans and communications with other professionals were collected to provide context for my journal entries and validate my memory. When a journal entry focused on a specific lesson, whether it referred to teaching or planning, I located the lesson plan and other appropriate materials for that lesson from that year. I created memos to reflect the contents of the documents. I collected documents from correspondence from colleagues similarly. For each journal entry, I located emails and electronic conversations from a week before and after the journal date in an attempt to capture communications regarding planning and reactions without being too far removed from the original experience. Communications related to the content of the journal entry were saved, and memos were created about the contents of these conversations.

These communications were not limited to individuals at Marshire High, but also included peers from my doctoral classes. The majority of these communications came from teachers in my professional learning community, doctoral classmates, and occasionally teachers or administrators outside of World History. I did not collect all conversations during these dates to avoid the inclusion of extraneous information. These excluded communications were mass emails to the faculty and staff of Marshire High, such as meeting reminders, operational information (e.g., changes in bell schedules), and technology issues (e.g., rerouting of copiers).

I collected syllabi from my doctoral classes to provide context for my journey with understanding my own White racial identity. On the journey to (attempting) anti-racism is being cognizant of how whiteness is constructed in society and recognizing your White privilege (Helms, 1995; Katz, 2003). My exposure to the concepts of whiteness, White privilege, and other social-justice concepts informs the content and focus of my journal (Hill-Jackson, 2007; Matias & Mackey, 2016; Solomona et al., 2005; Ullucci, 2010), thus, I considered how these readings (and subsequent discussions) influenced my journey.

Organization of data. The processes of data collection and data analysis overlap within autoethnographic research forming a cycle of data collection, data management of organization and refinement, and data analysis and interpretations (Adams, Jones, & Ellis, 2015; Chang, 2008). As data are collected, data is organized periodically to identify areas of deficiency, redundancy, and irrelevancy to better guide the data collection process (Chang, 2008). Data organization consisted of labeling data sets by a topical label, which provides contextual information on each piece of data, including the original timeframe, individuals involved, and the topic of the data. Following Chang's (2008) suggestion for labeling data sets, I used the 4-W principle (when, who, what, where) for these topical labels.

The "when" information was the original date when the content took place. The "who" information identified individuals who are included or purposefully excluded from the data sets. The "what" information classified data sets by data collection types, such as personal journal, lesson plans, communications or syllabi and provided information on the content of the data set, such as the topic of a lesson (e.g., Crusades) or the subject of communication (e.g., academy schools). Finally, the "where" identifies the original space where the data occurred.

Data Analysis and Interpretation

Since the researcher is the primary source of autoethnographic data, the researcher must ensure that reflection involves a scholarly analysis and interpretation of the data. Chang (2008) argues that the key to autoethnographic data analysis is the researcher's ability to shift between "self and others, the personal and social context" (p. 125). This shifting between self and theory is a vital step to avoid autoethnographic research from becoming a merely narcissistic self-reflection; the validity of this research methodology relies on evaluating collected data from a framework of the theory. This study uses the theoretical framework of Critical White Studies and Helms' (1995) model of White racial development in the analysis and interpretation of data. This section focuses on both the processes of data analysis

and data interpretation. Although both terms are occasionally used synonymously, these processes hold different meanings and purposes. Data analysis focuses on the systematic description of relationships between pieces of data, while interpretation focuses on making sense of the data by finding cultural meanings (Wolcott, 1994). The challenge facing researchers is that "the process of analysis, evaluation, and interpretation are neither terminal nor mechanical. They are always emergent, unpredictable, and unfinished" (Denzin & Lincoln, 1994, p. 479). My autoethnography makes this especially challenging because data collection, analysis, and interpretation sometimes required me to reflect, analyze, and interpret racists moments in my teaching.

Data analysis. Following Maxwell's (2005) advice, data analysis began with reading textual data, making memos to record my impressions, emerging themes, and categories to establish relevant and meaningful codes. This process requires a repeated review of the data allowing researchers to examine the data in multiple ways. The first review of the data included applying organizational labels and merged different pieces of data based on date. As I marked the who, when, what, and where of each data set, I further considered my perceptions of how and why my whiteness influenced the content of the data and added memos when necessary.

For the second review of the data, I analyzed the data holistically by looking for cultural themes. A cultural theme is "a postulate or position, declared or implied, and usually controlling behavior or stimulating activity, which is tacitly approved or openly promoted in a society" (McCurdy, Spradley, & Shandy, 2005, p. 78). These themes emerge when researchers thoroughly dig into the data, as these themes do not merely appear in the initial stages of data collection and analysis. To ensure my data analysis was grounded in a broader cultural context, emerging themes focused on the use of whiteness. From my data, I found the themes of color-blind racism, meritocracy, interest convergence, White privilege, acknowledging whiteness, addressing whiteness, and anti-racist teaching practices (e.g., culturally relevant pedagogies or including counterstories) throughout the data sets.

The third and fourth reviews of the data focused on connecting the data sets. The third review required connecting the past to the present. Since part of this study focuses on how my whiteness impacts my teaching practices, I needed to explore how my understanding of whiteness changed between August 2015 and May 2019. I began this review by grouping data sets with similar "what" content from the organizational labels. By comparing these data sets, I analyzed how my understanding of whiteness transformed my teaching practices over the years. This comparison also illuminated not only my understanding of whiteness but also when I acknowledged it within my classroom. The fourth review focused on the relationships between self and others. For this review, I used the "who" organizational labels to analyze how with whom I interacted with altered how I used my White privilege. These third and fourth reviews allowed me to create a cross-comparison of the data sets and extend my data analysis to data interpretation.

Data interpretation. While data analysis is the process of "reducing the data into themes" (Creswell, 2007, p. 148), data interpretation "involves making sense of the data" (Creswell, 2007, p. 154). Data interpretation of this study consists of two processes: broad contextualization and comparing social science constructs with theory. Through the process of broad contextualization, I attempt to explain the connection between my thoughts and behaviors to the literature I was exposed to in my doctoral classes. The theories and concepts my doctoral program exposed me to impacts my understanding of whiteness and White privilege and is, therefore, necessary to consider in the analysis of my White racial identity development. Also, I contextualized the journal entries with current events of the time. I focused this contextualization to events within America, specifically metro-Atlanta news and national news.

I then analyzed the data sets using Helms's (1995) White racial identity development model. I deductively analyzed the ways I enacted whiteness noted in the second review of the data with Helms's (1995) descriptions of each status of the White racial identity development model (see Table 3.1). This process required me to review my initial analysis

of how I enacted whiteness. Then I applied this pairing of enacting whiteness and Helms's statuses to each data set. Through this process, I uncovered which status I held at the time of each journal entry. I used this conceptual framework to "view" the ways I enacted whiteness and to understand my own White racial identity development.

Table 3.1: Whiteness Enacted in Helms's Statuses

Helms's Statuses and Descriptions	Whiteness in Action
Contact Status: satisfaction with racial status quo, obliviousness to racism and one's participation in it (Helms, 1995, p. 185)	Color-blind racism White privilege
Disintegration Status: disorientation and anxiety provoked by unresolvable racial moral dilemmas that force one to choose between own-group loyalty and humanism (Helms, 1995, p. 185)	Color-blind racism Interest convergence White privilege
Reintegration Status: idealization of one's socioracial group, denigration and intolerance for other groups (Helms, 1995, p. 185)	Color-blind racism Meritocracy White privilege
Pseudoindependence Status: intellectualized commitment to one's own socioracial group and deceptive tolerance of other groups (Helms, 1995, p. 185)	Acknowledging whiteness White privilege
Immersion/Emersion Status: search for an understanding of the personal meaning of racism and the ways by which one benefits and a redefinition of whiteness (Helms, 1995, p.185)	Addressing whiteness White privilege
Autonomy Status: informed positive socioracial group commitment, use of internal standards for self-definition, capacity to relinquish the privileges of racism (Helms, 1995, p. 185)	Addressing whiteness Anti-racist teaching practices White privilege

These two data interpretation processes allowed me to address my three research questions. Question one considered how my whiteness influenced my teaching practices, professional relationships, and interactions with students. Once I sorted my data sets by individuals

involved (the "who" of my data organization), I was able to reveal the ways I used my whiteness in different settings. Question two focused on how journaling and reflection helped to decenter whiteness in my classroom. After I arranged my data by date (the "when" of my data organization), I used the pairings of the use of whiteness with a White racial identity status to investigate how the process of journaling and reflection impacted my White racial identity status over four years. Question three focused on how whiteness functions as a part of the hidden curriculum in World History. I used both the content (the "what" of my data organization) and the location (the "where" of my data organization) to focus on the data sets about World History curriculum, both intended and enacted. Then I compared these data sets to the construction of whiteness found within Critical White Studies, namely color-blind racism, meritocracy, interest convergence, White privilege, acknowledging whiteness, addressing whiteness, and anti-racist teaching practices (e.g., culturally relevant pedagogies or including counterstories). This comparison facilitated my analysis of how whiteness is (un)hidden curriculum in World History. The upcoming discussion of interpretations and conclusions includes 26 of the original 47 journal entries. Of the 21 entries not detailed in the interpretations and conclusions, I interpreted 13 entries as redundant. These entries held themes and manifestations of whiteness found in included data but applied with different World History content or repetitive reflections. The remaining eight entries contained reflections that fell outside of the research questions, such as the emergence of biannual active shooter drills and the new district pay for performance programs.

Trustworthiness and Limitations

Trustworthiness

Autoethnography does not allow for traditional methods of validity and reliability because of the focus on the self within a broader context. However, Chang (2008) identifies two pitfalls of autoethnography that need to be avoided to maintain trustworthiness during the research process: "excessive focus on self in isolation from others" and "overemphasis on narration

rather than analysis and cultural interpretation" (p. 54). To avoid these pitfalls, I followed two important guidelines during the research process.

The first guideline required me to continually reflect on how the self is connected to others within a broader cultural context. I focused on my research purpose of understanding how my whiteness impacts my ability to teach World History by developing a vibrant cultural analysis and interpretation of data through the use of the White racial identity development model and Critical White Studies. Without placing my data within this theoretical framework, I risk having my work become more of an autobiography than an autoethnography. To ensure that I do not rely too much on myself for data collection and interpretation, I complemented internal data sources, such as my journal and memory, with external data sources, such as lesson plans, communications with colleagues, and doctoral course syllabi. Although I chose, filtered, and interpreted external data sources, others were involved in the creation of these documents. Specifically, other professionals helped me in creating lesson plans and communications. The design of the lesson plans relied on collaboration between my World History colleagues and myself, and the communications capture conversations between my colleagues and myself. The external data sources provided me with an opportunity to analyze how I, the researcher, am connected with others within the broader context of public school spaces.

These pieces of data required me to use confidentiality, such as pseudonyms or composite figures, to protect the identities of those whose stories intersected with my own. While keeping other actors in my research completely anonymous presents difficulty because my work history can be identified through a Google search, I did my best to keep others' identities confidential by focusing my analysis on my actions, not my colleagues.

An enormous possibility exists of inaccurately describing how whiteness is enacted within a racially diverse World History classroom through faulty descriptions in my original journal entries and my memory when reflecting on these events some years after. It is entirely possible I interpreted an experience or a conversation to be constructed by whiteness when it could

also co-constructed by gender, class, religion, or another part of my identity. After all, as a White woman, many potential ways exist in which I use my whiteness and do not recognize it because of the normalcy and invisibility whiteness occupies in American society.

Proving trustworthiness in autoethnographies presents a challenge since the methodology requires an in-depth investigation of self. However, the purpose of this study is to gain a deeper understanding of possible ways whiteness enters public school spaces, including the World History standards, and how journaling and reflecting can be adopted as a practice to decenter whiteness. Even if some of my journals and memories were faulty, I took effort to contextualize these experiences through external pieces of data. Nevertheless, I could find ways in which whiteness impacted my actions at Marshire High School through autoethnographic methods, which helped to understand how White teachers could awaken their understanding of whiteness within the classroom.

Despite analyzing data in a broader cultural context and my report of conducting this autoethnography as accurately as possible, the data in this study is self-generated and may contain biases (Maxwell, 2013). I personally collected, analyzed, and interpreted the data. My journal, the foundation of this study, was written during breaks in my workday, creating limited time to reflect on every experience while keeping up with my responsibilities as a teacher, department chair, and club sponsor. I wrote in my journal when I felt an internal conflict between actions at Marshire High and the social justice knowledge I was experiencing in my doctoral program. Thus at some level, I consciously chose what experiences I reflected upon and which ones I chose to brush aside.

Limitations

Primary limitations of the research methodology and methods used are those being affected by whiteness that are not directly addressed in this research study because this study is from the viewpoint of a White female teacher. By focusing on the perspective of a White

teacher about the use of whiteness may re-center whiteness. hooks (1984) explains how re-centering whiteness may occur in an attempt to address whiteness:

> Often the White women who are busy publishing papers and books on 'unlearning racism' remain patronizing and condescending when their discourse is aimed solely in the direction of a White audience and the focus solely on changing attitudes rather than addressing racism in a historical and political context. They make us the 'object' of their privileged discourse on race. As 'objects', we remain unequals, inferiors. Even though they may be sincerely concerned about racism, their methodology suggests they are not yet free of the type of paternalism endemic to White supremacist ideology. Some of these women place themselves in the position of 'authorities' who must mediate communication between racist White women (naturally they see themselves as having come to terms with their racism). (p. 13)

A danger exists in researching whiteness exclusively with other White people. This study participates in the othering of the student, families, and community of Marshire High by limiting their participation in the research. (Scheurich, 2002) recommends including researchers of color to help address ways whiteness permeates White researchers' views. Although limited, I have shared this study with researchers of color at the university-level and Marshire High. These conversations gave me insight into the ways my analysis and interpretations were veiled in whiteness, illuminating the ways autoethnography can re-center whiteness.

To avoid shallow research, this study does not seek to examine how the whiteness of White teachers operates in public school spaces and possible interventions to combat their whiteness. However, the lack of investigating other possible interventions for combating whiteness in the classroom limits analysis and judgment on whether journaling and reflection are useful compared to other possible interventions. Instead, this study focuses on how journaling and reflection may help to examine whiteness but does not always result in the acknowledgment of whiteness or a change of behavior. The study's emphasis on the detection of whiteness

and one possible intervention to examine how whiteness manifests and may be addressed within public school spaces, specifically World History classrooms. White teachers, like myself, may be unaware of how their White privilege marginalizes and oppresses their students, especially when White supremacy constructs the standards. Therefore we must learn how to examine our practices to produce a more equitable classroom for students. This study analyzes one way in which these practices can be examined, which allows for the researcher to also examine how whiteness influences teaching practices and both intended and enacted curriculum.

Summary of Chapter

Whiteness is everywhere. However, White people often do not acknowledge the privileges they receive from their whiteness. Throughout the process of analyzing and writing up this dissertation research, I am more aware of whiteness within my classroom, standards, and general public school spaces. I am more open to having conversations with other White teachers about the pervasiveness of whiteness within our classrooms. However, these conversations were often met with resistance or wholly dismissed. These reactions are the reason whiteness must be addressed. Focusing on how whiteness (un)knowingly enters into one teacher's classroom presents us, as researchers and educators, with insight into how White teachers contribute to the oppression of marginalized students with the use of World History standards and may decenter their whiteness through the use of reflection.

I dividied chapter three into four sections: (1) rationale for using critical autoethnography, (2) setting of the study, (3) procedures including data collection, analysis, and interpretation, and (4) trustworthiness and limitations. To begin, chapter three presented an excerpt from a journal entry I wrote on July 7, 2016, reflecting on my desire to understand and learn about my whiteness in my World History classroom. Relevant literature was then discussed to provide the rationale for using critical autoethnography. Critical autoethnography allowed for an in-depth self-study over a long period, which provided the opportunity to understand

if my exposure to social justice literature in doctoral coursework impacted my White racial identity development. The methods of personal memory, fieldnotes, and documents allowed me to collect data focusing on my experiences teaching World History in a racially diverse school from August 2015 to May 2019. The collected data was then analyzed and interpreted using tenets of Critical White Studies and White racial identity development model (Helms, 1995) to ensure this self-study was placed into a broader cultural context grounded in theory.

Chapter 4

Whiteness in Teaching Practices

From the onset of this autoethnographic study, I sought to understand how my whiteness impacted my practices as a World History teacher. I expected to discover my doctoral work on Critical Race Theory and whiteness had transformed me into an anti-racist teacher aware of the impact of her own White racial identity. I found my White racial identity continued to be the most salient identity in my racially diverse classroom. Certainly, this finding is consistent with other studies that showed teachers aware of their White racial identity continuing to enact whiteness in the classroom (Chubbuck, 2004; Yoon, 2012). Very simply, whiteness is still unknowingly present and perceptible in my daily classroom practices. More importantly, I suspect that manifestations of the White privilege in my teaching practices resulted in diminished learning opportunities for my students.

Within this chapter, I explore the personal process of interrogating whiteness in my World History classroom practices. I used my personal journal, lesson plans, communications with colleagues, and doctoral course syllabi to examine how my whiteness manifested in public school spaces and to reflect on how my White racial identity developed between August 2015 and May 2019. I placed these data sets into the larger cultural context of White racial identity development model (Helms, 1995) and Critical White Studies. Table 4.1 serves as a reminder of how Helms's (1995) model relates to the principles of Critical White Studies.
In this chapter, I provide a synthesis of the data to illuminate how my whiteness shaped my pedagogical decisions. The data also provided insights into how the practice of journaling and reflection can contribute to decentering whiteness in racially diverse classrooms. Many auxiliary relationships are mentioned in the data. Appendix B organizes these relationships into

Table 4.1: Simplified Whiteness Enacted in Helms's Statuses

Helms's Statuses and Descriptions	Whiteness in Action
Contact Status	Color-blind racism White privilege
Disintegration Status	Color-blind racism Interest convergence White privilege
Reintegration Status	Color-blind racism Meritocracy White privilege
Pseudoindependence Status	Acknowledging whiteness White privilege
Immersion/Emersion Status	Addressing whiteness White privilege
Autonomy Status	Addressing whiteness Anti-racist teaching practices White privilege

a table including the pseudonyms used to protect the individuals' identities, my relationship with them, and their race as it is a prominent identity in this study.

The approach of this chapter is centered around the research questions themselves, illustrated in Figure 4.1. I begin Whiteness in Teaching Practices in which I address part of the first research question, while tangentially address the second and third research questions. Within this section, I use subheadings focusing on the themes of overlooking whiteness, naming whiteness, and the importance of counterstories to delve deeper into exploring whiteness by providing examples culled from the data. Taken together with the interpretations found

in Chapter 5, the interpretations help construct a narrative of whiteness in a World History classroom.

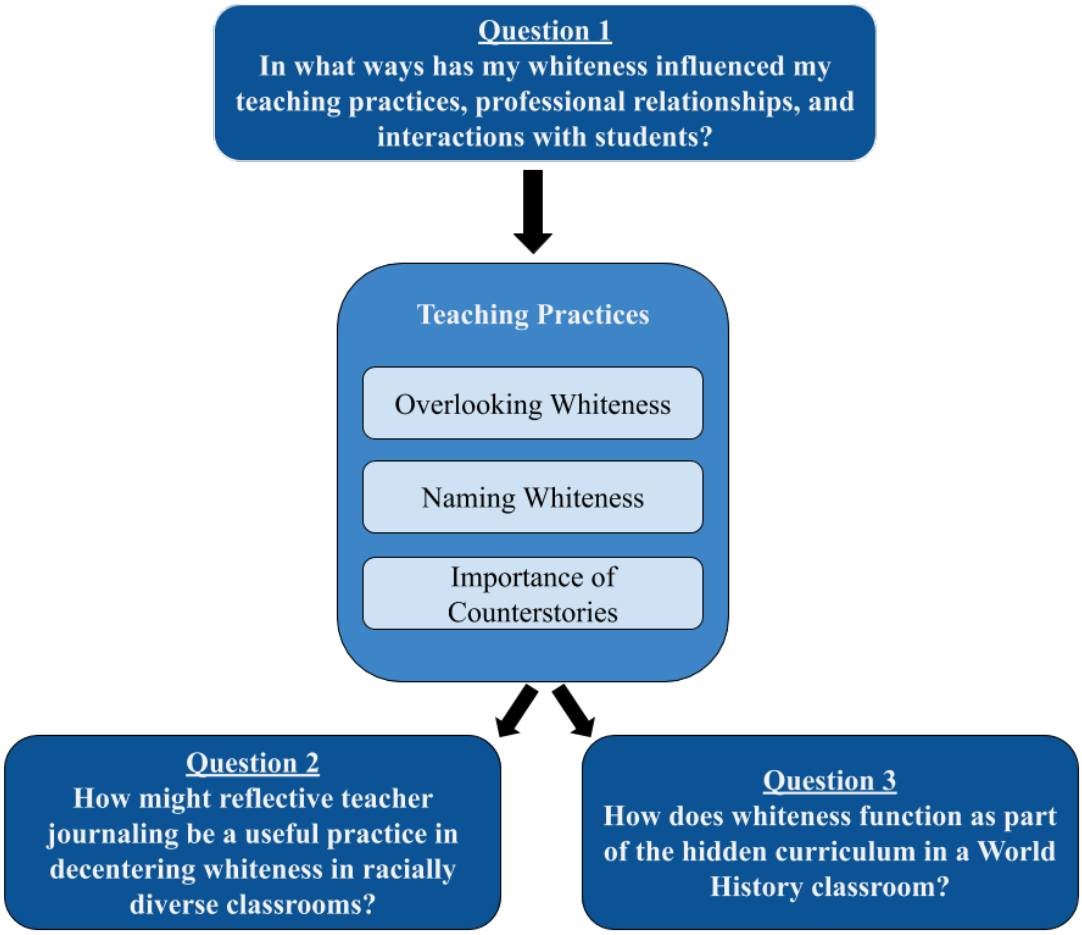


Figure 4.1: Flow chart of Chapter 4's organization centered around whiteness in pedagogy.

Decentering & Recentering Whiteness in Teaching

Whiteness dominates all aspects of my classroom, extending from my teaching to my interactions with colleagues and students. This pervasiveness is not surprising given White teachers' use of tools of whiteness to maintain White privilege (Picower, 2009) and what researchers have already uncovered regarding race and education (Carr, 2016; Mathieson, 2004). My findings, however, expand our thinking in considering whiteness as a hidden

curriculum in World History and how journaling may assist White teachers in acknowledging and addressing their White racial identities.

The following journal entries provide examples of how my whiteness guided my teaching practices categorized by theme. These entries concentrate on my actions in teaching, as interpretations of data with direct interactions with colleagues or students will be addressed later.

Overlooking Whiteness

According to the data on my teaching practices, unacknowledging or ignoring whiteness occurs regularly. Avoiding globalized content and race-evasion are two ways in which I overlooked whiteness in my teaching practices.

Avoiding Globalized Content

Two clear examples of how I chose to overlook whiteness in my teaching by avoiding non-European content are detailed below. The first example, a project focusing on events in the 20th century, was first mentioned in my journal on April 19, 2016.

