

White Racial(ized) Consciousness Work:
Seeking a Model for Racial Justice in Teacher Education

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ABSTRACT

Reconciliation is difficult in the Canadian context in part because much of white settler society does not acknowledge its (our) complicity in ongoing racialization and colonialism. They/we do not acknowledge the historic injustices and ongoing systemic inequalities created and perpetuated for their/our benefit and thus are not prepared to atone for the harms that have been afflicted either in the past or the present nor willing to change behaviour. This dissertation seeks to address the dysconsciousness of racialization and colonization that characterizes white settlers. Positioned as a preparatory step in the process of reconciliation and framed as a constructed grounded theory study, this research project unfolded in a three-step process to develop a model for racial(ized) consciousness work in teacher education. In the first step, an adaptation of Schwab's commonplaces of curriculum making provided the framework, while the lens of Bronfenbrenner's bioecological theory, critical race theory and matters of historical and emotional labour helped shape theory-based considerations contained within the model. In the second step, recommendations were distilled from data from interviews with teacher educators who do some form of racial(ized) consciousness work in their practice to function as criteria with which to assess the practical appropriateness of the theory-based considerations. In the third step, the considerations were compared and contrasted with the recommendations to arrive at a conceptual model that is theoretically-based, practical and yet context-transcendent for work within teacher education. The model for White Racial(ized) Consciousness Work (WCRW) is offered as a tool for those doing or wanting to do white racial(ized) consciousness work as part of the larger project of teaching for social justice. A quadruple helix is used to illustrate the interconnected themes and complex challenges of engaging in a racially-conscious curriculum.

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DEDICATION

We must recognize before we can reconcile--especially in instances where we are too blinded by privilege, comfort, and tradition to even notice that reconciliation is needed.

Josh Larsen, (2017, p.113)

I offer this dissertation to all white folks –particularly pre and in-service teachers and teacher educators – who undertake the challenges and joys of white racial(ized) consciousness work. The journey requires intention to go forward with humility in solidarity with Indigenous Peoples as well as Black People and People of Colour through the discomfort and missteps with a praxis-oriented optimism and courage to acknowledge the myths of our historical narratives, confront ongoing systemic inequalities and interrogate our emotion.

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CHAPTER 1

INTRODUCTION

There must exist a paradigm, a practical model for social change that includes an understanding of ways to transform consciousness that are linked to efforts to transform structures.

bell hooks (1996, p. 193)

We need critical hope the way a fish needs unpolluted water.

Paulo Freire (1998, p. 2)

Within the multilayered and contested landscape of social justice literature in general and teaching for social justice in particular, hope for change exists in intersecting and conflicting viewpoints. Notions of hope as “educated hope” (Giroux, 2002), “complex hope” (Thrupp & Tomlinson, 2005), “critical hope”, (Ainley & Cannan, 2005; Friere, 2002) and “robust hope” (McInerney, 2007), are calls for meaningful change; change at individual and local levels that lead to broad systemic change and equitable opportunities and resources for everyone, whilst being “fully cognisant of the complexities, tensions and difficulties associated with the task” (McInerney, 2007, p. 257). Hope for social change requires “an optimism of the will that recognizes the historical and structural difficulties which need to be overcome” (Grace as cited in Thrupp & Tomlinson, 2005, p. 550), while simultaneously focusing on practices which are grounded in theory. It is this praxis-oriented hope for social justice of which Freire speaks and that smolders implicitly through hooks’ statement above. In addition, hooks points to the need for both a theoretical and a practical model that unpacks and transforms consciousness or sense of identity as a means to disrupt and recreate structures that enable inequality and thus make way for relationships that are more equitable and just.

Motivated by a praxis-oriented hope for more socially-just experiences for those teaching and those being taught in teacher education programs, this dissertation is an investigation into white racial(ized) consciousness work as one step in the process of moving toward racially-just relationships, practices, and systems. I have included the designation *white* to expose the largely passively accepted unmarked “behaviors, attitudes, categories, identities, social spaces, and environments ... that are regarded as socially neutral [and thus] remain unmarked (or taken for granted)” (Brekhus, 1998, p. 35). By “reversing conventional patterns of markedness by naming and foregrounding that which is typically unmarked as an explicit site for sociological investigation” (p. 49), my hope is to “turn the mirror back upon ourselves” (Regan, 2010, p. 11) in order to illuminate a way forward through our non-racial(ized) and unmarked identity to a space where we can begin to decolonize ourselves, our practices and our relationships. It bears noting that “whiteness is only invisible for those who inhabit it. For those who don’t, it is hard not to see whiteness; it even seems everywhere” (Ahmed, 2004a, para 2). Although there is considerable and justifiable contestation regarding the centering of whiteness (Ahmed, 2004a; Earick, 2017; Gillborn, 2006), the change object of this research project is the work that white people have to undertake. My research is directed at white teachers and white teacher educators, like myself, who must attend to our own work *in preparation* to take on the highly contested critical work of reconciliation.

The Truth and Reconciliation Commission of Canada (2015a) defines reconciliation as an ongoing process of “establishing and maintaining a mutually respectful relationship between Aboriginals and non-Aboriginal peoples ...[but as the Commission so bluntly stated,] We are not there yet” (p. 6, 7). While the Commission makes clear, “reconciliation is not an Aboriginal

problem; it is a Canadian problem” (p. vi), in their guide for indigenization of post-secondary institutions entitled, *Pulling Together: A Guide for Curriculum Developers*, Antoine, Mason, Mason, Palahicky and Rodriquez de France (n.d.), state that the onus to ameliorate the damaged relationship between Indigenous and non-Indigenous people “is on the party that perpetuated the harm, which in this case is settler society” (p.5). Unfortunately, for the most part, white settler Canadians are not aware of the past, nor do they/we acknowledge the harm that has been afflicted and are not prepared to atone for the causes nor willing to change behaviour. I believe that an important initial or preparatory step in the process of reconciliation for white settlers, is to see/accept ourselves as an integral part of the situation/problem. Furthermore, I suggest that white racial(ized) consciousness work offers a way forward by encouraging in-depth understanding of oneself, the impacts of racialization and colonization including recognition of settler privilege and white supremacy.