> *The last month of school is just crazy with testing between EOCs and AP Exams. It becomes so difficult to teach when the schedule is constantly changing, and kids are being pulled for testing. Because of this, I'm just going to do the typical 20th Century Project to finish out the school year. It covers the content, requires the kids to work on chronology and causation, and is good enough with everything else going on.*

While this entry does not directly mention whiteness or race, upon analyzing the project directions, I concluded that I did not find teaching about certain world events in the 20th century as crucial as teaching events occurring in Europe. The project, which I adapted from a colleague, required students to work in pairs to learn about a world event from the 20th

century, such as Indian and southeast Asian independence, the Israel-Palestine conflict, and Chinese reform movements. Each event came with four to five simple questions that required students to regurgitate basic information. For example, the questions to guide the topic of Indian and Southeast Asian independence include: Describe India's movement toward independence; Why was India partitioned?; What was the consequence of this?; Describe modern India; Describe southeast Asia's independence. Each pair was required to present their topic, and then the class as a whole had to place the events in chronological order. Consequently, students were not required to truly learn about the other events of the 20th century or make connections between the events or to the present. The standards dictated the students know about each of these events, but I did not design the lesson to meet the standards. Instead, I decided researching one global event was enough.

Comparatively, I taught European events of the 20th century through primary source analysis and clips from documentaries. On April 28, 2016, I briefly reflected on this lesson in my journal:

> *I created a lesson on the Cold War that I'm really excited about. I took excerpts from speeches by Churchill, Truman, and a Soviet Union telegram to create a debate on which country was responsible for the Cold War. Then, I'm planning on reading Dr. Seuss's The Butter Battle to discuss the arms race. I'm really excited to talk about the Cold War and how we are still seeing the effects of it today. I find it so relevant to the current political climate.*

In this entry, I dedicated time to create a lesson on the Cold War to engage students, require critical thinking, and utilize historical thinking skills. Instead of committing a similar amount of time and effort to create lessons on global events, I bypassed the majority of the standards and use of historical thinking skills through assigning a simple project. Lesson plans from 2017 and 2018 exposed how I continued to approach teaching the 20th century by focusing on the Cold War and gliding over global events by assigning the same project.

A comparison of these journal entries and respective lesson plans demonstrates how I used the testing schedule as an excuse to not put more effort into creating engaging lessons over non-European standards. However, the testing schedule of which I complained about in my April 19, 2016 journal entry did not impact my classes because my students were not involved in End of Course (EOC) tests or Advanced Placement (AP) exams. I merely used the school testing schedule as an excuse to not put more time and effort into teaching historical events that were relevant to my students' backgrounds.

In analyzing these journal entries within the frame of whiteness, my White privilege allowed me to argue the Cold War is more relevant to my students than other global events from the 20th century. The Cold War is pertinent to my White background; my maternal great-grandmother came to America from Lithuania in the midst of World War I, which came under the control of the Soviet Union during World War II until 1990. Crowley and Smith (2015) assert White privilege enables White teachers to assume their personal experiences are typical and, therefore, ubiquitous, demonstrated in my use of my family connection to justify privileging European histories. My whiteness constructs knowledge of the Cold War around my familial bonds to Eastern Europe, which I consider a common affiliation. However, my students' familial connections trace to various regions in Africa, Asia, and Latin America, making the Cold War less relevant than other world events in the 20th century and should have received at least equal effort in lesson planning.

Another explanation for my choice to focus on the Cold War rather than 20th century global events is access to materials. Teachers who feel under or unprepared due to unfamiliarity with content often end up depending on curriculum materials purchased by the district or available free online to adapt to lessons (Grossman & Thompson, 2008). Consequently, curriculum materials influence teachers' beliefs about what is essential and which pedagogical strategies are best suited to teach particular content and skills (Ball & Cohen, 1996; Grossman & Thompson, 2008). Considering whiteness is entrenched in American education, including the standards (Carr, 2016), curriculum materials support White teachers' instincts

to center White culture. The whiteness of curriculum materials is especially significant since the high school World History standards are mainly Eurocentric; thus, many of the curriculum materials favor European history and neglect globalized histories (Marino, 2010). Thus, the lack of availability of materials on 20th century world events beyond the Cold War reinforced the notion constructed by my whiteness that the Cold War was more significant than other events in the 20th century.

Additionally, not knowing enough about the history of my students' cultural backgrounds contributed to avoiding globalized content. I was afraid of not knowing as much as my students, being unable to answer questions, or presenting these events in an oversimplified manner that does not capture the nuances in history—I was afraid of looking like an imposter. I possessed the capabilities of researching and reading about these events as I had done at other moments in my career. Still, alternatively, I chose to focus on the Eurocentric knowledge that I knew well. After all, Europe had been at the center of what I had learned about in World History courses when I was in high school and college. The combination of believing the Cold War was relevant, the lack of materials on globalized events, and discomfort with teaching global events aided my decision to concentrate on creating a well-developed lesson plan on the Cold War and avoiding global events in the 20th century.

Another example of avoiding globalized content stems from a journal entry on March 30, 2018, where I reflect on a conversation that occurred during a weekly planning meeting with other World History teachers.

> *An interesting topic came up once again today. We were sitting around talking about the results and the standards associated with those results. Once again, the Gunpowder Empires standards are our lowest from the district midterm. My students scored a 20% proficiency on those standards. A lot of different topics were brought up for reasons for our students not scoring well: we teach those standards right after Winter Break, we rush through them*

because it doesn't matter a whole lot in World History, the DA [district assessment] questions are so specific and the standards are so vague. I personally think that we don't put a lot of emphasis on these standards. We have a ton to cover in 9 weeks and I know I don't go out of my way to figure out a better way of teaching this content. I hate teaching this unit because I never know what to focus on and that makes my lessons boring. My lesson is always either a lecture or a reading with the graphic organizer. It takes no thought to complete these activities and I think it shows in my scores. But, what else am I supposed to do? I don't think I have enough content knowledge about these areas to do something different. Even Matt, who has more content knowledge than any of us, lectures on this unit because he doesn't really know what we are supposed to be teaching.

It's just so frustrating when we have to teach this unit because it doesn't feel like it fits. In December we are teaching about exploration in the New World and then all of a sudden we come back and are like "By the way, this stuff is going on in Asia but it doesn't really matter because imperialism is about to happen." I just feel like it's thrown in as a way for the county to say we are covering "World" History, even though we are teaching a very European focused perspective of world history.

My discomfort with non-European content is evident in this entry. Instead of analyzing the standards to understand what to teach, I chose to lecture using materials my colleagues created. My teaching style does not often include lectures; I prefer to create lessons where students become historians to learn about history, rather than participating as spectators watching the teacher exclusively deliver content. For me to accept lecturing using materials created by colleagues as a sufficient instructional strategy for an entire unit—a clear departure from my traditional approach to teaching—shows how uncomfortable I was with creating my lessons on globalized content. I could deeply learn this material and create

engaging lessons. Still, in retrospect, my whiteness permitted me to consider the content irrelevant to the European version of world history and thus insignificant.

My discomfort and avoidance of global content are also apparent in my claim that the Gunpowder Empires are "thrown in" to the standards, sandwiched between exploration of the Americas and imperialism. This claim is a manifestation of whiteness because I utilize the ideological tool of 'out of my control,' as defined by Picower (2009), to protect hegemonic stories within world history, instead of decentralizing European histories. In justifying my decision to avoid globalized content by claiming the standards are "thrown in" to the standards, I rationalize my pedagogical decision to privilege European histories. My whiteness, partially produced by my learning of a Eurocentric view of world history in school, caused me to perceive the Safavid, Mughal, and Ottoman empires as being irrelevant. This view of these empires enabled the decision not to dedicate time to determine a better way to teach the Gunpowder Empires. I made this pedagogical decision despite knowing the inclusion of the Gunpowder Empires is wholly relevant to world history; the tax policies in the Ottoman Empire caused European empires to shift away from overland trade and expand maritime trade routes, eventually leading to European empires conquering of the Americas. Yet, my discomfort with the Safavid and Mughal empires reinforced my decision simply to adapt lessons created by my colleagues.

On the other hand, my critique of the inclusion of Safavid, Mughal, and Ottoman empires as inserted haphazardly into the district standards exhibits a glimpse of acknowledging whiteness. At this point, I completed two years of coursework, focusing on Critical Race Theory and Critical White Studies. I read and discussed these theories with colleagues and professors, often reflecting on how whiteness manifests within the enacted World History curriculum. In this reflection, I recognize the district's decision to privilege European history, and therefore whiteness, over Asian history in my brief mention of the standards. However, I do not apply my critique of the district favoring whiteness to my practices. My whiteness empowered me to continue to avoid globalized content by claiming the "standards

are so vague," and the content "doesn't fit" into the course despite my knowledge on the relationship between the Ottoman Empire and European exploration.

In both of these entries, I chose to avoid teaching (and learning) about a globalized world history in favor of a European version of world history. I decided to invest time and effort into creating lessons on European topics I deemed more significant. The avoidance of globalized content stemmed from my discomfort with the content and perceived irrelevance to world history as a whole. My whiteness manifested in my teaching practices through considering my personal experiences as ordinary, choosing to rely on curriculum materials that centered European histories, and applying ideological tools of whiteness to justify pedagogical decisions. In these moments, I primarily demonstrate the reintegration status of Helms' model (1995) because I idealize European history and thus whiteness through emphasizing the history of Europeans. I also exhibit reintegration status through my narrow-mindedness about the significance of non-European world events by avoiding a globalized standards, showing a possible intolerance of non-White racial groups.

Race-Evasion

My analysis of the data also revealed how I practice race-evasion in my teaching World History content. The following journal entry came from March 5, 2016:

> *I've been reflecting on my lesson on imperialism in Africa and Asia from last week. As always, I read a section of the "White Man's Burden" aloud to the class and followed the reading with a discussion on ideas around European ideas during the time. I essentially used the poem as an excuse for why Europeans felt they were doing the right thing by "civilizing" non-European places. I didn't mention how racism permeated European societies, how it destroyed cultures, how it permanently changed the lives of millions of people and continues to affect their lives today. Instead, I talked about the concept of social Darwinism and how that was the basis of these decisions. I avoided*

> *using words like "race," "White," or "black" in exchange for "Europeans," "Africans," and "Asians." I avoided noting the color of a person's skin was the basis for social Darwinism and anyone not deemed White enough was viewed as "uncivilized." I missed an opportunity this year... maybe I'll do better in the future.*

By choosing to eschew the word "race" within my discussion of Rudyard Kipling's poem "The White Man's Burden" (1899), I am purposefully evading the conversation of race and racism with my students. I chose to identify people of the time by regions, such as Europe or Africa, to ensure the topics of race or racism did not become part of the conversation. I also excuse European actions by pointing to the concept of social Darwinism, as if racism is a thing of the past and does not impact my students' daily lives. "The White Man's Burden" (Kipling, 1899) could have been an excellent opportunity to dive into the construction of race in history, an opportunity I missed because I was fearful of acknowledging race and racism. Although I was aware of the construction of race at this moment, proven by my participation in a Critical Race Theory reading group at the time, I still avoided the topic in my teaching.

On the surface, I seem to be in the contact status of my White racial development, but in reality, my White racial identity during the lesson exemplifies disintegration status (Helms, 1995). Contact status requires an obliviousness to racism and my participation in racism. As previously mentioned, at this point, I had completed two years of doctoral coursework on the construction of race in America and reflecting on my White privilege; I wrote papers and participated in discussions on how to address whiteness in my classroom practices indicating my awareness of racism. Alternatively, I demonstrate anxiety in acknowledging my role in racism by choosing to bypass mentioning race or racism in a lesson where the construction of race is paramount to explain European actions. I want to avoid the conversation in fear my racist actions may be questioned, but I am not in contact status because I am not oblivious to racism in America.

However, my reflection of this lesson on "The White Man's Burden" (Kipling, 1899), I exhibit Helms' (1995) immersion/emersion status. I am attempting to make meaning of my own White identity by questioning how my whiteness shaped my discussion of imperialism with my students. I acknowledge the role my White identity played at this moment with my students, but do not fully commit to changing my practices by suggesting I may address the construction of race in the future.

Despite my insights, reflections did not guarantee I improved my teaching practices. The following year, 2017, I did not "do better" as I hoped for in my journal entry from 2016. Alternatively, I removed teaching "The White Man's Burden" (Kipling, 1899) from my lessons on imperialism, eliminating any opportunity to discuss the construction of race. Even in identifying problems in my teaching through reflection, my lesson plans revealed my reflections resulted in actions that reinforced White supremacy rather than decenter whiteness.

The pattern of reflection without change in practice occurred on five occasions. With each of these instances, I recognize how my teaching practice was diminishing student learning or marginalizing a student's cultural history, yet the reflection did not result in a change in practice. I chose to continue to use the same teaching practices year after year; at times, I even reflected on the same ineffective teaching practices and lessons multiple times in my journal. For example, on October 3, 2016 I reflect on an assignment over trade between 600 CE - 1450 CE.

> *I gave my students the trade postcard assignment again today. I like that they have to put themselves into the shoes of Marco Polo and write about their experiences at various points along the Silk Road. It seemed to go pretty well, although some of the information they included ended up being pretty irrelevant to the standards. The other issue I'm seeing with the assignment is that it only focuses on Marco Polo, when trade during this time period could be taught through the journeys of Ibn Battuta or Zheng He. I need to keep*

> *these in mind to improve the assignment in the future. . . I think I could shape it into a great assignment.*

Despite my concerns about irrelevant information and European focus, I continued to use this assignment for the next two years. I reflect on this lesson again on October 17, 2017, suggesting adding various cities next year as an attempt to prevent irrelevant information and then again on October 12, 2018, about how to best include the travels of Ibn Battuta and Zheng He. Each of these reflections did not result in any action on my part; I kept pointing out the same issues with the assignment, yet my lesson plans reveal I never implemented the suggested changes.

While the action of journaling itself may provoke feelings of being a "good" White teacher that acknowledges failings and superficially demonstrates awareness of social justice issues, journaling is ineffective if it does not result in a change in practice to improve student learning. I often acknowledged areas of improvement in my lesson plans and assignments based on observations in my classroom completing the first three steps of the reflection process; however, I often failed to finish the fourth step of making changes to improve practice. Forgetting about issues with lessons the following year, the inability to find solutions or lack of laziness may be reasons for not improving my practice. No matter the reason, my choice to not adjust my teaching practices, especially when I recognized possible solutions, hurt my students. I diminished my students' learning when I became aware of problematic lessons and assignments and did not make changes to my teaching practices. More significantly, when I recognized teaching practices that marginalized my students' cultures, I damaged my students' understanding of themselves, and opportunities to build culturally sustaining relationships.

Naming Whiteness

There were a few instances in which I acknowledge my White identity in my teaching practices. On August 21, 2017, I reflected on naming whiteness in teaching how to write comparative essays.

> *I taught comparative essays today and had a little bit of a breakthrough with my whiteness. I started talking about comparisons the same way I always do—I asked for two volunteers, one to stand next to me and the other to compare us. Most of the time the students do the traditional characteristics—gender, hair color, hair length, clothing, shoes—but hesitate to mention differences in race. Today, Max was comparing myself to Allison and went through the usual characteristics. Between mentioning we are both female and our hair color being different (mine being blonde and Allison's being black), Max quickly said "Allison has darker skin." The room became silent and tense and I responded with "It's okay to say that I'm White." Max then let out a deep sigh, along with the rest of the room, as if he was relieved he was able to point out racial differences. It's crazy to think that just naming my whiteness made the students feel more at ease.*

Although this acknowledgment of my whiteness at this moment is not directly related to the World History standards, naming my White identity as part of this exercise improved my lesson and my relationship with my students, discussed in length later in this chapter. A sense of relief covered the room after I told Max that calling me White was acceptable. This moment changed the dialogue in this World History class for the rest of the year. Other journal entries mentioned this class exploring race in history and current events.

For example, on September 5, 2017, I make note that a group working on a project asked me about if slaves during the Classical era, such as in the Roman, Mauryan, or Greek empires, were from Africa. In America, slavery is tied to race; thus, students in the American

education system making that assumption across history is a reasonable transfer of logic. This group of students felt comfortable enough to approach me about the formation of slavery in other parts of the world, and during different times periods, a topic the students may have otherwise felt to be taboo. My recognition of my own White identity seemed to granted my students permission to discuss the impact of race and racism in the lives of those in history and their own lives. By starting the conversation about race through naming my own racial identity, my students in this class were more willing to discuss race openly.

While my teaching of World History started focusing on non-European histories, I often recentered whiteness in my explanations of historical patterns. For example, when this group of students approached me regarding slavery during the Classical era, I relied on my understanding of slavery in America to answer their questions. I compared how slaves were acquired by the empires of Rome, Mauryan, and Gupta to how Europe and American captured slaves in the 15th century. I could have simply answered the students' questions without comparing the process to Europe, but instead, I placed my answer in the context of European and American history. By using Europe and American as a point of comparison, I recentered whiteness in history.

I also acknowledged my whiteness in the planning of lessons on World War I. Before this journal entry, I attended a talk about teaching a globalized view of World War I, where the emphasis is placed on the impact of the war on colonized areas rather than the battles occurring in Europe. A journal entry on January 29, 2018, captured my thoughts regarding teaching a globalized version of World War I:

> *I've been working on revamping our WWI lessons. In the past, we have purely focused on Europe by analyzing excerpts from different sources from the Battle of the Somme. One of them is from the perspective of a journalist, one from a German soldier and one from a British soldier. It is always interesting for them to see the war from different perspectives to understand how perspective can change our understanding of history. But I'm really working*

> *on moving away from a Eurocentric view of the 20th century. In my education, I learned world history is really about the development of Europe into a global force and I want my students to understand that Europe is only a small player in the story of the world. It is important that I address this misconception that history revolves around Europe and the Americas and expose students to multiple perspectives at every opportunity. So today I found a documentary on a global guide to WWI from the Guardian. It covers the impact of WWI on Europe but also on colonized areas of the world, such as India, Nepal, Morocco, and China. These perspectives are often overlooked in high school history classes but so important to consider in learning about the global effects of WWI. I'm going to create a webquest type lesson where students are able to explore areas of the world that interest them to create a globalized argument for the impacts of WWI.*

My efforts to move away from a Eurocentric view of world history is part of the process of addressing my whiteness in my teaching practices. I mention how students should understand that Europe is only part of world history, and my role is to discuss the misunderstanding that Europe and America are at the center of history. For me to notice and address teaching World War I from a globalized perspective, I first needed to recognize that my whiteness informs how I construct World History in my classroom.

I captured the process of acknowledging my whiteness within my teaching practices was captured in a conversation with a White colleague, Tia, on January 24, 2018, a few days prior to this journal entry.

> Me: *The talk we saw over the summer on WWI is making me rethink how we approach teaching WWI and WWII.*
>
> Tia: *What do you mean?*
>
> Me: *I think it's crazy that we put so much emphasis on Europe and completely ignore the thousands of people from around the world who were swept into the*

> *war because they had been colonized. I just think we need to really consider how much we are privileging White histories.*
>
> Tia: *I can see your point. We do just talk about Europe. But how do we do this?*
>
> Me: *I'm not sure... but I'm going to try and figure it out.*

I emphasize privileging White histories in this conversation. Recognizing that I privileged White histories may have resulted from acknowledging my whiteness in teaching the standards. As previously mentioned, my history classes in high school and college often favored the history of Europe over other areas of the world, which informs my understanding of history. Through professing I privileged the history of Europe when teaching World War I, I recognize my own favoritism toward a Eurocentric version of world history. I worked to address that favoritism by approaching World War I from a global perspective—naming my whiteness within my teaching.

Both of these journal entries were written during the 2017-2018 school year—three years into my doctoral coursework. At this point in my doctoral program, I chose to enroll in classes on Critical Race Theory and whiteness, which exposed me to the construction of race and racism in America. The acknowledgment of my whiteness in my classroom did not occur in a vacuum; it developed over months of reading and discussions in classes where I questioned my racial identity, my role in perpetuating racism, and what my White racial identity meant in my classroom.

As I searched for an understanding of my whiteness within my teaching, I exhibit Helms' (1995) immersion/emersion status. The immersion/emersion status requires an acknowledgment of White privilege when a person seeks to understand how they enact White privilege. I am aware of my White identity, evidenced by stating how I privileged White, European histories in both my journal and preceding conversation with Tia. Additionally, I am searching for new ways to decenter whiteness in my classroom by attempting to globalize my lessons on World War I.

The Importance of Counterstories

Most changes to my teaching practices hinged on my exposure to literature in my doctoral coursework. Reflections resulting in changing practices occurred more frequently after I completed two years of doctoral coursework. In my first two years, my classes centered on theory. Journal entries from these years exposed my uneasiness in implementing these theories into my teaching for a variety of reasons, including the intended curriculum, pressures surrounding standardized testing, and discomfort with content. However, after two years of reading, discussing, writing, and reflecting on combining theory and practice, I started implementing theory-based practices into my teaching.

During the 2017-2018 school year, my journal and lesson plans reveal an increase in changing of practice based on the struggles that I attempted to understand during the two years prior. For example, five journal entries between fall 2015 and spring 2017 described my frustration with Eurocentric standards. As demonstrated in the previous section, my lesson plans illustrate that even though I struggled with the intended curriculum, I continued teaching the dominant European narrative of world history. My exposure to Critical Race Theory caused this struggle with the intended curriculum. By spring 2017, I read about the history of Critical Race Theory (Delgado & Stefancic, 2012), how the theory applies to education (Litowitz, 2009), and how America constructs race (Omi & Winant, 2015). My reading also exposed me to new approaches to teaching history by incorporating marginalized perspectives in history (Takaki, 1993) and using culturally relevant pedagogies (Ladson-Billings, 1994). These readings and subsequent discussions challenged me to consider how my whiteness shaped my worldview and also how I constructed knowledge in my classroom, resulting in an internal struggle with how to teach World History.

While I worked to acknowledge my whiteness in my teaching practices, I began including counterstories into my lessons. Three journal entries in the year 2018 discuss the importance of using counterstories to teach World History. The first journal entry on counterstories was on January 3, 2018.

On the APWH [Advanced Placement World History] Teachers Facebook group today, a teacher mentioned the problematic thinking behind the Scramble for Africa simulation. He spoke about the dehumanizing aspects of the activity and how it ignores the perspectives of the Africans and the enormous negative impact the Berlin Conference had on Africa as a whole. He described how dehumanizing it was for European men to sit in Berlin and literally carve the continent into sections without any thought about those who lived there and couldn't believe that teachers are doing the exact same activity with their students (who, based on a picture posted by another teacher, are all White).

I have done this exact same activity with my students since I started teaching. I have NEVER thought about the dehumanizing aspects of the activity. Sure, I've thought about the missing perspectives of Africans, which is why I always ask during the discussion following the activity "What wasn't considered when you were choosing where to conquer?"—but I've never considered how racist this activity was. I am ashamed and embarrassed that I have encouraged my own students to "Scramble for Africa" like the Europeans did at the Berlin Conference. How could I have gone all this time with dividing up Africa without a mention of the point of view or impact this had on Africans? Some of my own students are from these once imperialized countries... what has this activity told them about their own histories? Have I been showing them that the horror of this event, the erasure of their history is unimportant because Europeans didn't consider the Africans so why should we?

When I saw Tia today, I asked her if she had seen the discussion that was unfolding on the Facebook group. She said she had and gave me a shameful look and asked "So I guess we shouldn't do this anymore?" and I wholeheartedly agree. I just can't believe I have overlooked the Africans stories for so many

> *years without a thought. What does this say about me? Does this make me racist?*

Two different realizations occur in this entry. First, I am coming to terms with my racist actions in teaching. Through overlooking African perspectives on imperialism, I not only center White perspectives in history, but I am also minimize the impact imperialism had on the African people. I asked my students to simulate actions that destroyed cultures, resulted in the death of thousands and helped to construct a racist American society. Some of my students' family histories trace back to these events in Africa, or similar events in other regions of the world, and I neglected to consider those connections because I thought the activity was fun and engaging. I asked my students to recreate a horrific event without realization because of my White privilege. Second, I recognize the importance of counterstories in teaching as a way to counterbalance privileging European histories.

My lesson plans from January 31, 2018, demonstrated how I began to emphasize counterstories. Instead of using the Scramble for Africa simulation, I used current news articles on the development of Africa to introduce the impact of imperialism on African countries. My students then analyzed primary sources from the time period to understand how African people of the time reacted to the sudden conquering of their native lands by Europeans. The use of African perspectives opened conversations about the abuse of European powers during the time and how the development of modern African nations may have changed if more African tribes were able to fend off European imperialists. Counterstories became imperative in this lesson to introduce perspectives not often provided in World History courses and to decenter Eurocentric standards.

On June 27, 2018, I once again reflected on the importance of counterstories in teaching World History. This journal entry comes after College Board, the organization over Advanced Placement courses, announced the World History standards would start in 1450 CE instead of 8000 BCE.

> *Today College Board announced AP World History would now start in 1450 CE. I cannot believe it! My favorite part of teaching AP World is that my students are exposed to a truly globalized history—a history that doesn't focus on Europe and instead focuses on Africa, Asia, and Latin America. It's amazing to see students learn that the richest man in the world was from the Mali Empire, the largest empire to ever exist was created by a group of nomads, and the longest-running empire has an Islamic government.*
>
> *I'm so pissed. I feel like College Board is robbing the students of learning about their own history. They are literally cutting the curriculum in half. . . just like that. It's just stupid. Our voices, as teachers of the course, were not requested at all and based on the Facebook page other AP World teachers are just as furious. More importantly, they are ignoring how our kids understand the history of the world by making it all about Europe. I just can't believe it. . . maybe enough teachers will protest and they will change their mind?*

The decision to remove half of the World History standards came as a shock. I was unbelievably frustrated. I felt, and still feel, the new standards denied my students the opportunity to learn about the rich histories of Africa, Asia, and Latin America in return for a more Eurocentric version of world history. In this moment, I realized how essential counterstories are to decentering whiteness in World History. Without counterstories, World History perpetuates the traditional Eurocentric version of history reinforcing White supremacy. And for my students, students who find their heritage in the regions of Africa, Asia, and Latin America, the College Board decision denied them from learning about these areas at their height, which is detrimental to my students' understanding of themselves. These changes to the standards encouraged teachers to maintain the myth of White supremacy by permitting them to ignore all the accomplishments of other parts of the world up until European empires started expanding overseas. For me, teaching counterstories became even more critical

at this moment because it would provide a way to fight Eurocentric standards and offer my students with a fuller picture of history.

December 3, 2018, brought another example of the use of counterstories in my teaching practices. On several occasions, I noted in my journal the focus of European reasons for exploration over the reactions of the Aztecs and Incas. This journal entry focuses explicitly on my lesson plan to incorporate the perspectives of American empires into my lessons better. I chose to once again include counterstories by using primary sources, this time focusing on native reactions to European explorers. The lesson required students to work in groups to understand the responses to European exploration by analyzing one primary source document. Then each group summarized those reactions using emojis and presented their emoji summaries to the class. Following all the presentations, each group discussed similarities and differences between the responses and inferred why those similarities and differences existed across the different American empires. The lesson highlighted the perspectives of the Aztecs and Incas while simultaneously decentering European perspectives.

> *I'm working on revamping my lessons on exploration to the New World. Previously, we have primarily focused on Aztecs and Incas prior to exploration, the causes of exploration, and the effects of exploration from European perspectives. I'm realizing that I am overlooking Aztec and Inca perspectives on European exploration. I found documents in our World History reader (Stearns, 2008) which provide primary sources from various Native Americans at the time Europeans were conquering the New World. The documents provide different reactions to the Europeans and provide a narrative that may be different from what students know from prior knowledge. I'm going to use these to help students form an understanding of how Native Americans reacted to the Europeans. I think these perspectives will provide counterstories from the dominant narrative the students usually hear about the search for gold, glory, and God followed by massive deaths caused by disease and guns.*

> *It's so important for my students to see these perspectives—many of them are from Latin America and family history is directly related to this moment in history.*

Each of these journal entries illustrated how incorporating counterstories provided me with a way to decenter my whiteness in my teaching practices. Researchers within the field of Critical Race Theory suggest counterstories are important to decenter dominate, White narratives (Solórzano & Yosso, 2009). Counterstories presented opportunities for me to explore non-European perspectives in World History, pushing me to consider my whiteness in my teaching practices.

However, counterstories may lose their effectiveness once taken up by White teachers. The use of counterstories by White teachers to convey the experiences of people of color may be problematic due to the paradigm of social constructionism, which frames Critical Race Theory and Critical White Studies (Bergerson, 2003). The process of choosing counterstories for lessons shifts the construction of reality from the author, a marginalized person, to the White teacher who endorses the narrative within counterstories. By approving the narratives within counterstories, a White teacher is placing counterstories within the dominant narrative of whiteness, revoking the ability for counterstories to challenge the status quo.

These lesson plans unveil the results of my internal struggle with the intended Eurocentric curriculum. I began to include more lessons focusing on a globalized view of world history, and my journal entries began to acknowledge how my whiteness constructed my knowledge of history. I started shifting the central focus away from Europe to Africa, Asia, and Latin America by explaining world events from the perspectives of non-Europeans and devoted more time to covering empires within Africa, Asia, and Latin America. The journal entries from January 3, 2018, when I acknowledged the inherent issues with using the Scramble for Africa simulation, January 29, 2018, when I worked to teach World War I from a global perspective, and December 3, 2018, when I chose to dedicate more time to teaching the

empires of the Aztecs and Incas and less time on European explorers exemplify the shift in focus.

My use of counterstories and recognition of whiteness in my teaching correlates to the autonomy status of White racial development (Helms, 1995). The characteristics of the autonomy status are not only acknowledging your White racial identity but also demonstrating the ability to renounce privileges accessed by whiteness. By this point in my doctoral coursework, I acknowledged my White racial identity and privileges associated with my whiteness. I displayed autonomy status when I attempted to relinquish my White privilege by seeking to include counterstories within my teaching practices.

Summary of Chapter

The relationship with my whiteness and teaching practices is inconsistent. Helms (1995) argues White racial identity development is not purely linear, a White person often shifts between two statuses at any point in time. The largest shift, between the reintegration status and psuedoindependence status, is the result of recognizing White privilege (Helms, 1995) and usually occurs after an unsettling event (Helms, 1990; Pennington et al., 2012). I am more aware of how I center whiteness in my teaching, but room for improvement still exists. In my first two years of doctoral coursework, I struggled to acknowledge how my whiteness manifested within my teaching practices causing me to remain in the disintegration and reintegration status. The shift to pseudoindependence, immersion/emersion, and autonomy statuses occurred after I acknowledged my whiteness in my teaching as a result of my doctoral coursework and a jarring interaction with a student, which is discussed in detail in the next section. The most significant way in which I decentered whiteness is through incorporating counterstories in enacting the World History curriculum.

My willingness and ability to decenter whiteness in these lessons stemmed from my exposure to Critical Race Theory and continuous discussions on how this theory can be applied to my practices. Without extensive exposure to literature and doctoral colleagues

questioning how the literature related to my experiences in the classroom, I do not believe I would have attempted teaching a globalized World History.

Chapter 5

Whiteness & Relationships

My journey in understanding the influence of my whiteness on my practices as a World History teacher is the focus of this autoethnographic study. Researchers assert White teacher identity permeates all aspects of teaching practices, even once teachers are aware of their White privileges (Chubbuck, 2004); however, limited research exists on whiteness within World History classrooms where White supremacy shapes the standards. I examined my personal journal, lesson plans, communications with colleagues, and doctoral course syllabi to understand how my whiteness manifested in public school spaces and to reflect on how my White racial identity developed between August 2015 and May 2019. I placed these data sets into the broader cultural context of White racial identity development model (Helms, 1995) and Critical White Studies.

This chapter is a continuation of the interpretation of my data by concentrating on how my whiteness manifested in my professional relationships, specifically other World History teachers, and interactions with students. These interpretations provide additional analysis of how the practice of journaling and reflection can contribute to decentering whiteness. As noted in Chapter 4, many auxiliary relationships are mentioned in the data and categorized by race and relationship in Appendix B.

The approach of this chapter focuses on the research questions themselves, illustrated in Figure 5.1. The chapter begins by focusing on the first research question: In what ways has my whiteness influenced my teaching practices, professional relationships, and interactions with students? Through this analysis, I explore the second and third research questions which focuses on the use of journaling as reflection and whiteness as a hidden curriculum in

World History. Educational scholars use the term "hidden curriculum" to describe unofficial, and often unintended, values, perspectives, and lessons students learn in school. From the perspective of Critical Race Theory, a hidden curriculum includes the promotion of hegemony and suppression of multicultural education practices in school spaces (Jay, 2003). Thus, whiteness acts as a hidden curriculum in all public school spaces.

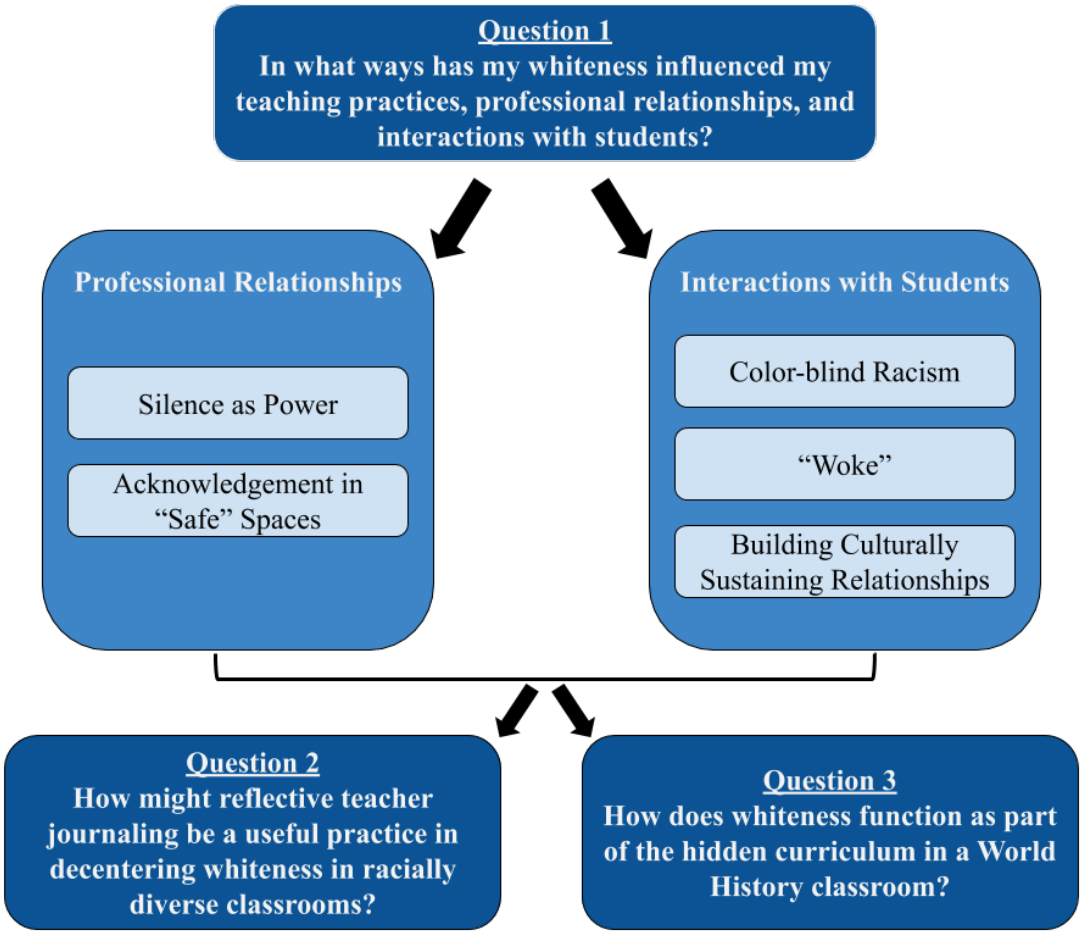


Figure 5.1: Flow chart of Chapter 5's organization centered around whiteness in professional relationships and interactions with students.

I begin with the Influence of Professional Relationships, focusing on the themes of using silence as power and acknowledgment in "safe" spaces to delve deeper into exploring whiteness by providing examples from the data. In the next section, Whiteness and Interactions with Students, I address how my whiteness influenced my interactions with students. I use the subthemes of color-blind racism, wokeness, and culturally sustaining relationships to

explain how my whiteness affects my interactions with students. Along with the interpretations in Chapter 4, I construct a narrative of how whiteness manifested in a World History classroom.

Influence of Professional Relationships

Researchers have concluded White teachers' use of the tools of whiteness (Picower, 2009) assert White privilege in the classroom, maintaining the status quo in education (Carr, 2016). My findings expand on our knowledge of whiteness in education by considering how whiteness influences professional relationships, specifically ones where teachers collaborate to plan lessons for World History courses. The following journal entries are examples of how I enacted my whiteness in my professional relationships. Two overarching themes emerged during analysis: silence as power and acknowledgment in safe spaces.

Silence as Power

White people from the United States are culturally conditioned to not discuss race out of fear of being impolite or racist, causing many to adopt the myth of color-blindness when reasoning social inequalities (Frankenberg, 1993). Critical White Studies scholars conclude that White teachers rely on silence to resist discussions on race, racism, and their White privileges in school spaces. This silence is situated within the context of fear of appearing stupid, fear of being wrong, and fear of being criticized by peers (Mazzei, 2008; Picower, 2009). Once teachers recognize their White racial identity, silence often continues as a way to maintain their White privilege.

Within this study, I often preserved the power I received from my White privilege by remaining silent and avoiding conflicts with colleagues. I wrote the first entry acknowledging my decision to be silent, a benefit of my White privilege, on August 9, 2016, after a World History planning meeting.

> *It's hard being the ILT [Instructional Lead Teacher]. We worked all day today to create a unit pacing guide for World History and we ended up diving into a 30 min. conversation about the importance of the Roman and Greek empires. I personally do not feel they are as significant as the other teachers make it out to be. Our standards would require us to take 2–3 days to teach both empires, yet some teachers want to spend almost 2 weeks on the topic. Matt is talking about the need to teach Pericles funeral, which is way above the abilities of our students and beyond what the standards require. Our students do not need to understand this speech to understand something later in history.*
>
> *Matt and Allen landed on needing to spend the 2 weeks on the Romans and Greeks. Tia and I have agreed that it doesn't need more than 3 days. I want to spend some time on the Han and Gupta. I think it's important to give students a full view of world history. Focusing on the Romans keeps the view on Europe and there is so much more than Europe in the world.*

Within this journal entry, I allude to not agreeing with the instructional decisions of my colleagues. The first disagreement comes with the amount of time we commit to teaching the empires in Rome and Greece. I do not mention that I verbally dissent with Matt and Allen's opinion on spending two weeks teaching Rome and Greece. My White privilege permitted me to remain silent out of fear of being criticized by my colleagues (Mazzei, 2008). My lesson plans revealed that while I stayed silent on the topic of favoring a Eurocentric history during this meeting, I chose to approach content differently behind closed doors. My whiteness manifests once more in my decision not to divulge my decision to focus my instruction on the Han and Gupta empires to Matt, Allen, or the other World History teachers out of fear of being criticized.

However, the way my whiteness manifests in this meeting and subsequent reflection is messy. First, I disagree with Matt's use of Pericles's funeral in lessons. My White privilege allowed me to stay silent on Matt's decision, but my claim that the historical document is

"way above the abilities of our students," displays my whiteness also. I point to our students' abilities, possibly shaped by their cultural or linguistic background, as a reason not to use a rigorous text in a lesson. In the comment, I have a deficit view of our students' abilities, a view shaped by White supremacy (Garza & Garza, 2010). Next, I pushed against whiteness by approaching the course differently than my colleagues. Structures within American schooling, such as mandated curriculum, standardized testing, and hegemonic practices, enables whiteness to maintain control of society by extinguishing chances for diversity or plurality (Berry, 2015). Structures that protect whiteness are especially prevalent in schools serving Black and Latinx students because these schools are heavily populated with underprepared teachers, who often rely on scripted curricula that preserve whiteness at a higher rate than schools primarily serving White students (Milner, 2013). My White privilege, which provided me with a graduate degree in education, permitted me with the ability to resist the instructional calendar ordered by my professional learning community and administration (Picower, 2011).

Additionally, my identity as a woman played into the reason I chose to remain silent when I disagreed with my colleagues. Scholars have concluded organizations, such as schools, adhere to traditional gender roles found in American society where women avoid confrontation and fulfill caretaker roles (Lester, 2008). While the majority of World History teachers at Marshire at this time were women, Matt and Allen, both men, were the most vocal about maintaining the focus on European history. The intersectionality of their White male identities allowed them to control the conversation and continue a Eurocentric narrative where heroes are White men (Lester, 2008; McIntosh, 1997). Yet even in my role as Instructional Lead Teacher in World History, I performed traditional feminine gender roles by silently objecting to Matt and Allen's suggestions on how to approach teaching the Classical empires (Butler, 2006). The intersectionality of my identity as a White woman compelled me to remain silent, because, if I spoke up, I risked losing my White privilege and risked being viewed as emotional or dramatic.

Almost two years later, I continue to remain silent on the pacing issue surrounding the Classical empires, as discussed on August 23, 2018.

> *Here we are again—the dreaded beginning of the year conversation. The PLC was once again working on our pacing calendar for the semester. We started by setting dates for our unit tests and then started working on Unit 1 & Unit 2. Unit 1 always goes smoothly, we've been teaching this for so long, the only debate we have is when to teach world religions. Unit 2, on the other hand, did not go as smoothly. It was "agreed" that we would spend a week on the Romans and Greek, one day on the Han Dynasty, and one day on the Gupta Dynasty. It seems to be the belief of the group that the Romans hold central importance to the understanding of world history. I guess I get where they are coming from... the Romans were the first to have a republic, their architectural features can still be seen today, Greek culture influences literature. However, these accomplishments are important to European history, not WORLD history. The Han and Gupta did so much more for this time period and the following time periods—the creation of paper, the Silk Road, the compass. Where would history be without paper? It's just ridiculous to me that there seems to be this belief that the Romans are the basis for "civilized" societies when they are actually just the basis for European (and American) societies.*
>
> *I didn't bring up these concerns up to the group, I know they will fall on deaf ears. Tia agrees with my concerns, as she has in the past, but everyone else seems to dismiss the idea that Rome isn't as important as we were taught. The conversations around Han and Gupta often revolve around the idea [that] we need to teach about government structures and religion—even though the innovations from these dynasties had an enormous impact on the rest of the*

> *world. It often feels as if my issues with the curriculum or our practices are not valued and simply ignored.*

In this journal entry, I recognize my silence on the issue surrounding the focus of our unit on Classical empires. I avoid confrontation with my colleagues by "agreeing" to the instructional pacing calendar, even though my lesson plans show I did not follow the agreement. My decision to continue my silence between 2016 and 2018 stemmed from experiences in which my colleagues dismissed my opinions. Other journal entries and conversations highlight times during which I broke my silence by voicing my apprehensions to instructional decisions. Matt and Allen often argued against my opinions by stating they were unfounded, while my other colleagues performed the traditional female role of avoiding confrontations.

The fear of being wrong—risking my White privilege—shaped this act of external unity with my colleagues (Mazzei, 2008). Again, I chose to alter the instructional calendar in my lesson plans despite complying with the pacing in the meeting. The internal struggle to define my White racial identity reflect these decisions to ignore the instructional decisions of my professional learning community (Phillips, Risdon, Lamsma, Hambrick, & Jun, 2019).

By the fall of 2018, my White racial identity primarily developed into the immersion/emersion indicated by my use of counterstories and occasional acknowledgment of my whiteness. The immersion/emersion status involves searching to understand my whiteness and role in racism. With my previous experiences in attempting to address whiteness with my colleagues, the dismissal of my opinions left me wondering how best to address whiteness with other White people. I struggled with understanding my role in decentering whiteness in World History and educational spaces, resulting in my decision to remain silent with my colleagues and ignore our agreed-upon instructional plans.

Another example of utilizing my White privilege to remain silent in disagreement with my colleagues occurred on March 23, 2017. In this meeting, the World History teachers discussed the planning of our last unit for the course. The standards require the students to

examine 20th century ethnic conflicts, including Holocaust, Rwanda, Cambodia, and Bosnia-Herzegovina.

> *I'm not sure why my PLC [professional learning community] is committed to teaching a Eurocentric view of history. We are working on planning the remainder of the semester and we are trying to figure out how to go about teaching genocides in the 20th century. The standards dictate that we teach the Holocaust, the genocide in Rwanda, and the genocide in Bosnia-Herzegovina. Donna is committed to taking three days to cover the Holocaust. When Allen asked her about the other genocides, she stated she would just give some quick notes on their causes. I just don't get it. How can you be okay with just breezing over this type of horrific event? This is especially crazy because some of our students (and a co-worker) came to America to escape these persecutions. I think Donna is so devoted to focusing on the Holocaust because of her religion. She talks about traveling to Israel constantly and is always talking about her faith—I think it kind of clouds her judgement on being willing to breeze over the genocides in Rwanda and Bosnia.*

For me, limiting the discussion of genocides in Rwanda, Cambodia, and Bosnia-Herzegovina to a simple reference was a disgrace to our students. Some students at Marshire who arrived in the United States to escape ethnic conflict. Focusing on the Holocaust, a genocide that occurred in Europe, minimizes their stories. Focusing on the Holocaust maintained the idea that European history holds more significance than the histories of other regions. Additionally, students examined the Holocaust over three days during a previous unit on World War II. Even though I recognized whiteness subconsciously influencing Donna's instructional decision to once again focus on the Holocaust, I utilized my White privilege by not inquiring about her decision. I employed the performative tool of whiteness to remain silent about an issue I believed was rooted in racism because I was uncomfortable discussing race with my World History colleagues (Picower, 2009). My decision to remain silent allowed White

privilege to go unchecked and Eurocentrism to continue as the dominant narrative in World History.