For the purpose of this research, *white racial(ized) consciousness work* is understood as those activities such as reading, reflection, and dialogue involved in coming to an awareness of one’s personal and collective racialized identity and how the ways of being in the world and the ways of seeing and interpreting social phenomena function as a stratifying social process that stigmatizes and marginalizes certain people while normalizing others. I have used parenthesis in *racial(ized)* when describing the consciousness work on which my dissertation is focused to expose the largely unconscious practice of producing race. By juxtaposing the two phrases, one an adjective and one a verb, I wish to shift our consciousness from accepting passive descriptions

that the adjective *racial* implies to the more active ways in which the verb form *racialized*¹ highlights how we use language to colonize, racialize and commodify the Other. Moreover, if this work is to lead to more socially-just lived experiences, changes in one's white racialized consciousness "must be accompanied by concrete action at all levels of Canadian society" (Alfred, 2010, p. x). Although the work to understand one's racialized self presents challenges for most white people, it is not an end itself, rather it is part of an on-going process in the quest for social justice. Without reversing the markedness to make visible and problematize that which typically is accepted as normal and commonplace (Brekhus, 1998), it seems unlikely that white people will be able to challenge the bonds of whiteness

Although white racial(ized) consciousness in itself is not sufficient to transform historical injustices or systemic inequities created and perpetrated by white settler groups, meaningful change is unlikely, if not impossible, without a heightened awareness of racial positioning of and by settler groups (Regan, 2010). Regan brings together racialization and settler colonialism, two historically different constructs/processes, that conflate in the lived experience of many, be they white, Black, Brown, settler or Indigenous. I wish to acknowledge the contested definitions and referents for the term settler that recognize multiple and disparate settler experiences. For the purpose of my study, I borrow the notion of *settler* as "an interrogative identity" from Lowman and Barker (2015, p. 18). Fundamental to such an identity are questions about our origins, histories and connectedness to each other and the land which we occupy. While the term settler is used "as a trenchant tool to expose power relations, cultural logics, and subjects formed by

¹ The distinction between *racial* and *racialized* became clear to me in the midst of my research and thus is not evident in the interview protocol I used to guide my conversations with practitioners, as will become clear in the chapter on the research method used in my dissertation.

white -supremacist settler colonialism” (Morgensen, 2014, para 2), the identification of *white settler* is bounded up and complicated by the histories and processes of racialization and colonization and thus “invokes a nexus of racial and colonial power” (para 6). I use the designation *Indigenous* in keeping with the practice endorsed by the United Nations Declaration of the Rights of Indigenous Peoples and embracing the desire expressed by The Assembly of Manitoba Chiefs representing 62 First Nations and the Anishinabeck of Ontario representing 42 nations (Joseph, 2014, Marks, 2014). While names of individual nations are preferred when referring to specific groups, *Indigenous peoples* is a collective designation. Indigenous “comes from the Latin word *indigena*, which means ‘sprung from the land; native.’ And ‘Indigenous Peoples’ recognizes that, rather than a single group of people there are many – separate and unique Nations” (Antoine et al. p. 1). It should be noted that the term *Aboriginal* continues to be used as a collective noun when referring to First Nations, Inuit, and Métis peoples of Canada. (Constitution Act. Section 35(2). 1982). All but one of the interviewees used the term *Aboriginal* during the interviews.

This project “assumes that race matters in Canada; and that Canada is a white settler colony built on the expropriation of Indigenous lands, erasure of Indigenous histories and ongoing colonization” (Simpson, James and Mack, 2011, p. 285). White racial(ized) consciousness work in Canada must also unpack our colonial mentality as well as our racial(ized) identity and the ways these interlocking processes position us in all aspects of our lives. Razack, Smith and Thobani (2010) call on women of colour and immigrant women to remember that “colonial histories and histories of enslavement ... and the realities of [present day] racism must be linked to the white settler colonial project” (p. 2) when examining their own

oppression. In an article entitled *Multiculturalism, Colonialism, and Racialization: Conceptual Starting Points* Simpson et al. explore and problematize “the contours of colonialism and racialization in Canada” (p. 286) commenting on “the complexity of intertwined racist and colonial legacies” (p. 291), while stating that “colonialism and racism are always and everywhere intertwined” (p. 293) and that “racialization is a primary component of colonialism” (p. 298). While tensions between the historical trajectories, the underlying logics and lived experiences of racialization and colonization in Canada have been explored (Frankenberg & Mani, 1992; LaRocque, 2007; Lawrence & Dua, 2005; Sharma & Wright, 2008-2009; Snelgrove, Dhamoon, & Corntassel, 2014), both are blurred together in the lived experiences of most white settler folks – if they think about them at all. Given that the disposition of Indigenous lands and the erasure of Indigenous peoples is tied together with technologies of racialization in the history of nation making in Canada, the constructs of racialization and colonization are held together in this research project. Interrogation into the various tensions and contentious debates, however, are not deemed to be profitable for this research study which is positioned as a *preparatory* step of white racial(ized) consciousness in the much larger project of reconciliation.

Research suggests that many teachers as well as teacher educators are dissatisfied with the education they received and feel inadequately prepared to work effectively with students from ethno-racially diverse populations different from their own (Mujawamariya & Mahrouse, 2004) and inadvertently perpetuate oppressive practices (Solomon & Levine-Rasky, 2003). Examination of beliefs, attitudes and intentions is critical as we strive to provide racially-just educational experiences for all students. As a well-known activist and anti-racist educator, Enid Lee maintains, “It is the impact not the intent that matters” (personal communication, January

29, 2010). It is painful for the “nice racist” within me to hear that good intentions are not enough to counter racism and racial and cultural inequities. A disconnect between intention and action is evident when teachers’ unconscious biases undermine consciously espoused intentions. (Carson & Johnston, 2000; Cummins, 2003; Lawrence & Tatum, 1997).