The literature on anti-racist pedagogy in social studies state principles, such as interrogating power structures and inequalities, centralizing the histories of racialized people, and examining the invisibility of race through teaching about stereotypes, should be utilized in teaching practices to explain the construction of race in America (King & Chandler, 2016). These principles cannot be applied in isolation. The field of education, as a whole, must build a community of anti-racist educators—specifically other White teachers—because teachers of color should not hold responsibility for helping to develop a teacher's White racial identity. Instead, White teachers need to find other White teachers to create and enact anti-racist pedagogies (Utt & Tochluk, 2016).

Nevertheless, I struggled to build a White anti-racist community with my other World History teachers by using my whiteness remaining silent in moments where I disagreed with my colleagues. I did not want my White colleagues to question my motives, thus questioning my authority, so I restrained myself from confronting their instructional decisions. However, I rebuffed my whiteness by adjusting instructional plans without the approval of my colleagues or supervisor to globalize my World History instruction. I knew my status as an instructional leader enabled me to make changes in my classroom without fear of reprimand or consequence, but drawing attention to White supremacy in meetings may have caused my White colleagues to question this authority. These actions imply I am operating in the pseudoindependence status in my White racial identity development considering (Helms, 1995) because I am intellectually committed to addressing whiteness, as long as other White people are unaware of my actions. This internal struggle with my White racial identity resulted in remaining silent in meetings with colleagues even when I observed manifestations of White privilege the centered Eurocentrism.

These reflections where I evaluate instructional decisions that we made, as a World History team, recenter whiteness. Many times, the decision to quickly cover certain historical

events in exchange for spending more time on events in Europe baffled me. Journal entries showed my frustration with these decisions while also highlighting my decision to remain silent about my concerns, exemplified in the above data. By staying silent in these conversations, I am choosing to recenter whiteness instead of working to decenter whiteness.

Additionally, the act of journaling itself enabled me to recenter whiteness. My journal entries became a place where I focused on my whiteness instead of addressing my role in constructing whiteness in education. The notion that I could create and hold onto a safe space where I could explore my racial identity is a privilege granted to me due to my whiteness (McIntosh, 1990). While journaling provided me a safe space to understand my White racial identity, the process also allowed me to overlook other parts of my identity and ignore actions that could minimize the oppression and marginalization of students of color.

Acknowledgment in "Safe" Spaces

Although I relied on silence to preserve my power with White colleagues, I was vocal in specific spaces. These "safe" spaces had one common characteristic—colleagues of color. The first instance of acknowledging White privilege with another professional was in an electronic conversation with a fellow doctoral student.

> Jordan: *How's it going?*
>
> Me: *Not good... we were informed today that we were becoming an academy school and will be going through training over the summer. Essentially they are bringing a bunch of new skills-based electives to Marshire to provide more opportunities for kids to enter into the workforce after high school. We are also going to have to start incorporating our academy (career field) into our daily lessons by making connections between the academy and content. I'm irritated with how it's being implemented in the district.*
>
> Jordan: *Do you want to talk about it?*

Me: *I'm annoyed that Marshire, along with other Title I high schools, are the only ones being moved to this program. It's like the county is saying students of color or poor kids are the only ones who need the option of entering a trade upon graduation. I don't believe everyone is intended to go to college but everyone should have the same opportunities to choose their path. I'm just frustrated by the decision to only implement this in schools where there are mostly students of color.*

Jordan: *White supremacy at its finest?*

On March 15, 2016, the day after the above conversation, I reflected on the decision to make Marshire an academy school in my journal.

I've been thinking a lot about how Marshire has become an academy school lately. We have needed to adjust to accommodate this new structure significantly, and I've been wondering a lot about why we were chosen to take on this task. The county (and maybe even the state) got rid of technical high school diplomas several years ago, but it seems like the creation of academy schools are reigniting the need for technical skills. Which I completely understand. . . I do not believe that you have to have a high school diploma in order to be successful or a productive citizen. I think giving students the opportunity to learn more about skills-based occupations, like construction, cooking, or video production, is wonderful. I wish I had more of those opportunities when I was in high school.

However, it's interesting that all these changes are only being made to the "bad" schools. The schools with the lowest test scores and graduation rate are the ones being forced to implement the academy structure. These are also the school with the most racially diverse and underprivileged populations. I just find that curious. I feel the county is telling our students (and the staff) this new academy school thing is great, but not great enough to implement into

> *the high achieving schools. It's as if we are being told that students of color or poor students are the ones who should be entering into technical fields - as if they don't belong in college or college-required fields. I guess the Critical Race Theory class is really getting me to think about how racism wrapped in the institution of education. It makes me angry that these kids are being told they should think about other fields because that's where they belong.*

My view of the program shifted to feeling as though Marshire students were being othered through the intentional implementation of the program in schools with student bodies primarily comprised of students of color and low socioeconomic status, which has long been a critique of the educational reform movement (Giroux, 1999).

However, when I was first presented with the concept, I was unsure about my level of disapproval. I believe Jordan's identity as a person of color influenced my willingness to be vocal about my apprehension with the academy school model. I knew Jordan would agree with my feelings of injustice rather than what I suspected would be disapproval from my White colleagues. Jordan personally experienced oppression in academic institutions, and I used that knowledge to validate my feelings about the academy school model. I knew having a similar conversation with my White colleagues could result in a disagreement where I would be forced to defend my position. Based on my journal entry, it seems I could have been persuaded to accept the academy school model, which is likely why I sought validation from Jordan.

My disapproval of the academy school model is performative because I rely on Jordan, a person of color, to legitimize my criticisms (Carlson, Leek, Casey, Tolman, & Allen, 2019; Linder, 2015). My criticisms make me look like an ally or anti-racist educator, but my action of relying on Jordan demonstrates an uneasiness with these criticisms. Depending on a person of color to justify opinions is an extension of my White privilege because my whiteness encourages me to accept racist systems that maintain White supremacy (McIntosh, 1990).

Romanticizing and essentializing the experiences and opinions of colleagues of color transforms their experiences into an instrument in which I could measure anti-racism. However, people of color should not be seen as authorities in racism because they also develop a racial identity and experience racism differently (Boutte & Jackson, 2014). More importantly, my perspectives on racism and whiteness may not be in the best interest of people of color, further marginalizing their identities.

My comfort with discussing race, racism, and whiteness with colleagues of color marked a consistent throughout my data analysis. On April 18, 2019, I received an opportunity to attend a workshop with Teaching Tolerance, a program by the Southern Poverty Law Center, on discussing racism with students.

> *The Teaching Tolerance workshop was... unremarkable. I had so much hope to learn practices that can help being having conversations around race, to learn how to break down the stigma of discussing race, and to keep my White guilt in check during these conversations. But it was such a let down. We talked a lot about our own identities, our biases, and what they meant for our teaching. However, we didn't discuss how to talk about these issues with our students. In my notes, I wrote three expectations for the day:*
>
> 1. *Learn how to speak critically with students from different backgrounds*
> 2. *Understand self better*
> 3. *Challenge out own thinking*
>
> *While I feel like we worked on understanding ourselves better and addressed how our biases impact conversations with students, I didn't walk away with a better understanding of how to speak critically with a diverse group of students.*
>
> *To challenge our thinking, we were asked to respond to the following prompts: What role do we play in racism? What makes conversations around racism difficult? Why it is important to talk about racism?*
>
> *Here are my responses:*

- *Racism exists and is systematic, however if we don't accept our actions and inactions in perpetuating those racist structures then they will never change. Those in power and in a place of privilege have to speak up for change—it's not the sole responsibility of the oppressed.*
- *The hardest part of talking about race and racism is acknowledging how I benefit from my whiteness and understanding my part in deconstructing racist structures.*
- *The beneficial part of talking about race and racism is naming the oppression that happens to work to understand my role.*

I think if I were asked to answer these questions before UGA, it would have written about how I am not racist and don't participate in racism. But I've learned over the last 4 years that I am complicit in perpetuating racism if I do not work against racism and racist structures. I just wish I learned more about how to better break the silence with my students.

The day after the workshop, I discuss my opinions about the workshop with Ana, a Black coworker.

Me: *I went to that Teaching Tolerance workshop yesterday.*

Ana: *What was it about?*

Me: *It was on critical conversations about racism. It was fine but we didn't talk about privileges that some identities have and the implications of that. It felt very surface level.*

Ana: *Geez. . . c'mon TT [Teaching Tolerance]*

Me: *Hahaha. It was interesting. We had to rank a bunch of identities in terms of importance to us but never spoke about the implications of that in our work with students or colleagues.*

Ana: *lol. Was it all of Bourne County or just Marshire?*

Me: *It's all of metro Atlanta. I was at a table with 2 other Marshire people and two people from private school. And big shocker. . . we are all white.*

Me: *Know anything about the book/podcast teaching while white?*

Ana: *No, is it good?*

Me: *Someone at the pd [professional development] mentioned it.*

Ana: *Gotcha*

I am comfortable discussing my concerns about how the Teaching Tolerance workshop presented conversations around racism with Ana. My journal entry demonstrates how I view the importance of naming and addressing whiteness four years into my doctoral program, which I openly mention to Ana the next day. It seems Ana held similar disappointments with the lack of critical conversation in the workshop, especially considering the reputation of Teaching Tolerance.

Although it does not seem I am seeking the same validation as I was in March 2016, at some level, I decided to start a conversation about the workshop with the intention of being vocal about my concerns instead of looking for approval. Nonetheless, I did not voice these opinions with the other two Marshire teachers in attendance, even though I could assume they were open to discussing racism since they voluntarily attended the workshop. Instead, I sought the opinion of a Black coworker who I knew shared my point of view. My White privilege allows me to feel comfortable with discussing race and racism with people of color because I know racist structures oppress them. My whiteness also informs my decision to avoid or modify these conversations with White coworkers as a way to maintain my reputation as not racist. In my journey in attempting to be an anti-racist educator, I defer to people of color to support my opinions on White privilege, which prevents me from fully understanding my role in dismantling racist structures (Boutte & Jackson, 2014). People of color are not solely responsible for addressing whiteness and, therefore, should not be used as a crutch when I recognize White privilege (Linder, 2015).

My last journal entry on May 13, 2019, shows how rooted I am in my willingness to only discuss whiteness, race, and racism in spaces where I was comfortable.

> *I had a conversation with Emelia after our writing group about my dissertation topic. I brought up the fact that I noticed today that I avoid talking about my dissertation topic with my White coworkers. For example, Abigail asked me how my dissertation was going, and then what my topic was. I responded with a "you know... it's about teaching World History" and just left it at that. I felt anxious naming whiteness in my topic out of fear the idea of whiteness would be question. On the other hand, Sara asked me the same question yesterday and I responded with the full answer, that I was studying the impact of my White identity on teaching World History. I was more than happy to name whiteness, and the construction of World History around whiteness, in our conversation without hesitation. Looking back, this isn't the first time this has happened. I often clam up when talking to many White coworkers about my research as if I'm worried about what they will think of me. It's not all White coworkers, Tia and I often have conversations about our whiteness but that's come after years of discussions. I've mentioned to Lawrence too, but I know he is social justice oriented based on his Facebook posts. It's like I pick and choose based on who I'm comfortable exposing my inner feelings to.*

Even years after studying White privilege, I still have trouble voicing and naming my whiteness to others. I use the example of my conversation with Abigail, a White colleague, compared to my conversation with Sara, a Latina colleague, to explore my feelings surrounding this revelation. I point to feelings of anxiety to explain why I am avoiding mentioning the focus of whiteness in my research. I understand I risk losing my White privilege once I begin discussing the construction of race and the fear of being seen as a racist (Linder, 2015). Once again, my whiteness permitted me to remain silent about my White racial identity when I

want to because I can use color blindness to ignore race (Bonilla-Silva, 2014). Yet I was comfortable with openly discussing my focus on whiteness with colleagues of color, such as Sara, and White colleagues who had previously voiced liberal perspectives, such as Tia and Lawrence.

My conscious decision to open up about my whiteness and White privilege with colleagues of color is apparent once I started acknowledging myself as a racist person. Before recognizing my role in racism, I did not discuss the concepts of whiteness and White privilege with anyone. In these moments, when I am rely on colleagues of color, I exhibit immersion/emersion status (Helms, 1995) because I am searching for the meaning of my whiteness through searching for affirmation from people of color. An internal struggle exists in accepting myself as racist due to my White racial identity and defer to colleagues of color for validation, preventing me from entering the autonomy status where I work to relinquish my White privilege.

Summary of Relationships with Colleagues

With few exceptions, I rely on silence to avoid discussions about race, racism, and whiteness with my colleagues. I either chose not to voice my opinions when I see White privilege manifesting within teaching practices or curtail conversations approaching the topics of race, racism, or whiteness. Additionally, I depend on my colleagues of color to validate my opinions surrounding White privilege. I know colleagues of color will legitimize and acknowledge my views on whiteness instead of met with confrontation, as I assumed with my White World History colleagues.

Whiteness and Interactions with Students

My whiteness also influenced my interactions with my students. I applied my White privilege to evade conversations on race and racism when I became uncomfortable. On the

other hand, over time, I became more willing to discuss whiteness and racism, which led me to create culturally sustaining relationships with my students.

Color-blind Racism

In moments where I felt my authority was questioned, I avoided conversations about race or racism by redirecting the conversation or claiming color-blindness. My first journal entry, dated October 12, 2015, demonstrates how I avoided conversations about race.

> *WHAP [AP World History] took their Period 3–Part 3 Quiz today, covering vocabulary over the Dark Ages, Crusades, and random words on trade. I'm not sure how we came up with the list of words, it seems to be such a random selection of vocabulary. Anyway, after going over the definition for the Crusades, Alex raises his hand and asks "Why do you call the Crusades a holy war? If Muslims do this today we call that terrorism." I looked back at him and respond "I'm not sure" and immediately referenced various textbooks in my class for better definitions. I noted that all these books used the term "holy war" within the definition of Crusades and continued on with checking the quizzes. I am shocked by how I overlooked the overtly Eurocentric wording and even though it comes straight from the textbook, I should know better.*
>
> *I'm so glad that Alex decided to speak up and point out to me the errors with the definition. It takes a lot for students to choose to call out teachers for being wrong, especially when teachers are wrong about the student's own culture. I hate to think that my classroom is playing to the Islamophobia in America, but with that definition...maybe I am? I need to check to see what other Eurocentric information I'm providing to students during these quizzes. Have I been making these mistakes all semester?*

When Alex questioned the definition of the Crusades, I immediately placed blame on the textbooks even though I created the quiz. This moment presented an opportunity to address

the construction of history around White, Christian privilege, and admit the problematic wording of the definition. Instead, I chose to avoid the opportunity by minimizing the problematic definition, blaming the textbooks, and disregarding Alex's concerns by quickly continuing with class. My color-blindness allowed me to place the responsibility on the textbook authors, even though I understood (after reflection) how oppressive the definition was for my Islamic students. In this entry, I am clearly in the contact status of my White racial identity because I am oblivious to my participation in the oppression caused by racism.

This interaction with Alex marks a heavy contrast from my interaction with Max almost two years later, on August 21, 2017. With Alex, just months into my doctoral coursework, I feared my students would label my action as racist and question the privileges I received for being White. Two years later, I openly acknowledged my White racial identity in front of my entire class without hesitation. I possessed more confidence in understanding my role in racism and more willing to admit my White racial identity. I largely credit this shift in the development of my White racial identity to the exposure to Critical Race Theory and Critical White Studies during my doctoral coursework. However, researchers argue that typically, an unsettling racial event is needed for a White person to become aware of their White privilege (Helms, 1995; Pennington et al., 2012). For me, this unsettling racially charged event occurred between a student and myself in May 2016.

My color-blindness resulted in this unflattering interaction with a student I never taught. Over the summer, during a class on whiteness and White privilege, I reflected on the moment in a journal entry.

> *The last week of school, the manner in which my whiteness impacts my interactions with students came into full view. In order to understand what happened, you need a little background. Every day at my school, we have a period called "Advisement" which is equivalent to study hall. For about 30 minutes, either before or after lunch, students have a class in which they are supposed to complete schoolwork or receive tutoring from one of their*

teachers. This program was designed to help our students receive extra help since many are unable to stay after school because they depend on the bus for transportation. However, the program has not been effective and has really turned into social time for the students. This has led students to wander to other teachers classrooms without permission and into the hallways to chat and catch up with friends. I had planning during this period, so although all the teachers surrounding my classroom had Advisement, my classroom was empty. Over the course of Spring semester, a group of students began to congregate outside my classroom door and talk, sing at the top of their lungs or race rolling chairs down the hallway. Every day, I had the same conversation with the students. I went to ask them where they were supposed to be and do get back to class. The students typically followed my request and other times they would just quiet down and ignore my request to go back to class. I did not think anything of asking them to go back to class, because I was the teacher and asked them to simply follow the rules of the school.

On one of the last days of school, one of these students came to my room very late in the day (around 5:00 PM). A teacher nearby was in her room and asked the student what he wanted and he simply responded that he was thirsty and if he could have some of the leftover soda that was on the table in my room. She politely told him no because it was not her's to give away and to please go to the track banquet that he was supposed to be attending. When she left her room about thirty minutes later, she noticed that he left about 15 post-it notes outside my classroom door that said that I was "rude" and "mean" and should be a happier person if I want respect. This teacher took down the post-its and went to the track coach, which eventually led to a discussion with this student. In their discussion, he told her that I was racist because I told him to get back to class when he was in the hallway during advisement. She

asked him if he was doing anything wrong while he was in the hallway, and he admitted that he was being disruptive and loud. However, I was "rude" for asking him to follow the school rules and therefore a racist since I was White and he was Black.

This event, more than any other in my teaching career, has pointed out my whiteness as power. This student didn't see me as a teacher asking him to get back to class, instead he saw it was a racialized conflict between White and Black. I noticed that the student was Black, but I would have said they same thing to any other student in the school. I saw myself as merely enforcing school policy and attempting to find some quiet time in a day that is full of conversation. I never saw myself as asserting my White power over this student, although that is all he perceived. Over the past few weeks, I have often reflected back on my encounters with this student and wondered what I could have done differently to make our interactions to not be seen as racially driven. However, I'm struggling to figure out if this is something that I can fix. Am I responsible for how this student viewed the power dynamic between teacher and student?

Before integrating whiteness studies into my personal context, I interpreted this interaction as an attack on my character. I was furious that a student dared to call me a racist, that he had the audacity to leave passive-aggressive notes on my classroom door, and that I, for some reason, was obligated to explain my enforcement of school policy. What I did not realize at that moment is that my whiteness and the perpetuation of racism in America were the reasons behind this student's actions.

It took reading specifically about whiteness and White privilege over the summer for me to start to realize my role in this interaction, as shown in another reflection on July 29, 2016.

Teaching high schoolers can be scary—the majority of the males in my classes are larger than me and there are constantly emails going out to the

faculty about weapons being found on students, on campus or the areas surrounding campus. Race definitely plays a part of these feelings also. Through the criminalization of Black males and being socialized in a way to think that—I often find myself fearing my Black male students more than any other group of students. I am working on correcting those thoughts because it's truly not fair to those students who I believe have the best of intentions, but I can't deny that they occur. After I got over my initial feelings of fear and internal dialogue as to whether or not I needed to talk to my administration about this incident, I began to think of that student. This is a kid that I don't know, I would probably recognize him in the hallway, but I don't know anything about him—his name, his grade, his interests, his dislikes—nothing. I thought about what I did during my interactions with him and how those interactions were racialized to him.

My intentions during those interactions were not to call him out because he was Black, it was to follow school policies in order to ensure his well being. Yes, I was frustrated in those moments of interaction and I was probably short with that group of students, but I was not coming from a place of hate. I am curious as to what has happened in this student's life to make him feel that White women act out of a place of racism and that their actions are inherently racist. I have been debating since then as to whether or not I want to try and contact this student when school gets back in August. Would he be willing to talk about this with me? Would we be able to discuss the root of the problem—white supremacy or the on-going tensions between Whites and Blacks in America or a number of those things—in a way that he feels like he is being heard? I also wonder if this conversation would benefit him in any way. Would this just be a way for me to feel better—hoping the reason wasn't about me but about white privilege and supremacy? I feel sorry for him,

> *as a marginalized member of American society, that he sees these types of interactions as racialized and wonder how this viewpoint affects his everyday life. I am also ashamed—ashamed that I didn't think of how my whiteness would impact him, ashamed that I didn't stop to have a conversation about what the students were doing and why, ashamed that I felt scared in the first place.*

From my analysis of this entry, I am aware that I no longer avoided identifying White privilege in my actions or recognizing the power I possess being a White teacher. However, I still ignore the impact of the construction of race in my understanding of the incident. My consideration for talking to the student about the situation, and therefore possibly causing him to relive a painful experience, is an enactment of my White privilege. My identity as a White woman and position as a teacher provided me with the power to question his actions and expect him to apologize. In hindsight, I am grateful I never confronted this student about the event, because I know I was unwilling to consider this power relationship and the student's personal experiences with racism. I think my actions and White privilege would have contributed to his oppression. My guilt over this moment crosses my mind daily. I think about what I could have done differently in all those moments I snapped at the students in the hallway to return to class, how I overlooked the power my White racial identity held in those moments, and unwillingness to consider how I furthered their oppression in the public school spaces.

However, the manifestation of whiteness in my journal entry is not simple. I reflected on how "I feel sorry for him" because he saw our interaction as racialized, and that perspective influences his everyday life. Whiteness allowed me not to understand how race impacts the experiences of people of color because whiteness is often invisible to those that benefit from it. As a person that benefits from whiteness and structures that benefit White people, I operate from a color-blind perspective. The invisibility of whiteness led to my pity for the student in his reaction to our interactions. Therefore, I both recognized the power of my

White identity and continued to use color-blindness by feeling pity in this reflection as I worked to make meaning of this experience.

These two experiences with students uncover how I evaded the notion of being racist by putting the burden of responsibility on the students instead of myself, placing me in the contact status of White racial identity (Helms, 1995). The exposure to literature on whiteness and White privilege, along with a racially charged interaction with a student, opened me to question and reflect on my actions in these moments. My color-blindness did not end immediately; my development required a willingness to acknowledge my whiteness and a lot of reflection before I began to see changes in my interactions with students.

"Woke"

As my exposure to literature and White privilege increased, I began to discuss my whiteness with my students openly. Race and racism became a frequent topic of conversation with my students, causing me to address how my White privilege and its influence on my behavior. A reflection about my first day of classes on August 7, 2017, is the first instance in which I willingly acknowledge whiteness with my students.

> *Another first day in the books. I'm teaching World History and Controversial & Contemporary Issues this year. I'm excited to once again teach World but especially excited about Controversial Issues. I cannot wait to delve into issues that students feel passionate about and push them to consider other points of view.*
>
> *I tried something new when talking to my AP World students about the differences between AP and CP/Honors. I told them that AP focuses on the world—Africa, Asia, and Latin America—instead of Europe. Then I said "In fact, we only talk about Europe when they go screw up the rest of the world." The students laughed, but I assured them I was serious. I explained that although Europe and the US are considered to be dominant in the world today,*

> *that wasn't always the case. This year they will learn about when Africa and Asia were the center of the world and made the rules for everyone else. The students seemed shocked by this revelation—I'm not sure if another teacher ever told them European wasn't always all powerful.*

While I did not explicitly talk about whiteness or White privilege, I did begin a conversation around the dominant narrative of Eurocentrism in history. I was surprised by their reaction and it gave me assurance when they appeared receptive to the idea that other areas of the world held more power than Europe for a large portion of history. Their reaction led me to openly acknowledge my White identity when explaining how to write a comparison essay on August 21, 2017, as noted in Chapter 4.

The racial demographics of the student body at Marshire was mostly responsible for my willingness to discuss whiteness. Marshire is racially diverse, with 95% of the student population identifying as non-White (Georgia Department of Education, 2017). As noted with my professional relationships, I felt more comfortable addressing whiteness with people of color because I knew they experienced racism and would legitimize my understanding of whiteness (Omi & Winant, 2015). Furthermore, this generation of students was coming of age in an era where media and popular culture focused on social justice issues (Jobin-Leeds, 2016). Social media and the news regularly exposed students to student activism for equality on various social problems, such as the Black Lives Matter movement and the separation of families. I heard daily conversations regarding these issues, which advised me that I would be safe to have conversations about race and whiteness.

The power relationship between teacher and student also constructs my actions in willingly discussing whiteness and race with my students while avoiding those conversations with my colleagues. The structure of American schooling places power in the hands of teachers, who establish their dominance over students through controlling bodies (e.g., raising hands to speak) and producing knowledge reinforcing White norms (Rodriguez & Magill, 2016). Critical White Studies considers how White teacher identity enhances this power relationship

from the inherent power of whiteness (Iverson, 2007). My role as a teacher and White racial identity positioned me in a place of power within my classroom with my students, providing me with some level of authority in conversations.

Later that school year, I openly discussed the concept of White privilege with my Controversial Issues class when talking about Childish Gambino's latest music video, *This is America* (Glover, 2018, May 3).

> *I decided to show the music video for This is America today to Controversial Issues. Yes, it's violent but the messages within the video are too important to ignore. We started by simply watching the video and discussing any symbols or messages the students noticed. Many students noted the gun violence and how that may allude to what seems like an increase in police brutality toward unarmed Black men. I then showed them two videos about the symbolism within the music video—one from the Washington Post and one from Insider. I was amazed by the conversations we had surrounding the messages in the video. Students opened up about discrimination they faced and their feelings toward the police and White people since Trump's election. I felt my job was to listen and provide commentary when necessary, which usually came in the form of privileges White people have without realization. I talked about how race is constructed by society, not biologically determined. I ended the lesson on having them reflect on their understanding of racism and if they believe the oppression of people of color would ever change in America. It's by far been my favorite day in my class.*
>
> *I wish I had been more secure in my knowledge about racism to be able to talk more about the symbolism in the music video itself. Before class, I read articles about the symbolism and watched numerous videos explaining the video but I didn't feel confident in my knowledge. I decided to rely on the videos from the media. I think part of this is that I feel guilty for the state of*

> *racism in American and don't feel I can talk about it because I don't experience it.*

Later that day, I talked to Tia, who taught the course with me about my lesson.

> Me: *Have you seen the This is America music video yet? We discussed it in contro. today.*
>
> Tia: *No. . . who sings it?*
>
> Me: *Childish Gambino. . . aka Donald Glover (Troy from Community).*
>
> Me: *The music video has all this symbolism for racism in America and captured the experiences of Black people especially regarding police brutality.*
>
> Tia: *Give me a sec, I'm going to watch it.*
>
> Tia: *That's intense. What all did you do?*
>
> Me: *Showed the video and then found a few news sources that analyzed the symbolism in the video. We ended up having a great discussion about White privilege and racial oppression in America. The conversations were better than I ever could imagine.*
>
> Tia: *That's awesome. I'll have to do that with my class tomorrow.*

Controversial Issues seemed to the ideal class to directly talk about White privilege with my students. The purpose of the course was to explore difficult topics, and the construction of race fit perfectly. I found ease in entering the conversation with the help of the music video and current events surrounding the perceived increase in police shootings of unarmed Black men by police.

Since the 2017–2018 school year, I have continued to open up with my students about whiteness and White privilege, apparent in my conversations with students surrounding my research for this study. Many of my students know that I am working toward earning my doctoral degree and ask about my research topic. I happily explain the construction of whiteness and how my White racial identity impacts how I understand world history,

which influences how I go about teaching World History. A journal entry from May 2, 2019, captures a conversation I had with a Latinx student, Jamie.

> *I spoke to Jamie at length today about my dissertation research. We were discussing possible research topics for AP Research next year and ended up on the topic of my research. He had a lot of questions about White privileges that I've noticed I have within Marshire and how whiteness impacts the World History curriculum. We talked about the upcoming changes to the APWH curriculum and how much he enjoyed learning about history prior to exploration because he never know regions outside of Europe and American held power. It was nice to be able to talk about my research and opinions about teaching World History with a student. At the end of the conversation, he said "Mrs. Ewalt I didn't know you were woke." It made me feel good that he recognized my desire to address inequalities within history and my classroom.*
>
> *At the end of the conversation, he talked about how he wanted to do something focused on social justice for his research project next year. He is thinking about doing something along the lines of undocumented students. He has become especially interested in this since Trump's separation of families and is curious about the financial burden put onto families. I think a lot of his comes from his relationship with friends—I know for certain one of his close friends is undocumented and has been especially anxious about her citizenship status since the uptick in ICE raids in our area*

In this conversation, Jamie identifies me as "woke" or being aware of social justice issues and working for change (Storm & Rainey, 2018), because I willingly discussed my dissertation research. I specifically mention my explanation of whiteness and White privilege within world history, demonstrating I am aware of the unearned privileges retained by White people. I believe this conversation strengthened my relationship with Jamie and helped make him comfortable exploring his research interests with me. However, this conversation with Jamie

is also an exemplification of recentering my whiteness. When Jamie approached me about his research interests, I turned the conversation to my research on whiteness and White privilege. Openly discussing whiteness with Jamie was a breakthrough in addressing my whiteness, but the breakthrough came at the expense of centering the conversation around my whiteness and bypassing the original topic of inquiry, his research interests. Furthermore, speaking and naming whiteness in these moments left me feeling like a good White person that is an ally for people of color (Linder, 2015), which is why I "happily" discuss whiteness with my students. These moments are sometimes more for my growth than for the benefit of my students, making the process of addressing whiteness messy.

My acknowledgment of whiteness is more apparent in my interactions with students. I am quick to name White privilege and my White racial identity in conversations. I seem to be open to discussing whiteness with my students. However, the pattern of choosing to speak about my whiteness with people of color continued considering the student body is racially diverse, with only 5% of students identifying as White (Georgia Department of Education, 2017). My studies on Critical Race Theory informs me that people of color are likely to experience marginalization and oppression due to White privilege; my whiteness informs me that people of color are more willing to discuss White privilege and race compared to White people due to this experience (Bonilla-Silva, 2014; Omi & Winant, 2015). The status of pseudoindependence (Helms, 1995) aligns with this combination of acknowledging my White identity and seeking approval of this awareness from people of color. During this status, I have a heightened perception of my whiteness as I work to make meaning of my whiteness through discussing my White identity with students.

Building Culturally Sustaining Relationships

My whiteness was not the only social justice issue that came up in my interactions with students. A few journal entries revealed I built culturally sustaining relationships with students who felt comfortable to talk about non-racial identities. Paris (2012) conceptualized

culturally sustaining pedagogy as practices that simultaneously sustain students' cultural and linguistic practices to foster pluralism in cultural competence. I apply this concept to forming relationships where nurturing students' various cultural backgrounds are valued. This process requires respecting and cultivating cultural practices that are often marginalized or oppressed by the dominant (White) culture. Culturally sustaining pedagogy, and thus building critically sustaining relationships, opposes White supremacist assumptions that people of color are inferior by creating spaces that contradict the narrative of White privilege (Cabrera, 2019). A journal entry from October 7, 2016, captures an interaction fostering religious identity.

> *At parent-teacher conference night last night, Yousuf approached me asking for the keys to my classroom so him and his mom could go pray. I introduced myself to his mom and happily handed over my keys. I am so happy that Yousuf feels comfortable enough with me and sees my classroom as a safe space to pray. I must be doing something right.*

Although short, the moment still resonates with me. Yousuf, a Muslim student, had only been in my class since August. Within a few months, a relationship formed where he felt safe asking to use my room for their prayers. I did not question his request; I quickly handed over my keys without hesitation. Every parent-teacher conference night until he graduated, Yousuf and his mom used my room for prayer. Since October 2016, I have fielded similar requests from other students and I usually have one student each parent-teacher conference night use my classroom for prayer. I spend considerable time in World History teaching students about world religions in an attempt to correct misunderstandings and challenge stereotypes frequently seen in the media and entertainment. This moment showed me how valuable lessons on world religions are for sustaining students' cultures and creating safe spaces for students to explore their own religious identity.

Another example of building a culturally sustaining relationship stems from analyzing the construction of gender roles and patriarchy in world history. During the first week of school

every year, my World History students read an excerpt on the development of patriarchy in history. Here is a reflection on this lesson from August 10, 2017.

> *I always love reading "Hierarchies of Gender" from Strayer with my students to illustrate the effects of the Neolithic Revolution. I go into this big speech about how patriarchy didn't exist until agriculture because women were more likely to provide food from gathering than men from hunting. I tell students this moment in history changed the world and established gender roles we still follow to this day. We discuss how women were not naturally strong enough for some of the manual labor farming required and the food surplus meant people could have more babies... keeping women bound to the home. We talk about how when governments and religions took shape, men were making those decisions because women busy with the children. It always brings great debate about how "far" women's rights have come since the Neolithic Revolution. Throughout the school year, my students learn if they are asked for a social continuity the answer is always that patriarchy. Every unit for the rest of the year, students point to events or policies from different regions that exemplify patriarchy. I makes me so happy when they can see how gender roles were constructed from that moment in history thousands of years ago.*

While my students understand patriarchy exists in societies today, they do not know how society became that way. By using this reading and focusing the discussion around the construction of gender roles from a historical perspective, students begin to question other patriarchal structures. Following this lesson, I often hear students debate various patriarchal structures in rules surrounding the school dress code, the organization of religious institutions, and corporate sick leave policies. Students become comfortable questioning the world around them and how history constructs their identities from this one lesson.

These interactions counter White supremacist notions that White, Christian, and patriarchal cultural norms are superior through supporting religious practices and opening a

dialogue about the construction of gender roles. Fostering these cultural practices inform students about the value of cultural competence within spaces dominated by whiteness. Through building culturally sustaining relationships, my White racial identity developed into the autonomy status where I have the "capacity" (Helms, 1995, p. 185) to recognize, name, and address structures that privilege dominant White culture.

Summary of Interactions with Students

Data suggests I have become more aware of my whiteness in interactions with students, creating relationships in which they are comfortable exploring other parts of their identity. This shift from race-evasion to wokeness proved difficult and was shaped by moments with students I regret daily. Data does not suggest that I have succeeded in creating a classroom that sustains all parts of my students' identities or that I have stopped marginalizing and oppressing my students by employing my White privilege. Rather, my data demonstrates that I have become more aware of my racist actions when interacting with students.

Summary of Chapter

My whiteness greatly affected my interactions and relationship with people in public school spaces. With few exceptions, I relied on silence to avoid discussions about race, racism, and whiteness with my colleagues. I chose when I wanted to use my White privilege to avoid conversations about race and racism to maintain my authority and preserve my reputation. Additionally, I depended on my colleagues of color to validate my opinions surrounding White privilege. I pursued conversations with certain colleagues because I knew they would agree with my views on whiteness.

My relationships with my students are also highly influenced by my whiteness. I chose when I wanted to use my White privilege to avoid conversations about race and racism to maintain my authority as a content expert. My White racial identity development was able to shift out of the reintegration and disintegration statuses (Helms, 1995) after a student called

me racist. The development of the immersion/emersion and autonomy statuses (Helms, 1995) enabled me to breach the topic of whiteness with my students. As I proclaimed more with my students about whiteness, my relationships and interactions with them strengthened.

The power in the relationships with both students and colleagues impacts my actions. With colleagues, I hold a leadership position at Marshire as a department chair which places me in a position of power in relationships with colleagues. Addressing whiteness poses a risk in these relationships because my authority may come into question. Similarly, I hold power in the interactions with students as the authority of figure in the classroom but my whiteness manifests differently in these relationships. The risk of losing my authority diminishes when I am with my students because power relations suggest students have to listen to me (to some degree). This diminished risk provides me with a little more confidence to discuss racism and whiteness with my students compared to my colleagues.

My whiteness shaped my actions and behaviors in my teaching practices, professional relationships, and interactions with students. The World History standards, shaped by a dominant European narrative, allowed my whiteness to permeate my actions in public school spaces both with and without my knowledge. Over the years, I made advancements in addressing whiteness in my teaching practices and interactions with students through the increased use of counterstories and candid discussions on the construction of race in history. These actions helped to create culturally sustaining relationships with my students. However, I continued to struggle to make the same advancements in my White racial identity with colleagues out of fear of being criticized or questioned.

Chapter 6

Conclusion and Implications

In the spring of 2016, a reading group on Critical Race Theory introduced me to color-blind racism through exploring Bonilla-Silva's (2014) Racism without Racists. Color-blind racism opened my eyes to a part of my identity I never previously considered and confronted my beliefs about what it meant to be a "good" person and teacher. I reflected on the feelings that surfaced as a result of reading *Racism without Racists* on March 2, 2016.

> *Bonilla-Silva (2014) left me believing that race and racism has become a normalized aspect of society and we will never be able to be able to completely remove racist inclinations. This is primarily because race has become a systematic issue. People make decisions in their everyday lives based on race, even if they do not realize race is a factor. White people have attached racial characteristics to various aspects of their lives, such as schools and areas of town, which consciously or subconsciously impacts their decisions, like where to send their child to school or which restaurant to have dinner at. By attaching race to different parts of society, the economy and politics, racism and color-blindness are perpetuated in society.*
>
> *I am curious as to how the educational system in American fits into the color-blind discourse. We often hear about failing schools and students of poverty in the media and educational publications. These characteristics are often attached and attributed to minorities. Is this the educational equivalent to being color-blind? Do leaders of school systems and principals avoid discussing race because they believe our society is beyond racism? How will we,*

as scholars and participants in the education system, going to work to remove color-blind discourse from education? Is this even possible?

I struggled to understand my use of color-blind racism to benefit myself and oppress others in the process. More specifically, I grappled with how color-blind racism manifested within educational structures. I considered my role at Marshire, my love of teaching, the joy I received from teaching "my kids," and how I am a color-blind racist in these spaces.

My search for meaning about race and racism has expanded beyond being a color-blind racist to include my White identity and associated privileges. The journey in understanding with my White teacher identity included studying revered pedagogical practices in racially diverse classrooms (Kinloch, 2012; Ladson-Billings, 1994; Paris, 2012) and learning how to (attempt to) address racial issues as a White woman and educator (Crowley & Smith, 2015; Frankenberg, 1993; Howard, 2016). Three years later, I am still searching for meaning.

Summary of the Study

This autoethnographic study is a story about my struggle to acknowledge, understand, and address my White racial identity as an educator. This study began with my enrollment in a doctoral program where literature by Gloria Ladson-Billings (1994) and Peggy McIntosh (1990) challenged what I thought being a good person and educator meant. My journal became a space where I searched for meaning and clarity in the discord I felt between theory and practice within public school spaces. The use of these journals, lesson plans, communications with colleagues, and doctoral course syllabi revealed the development of my White racial identity from the fall of 2015 to the spring of 2019. Considering the overwhelming presence of White women in the teaching force (Busey & Waters, 2016), these data shed light on the manifestation of whiteness in a teacher's ontology, epistemology, and praxis. The purpose of this critical autoethnography was to explore the experiences of a White in-service World History teacher during the process of making meaning of her own White racial identity. The voices of in-service White teachers are largely underrepresented within the

literature on White teacher identity, and considerations of the impact of intended curriculum on the development of White racial identity is often overlooked. To begin to remedy this underrepresentation, this study focused on how whiteness manifested in one White teacher's experiences as a public school World History teacher.

From the data collected, I created data sets, which were organized based on topical labels (i.e., when, who, what, where) and reviewed multiple times to reveal cultural themes and connections. I interpreted these emerging themes using the tenets of Critical White Studies and Helms' White racial identity development model (1995) to place my experiences into a broader cultural context. A discussion of the findings appears below.

Discussion of Findings on Whiteness in Public School Spaces

The first research question that guided this inquiry was: *In what ways has my whiteness influenced my teaching practices, professional relationships, and interactions with students?* How my whiteness influenced my teaching practice, professional relationships, and interactions with students I documented, uncovered, and analyzed is still an incomplete picture of how my whiteness enters and impacts public school spaces. What I exposed represents a snapshot of my experiences at Marshire, framed by the time I spent in my doctoral program.

Whiteness in teaching practices. While literature informed me that whiteness continuously infiltrates public school spaces (Chubbuck, 2004); whiteness entered into my classroom through my teaching practices in more ways than I expected at the beginning of this study. I uncovered how whiteness shaped my pedagogical decisions with regard to my approach to the intended curriculum, how I introduced content, and how I taught historical thinking skills.

Most significantly, whiteness shaped how I produced and presented content to my students. I struggled with distancing the history of Africa, Asia, and Latin American from European events. For example, I reflect on how I approach teaching revolutions in Latin America on February 13, 2018.

> *I realized today that we have been clumping together Latin American revolutions of the 1800s together like they are all the same. We spend almost a week teaching the French Revolution but then we get to Latin American and just decide to run through it. The standards require students to know so much about the French Revolution that we often end up rushing through the Latin American revolutions.*
>
> *We teach three main leaders (Bolívar, Hidalgo, and San Martín) but don't distinguish between the causes and effects of each revolution within Latin America. We just summarize the general causes and effects as if they are all the same. We take one day covering multiple revolutions. If I'm honest with myself, I can't even name all the revolutions we "cover"—and at this point I'm pretty confident in my knowledge of world history. I guess my teaching is being shaped by my whiteness. I have some reading to do... I'm determined to do better in the future.*

In my teaching practices, I reinforced whiteness by placing importance on European history, as I acknowledge in this reflection. However, I constantly failed to recognize the ways in which I contextualized global events by attaching them to European history. In this example, an analysis of my lesson plans and respective activities placed the success of the Haitian and various Latin American revolutions in the hands of White men by focusing on the European empires' inability to handle internal conflicts while managing their colonies. Through this construction of history, I argued the success of decolonization in these regions resulted from various issues in the European empires, such as civil unrest and war. While I became more aware of my tendency to neglect teaching events from a globalized history, the pattern of pairing historical events from Africa, Asia, or Latin America with a European event occurred throughout my data.

Whiteness, acting as an invisible and normalized structure in American society, permitted me not only to accept a Eurocentric standards but also frame globalized history around

the accomplishments of White men. Commeyras and Alvermann (1994) argue the intended World History curriculum contains an underrepresentation of globalized history by placing emphasis on the success of European empires and minimizing achievements of empires in Asia, Africa, and Latin America. The standards allowed me to avoid creating lessons focused on global events, and thus deeply learn the content, by adapting lessons and curriculum materials from former and current colleagues without ensuring the materials adequately met the required standards (Grossman & Thompson, 2008). My discomfort with globalized content stemmed from a fear of incorrectly discussing events from my students' cultural backgrounds, possibly leading to my authority as a content expert to be questioned (Yoon, 2012). These pedagogical decisions can be examined as a manifestation of an emotional tool of whiteness (Picower, 2009), where educators avoid feelings of unpreparedness and discomfort are avoided by emphasizing European history in teaching practices.

Even as I increased acknowledgement of my whiteness in the classroom, I struggled to address my whiteness in pedagogical practices. I began enacting the curriculum from a non-European perspective, mainly through incorporating counterstories that either contradicted or added important missing context to the dominant Eurocentric narrative. Critical Race Theory acknowledges counterstories as a powerful tool in decentering whiteness and creating culturally relevant or sustaining pedagogical practices (Ladson-Billings, 1995; Paris, 2012; Solórzano & Yosso, 2009). I incorporated counterstories through the use of primary sources from the perspective of underrepresented groups in the World History standards and provided a space for students to analyze historical events through these perspectives. For example, I changed my approach to teaching African imperialism from focusing on European motives to analyzing the reactions of Africans to European imperialism using primary sources. While my Eurocentric approach to teaching World History may be decentered through the use of counterstories, this pedagogical strategy may also lead to a recentering of whiteness. I only used counterstories to provide additional context on historical events centered around Europeans. These lessons, such as my lesson on the imperialism of Africa discussed in Chap-

ter 4, still contained significant discussion around European history and used counterstories to compare European perspectives and non-European perspectives. By placing these counterstories in conversation with European history, I still perpetuate the idea that European history is more significant than a globalized history.

Additionally, curricular materials (mainly books containing a variety of primary sources) containing these counterstories, were all created by White men. These White authors inform teachers about the characteristics of quality primary sources and placement of counterstories in world history, thus maintaining whiteness through the process of choosing what to include and exclude from these materials. The scope of this study did not permit me to analyze content or production of the curricular materials used when I was unprepared, underprepared, or avoiding teaching globalize content, providing space for further research.

While the use of counterstories most likely recentered whiteness more than decentered whiteness, I made strides in acknowledging the construction of the World History standards with my students. As I became more aware of my White racial identity, I openly discussed the problematic European narrative in World History even when my attempts to change my approach to the standards floundered. My exposure to Critical Race Theory and Critical White Studies on my doctoral program served as the catalyst for these changes in teaching practices. Without this coursework, I may not have been introduced to literature relevant to my White racial identity, allowing me to consider how the concepts in these theories influenced my teaching practices. The required reading, writing, and reflecting on the intersection between Critical Race Theory and education provided space for me to recognize myself as a racially motivated person who used my White racial identity to protect my White privilege (Hartigan, 2005).

However, coursework alone did not develop my White racial identity out of the reintegration status. To shift between the reintegration and the pseudoindepdence status requires a painful or insightful encounter or event (Helms, 1995; Pennington et al., 2012), which results in being conscious of your White privilege, as depicted in Figure 2.2. For me, this

event occurred in May 2016 after a Black student called me a racist. My reflections after this event suggest some movement from the pseudoindepence status toward the autonomy status (Helms, 1995) because I have an increased awareness of my whiteness and my role in perpetuating racism. Yet, my teaching practices possibly continued to recenter whiteness in my World History classroom by utilizing counterstories to contextualize European history, correlating with the pseudoindepence status (Helms, 1995). While I have made progress in attempting to address manifestations of whiteness in my teaching practices, my whiteness still pervades daily. My doctoral coursework, while influential in exposing my White racial identity, did not eliminate whiteness in my pedagogy. Other White teachers and I need to continually attend to the presence of whiteness in our teaching practices even when we think we are practicing anti-racist pedagogy by examining inequalities and centralizing the histories of racialized people.