Racial(ized) consciousness work is important to all individuals regardless of race but is especially relevant to those individuals who are socially identified as white because of the overwhelming lack of explicit racial(ized) consciousness and the normative space occupied by many in this group (Levine-Rasky, 2000a, 2000b; Sleeter, 2001). I wish to acknowledge the importance of “shifting the gaze from an identity based on skin colour to a more abstract one involving whiteness as a structural-cultural location occurring in a particular position of power in social relations” (Levine-Rasky, 2000a, p. 273). Distinctions between white as skin colour and whiteness as social positioning, like the processes of racialization and colonization, are easily conflated and may in fact “cause a dangerous spilt between an elitist theoretical position and the unruliness of educator’s everyday experience” (p. 273). Moreover, the need for a heightened awareness of one’s racialized positioning by white peoples vis-a-vis Indigenous peoples as well as racialized settlers and immigrant arrivants is too large an undertaking for a single project. Therefore, the focus of this research study was limited to the process by which white teacher educators, teachers and teacher candidates, can “confront their [our] own colonial mentality, moral indifference, and historical ignorance as part of a massive truth telling about Canada’s past and present relationship with the original inhabitants of this land” (Alfred, 2010, p. x). Reconciliation is not possible without “ethical truth telling” and concrete action to “break through the colonial impasse that continues to define our [settler and Indigenous] relationship”

(Alfred, 2010, p. xi). For many white people, it is difficult to confront settler colonialism as anything more than a past event without first acknowledging their/our racialized bodies and minds. In the interest of delimiting this research project, I have opted to structure my investigation within a racialized framework. It is important to note that the focus on race - an often invisible and/or neglected dimension of identity for many white people - is sifted out from other interlocking determinants such as gender, religion, age, class, and sexual orientation that interface and intersect in the complex and multilayered lived experience of teaching and learning. Furthermore, my premise is that without a racialized consciousness, white teachers, teacher educators and teacher candidates will not be willing or able to confront their own colonial mentality, nor take the time and care to develop good relations across differences that reconciliation requires.

My specific interest in the transformation of white racial(ized) consciousness arises out of my professional experience as a teacher educator in a community-based teacher education program and out of over 30 years of personal lived experience among Indigenous peoples. It saddened me to see the initial goodwill between Indigenous and white students crumble under what appeared to be insignificant differences. I was frustrated by my inability to mediate amicable spaces to enable students to reflect on the different paradigms that bounded their beliefs, values and actions. It seems to me that learning to accept others as legitimate equals is bound up with the view of oneself as a racialized being with a particular history of space and place.

In keeping with the stance that knowledge is emerging and co-constructed, research cannot be conducted with “a specific goal of changing student’s actions or racial identities in a

particular [emphasis added] way” (Winans, 2010, p. 481). Rather, informed by bioecological theory and critical race theory, supplemented with work on historical narratives, identities and relationships as well as discomfoting emotions, this research project provides a theoretical framework and a model that can support opportunities for teacher educators to engage in authentic and meaningful racial(ized) consciousness work with pre-service and in-service teachers. The model should enable those doing or wishing to do white racial(ized) consciousness work within teacher education to develop strategies and activities applicable to their own specific contexts.

This dissertation is organized into nine chapters. Chapter 2, *Locating Myself*, is offered in the interest of making my relationship with matters of this research explicit and provides the reader with material to judge biases of which I am unaware. Chapter 3, *Exposing My Theoretical Perspectives*, highlights the theoretical perspectives that have not just been contributing to my own racial(ized) consciousness, but that were fundamental for the developing of the model for white racial(ized) consciousness work developed in this dissertation. The concepts of intersectionality, race, lived experience, emotions and history, central to my understandings of white racial(ized) consciousness work, are framed within a post-structural lens filtered primarily through bioecological theory and critical race theory. My thinking is further shaped by knowledge of historical narratives, identities and relationships between Indigenous and white settler peoples in Canada; and the role of emotions in transformative change and social action. In Chapter 4, *Arguing for Racial Justice in Canadian Teacher Education*, I provide a rationale for racial justice teacher education that addresses needs in the Canadian context. The case is made by first discussing how racial justice has been operationalized within teacher education as a

whole, followed by more specific circumstances within the Canadian context. Chapter 5, *Focusing on Research and Methodology* includes an outline of the research purpose and a description of the research process that I followed. My intention for this research project is to provide a model that can be useful to those doing or wanting to do white racial(ized) consciousness work. The steps I followed are described in a three-phase process: (1) developing a theory-based model, (2) developing criteria for the practical appropriateness and (3) developing a theory-based model and practically appropriate model. In Chapter 6, *Developing a Theory-Based Model*, Schwab's notion of "commonplaces" in curriculum making was instrumental in identifying the theory-based model for white racial(ized) consciousness work that I developed. The model is composed of a number of considerations relevant to four critical components that draw on Schwab's commonplaces. Chapter 7, *Developing Criteria by Listening to Practitioners*, presents the findings gleaned from the interview data. Using the components of the theory-based model developed in Chapter 6 and the experiences and viewpoints of those interviewed, I derived a list of recommendations for white racial(ized) consciousness work presented in chapter 7. In Chapter 8, *Proposing a Conceptual Model for White Racial(ized) Consciousness Work*, the considerations developed in Chapter 6 are held to account against the recommendations provided in Chapter 7 to assess the practical appropriateness of the theory-based model for racial(ized) consciousness work in order to arrive at a final theory-based and practically appropriate model for racial(ized) consciousness work. Lastly, in Chapter 9, *Reflecting on the Journey*, I use a multivocal narrative to illustrate how the White Racial(ized) Consciousness Work Model could contribute to more socially-just teaching and learning experiences for all participants.

Within this document, while the terms *Indigenous*, *Black* and other designations identifying specific populations will be capitalized, I opted to communicate the designation *white* in lowercase to avoid the further privileging of whiteness. Designations of white or whiteness within citations will retain the format found in the original source. This treatment of racialized identifiers follows that used in the seminal works on whiteness by Frankenberg (1993a, 1993b, 2005) and white privilege by McIntosh (1988, 1990, 1993).

CHAPTER 2:

LOCATING MYSELF

Wen net ki'l? Who are you?

Rita Joe (2001, p. 15)

To name oneself is the first act of both the poet and the revolutionary. When we take away the right to an individual name, we symbolically take away the right to be an individual.

Immigration officials did this to refugees; husbands routinely do it to wives.

Erica Jong (1977, p. 121)

Locating myself became more difficult as I made my way through the complexities of researching issues of decolonization. My concrete sequential tendencies (Gregoric, n.d.) were tested to the core. My sensing/judging personality according to Myers Briggs (Gordon, 1982) had difficulty sorting through “common sense” appearances to see the layers of meaning underneath. To say “locating myself is becoming more difficult” is not meant to infer that it was ever an easy process. Rather “coming to know has neither been a smooth direct path nor insightful epiphany” (Gamey, 2009, p. 3).

What Is in a Name?