Whiteness in professional relationships. Considering the racial demographics of public school teachers, a link exists between professional relationships and whiteness in public school spaces. Literature that directly addresses whiteness in professional relationships is scarce (Boutte & Jackson, 2014). Data analysis revealed that I used silence to avoid confrontation with certain colleagues while relying on colleagues of color to scrutinize racial structures in education.

Throughout the four years of reflection, I continually evaded discussions about the role of whiteness in teaching with my World History colleagues. I used silence, a performative tool of whiteness, to maintain the status quo in conversations within the World History professional learning community (Picower, 2009). My silence continued even when I recognized how teaching practices contributed to the neglect of students' cultural backgrounds in favor of European history. Silence protected me from facing potential criticisms from my colleagues for exposing how we maintained our White privileges in instructional plans (Mazzei, 2008). This desire to preserve my authority as an instructional leader came from my internal struggle to define my whiteness and the implications in teaching (Phillips et al., 2019).

Although I remained silent within the World History professional learning community, I eventually became comfortable enough with my White racial identity to broach the topics of race and whiteness with colleagues of color. In these conversations, I looked to my colleagues for validation for my opinions that scrutinized White privilege and racist policies. However, my actions as an ally in these conversations were largely performative because I legitimized my views through people of color (Linder, 2015). Relying on these conversations to form my opinions prevented me from fully understanding my role in dismantling the racist structures I recognized in public school spaces (Boutte & Jackson, 2014). My white privilege allowed me to pass the responsibility to decenter whiteness and act against racism to my colleagues of color, even though I am the one benefitting from their oppression. In these relationships, I demonstrate progress in the development of my White racial identity through acknowledging whiteness and racism, but my progress is limited. Scholars assert a White person cannot develop into the autonomy status while continuing to rely on people of color to define and validate whiteness (Helms, 1995; Linder, 2015). Thus, White teachers must form communities with other White teachers and remain cognizant of their whiteness to truly develop an identity as an anti-racist teacher (Utt & Tochluk, 2016). The process is not easy, as many White teachers find difficulty in acknowledging the construction of race and their White privilege based on the extensive amount of studies focused on race-evasion in pre-service White teachers (Jupp & Lensmire, 2016). While this study did not explore the formation or effectiveness of White teacher communities in developing a White racial identity and the utilization of anti-racist pedagogy, these concepts present opportunities for further research needed to address the presence of whiteness in education.

Whiteness and interactions with students. The literature on White teacher identity and interactions with students of color (Kinloch, 2010; Santoro, 2009; Ullucci, 2010) argues White teachers often maintain White privilege through employing deficit thinking about students' cultural backgrounds. Educators can combat the oppression and marginalization of students of color through the use of culturally relevant and sustaining pedagogies (Ladson-

Billings, 1995; Paris, 2012). Through the analysis of data, my interactions with students provided me with space to candidly discuss race and whiteness but only after being confronted about my racism.

Unlike my relationships with colleagues, I was more willing to discuss race, racism, and whiteness with students. In May 2016, an encounter with a student exposed how I was enacting whiteness in my interactions with students. This student labeled me a racist after a series of encounters throughout the semester. I spent weeks critically reflecting before recognizing and owning my responsibility in these encounters; through this process, I recognized how my White racial identity, in addition to the power I held as a teacher, possibly shaped the student's experience. Through my analysis of data, I acknowledge this event as the moment my White racial identity developed out of the reintegration status and into the psuedoindependence status (Helms, 1995). The transformation between these two statuses requires a consciousness of White privilege and usually derives from a significant racial event (Pennington et al., 2012). For me, the moment of being called a racist forced me to consider how my White privilege and role as a teacher gave me the power to oppress and marginalize students of color unintentionally.

My participation in a Critical Race Theory reading group and course on whiteness and White privilege provided an outlet for me to reflect on my whiteness in relation to this event and other interactions with students. My use of critical reflection in these courses and my practice as a teacher demonstrates the importance of reflection in the development of White racial identity in public school spaces (Pennington & Brock, 2012; Ullucci, 2012). Similar to recognizing my whiteness in my teaching practice, my exposure to theory on race and whiteness during this time provided a framework to make meaning of interactions with students.

After this event and subsequent reflections, I began to address whiteness with students openly in discussions creating culturally sustaining relationships. Within my World History classroom, I explicitly identified the problematic nature of a Eurocentric narrative in the

World History standards in lessons and conversations with individual students. I also used current events to explain how race is a social construction in American society and provides privileges based on the color of a person's skin. My readiness to explore race, racism, and whiteness with my students places me primarily in the immersion/emersion status of White racial development because, in these interactions, I continue to explore how I benefit from whiteness (Helms, 1995). My interactions with students also indicate the development of cultural competence in the building of culturally sustaining relationships (Paris, 2012).

Nevertheless, the demographic makeup of students at Marshire played a role in propelling my White racial identity development forward. Marshire has a racially diverse student population (Georgia Department of Education, 2017), and my studies on the construction of race in America indicate that people of color experience oppression and marginalization regularly (Bonilla-Silva, 2014; Omi & Winant, 2015). My willingness to discuss whiteness with students may come from the recognition that my students experience oppression and marginalization due to White privilege regularly. Additionally, the power relationship between teacher and student gives me authority in my classroom and influences my willingness to discuss race and whiteness. My role as the teacher enables me to control class discussion by introducing topics or questions while also giving me the ability to stop conversations. During conversations on race and whiteness, my authority allows me to shape the conversation by asking specific questions and avoiding topics that make me uncomfortable through deliberate questioning or ceasing discussion.

Discussion of Findings on Journaling as Reflection

The second research question that guided this inquiry was: *How might reflective teacher journaling be a useful practice in decentering whiteness in racially diverse classrooms?* Journaling as reflection began as a practice to make sense of the relationship between the theories of my doctoral courses and practice in my classroom. Many of these journals indirectly focused on how the concepts found in Critical Race Theory influenced my actions at a racially

diverse high school. From the analysis of these entries, I exposed the impact of journaling as a type of reflection to decenter whiteness and improve my teaching practices.

While teacher education courses suggest reflection is key to changing teaching practices (Dinkelman, 2001), the simple act of journaling is not sufficient enough to decenter whiteness. Interrogating my White racial identity required critical reflection and subsequent action based on those reflections to alter practices where White privilege caused oppression and marginalization of students of color (Ullucci, 2010). My reflections that failed to produce changes in practice demonstrate how reflection does not guarantee an improvement in teaching practices and student learning. Even though I reflected on the problems associated with a Eurocentric version of World History, I often maintained a dominant European narrative in my teaching, resulting in a diminished opportunity for students to learn about their own cultures. My choice to sustain Eurocentric history aligns with my whiteness and a fear of losing power and authority by discussing race and whiteness in world history.

Therefore, in order to be beneficial to the development of a teacher, reflection must result in changes in practice (Shandomo, 2010). Critical reflections, which require teachers to identify assumptions guiding their actions, led to the most significant changes in practice. By investigating how my beliefs shaped my teaching practices, professional relations, and interactions with students, my White racial identity developed toward autonomy status (Helms, 1995), resulting in the incorporation of anti-racist pedagogies. These critical reflections allowed me to reflect on my racist teaching practices rooted in White privilege and alter those practices to improve student understanding of global history (Pennington & Brock, 2012).

However, the act of critically reflecting resulted in hyperfocus on my White racial identity. One example occurred on October 18, 2018, when discussing the differences of race and ethnicity on standardized tests.

> *The PSAT was today and many of my Latinx students were unhappy with being forced to choose between being White, Black, or Native American on the test. Several students asked why they couldn't just be Latinx and had*

> *to identify as another race. I explained to them that Americans do not view Latinx as a race but instead as an ethnicity because all Latinx are not one race. I talked about how White people, probably men, create these categories for race, which are also used by the government for demographic purposes. Then, I explained how this is an example of White privilege and helped to maintain White supremacy by forcing people into racial categories.*

This moment gave me the opportunity to talk about the construction of race and its effect on identity. However, I was so focused on discussing how this instance was an example of White privilege that I missed the opportunity to acknowledge how this question impacted my students' lives. As I adjusted my teaching practices to address recognized manifestations of whiteness, my teaching practices and interactions with students acknowledged whiteness to the point of recentering whiteness. Many instances in teaching and discussions with students frequently mentioned my White racial identity and unearned benefits I received but ignored deconstructing the function whiteness and race played (and continues to play) in my students' lives. This recentering of whiteness also led me to ignore other aspects of my identity, which are classified in Appendix A. In my reflections on professional relationships, I ignored the impact traditional gender roles may have on my conversations with White male World History teachers resulting in my decision to suppress my opinions during collaboration.

Discussion on Whiteness as a Hidden Curriculum

The third research question that guided this inquiry was: *How does whiteness function as part of the hidden curriculum in a World History classroom?* The term hidden curriculum describes values, norms, and beliefs that are unintentionally transmitted in education. The data revealed the extent to which the World History standards centers whiteness and creates barriers in decentering whiteness.

The dominant European narrative in World History constantly recenters whiteness. Even when the intended curriculum highlights non-European history, the standards force conversations back onto Europe by tying global events to events in Europe (Commeyras & Alvermann, 1994; Marino, 2010). The dominance of western culture on the construction of knowledge in American partially explains why European history dominates the World History standards (Scheurich & Young, 1997). Color-blind racism enables White teachers to overlook the supremacy of European history in standards due to invisibility and normalcy of whiteness in America (Bonilla-Silva, 2014; McIntosh, 1990). Additionally, whiteness informs White teachers that a Eurocentric view of history hold more importance than globalized perspectives. Thus, curriculum materials available to teachers focus on European history, reinforcing White teachers' understanding that European history is more important than a globalized world history (Ball & Cohen, 1996; Grossman & Thompson, 2008).

White teachers can attempt to combat the Eurocentric nature of the World History standards through the use of counterstories and culturally relevant or sustaining pedagogies (Ladson-Billings, 1995; Paris, 2012). However, using these practices in a way that does not oppress students of color relies on knowledge of their own White racial identity and how race is constructed in educational spaces. These anti-racist practices can easy recenter whiteness if White teachers do not continually attend to the presence of whiteness in teaching practices.

Overall, while this study illuminates whiteness as a hidden curriculum of World History, the Eurocentric intended curriculum through standards, and the enacted curriculum utilized by a White teacher to combat Eurocentrism, the impact of whiteness as a hidden curriculum is limited to a White teacher's perspective. This study does not investigate how students' receive the hidden, intended, and enacted curricula providing an area for future research.

Discussion of Helms' White Racial Identity Model

After considering the use Helms' (1995) White Racial Identity Development Model in this study, scholars should explore the implications of using the model in exploring White

teacher identity in public school spaces. Helms' model methodically analyzes the complex relationship between White racial identity and racism through six statuses. The first three statuses—contact, disintegration, and reintegration—focus on the "abandonment of racism" and the last three statuses—pseudoindependence, immersion/emersion, and autonomy—capture the "evolution of a nonracist White identity" (Helms, 1992, p. 24). Helms' argues interpersonal environments influence individuals' behaviors and emotions and may be reflective of more than one status depending on interpretations of these interpersonal environments.

The model is theoretical, and therefore generic, in application; how White teachers may elect to use the model will vary. In this study, Helms' model helped me gain insight into why I made decisions in public school spaces and how my White identity developed during the four years of reflection. However, I found Helms' model limiting in that I often felt the need to assign my behaviors or emotions into one status or two adjacent statuses. Even though Helms' work posited an individual's actions might reflect more than one status, the action of placing myself in more than two adjacent statuses challenged me. Additionally, the use of the six statuses limited my capacity to consider how my actions and behaviors contradicted or worked against the model. I found myself interpreting the data to fit the statuses, instead of using the statuses to interpret the data. The demographic makeup of public schools and power relationships between students and teacher made the model messy and, at times, confusing. The model itself did not provide space to consider the impact of developing strong relationships with students or colleagues. Additionally, the model did not capture the risk involved in acting against White privilege and racist structures.

For these reasons, I propose that future studies on White teacher identity consider these limitations when utilizing Helms' model (1995) to analyze behaviors and emotions of White teachers. Figure 6.1 depicts a new visualization of the model that considers these limitations with the pink elements signifying additions based on the conclusions from this study. This updated model identifies journaling, theory, and reflection as possible tools White teachers can use to become conscious of their White privilege or result in a change in status. White

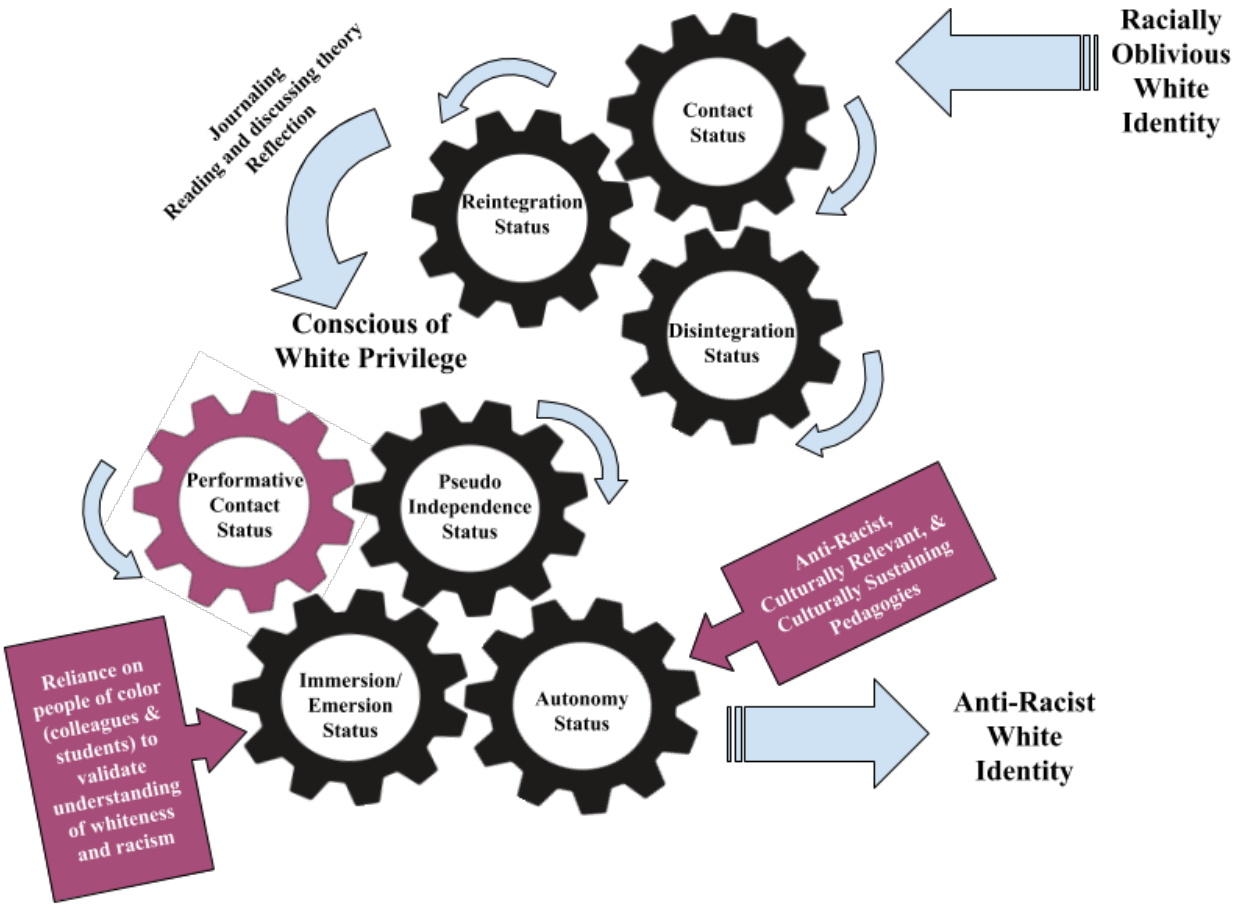


Figure 6.1: Updated visualization of Helms' White Identity Development Model (1995) to consider dynamics of public school spaces.

teacher identity studies points to the importance of reflection and journaling in the development of White teacher identity, and therefore important practices to include when applying Helms' model to White teacher identity. To be clear, this updated model is not suggesting journaling, theory, and reflection are only useful in the initial process of becoming conscious of White privilege. These tools help White teachers become conscious and then continue to be taken up in the development of an Anti-Racist White Identity.

Data from this study suggests White teachers exhibit different statuses depending on which spaces they are part of at the moment and others who occupy those spaces. Considering

the demographics of the teaching population in public schools, White teachers find difficult in moving out of pseudoindependence because of the risk involved in acting against White privilege. These risks include colleagues questioning the content knowledge and teaching practices, fear of negative evaluations for addressing racism in teaching, and the risk of being socially isolated for speaking about whiteness. To capture this internal struggle of addressing whiteness with White colleagues, I propose adding a Performative Contact Status to Helms' model. The White teacher in this status is cognitively aware of White privilege but deems the space too risky to act against White privilege and therefore actions are similar to those found in the contact status.

Data also suggests that in the process of developing a White racial identity, White teachers rely on students and colleagues of color to validate and legitimize understandings of whiteness and racism. These interactions assist the movement between the immersion/emersion status and autonomy status because of the awareness that White privilege marginalize and oppress people of color and therefore assumption people of color are willing to act against racist structures. However, once in the autonomy status, White teachers present a willingness to form relationships with other anti-racist White teachers to explore White privilege and anti-racist pedagogy. In the autonomy status, White teachers employ anti-racist pedagogy, such as utilizing counterstories, and culturally relevant and sustaining pedagogies regularly into their classroom practices and interactions. This position does not mean White teachers are completely anti-racist in their actions and emotions, but instead are capable of addressing whiteness when acknowledged and speak against White privilege in school policies, standards, and teaching practices.

Implications

This autoethnographic study revealed heightened manifestations of whiteness in teaching practices, professional relationships, and interactions with students in racially diverse classrooms due to the Eurocentric nature of World History. While anti-racist teaching practices

(King & Chandler, 2016), such as counterstories, may help to decenter whiteness, White teachers may unintentionally recenter whiteness by placing these counterstories with European perspectives, therefore continuing the marginalization of non-European histories. Additionally, journaling as reflection can be a useful tool for White teachers to interrogate their White racial identity, primarily when reflections critically examined how personal beliefs and values shaped actions. These conclusions have the potential to inform research and practice. This section discusses implications for White World History teachers, including myself, for local and state leaders who shape the intended curriculum and provide professional development of teachers, and for researchers moving forward using White identity studies or working with White teachers.

Implications for Myself and White World History Teachers

First and foremost, my White racial identity impacts my teaching practices, professional relationships, and interactions with students. Previous researchers acknowledge the impact of whiteness in teaching practices and relationships with children of color (e.g., Kinloch, 2010; Ladson-Billings, 1994; Paris, 2012). My whiteness shaped how to construct World History content, how to approach teaching global events, and how I imparted knowledge to my students. The exposure to Critical Race Theory and Critical White Studies marked a crucial moment in my understanding of how whiteness enters my classroom and my White racial identity development. I became more comfortable with teaching globalized World History content and acknowledging when my White privilege diminished my students' learning opportunities as I increasingly grappled with concepts within Critical Race Theory. Pennington and Brock (2012) described the influence on continuous exposure to literature on race and whiteness on critiquing teachers' White racial identity over a year. Studying this scholarly literature over an extended period of time allowed for me to gain an understanding of the impact of my White racial identity beyond my teaching practices to include professional relationships and interactions with students.

However, changes in teaching practices come from a willingness to address whiteness, thus developing White racial identity. As stated by Matias and Mackey (2016), "Whites, as a dominant racial group, have the responsibility and power to enact change. This change must come from a deep need to undo the abuse of denying race altogether" (p. 26). A desire to change the abuse that stems from racism must begin with acknowledging one's White racial identity, followed by the understanding of unearned and often unacknowledged privileges associated with whiteness (Picower, 2009). My data asserts the process of working against racism is messy and often results in slipping back into comfortable patterns of oppression by harnessing whiteness when convenient. Critical reflection can work to help White teachers identify areas of change (Pennington & Brock, 2012; Wood, 2017). Journaling aimed at understanding how identity and beliefs shape actions and teaching practices can allow White teachers to take notice of manifestations of whiteness in everyday practices. For White teachers working to acknowledge the implications of their whiteness, journaling can be a safe space where personal fears of not seeming racist is not a central concern (Sue, 2011). Teachers must keep in mind that critical reflection is mostly beneficial in decentering whiteness when it results in changes in practice to correct actions that lead to oppression and marginalization of students of color.

Additionally, White teachers must form relationships with other anti-racist White teachers to develop and enact anti-racist pedagogies in the classroom (Utt & Tochluk, 2016). While working to address whiteness with colleagues of color may seem useful, doing so exclusively can limit White racial identity by essentializing and romanticizing the experiences of people of color. Deferring opinions about racial injustices to colleagues of color prevent White teachers from defining their whiteness and understanding their role in racism (Boutte & Jackson, 2014). White teachers also need to be aware that people of color are not responsible for the development of White racial identity. Strategically using people of color to support already conceived ideas about whiteness continues their marginalization and enhances the authority of White teachers (Thompson, 2003). The responsibility of interrogating institutional struc-

tures and practices that marginalize students of color falls to Whtie teachers, because they directly benefit from the oppression of others (Linder, 2015).

Forming a community of anti-racist White teachers can be challenging because of the instinct to utilize tools of whiteness to maintain their White privilege and reputation (Picower, 2009). In times of collaboration, White teachers have the privilege of remaining silent when observing manifestations of whiteness out of fear of being criticized. Still, White teachers, including myself, need to find ways to voice concerns to work against racism and White supremacy in education.

For White World History teachers, addressing the Eurocentric nature of World History is a means to harness the power to enact change. One way to address whiteness is through approaching historical events using the stories of marginalized people, rather than the traditional, dominant, European narrative. White teachers need to be careful not to essentialize these counterstories or use them to recenter European history (Bergerson, 2003; Commeyras & Alvermann, 1994). Another way to address whiteness is through opening lines of communication with students (and colleagues) about how knowledge is constructed to maintain White supremacy by analyzing historically who had access to education, and thus knowledge. Critical reflection can work to help identify areas where change can occur and push White teachers to consider other ways of approaching world history.

Implications for Curriculum Development

This autoethnographic study revealed how whiteness functions as a hidden curriculum in World History. World historians (e.g., Sterns, 2006; Bentley, 2007) have argued for a globalized approach to World History at both the college and high school level. As our world becomes more interconnected through a globalized economy and technology innovations, educators must develop citizens of the world. A globalized approach to World History could result in a new understanding of the fundamental issues facing the contemporary world (Bentley, 2007). The study of connections across different regions and civilizations may

also foster the development of students' empathy, agency, and perspective (Begler, 1998; Parker, 2001). Yet, the current standards high school World History students' encounter centers around the traditional narrative of European dominance (Mead, 2006). If students' knowledge about the world is constructed around Europe, students may have trouble grasping how the world is connected in the 21st century. The narrative of White supremacy continues to oppress and marginalize the histories of non-Europeans, thus diminishing the importance of the cultural backgrounds of students of color (Berry, 2015). Therefore, local, state, and national curriculum developers need to shape World History curricula around our ever-changing, globalized world to decenter European history and expose all students to the history of Africa, Asia, and Latin America. Researchers have suggested a few ways to enact the curriculum of World History to better address the globalized world of the 21st century, such as focusing on periodization, thematically, or cross-regionally (Marino, 2010).

With the current World History standards, knowledge about the world is constructed around the victories of Europeans. These standards privilege whiteness and allows for maintaining White supremacy. In addition to impacting students, the standards also impact underprepared or unprepared teachers. Teachers, who were educated with a Eurocentric history need assistance in approaching World History in a globalized manner. However, curriculum materials are designed around state standards and therefore favor European history. These curriculum materials influence teachers' understanding of what to teach and how to teach content and skills (Ball & Cohen, 1996). Along with local and state creators of the curriculum, businesses associated with designing curriculum materials need to work toward globalizing World History. Curating curriculum materials around aspects of world history largely overlooked—such as African, Asian, and Latin American histories—would provide teachers with a foundation to inform future lessons.

Along with curriculum materials, professional development should focus on inclusive approaches to teaching globalized world history and decentering European history. Considering whiteness constructs knowledge around maintaining White privilege and consequently shapes

White teachers' Eurocentric approach to World History (Carr, 2016), should prioritize professional development surrounding the importance of acknowledging teacher identity and globalizing World History. Critical White Studies scholars note the importance of acknowledging teacher identity, especially when teaching and shaping students' understanding of history (Scheurich, 1993; Scheurich & Young, 1997; Sleeter, 1993). Teachers exposed to this idea of whiteness, and having the opportunity to confront their whiteness in teaching practices could lead teachers and administrators to advocate for a more global World History standards and adoption of texts that focus on multiple perspectives of world history.

Implications for Researchers

This critical autoethnography contributes to the body of research on the power of whiteness within the classroom (Lea & Sims, 2008; Matias et al., 2014; Matias & Mackey, 2016; Picower, 2009) by focusing on the personal process of attempting to deconstruct whiteness in practices in a World History classroom. This personal process adds to the current literature on whiteness by concentrating on how acknowledgment of whiteness can impact a teacher's ontology, epistemology, and praxis. Many researchers argue that teachers need to embrace and sustain their students' cultures to form relationships and teach effectively (Ladson-Billings, 1995; Paris, 2012). However, if teachers do not understand their racial backgrounds, can they ever truly embrace others?

Throughout this study, I struggled with accepting and critically examining my role in marginalizing and oppressing my students. Even after studying the construction of whiteness and White racial identity development, I will never fully understand the role my whiteness plays in my daily activity as a White teacher. My whiteness permitted me to utilize color-blind racism to account for my interactions with students and employ tools of whiteness with my colleagues. Thus, the results of this study continue to be shaped by my whiteness and how it constructs my worldview.

The privileges I hold as a member of the middle-class and as an experienced teacher also influence the results of this critical autoethnography. I hold privilege in my ability to enroll in a doctoral program where I could read and ponder literature on whiteness and Critical Race Theory. Without the privileges I receive from my economic status, I would have found challenge in interrogating my White racial identity development. My status as an experienced teacher at Marshire also provides me with privileges surrounding enacting curriculum. My role as an instructional leader and department chair allows me to have some control over how I enact the intended curriculum standards. My administrators trust my professional judgment regarding my pedagogical practices and rarely question my instructional decisions. These privileges may not be afforded to others and would have significantly altered my findings.

Recommendations for Future Research

While a significant amount of research exists on White teacher identity in pre-service teachers (Hill-Jackson, 2007; Matias & Mackey, 2016; Pennington, 2007; Picower, 2009), limited research exists addressing how White racial identity continues to develop once pre-service teachers enter the classroom. Studies that focus on in-service teachers typically focus on how whiteness influences teaching and relationships between a White teacher and a diverse student population (Berry, 2015; Pennington & Brock, 2012; Sleeter, 1993). White racial development and the process of unlearning racism is a process that may take a lifetime and therefore needs to be studied even as White pre-service teachers enter into the profession (Helms, 1995). Additionally, research needs to consider the impact of the intended curriculum on White racial development. Standards where whiteness works as a hidden curriculum, such as World History, are especially important to consider. A White teacher's ability to decenter whiteness and develop anti-racists pedagogy may be constricted if the standards openly reinforces White supremacy.

The manner in which whiteness manifests with different groups within public schools, such as colleagues and students, also provides an avenue for further research. Scholars have

long-established the role of whiteness in developing relationships and teaching practices with students of color (Ladson-Billings, 1994; Paris, 2012; Solórzano & Yosso, 2009). Whiteness in teacher to teacher relationships are limited and often focus on relationships between colleagues in higher education (Boutte & Jackson, 2014; Linder, 2015). The results of this study illustrate differences in how a White teacher employs her whiteness with students and colleagues, which opens questions regarding the use of performative allyship and tools of whiteness beyond those identified by Picower (2009). A study with this focus could prove to be quite informative considering the changing demographics of public school teachers and students.

Extending upon the findings of the current study would accomplish multiple goals. First, doing so would improve our understanding of how the intended curriculum, such as World History, impacts the development of White racial identity. Second, expanding on the study would provide an opportunity to corroborate findings on how whiteness manifests differently in interactions with students and interactions with teachers. Corroboration would promote the reliability of autoethnography as a methodology utilized by in-service teachers to investigate their White racial identity. Third, the impact of exposing White in-service teachers to the literature on Critical Race Theory and whiteness over the years on the development of White teacher identity could be examined through the analysis of critical reflections. Doing so would propose a practical instrument for White teachers to structure their critique of the relationship between their White racial identity and classroom practices.

Concluding Thoughts

Without the advice of a mentor, this study never would have occurred. The creation of a journal for me to make meaning of my experiences in two vastly different worlds——one of practice and one of theory——developed into an instrument to gain insights on the development of my White racial identity. While I worked to decenter my whiteness in my teaching practices and interactions with students, I recentered whiteness to a certain extent. Critical

White Studies and Critical Race Theory point to the stumbling between anti-racism and White privilege as inevitable. As scholars have noted, whiteness is invisible and normalized within American society; therefore, White teachers must constantly work to recognize their whiteness in public school spaces. Despite this struggle in understanding whiteness, this study demonstrates that strides toward being an anti-racist teacher is possible. The relationships I formed with students and manner in which I enacted World History curriculum illustrate characteristics of an anti-racist White identity. The navigating between decentering and recentering whiteness is something I will continue to struggle with throughout my life as a critically minded educator and human. However, this struggle in unavoidable in the development of an anti-racist White identity.

The overarching goal of this dissertation was to investigate how my whiteness manifested in various spaces within Marshire: in my teaching practices, in my professional relationships, in my interactions with students, and in my approach to teaching World History. Whiteness covertly seeps into structures of society and education unknowingly oppressing and marginalizing people of color until White privilege is recognized (McIntosh, 1990). In their role as producers and presenters of knowledge, White teachers directly preserve structures of whiteness to their benefit. This study was strongly influenced by Critical Race Theory, Critical White Studies, and Helms' White racial identity development model (1995). This process created a narrative of one White teacher's journey to understanding the implications of her whiteness and struggle to become an anti-racist educator. While I remained silent in confronting whiteness in many professional relationships, I progressed in addressing whiteness in the intended curriculum of World History and interactions with students, although I struggled to decenter whiteness.

As I enter into the next phase in my struggle to decenter my whiteness and work against racist structures, I am reminded of a McAllister and Irvine's (2000) words, "in order for teachers to be effective with diverse students, it is crucial that they first recognize and understand their own worldviews; only then will they be able to understand the worldviews of

their students" (p. 3). As a teacher, I strive to help my students better understand the world and themselves through the stories in world history. I support their interests and encourage them to become advocates for change. Before I can effectively develop their worldviews, however, I must first acknowledge how my whiteness shapes my own.

References

Adams, T. E., Jones, S. H., & Ellis, C. (2015). *Autoethnography: Understanding qualitative research*. New York, NY: Oxford University Press.

Adichie, C. N. (2009). The danger of a single story. [Video file]. Retrieved from https://www.ted.com/talks/chimamanda_adichie_the_danger_of_a_single_story?language=en

Allen-Collinson, J. (2013). Autoethnography as the engagement of self/other, self/culture, self/politics, selves/futures. In S. Holman Jones, T. E. Adams, & C. Ellis (Eds.), *Handbook of autoethnography* (pp. 281–299). New York, NY: Routledge.

Amos, Y. T. (2011). Teacher dispositions for cultural competence: How should we prepare white teacher candidates for moral responsibility? *Action in Teacher Education*, *33*(5-6), 481–492. doi:10.1080/01626620.2011.627037

Anderson, L., & Glass-Coffin, B. (2013). I learn by going: Autoethnographic modes of inquiry. In S. Holman Jones, T. E. Adams, & C. Ellis (Eds.), *Handbook of autoethnography* (pp. 57–83). New York, NY: Routledge.

Apple, M. W. (1990). *Ideology and curriculum* (2nd). New York, NY: Routledge.

Applebaum, B. (2016). Critical whiteness studies. *Oxford Research Encyclopedia of Education*. doi:10.1093/acrefore/9780190264093.013.5

Atkins, A. (2019). Black lives matter or all lives matter? Color-blindness and epistemic injustice. *Social Epistemology*, *33*(1), 1–22. doi:10.1080/02691728.2018.1483879

Baldwin, J. (1998). A talk to teachers. In T. Morrison (Ed.), *Baldwin: Collected essays* (pp. 678–686). New York, NY: The Library of America. (Original work published 1963)

Ball, D. L., & Cohen, D. K. (1996). Reform by the book: What is: Or might be: The role of curriculum materials in teacher learning and instructional reform? *Educational Researcher*, *25*(9), 6–14. doi:10.2307/1177151

Barr, H. (2017). Defining social studies. *Teachers and Curriculum*, *1*(1), 6–12. doi:10.15663/tandc.v1i1.288

Begler, E. (1998). Global cultures: The first steps toward understanding. *Social Education*, *62*(5), 272–275.

Bell, D. (1992). *Faces at the bottom of the well*. New York, NY: Basic Books.

Bell, D. A. (1980). Brown v. board of education and the interest-convergence dilemma. *Harvard Law Review*, *93*(3), 518–533. doi:10.2307/1340546

Bennett, L. (1972). *The challenge of blackness*. Chicago, IL: Johnson Publishing.

Bentley, J. (2007). Why study world history? *World History Connected*, *5*(1). Retrieved from http://worldhistoryconnected.press.uillinois.edu/

Berbrier, M. (2008). The diverse construction of race and ethnicity. In J. A. Holstein & J. F. Gubrium (Eds.), *Handbook of constructionist research* (pp. 567–591). New York, NY: The Guilford Press.

Bergerson, A. A. (2003). Critical race theory and White racism: Is there room for White scholars in fighting racism in education? *International Journal of Qualitative Studies in Education*, *16*(1), 51–63. doi:10.1080/0951839032000033527

Berry, K. S. (2015). Exploring the authority of whiteness in education: An auto-ethnographic journey. doi:10.1007/978-94-6209-869-5_2

Bhattacharya, K. (2017). *Fundamentals of qualitative research*. New York, NY: Taylor and Francis.

Bickmore, K., & Parker, C. (2014). Constructive conflict talk in classrooms: Divergent approaches to addressing divergent perspectives. *Theory & Research in Social Education*, *42*(3), 291–335. doi:10.1080/00933104.2014.901199

Bonilla-Silva, E. (2014). *Racism without racists : Color-blind racism and the persistence of racial inequality in America* (4th). Lanham, MD: Rowman & Littlefield.

Boutte, G. S., & Jackson, T. O. (2014). Advice to white allies: Insights from faculty of color. *Race Ethnicity & Education*, *17*(5), 623–642.

Boyd, D. (2008). Autoethnography as a tool for transformative learning about white privilege. *Journal for Transformative Education*, *6*(3), 212–225.

Boylorn, R. M., & Orbe, M. P. (Eds.). (2014). *Critical autoethnography: Intersecting cultural identities in everyday life*. Walnut Creek, CA: Left Coast Press.

Britzman, D. P. (1998). *Lost subjects, contested objects*. Albany: State University of New York Press.

Brown, E. R. (2006). The place of race in teacher identity: Self-narratives and curricular intervention as a practice of freedom. *Teacher Education and Practice*, *19*, 257–279.

Burr, V. (2015). *Social constructionism* (3rd ed.). doi:10.4324/9781315715421

Busey, C. L., & Waters, S. (2016). Who are we? The demographic and professional identity of social studies teacher educators. *The Journal of Social Studies Research*, *40*(1), 71–83. doi:10.1016/j.jssr.2015.07.001

Butler, J. (2006). *Gender trouble: Feminism and the subversion of identity*. New York, NY: Routledge.

Cabrera, N. (2014). Exposing whiteness in higher education: White male college students minimizing racism, claiming victimization, and recreating white supremacy. *Race Ethnicity and Education*, *17*(1), 30–55. doi:10.1080/13613324.2010.725040

Cabrera, N. L. (2019). Critical race theory v. deficit models. *Equity & Excellence in Education*, *52*(1), 47–54. doi:10.1080/10665684.2019.1630342

Carlson, J., Leek, C., Casey, E., Tolman, R., & Allen, C. (2019). What's in a name? A synthesis of "allyship" elements from academic and activist literature. *Journal of Family Violence*, 1–10. doi:10.1007/s10896-019-00073-z

Carr, P. R. (2016). Whiteness and white privilege: Problematizing race and racism in a "color-blind" world and in education. *International Journal of Critical Pedagogy*, *7*(1), 51–74.

Carter, R. T. (1996). Exploring the complexity of racial identity attitude measures. *Multicultural Assessment in Counseling and Clinical Psychnology*, *9*, 193–223.

Case, K. A., & Hemmings, A. (2005). Distancing strategies: White women preservice teachers and antiracist curriculum. *Urban Education*, *40*(6), 606–626. doi:10.1177/0042085905281396

Chang, H. (2008). *Autoethnography as method*. Walnut Creek, CA: Left Coast Press.

Chubbuck, S. (2004). Whiteness enacted, whiteness disrupted: The complexity of personal congruence. *American Educational Research Journal*, *41*(2), 301–333.

Cochran-Smith, M. (2000). Blind vision: Unlearning racism in teacher education. *Harvard Educational Review*, *70*(2), 157–190. doi:10.17763/haer.70.2.e77x215054558564

Cochran-Smith, M. (2004). *Walking the road: Race, diversity, and social justice in teacher education*. New York, NY: Teachers College Press.

Cogan, J. K. (1997). The look within: Property, capacity, and suffrage in nineteenth-century america. *The Yale Law Journal*, *107*(2), 473–498. doi:10.2307/797262

Commeyras, M., & Alvermann, D. E. (1994). Messages that high school world history textbooks convey: Challenges for multicultural literacy. *The Social Studies*, *85*(6), 268–274.

Creswell, J. C. (2007). *Qualitative inquiry and research design: Choosing among five approaches* (2nd ed.). Thousand Oaks, CA: Sage.

Creswell, J. W. (2013). *Qualitative inquiry & research design*. Thousand Oaks, CA: Sage.

Crowley, R. M., & Smith, W. (2015). Whiteness and social studies teacher education: Tensions in the pedagogical task. *Teaching Education*, *26*(2), 160–178. doi:10.1080/10476210.2014.996739

Darling-Hammond, L. (2007). Race, inequality and educational accountability: The irony of "No Child Left Behind". *Race Ethnicity and Education*, *10*(3), 245–260. doi:10.1080/13613320701503207

Dei, G. (2009). Speaking race: Silence, salience, and the politics of anti racist scholarship. In M. Wallis & A. Fleras (Eds.), *The politics of race in Canada* (pp. 230–239). Toronto: Canada: Oxford University Press.

Delgado, R., & Stefancic, J. (Eds.). (1997). *Critical white studies*. Philadelphia, PA: Temple University Press.

Delgado, R., & Stefancic, J. (2012). *Critical race theory* (2nd ed.). New York: New York University Press.

Denzin, N. K., & Lincoln, Y. (Eds.). (1994). *Handbook of qualitative research*. Thousand Oaks, CA: Sage.

Dinkelman, T. (2001). Self-study in teacher education: A means and ends tool for promoting reflective teaching. *Journal of Teacher Education*, *54*(1), 6–18. doi:10.1177/0022487102238654

Douglass, F. (1986). *Narrative of the life of Frederick Douglass, an American slave*. New York, NY: Penguin Books. (Original work published 1846)

Du Bois, W. E. B. (1995). *The souls of black folk*. New York, NY: Signet Classic. (Original work published 1903)

Efe, R. (2009). Science student teachers' attitudes towards reflective practice: Differences in subjects and grades. *Cypriot Journal of Educational Sciences*, *4*(2), 72–86.

Ellis, C. (2004). *The ethnographic I: A methodological novel about autoethnography*. New York, NY: AltaMira Press.

Ellis, C. (2007). Telling secrets, revealing lives: Relational ethics in research with intimate others. *Qualitative Inquiry*, *13*, 3–29.

Ellis, C., & Bochner, A. P. (2000). Autoethnography, personal narrative, reflexivity. In N. K. Denzin & Y. S. Lincoln (Eds.), *Handbook of qualitative research* (pp. 733–768). Thousand Oaks, CA: Sage.

Ellis, C., Adams, T. E., & Bochner, A. P. (2011). Autoethnography: An overview. *Conventions and Institutions from a Historical Perspectives*, *36*(4), 273–290. doi:10.12759/hsr.36.2011.4.273-290

Finley, L. (2008). Reflecting on reflective practice. *PBPL Paper*, *52*, 1–27.

Fleras, A. (2009). An optical delusion: Racializing eye color. In M. Wallis & A. Fleras (Eds.), *The politics of race in Canada* (pp. 178–180). Toronto, Canada: Oxford University Press.

Florez, M. C. (2001). Reflective teaching practice in adult ESL settings. *ERIC Digest*.

Frankenberg, R. (1993). *White women, race matters: The social construction of whiteness*. Minneapolis: University of Minnesota Press.

Garner, S. (2007). *Whiteness: An introduction*. New York, NY: Routledge.

Garrett, H. J. (2011). The routing and re-routing of difficult knowledge: Social studies teachers encounter *When the Levees Broke*. *Theory & Research in Social Education*, *39*(3), 320–347. doi:10.1080/00933104.2011.10473458

Garza, R. E., & Garza, E. (2010). Successful White female teachers of Mexican American students of low socioeconomic status. *Journal of Latinos and Education*, *9*(3), 189–206. doi:10.1080/15348431003761174

Georgia Department of Education. (2010). *Enrollment by ethnicity/race and gender*. Retrieved from https://oraapp.doe.k12.ga.us/ows-bin/owa/fte_pack_ethnicsex_pub.entry_form

Georgia Department of Education. (2017). *Enrollment by ethnicity/race and gender*. Retrieved from https://oraapp.doe.k12.ga.us/ows-bin/owa/fte_pack_ethnicsex_pub.entry_form

Gheith, E., & Aljaberi, N. (2018). Reflective teaching practices in teachers and their attitudes toward professional self-development. *International Journal of Progressive Education*, *14*(3), 161–180. doi:10.29329/ijpe.2018.146.11

Giroux, H. (1997). Rewriting the discourse of racial identity: Towards a pedagogy and politics of whiteness. *Harvard Educational Review*, *67*(2), 285–321. doi:10.17763/haer.67.2.r4523gh4176677u8

Giroux, H. A. (1999). Schools for sale: Public education, corporate culture, and the citizen-consumer. *The Educational Forum*, *63*(2), 140–149.

Glover, D. (2018, May 3). *This is America*. [Video file]. Retrieved from www.youtube.com/watch?v=VYOjWnS4cMY

Gorski, P. C. (2009). What we're teaching teachers: An analysis of multicultural teacher education coursework syllabi. *Teaching and Teacher Education*, *25*(2), 309–318. doi:10.1016/j.tate.2008.07.008

Grossman, P., & Thompson, C. (2008). Learning from curriculum materials: Scaffolds for new teachers? *Teaching and teacher education*, *24*(8), 2014–2026.

Han, H. S. (2009). Sociocultural influence on children's social competence: A close look at kindergarten teachers' beliefs. *Journal of Research in Childhood Education*, *24*(1), 80–96. doi:10.1080/02568540903439425

Harris, C. (1993). Whiteness as property. *Harvard Law Review*, *106*(8), 1707–1791. doi:10.2307/1341787

Hartigan, J. (2005). *Old tribes: Toward a cultural analysis of White people*. Durham, NC: Duke University Press.

Helms, J. E. (1992). *Race is a nice thing to have*. Topeka, KS: Content Communications.

Helms, J. E. (1995). An update of Helms's white and people of color racial identity models. In J. G. Ponterotto, J. M. Casas, L. A. Suzuki, & C. M. Alexander (Eds.), *Handbook of multicultural counseling* (pp. 181–191). Thousand Oaks, CA: Sage.

Helms, J. E. (1990). *Black and white racial identity: Theory, research, and practice*. New York, NY: Greenwood Press.

Hill-Jackson, V. (2007). Wrestling whiteness: Three stages of shifting multicultural perspectives among White pre-service teachers. *Multicultural Perspectives*, *9*(2), 29–35.

hooks, b. (1984). *Feminist theory from margin to center*. Cambridge, MA: South End Press.

Horwitz, T. (1998). *Confederates in the attic: Dispatches from the unfinished civil war*. New York, NY: Vintage Books.

Howard, G. R. (2016). *We can't teach what we don't know: White teachers, multiracial schools* (3rd ed.). New York, NY: Teachers College Press.

Hughes, S., Pennington, J. L., & Makris, S. (2012). Translating autoethnography across the aera standards: Toward understanding autoethnographic scholarship as empirical research. *Educational Researcher*, *41*(6), 209–219. doi:10.3102/0013189X12442983

Hyland, N. E. (2009). One white teacher's struggle for culturally relevant pedagogy: The problem of the community. *The New Educator*, *5*(2), 95–112. doi:10.1080/1547688X.2009.10399567

Ignatiev, N. (1995). *How the irish became white*. New York, NY: Routledge.