My family name, *Gamey*, places me as a fifth-generation descendant of Thomas Gamey, who emigrated from Ireland in 1834 (Gamey, E., 2011); however, experiences within my birth family aligned my identity more with Ukrainian ethnicity on my maternal side. Moreover, both ethnicities were diluted such that, if asked, I was more likely to identify as Canadian. My first name, *Donna*, is only used for official purposes, by telemarketers and others who do not know me personally. I treat it more as filler than an authentic part of my identity. My parents said they

could not find a second name that sounded right, so *Donna* was placed first. Usually I am called *Lark*. For a given name, *Lark* is quite unusual in a numerical kind of way, never appearing in baby-name books until quite recently. In my 60-plus years of living, I have never met anyone with my name. It embarrasses me to admit that I have always been quite possessive about my name to the point of vehemently refusing to become the namesake for the daughter of my aunt's best friend. Silly really ... but there you have it, my earliest memory of my name-identity as a thing I could possess, like property.

What is in a name? It may identify one's ethnic heritage and one's sex, though not one's gender. *Donna* identifies me as female, although *Lark* does create confusion for some. Once, I was to be billeted with a number of male construction workers until the organizers realized I was not a man. *Mrs.* in front of a name stood for generations as a signifier of a cis-gendered married woman. Although the alternative appeared in a Springfield, Massachusetts' newspaper in 1901 (Zimmer, 2009), *Ms* did not gain popularity until almost a century later. I was among the wave of women in the 1970s that popularized the term by choosing to use *Ms* in protest against the practice of constructing a woman's identity in relation to a man. Back then, I knew nothing about oppositional theories academically or otherwise, but I had a sense of my identity as an individual in my own right. Perhaps the socio-political times and/or the uniqueness I felt in my earlier years motivated me to stand against common practice and the displeasure of some family and soon-to-be-family members. As I look back, it is ironic that I protested changing my name upon marriage but accepted without thought my last/family name, although it, too, tied me to a man.

What is in a name? *Lark about*, *Larking about* (Lark About, 2018.), *on a Lark* (English for Students, n.d.) or *Up with the Lark* (American Idioms and Expressions, 2012) are expressions

suggesting getting up to mischief, playing the fool, doing something for fun or on a whim and getting up early. *Sparky*, the moniker I carried in high school, was earned with similar understandings in mind.

Origins of *Lark*, as a surname “dating as far back as the Anglo-Saxon tribes of Britain” (Swyrich Corporation, 2012, para 2) and “found in Norfolk where they held a family seat from ancient times” (para 3), offer an unnamed hint as to my race: whiteness, “effectively occluded, naturalized as an always already-given category” (Ashcroft, Griffiths, & Tiffin, 2000, p. 220). I am white . . . although I did not identify myself as such until I was at least forty years of age. Not that I would have denied being white if asked, but no one asked, and I did not think about race as a dimension of my identity. As an introduction in the context of this thesis, my name falls short of locating myself in relation to racial identity and teaching for social justice. Although it only hints of my race, it does make the case for different ways for being.

As mentioned previously, I connected more with my ethnicity than with the color of my skin. Cynthia Levine-Rasky (2000a) explains, “[w]hiteness-as-ethnicity fails to examine how whites conceive of themselves as whites and how whiteness came to dominate Western consciousness and social institutions” (p. 280). Many (some would say most) white folks exhibit this unconsciousness or dysconsciousness about race as it applies to them (King, 1991; Sleeter, 2005). With very few points of comparison in my formative years, I was able to ignore the whiteness of both those around me and myself. The ability of whiteness to hide in plain sight is written about extensively in oppositional pedagogy such as whiteness studies (Fee & Russell, 2007; Kincheloe, 1999), feminist literature (Frankenburg, 1993a, 1993b, 2005) and antiracist literature (Gillborn, 1996, 2005, 2006; St. Denis & Schick, 2003).

Awakenings

After university, I did not want to return to rural life, nor was I keen about urban living, so it was off to the North for me. I fell in love: with the land, with the people, and with the whole adventure. Drawing on common experiences - filling the wood box, carrying water, emptying the ashes and the slop - helped me to find entry points into new relationships with students and community members. Despite living among Métis and Cree First Nations people for over a decade, I did not consciously identify as white. I saw myself as non-aboriginal and Canadian with an economically depressed past. Although I was compelled to identify as non-aboriginal by my new surroundings, I do remember being uncomfortable with the *non-* portion of the description, but I was unable to identify white as the obvious alternative. I was living proof of the entrenched (un/dys)consciousness of being white. I learned much while I lived on territory designated as a reserve, but it was not until I left teaching in the public-school system to become a teacher educator that I began to see how the experience of living and working among the Cree had changed my perspective. Questions about what was normal, who was right, who had the right, and how to make things right, became more complicated and more difficult to answer. I was like so many others who “[U]pon learning about oppression ... ask instinctively, ‘What can I do?’” (Michael & Conger, 2009, p. 58). My ego was bruised, and my feelings hurt more times than I can count as I tried to help or fix things. I can see now what I could not see then: my initial wanting to help fix the wrong perpetuated the privilege-oppression dynamic by maintaining the power-over position of an agent who places the other in the object position instead of disrupting it.

There is so much more to learn on the way to authentic relationships across difference.

“There are no black and white answers. There is just a long, hard, emotionally exhausting journey of self-evaluation, critical thinking, and cultural study” (Metta, 2017, The reality of the desert, para 1). While Metta and many others (Aveling, 2002; Chubbuck, 2004; Cooks, 2010; Cutri & Whiting, 2015; hooks, 1994; Tatum, 1994; Zembylas, 2016) acknowledge the exhausting and discomfiting chore it is for white people to meet social justice challenges, if undertaken with the notion of a robust/critical hope that is praxis-oriented with the knowledge of the inherent complexities (McInerney, 2007), the journey across difference can be enriching and gratifying, even transforming. However, as Elliott states, “[O]ne cannot derive future action merely on the basis of a transformed consciousness [and that] critical self-reflection[s] do not necessarily translate into empowering people to take action for the sake of an ideal” (as cited in Kinsler, 2010, p. 177), therefore change in acting and reacting must accompany cognitive and emotional learning. I fear that I will not have the energy or motivation to mobilize my awakenings into sustained action. I fear that whatever actions I do take will be plagued by too many mistakes, nevertheless I strive to move forward in the complex critical hope that the journey, though difficult and littered with missteps, will also be filled with interesting and enriching experiences.