Iverson, S. V. (2007). Camouflaging power and privilege: A critical race analysis of university diversity policies. *Educational Administration Quarterly*, *43*(5), 586–611. doi:10.1177/0013161X07307794

Jay, M. (2003). Critical race theory, multicultural education, and the hidden curriculum of hegemony. *Multicultural Perspectives*, *5*(4), 3–9. doi:10.1207/S15327892MCP0504_2

Jobin-Leeds, G. (2016). *When we fight, we win: Twenty-first-century social movements and the activists that are transforming our world*. New York, NY: The New Press.

Jones, S. H. (2005). Autoethnography: Making the personal political. In N. K. Denzin & Y. S. Lincoln (Eds.), *The sage handbook of qualitative research* (3rd ed., pp. 763–792). Thousand Oaks, CA: Sage.

Jones, S. H., Adams, T., & Ellis, C. (2013). Introduction: Coming to know autoethnography as more than a method. In S. Holman Jones, T. E. Adams, & C. Ellis (Eds.), *Handbook of autoethnography* (pp. 17–48). doi:10.4324/9781315427812-8

Jorgensen, C. G. (2014). The social studies curriculum: Purposes, problems, and possibilities. In E. W. Ross (Ed.), *Social studies curriculum migration: Confronting challenges in the 21st century* (4th, pp. 3–23). Albany: State University of New York Press.

Jupp, J. C., & Lensmire, T. J. (2016). Second-wave White teacher identity studies: Toward complexity and reflexivity in the racial conscientization of white teachers. *International Journal of Qualitative Studies in Education*, *29*(8), 985–988. doi:10.1080/09518398.2016.1189621

Jupp, J. C. (2013). *Becoming teachers of inner-city students: Life histories and teacher stories of committed White teachers*. Boston, MA: Sense Publications.

Jupp, J. C., Berry, T. R., & Lensmire, T. J. (2016). Second-wave White teacher identity studies: A review of White teacher identity literatures from 2004 through 2014. *Review of Educational Research*, *86*(4), 1151–1191. doi:10.3102/0034654316629798

Jupp, J. C., Leckie, A., Cabrera, N., & 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), 1–58.

Katz, J. H. (2003). *White awareness: Handbook for anti-racism training* (2nd ed.). Norman: University of Oklahoma Press.

Kincheloe, J. (2005). Critical ontology and auto/biography: Being a teacher, developing a reflective teacher persona. In W. M. Roth (Ed.), *Auto/biography and auto/ethnography: Praxis of research method* (pp. 155–174). Rotterdam: Sense Publishers.

Kincheloe, J. L. (1999). The struggle to define and re-invent whiteness: A pedagogical analysis. *College Literature*, *26*, 162–194.

King, J. E. (1991). Dysconscious racism: Ideology, identity, and the miseducation of teachers. *The Journal of Negro Education*, *60*(2), 133–146. doi:10.2307/2295605

King, L. J., & Chandler, P. T. (2016). From non-racism to anti-racism in social studies teacher education: Social studies and racial pedagogical content knowledge. In A. R. Crowe & A. Cuenca (Eds.), *Rethinking social studies teacher education in the twenty-first century* (pp. 3–21). doi:10.1007/978-3-319-22939-3_1

Kinloch, V. (2010). *Harlem on our minds: Place, race, and the literacies of urban youth*. New York, NY: Teachers College Press.

Kinloch, V. (2012). *Crossing boundaries: Teaching and learning with urban youth*. New York, NY: Teachers College Press.

Kipling, R. (1899). Modern history sourcebook: Rudyard Kipling, The White Man's Burden, 1899. Retrieved September 23, 2019, from https://sourcebooks.fordham.edu/mod/Kipling.asp

Ladson-Billings, G. (1994). *The dreamkeepers: Successful teachers of African American children*. San Francisco, CA: Jossey-Bass.

Ladson-Billings, G. (1995). Toward a theory of culturally relevant pedagogy. *American Educational Research Journal*, *32*(3), 465–491. doi:10.2307/1163320

Ladson-Billings, G. (1998). Just what is critical race theory and what's it doing in a nice field like education? *International Journal of Qualitative Studies in Education*, *11*(1), 7–24.

Ladson-Billings, G. (2001). *Crossing over to canaan: The journey of new teachers in diverse classrooms*. San Francisico, CA: Jossey-Bass.

LaDuke, A. E. (2009). Resistance and renegotiation: Preservice teacher interactions with the reactions to multicultural education course content. *Multicultural Education*, *16*(3), 37–44.

Lea, V., & Sims, E. J. (Eds.). (2008). *Undoing whiteness in the classroom: Critical educultural teaching approaches for social justice activism*. New York, NY: Peter Lang.

Leer, E. B. (2009). Preparing teachers for a multicultural society: A model for teacher education. *AILACTE Journal*, *6*, 53–69.

Leonardo, Z. (2004). The color of supremacy: Beyond the discourse of 'white privilege'. *Educational Philosophy and Theory*, *36*(2), 137–152. doi:10.1111/j.1469-5812.2004.00057.x

Lester, J. (2008). Performing gender in the workplace: Gender socialization, power, and identity among women faculty members. *Community College Review*, (4), 277.

Lewis, A. E., & Manno, M. J. (2011). Inside the k–12 pipeline for Black and Latino students. In L. M. Stulberg & S. L. Weingerg (Eds.), *Diversity in american higher education: Toward a more comprehensive approach* (pp. 25–35). doi:10.4324/9780203836743-11

Linder, C. (2015). Navigating guilt, shame, and fear of appearing racist: A conceptual model of antiracist White feminist identity development. *Journal of College Student Development*, *56*(6), 535–550.

Lippin, L. (2004). Making whiteness visible in the classroom. In V. Lea & J. Helfand (Eds.), *Identifying race and transforming whiteness in the classroom* (pp. 109–131). New York, NY: Peter Lang.

Litowitz, D. E. (2009). Some critical thoughts on critical race theory. In E. Taylor, D. Gillborn, & G. Ladson-Billings (Eds.), *Foundations of critical race theory in education* (pp. 291–310). New York, NY: Routledge.

Marino, M. (2010). World history and teacher education: Challenges and possibilities. *The Social Studies*, *102*(1), 3–8. doi:10.1080/00377996.2011.532721

Marino, M., & Bolgatz, J. (2010). Weaving a fabric of World History? An analysis of U.S. state high school World History standards. *Theory & Research in Social Education*, *38*(3), 366–394. doi:10.1080/00933104.2010.10473431

Marx, S. (2004). Regarding whiteness: Exploring and intervening in the effects of White racism in teacher education. *Equity & Excellence in Education*, *37*(1), 31–43. doi:10.1080/10665680490422089

Marx, S. (2008). Popular white teachers of Latino/a kids: The strengths of personal experiences and the limitations of whiteness. *Urban Education*, *43*(1), 29–67. doi:10.1177/0042085907306959

Mathieson, G. (2004). Reconceptualizing our classroom practice: Notes from an antiracist educator. *Counterpoints*, *273*, 235–256.

Matias, C. E., Viesca, K. M., Garrison-Wade, D. F., Tandon, M., & Galindo, R. (2014). "What is Critical Whiteness doing in OUR nice field like Critical Race Theory?" applying CRT and CWS to understand the White imaginations of White teacher candidates. *Equity & Excellence in Education*, *47*(3), 289–304. doi:10.1080/10665684.2014.933692

Matias, C., & Mackey, J. (2016). Breakin' down whiteness in antiracist teaching: Introducing critical whiteness pedagogy. *The Urban Review*, *48*(1), 32–50. doi:10.1007/s11256-015-0344-7

Mauer, M. (2011). Addressing racial disparities in incarceration. *The Prison Journal*, *91*(3), 875–1015.

Maxwell, J. A. (2013). *Qualitative research design* (3rd ed.). Thousand Oaks, CA: Sage.

Mazzei, L. A. (2004). Silent listenings: Deconstructive practices in discourse-based research. *Educational Researcher*, *33*(2), 26–34. doi:10.3102/0013189X033002026

Mazzei, L. A. (2008). Silence speaks: Whiteness revealed in the absence of voice. *Teaching and Teacher Education*, *24*(5), 1125–1136. doi:10.1016/j.tate.2007.02.009

Mazzei, L. A. (2011). Desiring silence: Gender, race and pedagogy in education. *British Educational Research Journal*, *37*(4), 657–669. doi:10.1080/01411926.2010.487934

McAllister, G., & Irvine, J. J. (2000). Cross cultural competency and multicultural teacher education. *Review of Educational Research*, *70*(1), 3–24.

McCoy, D. L., & Rodricks, D. J. (2015). Critical race theory in higher education: 20 years of theoretical and research innovations. *ASHE Higher Education Report*, *41*(3), 1–15. doi:10.1002/aehe.20021

McCurdy, D. W., Spradley, J. P., & Shandy, D. J. (2005). *The cultural experience: Ethnography in complex society* (2nd ed.). Long Grove, IL: Waveland Press.

McIntosh, P. (1990). White privilege: Unpacking the invisible knapsack. *Independent School*, *49*(2), 31–35.

McIntosh, P. (1997). White privilege and male privilege: A personal account of coming to see correspondence through work in women's studies. In R. Delgado & J. Stefancic (Eds.), *Critical white studies: Looking behind the mirror /* (pp. 291–299). Philadelphia, PA: Temple University Press.

McIntyre, A. (1997). Constructing an image of a white teacher. *Teachers College Record*, *98*(4), 653–681.

Mead, W. R. (2006). *The state of state world history standards*. Washington, DC: Thomas B. Fordham Foundation.

Mills, C. (1997). *The racial contract*. Ithaca, NY: Cornell University Press.

Milner, R. H. (2006). Preservice teachers' learning about cultural and racial diversity: Implications for urban education. *Urban Education*, *41*(4), 343–375. doi:10.1177/0042085906289709

Milner, R. H. (2011). Culturally relevant pedagogy in a diverse urban classroom. *The Urban Review*, *43*(1), 66–89. doi:10.1007/s11256-009-0143-0

Milner, R. H. (2013). Scripted and narrowed curriculum reform in urban schools. *Urban Education*, *48*(2), 163–170. doi:10.1177/0042085913478022

Monroe, C. R. (2009). Teachers closing the discipline gap in an urban middle school. *Urban Education*, *44*(3), 322–347. doi:10.1177/0042085908318716

Morrison, T. (1992). *Playing in the dark: Whiteness and the literary imagination*. New York, NY: Vintage Books.

National Center for Education Statistics. (2017a). Table 203.50: Enrollment and percentage distribution of enrollment in public elementary and secondary schools, by race/ethnicity and region: Selected years, fall 1995 through fall 2027. In U.S. Department of Education National Center for Education Statistics (Ed.), *Digest of educational statistics* (2017th ed.). Retrieved from https://nces.ed.gov/programs/digest/d17/tables/dt17_203.50.asp?referer=raceindicators

National Center for Education Statistics. (2017b). Table 209.10: Number and percentage distribution of teachers in public and private elementary and secondary schools, by selected teacher characteristics: Selected years, 1987-88 through 2015-16. In U.S. Department of Education National Center for Education Statistics (Ed.), *Digest of educational statistics* (2017th ed.). Retrieved from https://nces.ed.gov/programs/digest/d17/tables/dt17_209.10.asp?current=yes

National Center for Education Statistics. (2018). *Undergraduate race/ethnicity.* Retrieved from https://nces.ed.gov/collegenavigator/?q=georgia+state+university&s=all&id=139940#enrolmt

Nelson, A. (2002). Unequal treatment: Confronting racial and ethnic disparities in health care. *Journal of the National Medical Association*, *94*(8), 666–668.

Omi, M., & Winant, H. (2015). *Racial formation in the United States* (3rd). New York, NY: Routledge.

Paris, D. (2012). Culturally sustaining pedagogy: A needed change in stance, terminology, and practice. *Educational Researcher*, *41*(3), 93–97. doi:10.3102/0013189X12441244

Parker, W. C. (2001). *Social studies in elementary education.* Upper Saddle River, NJ: Merrill Prentice Hall.

Patton, M. Q. (2002). Two decades of developments in qualitative inquiry. *Qualitative Social Work*, *1*(3), 261–283. doi:10.1177/1473325002001003636

Pennington, J. L. (2007). Silence in the classroom/whispers in the halls: Autoethnography as pedagogy in White pre-service teacher education. *Race Ethnicity and Education*, *10*(1), 93–113. doi:10.1080/13613320601100393

Pennington, J. L., & Brock, C. H. (2012). Constructing critical autoethnographic self-studies with white educators. *International Journal of Qualitative Studies in Education*, *25*(3), 225–250. doi:10.1080/09518398.2010.529843

Pennington, J. L., Brock, C. H., & Ndura, E. (2012). Unraveling the threads of White teachers' conceptions of caring: Repositioning White privilege. *Urban Education*, *47*(4), 743–775. doi:10.1177/0042085912441186

Phillips, J. A., Risdon, N., Lamsma, M., Hambrick, A., & Jun, A. (2019). Barriers and strategies by white faculty who incorporate anti-racist pedagogy. *Race and Pedagogy Journal: Teaching and Learning for Justice*, *3*(2), 1–27.

Picower, B. (2009). The unexamined whiteness of teaching: How White teachers maintain and enact dominant racial ideologies. *Race Ethnicity and Education*, *12*(2), 197–215.

Picower, B. (2011). Resisting compliance: Learning to teach for social justice in a neoliberal context. *Teachers College Record*, *113*(5), 1105–1134.

Rodriguez, A., & Magill, K. R. (2016). Diversity, neoliberalism and teacher education. *International Journal of Progressive Education*, *12*(3), 7–23.

Roediger, D. R. (1994). *Towards the abolition of whiteness: Essays on race, politics, and working class history*. New York, NY: Verso.

Santoro, N. (2009). Teaching in culturally diverse contexts: What knowledge about 'self' and 'others' do teachers need? *Journal of Education for Teaching*, *35*(1), 33–45. doi:10.1080/02607470802587111

Scheurich, J. J. (1993). Toward a white discourse on white racism. *Educational Researcher*, *22*(8), 5–10.

Scheurich, J. J. (2002). *Anti-racist scholarship*. Albany: State University of New York Press.

Scheurich, J. J., & Young, M. D. (1997). Coloring epistemologies: Are our research epistemologies racially biased? *Educational Researcher*, *26*(4), 4–16. doi:10.3102/0013189X026004004

Segall, A., & Garrett, J. (2013). White teachers talking race. *Teaching Education*, *24*(3), 265–291. doi:10.1080/10476210.2012.704509

Shandomo, H. (2010). The role of critical reflection in teacher education. *School–University Partnerships*, *4*(1), 101–113. doi:10.1016/B978-0-08-044894-7.00652-7

Sleeter, C. E. (1993). How white teachers construct race. In W. Critchlow & C. McCarthy (Eds.), *Race, identity, and representation in education* (pp. 157–171). New York, NY: Routledge.

Sleeter, C. E. (2001). Preparing teachers for culturally diverse schools: Research and the overwhelming presence of whiteness. *Journal of Teacher Education*, *52*(2), 94–106.

Solomona, R. P., Portelli, J. P., Daniel, B.-J., & Campbell, A. (2005). The discourse of denial: How white teacher candidates construct race, racism and 'white privilege'. *Race Ethnicity and Education*, *8*(2), 147–169. doi:10.1080/13613320500110519

Solórzano, D. G., & Yosso, T. J. (2009). Critical race methodology: Counter-storytelling as an analytical framework for educational research. In E. Taylor, D. Gillborn, & G. Ladson-Billings (Eds.), *Foundations of critical race theory in education* (pp. 131–147). New York, NY: Routledge.

Spry, T. (2001). Performing autoethnography: An embodied methodological praxis. *Qualitative Inquiry*, *7*(6), 706–732. doi:10.1177/107780040100700605

Stearns, P. N. (2008). *World history in documents: A comparative reader*. New York: New York University Press.

Stearns, P. N. (2003). *Western civilization in world history*. New York, NY: Routledge.

Stearns, P. N. (2006). World history: Curriculum and controversy. *World History Connected*, *3*(3). Retrieved from http://worldhistoryconnected.press.illinois.edu/3.3/stearns.html

Storm, S., & Rainey, E. C. (2018). Striving toward woke English teaching and learning. *English Journal*, *107*(6), 95–101.

Sue, D. W. (2011). The challenge of White dialectics: Making the "invisible" visible. *The Counseling Psychologist*, *39*(3), 415–422. doi:10.1177/0011000010390702

Swan, E. (2017). What are White people to do? Listening, challenging ignorance, generous encounters and the 'not yet as diversity research. *Gender, Work, and Organization*, *24*(5), 547–563. doi:10.1111/gwao.12165

Takaki, R. T. (1993). *A different mirror: A history of multicultural America*. Boston, MA: Black Bay Books.

Thompson, A. (2003). Tiffany, friend of people of color: White investments in antiracism. *International Journal of Qualitative Studies in Education*, *16*(1), 7–29. doi:10.1080/0951839032000033509

U.S. News & World Report. (n.d.). Campus ethnic diversity. Retrieved May 30, 2019, from https://www.usnews.com/best-colleges/rankings/national-universities/campus-ethnic-diversity

Ullucci, K. (2010). What works in race-conscious teacher education? Reflections from educators in the field. *Teacher Education Quarterly*, *37*(3), 137–153.

Ullucci, K. (2012). Knowing we are White: Narrative as critical praxis. *Teaching Education*, *23*(1), 89–107. doi:10.1080/10476210.2011.622747

Utt, J., & Tochluk, S. (2016). White teacher, know thyself: Improving anti-racist praxis through racial identity development. *Urban Education*, 1–28. doi:10.1177/0042085916648741

Watson, V. T., Howard-Wagner, D., & Spanierman, L. (Eds.). (2015). *Unveiling whiteness in the twenty-first century: Global manifestations, transdisciplinary interventions*. Lanham, MD: Lexington Books.

Wolcott, H. F. (1994). *Transforming qualitative data: Description, analysis, and interpretation*. Thousand Oaks, CA: Sage.

Wood, C. A. (2017). My story of Sal: A critical self-reflective autoethnography revealing whiteness in the classroom. *International Journal of Multicultural Education*, *19*(1), 41–59.

Woodson, C. G. (2000). *The mis-education of the American Negro*. Chicago, IL: African American Images. (Original work published 1933)

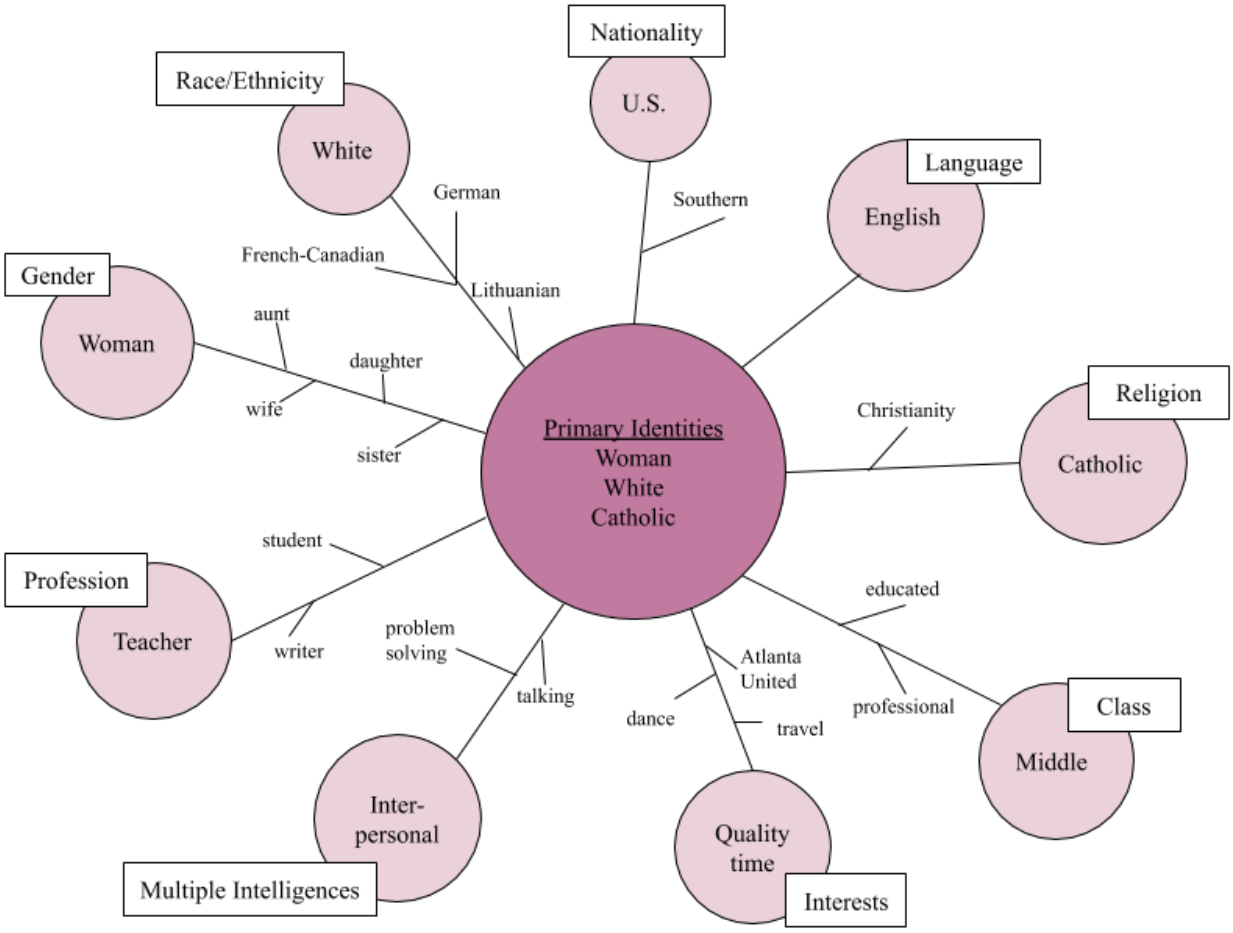
X, M., & Haley, A. (1999). *The autobiography of Malcolm X*. (Original work published 1964). New York, NY: Ballantine Books. (Original work published 1964)

Yoon, I. H. (2012). The paradoxical nature of whiteness-at-work in the daily life of schools and teacher communities. *Race Ethnicity and Education*, *15*(5), 587–613. doi:10.1080/13613324.2011.624506

Zakos, K. P. (2015). Truth is marching on: The Lasershow Spectacular at the Stone Mountain Park Confederate Memorial and the changing narratives of history. *Journal of Heritage Tourism*, *10*(3), 280–295. doi:10.1080/1743873X.2015.1005626

Appendix A

Culture-Gram



Appendix B

Auxiliary Relationships by Pseudonym, Relationship, and Race

Pseudonym	Relationship	Race
Abigail	Teacher	White
Alex	Student	Asian
Allen	Teacher	White
Allison	Student	Black
Ana	Teacher	Black
Donna	Teacher	White
Emelia	Doctoral Student	White
Jamie	Student	Latinx
Jordan	Doctoral Student	Latinx
Lawrence	Teacher	White
Matt	Teacher	White
Max	Student	Asian
Sara	Teacher	Latinx
Tia	Teacher	White
Yousuf	Student	Black