The process of deconstructing my own racial privilege and the search for a racially-just identity began in earnest upon entering the Transformative Teaching Learning and Leading PhD Cohort. The conference *Understanding Oppression* that I attended a few months after enrolling in the doctoral program created the opportunity and gave me the courage to admit, “I am a racist . . . a ‘nice’ racist but a racist all the same: not in a mean individual way but in a more

insidious systemic way that is unintentional” (Gamey, L., 2009, p. 2). As time passed and more courses were completed, the naming expanded to include “a colonial perpetrator and anti-racist wannabe” (p. 4). I began to ask in earnest, “How does a white person unlearn racist behaviour and live in a more socially just manner?” This research project on racial(ized) consciousness work in teacher education is part of a life work that is attempting to bring together knowledge of self and “others,” critical reflexivity, and social action and move toward more authentic relationships especially with Indigenous peoples.

Repositioning

As I began again, reflections on previous attempts at locating myself seemed too nounal, too fixed. Each descriptor exuded a sense of concreteness, a reality in and of itself that did not match the complexities of performative experience on the journey. Locating myself has been more of a journey than an event. As Griffiths (2009) suggests, indicating one’s positionality by referring to “the social and political landscape inhabited by a researcher (e.g. gender, nationality, race, religion, sexuality, (dis)abilities, social class and social status)” (Perspective and Positionality, para. 1) effaces meaningful connections and relationships rather than illuminates them. Shawn Wilson’s (2008) discussion in *Research is Ceremony: Indigenous Research Methods of Indigenous Ontology and Epistemology* is instructive here. To illustrate the difference between the Western and Indigenous paradigms, Wilson compares the English words *chair* and *grandfather* with the Cree lexicon, illustrating a significant deviation in the underlying ontological views. To understand an object, a thing or a person, Wilson (2008) explains, one must understand that to the Cree and other Indigenous peoples:

reality is not an object but a process of relationships. ...

That the English language requires but one word to describe something (a noun or pronoun), but many words to describe its uses, reveals that the underlying importance is placed on the singular object or reality, rather than on multiple realities or upon one's relationships. ...

Inherent in this concept is the recognition that this person, object or idea may have different relationships with someone else or something else. Someone who is my auntie is undoubtedly someone else's sister, mother, or cousin. (p. 73)

The Indigenous notion of knowing reality through “relationships or sets of relationships” of which Wilson speaks is somewhat analogous (though not identical) to the acknowledgement of multiple realities within constructivist paradigms. Unfortunately, descriptions of multiple and overlapping realities are not as easily expressed or understood within the canons of Western language as in the Cree language. Although I only know *apisis* (a little bit) of Cree, I understand the significance of personal introductions and using context “to assist in interpretation and exchange” (Fee & Russell, 2007. p. 187). Thus, I strive to (re)introduce myself by locating who I am in relationship and to acknowledge how I am positioned and repositioned by and through my multiple relationships. Some people call me Lark Gamey: I am also called Mom, Auntie, and Almost Sister. Less seldom voiced, but nonetheless significant is Lark the daughter, sister, wife, friend, teacher, and colleague. It is more of a challenge to position myself as taskmaster and provocateur, but these too I have been called and are part of who I am. My father's side provides me with an Irish heritage dating back to the 1700s. Dad always acknowledged St. Patrick's Day, but connection with my Irish roots is more precarious than real. I am a granddaughter of first generation Ukrainian immigrants on my mother's side. Our family followed a few Ukrainian traditions and ate Ukrainian food. My parents and some of my maternal aunts and uncles visited the birth home of my baba in the old country, but language and other significant connections with those parts of my heritage have been lost. In her book, *Witnessing Whiteness*, Shelly

Tochluk (2010) refers to “an inner emptiness” [that results when culture, ethnicity and tradition] are traded in for whiteness” (p.24). Far beneath my ethnic heritage is a deep longing for roots and a place to call home

I have no way of knowing the specific reasons why my ancestors left their homes, nor can I say for certain how they were received when they arrived in this country; however, multiple sources suggest that the Irish Catholics were treated poorly and denied access to employment, while Ukrainian immigrants were subjected to xenophobia and racism. I know that two of my mother’s brothers had their surnames altered so as to be more Anglicized. Unlike my ancestors, I was born into whiteness and socialized into a lie that left me unaware of the special concessions and preferential status that lined my path. The white lie or set of lies manifests itself in a mythology of liberal or humanistic principles such as individualism, racelessness or neutrality, and meritocracy (St. Denis & Schick, 2003; Solomon, Portelli, Daniel, & Campbell, 2005). Although I was introduced to the concept of white privilege by Peggy McIntosh’s (1990) seminal article, *White Privilege: Unpacking the Invisible Knapsack* almost two decades ago, it was only after entering the Transformative Teaching Learning and Leading cohort that I began to develop a deeper and more personal understanding of the privilege-oppression dynamic. Knowledge of the troubling connections between privileged whiteness and the Canadian colonial experience compel me to engage in the work of decolonization. At this point, I have no delusions about “helping Others”: I am motivated by the need to learn what it means to be a white woman un-anesthetized by privilege, willing to intervene and stop white privilege/supremacy where I can, able to build authentic relationships across difference and to act in solidarity with Indigenous people and people of colour.

Being of the baby-boomer generation, a first-born and the only one in my immediate family to have a university degree, I come by a well-established sense of entitlement to have my needs and wants met, and my opinions heard. However, my experience as a woman with only a master's degree teaching in the academy eroded confidence each time my voice was silenced and/or unnoted by other faculty members. Education affords me a slippery position vis-à-vis others with whom I am connected. I am formally educated relative to my family but less so relative to my colleagues. But still, because I am white and advantaged relative to Indigenous people and racialized people of colour, I am positioned as a colonial perpetrator. I was unaware of the divide that whiteness creates largely due to its "overwhelming presence" (Sleeter, 2001) until high school when I chose to date a boy of Chinese heritage. My father forbade it. I rebelled. The result: a prolonged teenage romance, a long-lasting turbulent father-daughter relationship, a conflated and confused understanding of ethnicity and race and an unsettling awareness that it all matters.

Despite spending my formative years in the physical confluence of Treaty 2 and Treaty 4 territories, my lived cultural experience was predominately monochromatic whiteness. In contrast, much of my work life was spent with or near Indigenous peoples, mostly Métis and Cree. After teaching, learning, playing, and living among these Others, I know the funny, gentle, generous souls far outnumber the stoic, rough, mean-spirited ones of common stereotypes. In a poignant analysis of historical and literary texts, Plains Cree Métis scholar Emma LaRocque (2010) lays bare the troubled *civ-sav* discourse of "Native-White relationships in Canada [that are] rooted in the colonizer/colonized complex" (p. 3). It should not be a surprise that the negative stereotypes I learned from outdated history books, romanticized movies, whitewashed

television programs and well-meaning as well as mean-spirited people prove notoriously difficult to purge. Furthermore, “I know not through my own experience but vicariously through their [Aboriginal students, friends and colleagues] stories that oppression and racism are alive and well in our communities, our schools and our relationships” (Gamey, L., 2009, p. 3).

Coming to see myself caught up in the colonizer/colonized complex motivates me to seek out a decolonizing standpoint. The writings of James Blaut (1993), Albert Memmi (1965), Edward Said (1978, 1993), and Franz Fanon (1963/2004) as well as more recent texts by Emma LaRocque (2010), Joyce Green (1995, 2003) and Verna St. Denis (2007, 2009) push and pull me along the decolonizing project. “The onus to decolonize and to rebuild cannot fall solely on the colonized. The responsibility to clean up colonial debris, whether in popular culture, historiography or in matters literary, lies first with the colonizer” (LaRocque, 2010, p. 162). The message is clear; there is work to be done and I, as a white settler colonizer, must add my efforts to the clean-up. However it is important to recognize that white settlers do not lead the work of decolonization in practice or in theory” (Morgensen, 2014, para 1). Rather, it is important to follow “the leadership of Indigenous and racialized people who challenge white supremacy and settler colonialism connectivity while forming solidarities that displace whiteness” (para 6). Part of the colonial debris of which LaRocque speaks is the result of the colonizers’ worldview or Weltanschauung. In his book, *The Colonizer’s Model of the World*, James Blaut (1993) exposes the web of assumptions and logical inconsistencies that sustain the notions of Eurocentric (white) superiority and the transmission of these ideas to other cultures. Blaut (1993) refers to this perspective as Eurocentric diffusionism: “the world has a permanent geographical center and a permanent periphery: an Inside and an Outside. Inside leads, Outside lags. Inside innovates,

Outside imitates” (p. 1). Similar views are expressed as “orientalism” (Said, 1978), the “European Miracle” (Jones, 1981) and “Eurocentrism” (Amin, 1989). These various terms represent a kind of super theory that encompasses a set of beliefs or undisputed propositions and “presumed historical and scientific fact” (p. 9) about the dominance of Europe. Blaut (1993) claims that these beliefs are false based in an ideology of colonialism rather than any fact of history or geography.

At this point, I am more of an anti-racism wannabe than the activist I strive to become. I still have much to learn about translating my questions and angst into action. I “want to participate in research that contributes to and pursues social justice. ... [I am] drawn to approaches that acknowledge the complexity of people’s lives, approaches that challenge preconceived notions of what is already known” (Harrison, MacGibbon & Morton. 2001, p. 325). Yet, as I search to disinvest myself of the European Miracle, the task seems almost overwhelming. Decolonizing truly is a challenging process that is ongoing. For me personally, I see many challenges in this work but really no choices. I am put in mind of Peggy McIntosh’s (2009b) suggestion that, “[w]e who are the most powerful can use our privilege to weaken systems of power and privilege” (p. 6). Despite the somewhat imperialistic flavor contained in this statement, it does fan my sense of commitment to and responsibility for this work. Before I was introduced to the idea of whiteness and colonization, I had no choice but to live out my inheritance of privilege in ignorance. But as Thomas King (2003) often remarks, “[b]ut don’t say in the years to come that you would have lived your life differently if only you had heard this story. You’ve heard it now” (p. 119). I have heard the stories and know that I am implicated in an ongoing colonial relationship. I have a responsibility to find “ways of building decolonizing

practices, engaging in transformative struggle, and supporting the resurgence of Indigenous nationhood” (Lowman & Barker, 2015, p. 113); to learn a different way of being white. In choosing this path, I will wade through the discomfort, seek alternate perspectives, listen to the ambiguities and endeavor to act in less oppressive ways in the knowledge that there are other travelers on this journey who will lend companionship and leadership.

This chapter was written to provide a context of who I am becoming and how I am evolving in relation to this research project. In the next chapter, I expose the theoretical lens that shape the perspectives I use to interpret and understand teaching and learning.

CHAPTER 3:

EXPOSING MY THEORETICAL PERSPECTIVES

We become what we behold. We shape our tools and then our tools shape us.

Marshall McLuhan (n. d.)

Although not stated, technology, in particular communication technologies, are the referents of which McLuhan speaks. He posits that experiences shape identities to the extent that, “The medium *is* [emphasis added] the message” (1994, p. 7). Dorothy Law Nolte (1972/1975), a family counselor, expresses the same significance of interplay between humans and their environments in her poem *Children Learn What They Live*. While McLuhan refers to the built environment of technology, Nolte acknowledges the psychosocial environment. Whether one speaks of a physical or socially constructed environment, there is a reciprocal action and reaction or meshing wherein humans are both subject and object in relationship with their environments.

Theoretical perspectives and conceptual understandings are tools – the medium of which McLuhan speaks - with which researchers represent and interpret the world. These tools, first framed by experience, become the frames through which we later see. Michele Fine (2006) speaks to the enmeshed relation among the world of observation, the world of experience and the world of ideas by making a case for theoretical generalizability with a discussion on Deutsch’s Crude Law of Social Relations, stating “[i]f you create conditions of cooperative interdependence, people will interact cooperatively, and if you create conditions of contrient [*sic*], punitive or violent interdependence, most people will exhibit the predictable behavioral correlates” (p. 100). Fine further states, “Such theoretical generalizability is the reason d’être of basic and applied research on social justice” (2006, p. 100). Given the intimate and overlapping

relationship between situatedness, representations, interpretations and methodologies, research can never be neutral. Nevertheless, Banks (1998) believes, “[s]ocial science and educational researchers should strive for objectivity, but acknowledge how the subjective and objective components of knowledge are interconnected and interactive” (p. 6). To acknowledge subjectivity does not abolish the social researcher of the responsibility to make tenets and values transparent. Moreover, “[t]he quest for truth and justice [is] meaningless without some guiding framework of accepted and acceptable values. These terms—truth and justice— have no meaning independent of a value system” (Clark as cited in Banks, 1998, pp. 15-16). In the spirit of such reciprocity, this section highlights the major theoretical perspectives that impact my thinking both past and present; thus, they contribute to who I am as a researcher and what I am able to see and do.

First and foremost, I position myself within a post-positivistic and interpretive paradigm. Research within such a paradigm begins with the assumptions that human experience is complex, and that knowledge is “socially constructed, historically embedded and valuationally based” (Hendrick as cited in Lather, 1991, p. 52). Within this framework, the views I hold and the positions I take are grounded in bioecological theory and critical race theory. The details of these overarching theoretical lenses are further shaped by work on racial identity and consciousness, the role of emotions in transformative change, and historical narratives of colonization, decolonization and reconciliation. In the sections that follow, I discuss how my interpretive lens is influenced by the bioecological theory and critical race theory. This is followed by two additional matters of importance that shape how I view teaching and learning in general and this research project in particular: historical narrative and relationships and discomfoting emotions.

Bioecological Theory

Deconstructing social injustices in general and racial inequities in particular necessitates a means of understanding the increasingly complex interconnectedness between individuals and their environments which include the natural world, reality as constructed by humans and/or the social and cultural milieu in which the individual lives. Bronfenbrenner's bioecological theory offers a framework to understand the "synergistic" and "emergent" interaction of individual and environment (Tudge et al., 2016). Bronfenbrenner's work, also referred to as "a theory, a model, and a framework" (Griffore & Phenice, 2016, p. 10) spans over four decades of cross-cultural research on child rearing/development and education while retaining currency in more recent educational research (Fish & Syed, 2018; Galindo & Sheldon, 2012; Leonard, 2011; Lewthwaite, 2011; Maynard, Beaver, Vaughn, DeLisi, & Roberts, 2014; Smith, 2011).

As early as 1976, Bronfenbrenner was interested in using theory to understand and explain student learning. Bronfenbrenner continued to refine and extend assumptions underlying human development. Together with his colleagues, the original theory was reconceptualized and renamed a bioecological model (Bronfenbrenner & Ceci, 1994), the bioecological systems theory (Bronfenbrenner & Morris, 1998), and thereafter as the bioecological theory (Bronfenbrenner 2001) and the bioecological model (Bronfenbrenner & Morris, 2006). Hereafter, I will refer to Bronfenbrenner's work as the bioecological theory. I was introduced to the ideas of Urie Bronfenbrenner (1979) over 30 years ago while working on my master's program by my advisor, who had been a student of Bronfenbrenner. I was attracted then, as I am now, to a way of conceptualizing the interactions of humans with their environments and considering these relationships as a system nested together each acting and being acted on by all the parts. More

recently, upon reading *Seeking Mino-Pimatisiwin* by Cree scholar Michael Anthony Hart (2002), I was made aware that a much older perspective of understanding these relationships exists. “[T]he ‘ecological’ approach ... was really an infant to Aboriginal ways ... [and] these diagrams were developed and presented before the ecological approach was ever acknowledged” (p. 34). So as not to “ignore[d] or push[ed] aside [Indigenous] realities, views and practices” (p. 34), I acknowledge the preexistence of systems thinking long before Bronfenbrenner and his colleagues spoke of such relationships. I can never fully grasp the intricacies of Indigenous perspectives related to human and other beings with their environments, and will miss the deeper, more nuanced wisdom contained within Indigenous perspectives of the relationships among and between individuals and their environments by calling on the bioecological theory.

The bioecological theory, also referred to as the PPCT Model with its focus on “four principal components and the dynamic, interactive relationships among them” (Bronfenbrenner & Morris, 2006, p. 795) helps to shape this research study. Bronfenbrenner and his associates provide a framework to examine the complexity of lived experiences and the multiple relationships that influence being and doing. While many researchers and scholars take concepts from Bronfenbrenner’s work, some fail to acknowledge whether they are adhering to the ecological (earlier version) or bioecological theory (1990-2000s versions), thus obfuscating the “changing nature of his theory” (Tudge, Mokrova, Hatfield, & Karnik, 2009, p. 199). Bronfenbrenner initially privileged context while his later views were “concern[ed] with the *processes* [emphasis added] of human development” (Tudge et al., 2009, p. 199). These processes, referred to as *proximal processes*, are present in the process-person-context-time framework that has become the essence of the bioecological theory (Bronfenbrenner, 2005;

Bronfenbrenner & Evans, 2000; Bronfenbrenner & Morris, 2006). It is this mature form of the theory that influences my understanding of human development in general and the development of racial(ized) consciousness in particular and to which I now turn.

Process

Process, more specifically *proximal processes* as they were coined by Bronfenbrenner and his associates, represents the interaction/relationships operating over time between the developing individual and various contexts or environments as well as the interactions between multiple contexts that “impinge upon or encompass the immediate settings containing the learner” (Bronfenbrenner, 1976, p. 6). Proximal processes represent the reciprocal (bi-directional) interactions within, among and between systems as a function of development. For Bronfenbrenner and his associates, person, context and time are viewed as “evolving” systems not “eternally fixed and unalterable” structures that influence development. (Bronfenbrenner, 1979, p. 14). The process component “constitutes the core of the model” (Bronfenbrenner & Morris, 2006, p. 795). They go on to say,

the power of such processes to influence development ... vary substantially as a function of the characteristics of the developing *Person*, of the immediate and remote environmental *Contexts*, and the *Time* periods, in which the proximal processes take place. (p. 795)

While these interactions - (proximal) processes - are the “transactions that drive development” (Krishnan, 2010, p. 6), the outcomes are shaped by the “personal attributes ... within the parameter of context ... and within the dimensions of time (Krebs, 2009, p. 225). Proximal processes and the attendant elements of person, context and time provide a framework to understand white racial(ized) consciousness and call attention to how changes to aspects of the

spatial and temporal contexts could support or hinder transformation of the personal attributes. This theoretical framework is consistent with a situational understanding of whiteness as fluid across contexts and over time (Dyer, 2005, Kivel, 1996). I turn now to a brief outline of three evolving systems - person, context and time - as viewed through the bioecological theory.

Person

Rather than focus solely on genetic identifiers, the bioecological theory is focused on how the person interacts with the environmental experience in determining developmental outcomes (Bronfenbrenner & Ceci, 1994). The three types of personal characteristics most influential in shaping the direction and power of the proximal processes and thus shaping an individual's future development are described as behavioural dispositions or force, biopsychological resources, and demands (Bronfenbrenner & Morris, 2006). Disposition characteristics include the complement of "competencies and dysfunctions such as cognitive, psychomotor emotional or social skills" (Krebs, 2009, p. 225) that initiate and maintain proximal processes in motion. Resource characteristics refer to mental and emotional resources such as past experience and intelligence as well as social and material resources such as food, housing educational opportunities and so on that "are required for the effective functioning of proximal processes" (Bronfenbrenner & Morris, 2006, p. 796). Demand characteristics are those that act as stimuli to others. Characteristics such as age, gender, skin colour, and physical appearance can "invite or discourage reactions from the social environment that can foster or disrupt the operation of proximal processes" (Bronfenbrenner & Morris, 2006, p. 796). The "developing person's *focus of attention on the particular aspects of the behaviour of the other person[s] that*

are ... most closely related to the development outcome” [emphasis in original] (p. 813-814) is helpful to the work of supporting the development of racial(ized) consciousness. Moreover, the identification of demand characteristic suggests aspects that are instructive to the context for others.

Context

The context construct is the least altered aspect of the bioecological theory from earlier conceptualizations. In the mature version of the theory, the world of the child, and indeed all of us, consists of four environmental systems, not five as in earlier versions: microsystem, mesosystem, exosystem, and macrosystem. These systems interact with one another and with the individual over time thus influencing the developmental outcomes. The inner circle, which Bronfenbrenner calls the microsystem, describes each setting in which the individual has direct, face-to-face relationships with significant people such as parents, friends, and teachers. For teachers and teacher educators doing racial(ized) consciousness work, the microsystem is of prime importance. How the classroom space is organized, the type of activities and interactions that are encouraged or discouraged are all likely to influence the manner in which students engage in the activities and interact with others thus influencing the proximal process and the ultimate developmental outcomes. Lateral connections between multiple microsystems are called the mesosystem. Bronfenbrenner defined the mesosystem as “a set of interrelations between two or more settings” in which the individual participates (Bronfenbrenner, 1979, p. 209). The extent that these other microsystems – adjunct courses, familial relationships, and social interactions - are (dis)similar is likely to have either an generative or disruptive impact on the proximal process

influencing racial(ized) consciousness development. Beyond this is an outer circle of people who are indirectly involved in the individual's development, such as the parents, employers, friends, teachers or administrators. Bronfenbrenner (1979) called this the exosystem, which he defined as "one or more settings that do not involve the developing person as an active participant but in which events occur that affect, or are affected by, what happens in that setting" (p. 237). For example, educators talk to other educators about their teacher candidates and subsequently these conversations affect the microsystem of the individual without the individual ever taking part in the conversations. Similarly, decisions made by faculty about program requirements and course outlines ultimately shape the microsystem that the individual experiences. Bronfenbrenner also described a macrosystem (the prevailing cultural and economic conditions of the society) that influence and are in turn influenced by individual persons. To the extent that the values, beliefs, practices, and sense of identity of the developing individual are or are not in line with the prevailing macrosystem will contribute to proximal processes that either disrupt or maintain racial(ized) consciousness.

Time

Furthermore, the interplay of persons and their contexts is influenced by "time, as well as timing . . . thought of in terms of relative constancy and change" (Tudge, Mokrova, Hatfield, & Karnik, 2009, p. 201). Time was present in the theory from the beginning and referred to as the chronosystem; however, it was not given the prominence as seen in the mature version of the theory. The dimension of time, the fourth defining component and one that most distinguishes

the bioecological systems model from its predecessor, encompasses at least three distinct conceptualizations of time: duration, frequency and/or consistency and sociohistorical events .

micro-time (what is occurring during the course of some specific activity or interaction), meso-time (the extent to which activities and interactions occur with some consistency . . .) and macro-time . . . [which refers] to historical events or . . . different point[s] in the life course. (Tudge, et al. 2009, p. 201)

The distinctive features of time, as conceived by Bronfenbrenner, that are important to racial(ized) consciousness work are found in his Proposition I. To be effective, not only must interactions “occur on a fairly regular basis over extended periods of time” (Bronfenbrenner & Morris, 2006, p. 797), but the interactions must increase in complexity as well. The implication for racial(ized) consciousness work is that a few activities or a single course are unlikely to be helpful in transforming white (non)racial(ized) consciousness.

Critical Race Theory

Critical race theory (Crenshaw, 1988, 1991; 1995, 2011; Delgado, 2002; Gillborn, 1996, 2005, 2006; Ladson-Billings, 1995a, 1995b, 1999, 2005; Ladson-Billings & Tate, 1995) is the second theoretical perspective that shapes the ways in which I view teaching and learning about racial(ized) consciousness work because it addresses matters of power, race and racialization of which the bioecological theory is silent. The theoretical perspectives, principles and understandings posited by critical race theory offer a complementary approach to examining the dynamic relationships of individuals and their environments while foregrounding race and “providing a tool for making sense of the persistent racial inequalities in . . . education” (Ladson-Billings, 2005, p.115). I am uncertain when or how I was introduced to critical race theory; however, with each successive encounter I gained insight into my identity as a white person and

more particularly as a white teacher and white teacher educator. Critical race theory helped me view myself as a racial(ized) - white - individual, and better understand how systems of power create and maintain inequality through racist ideology and practices in various institutions and through society in general. According to Ortiz and Jani (2010), critical race theory “assumes that race is a social construction without a fixed or inherently objective definition and exists primarily for purposes of social stratification . . . in order to determine who is ‘in’ or ‘out’” (pp. 177-178). As a relational concept, the categorization of race has been a *moving target* throughout the colonization project. There was a time that the privileged in group included only white, able-bodied, English Protestant men of wealth. Over time, defining characteristics of the in group shifted and expanded to include others. Karen Brodtkin’s (1998) book *How Jews became White Folks* and Noel Ignatiev’s (1995) book, *How the Irish Became White* are two works that explore the social constructivist nature of race as it intersects with other stratifying dimensions of identity such as religion, and ethnicity. The shifting (or shifty) nature of the race construct that illustrates how Jewish people, the Irish, and other Western and eventually Eastern Europeans were incorporated under the Whiteness banner is a concept I have found useful in discussing the connectivity of ethnicity and race with family, friends, and colleagues.

Despite its name, Gillborn (2006) believes that critical race theory is more of a perspective than a theory with an organized system of propositions that claims to explain and or predict particular phenomenon. Instead, he argues that critical theory is more like “a set of interrelated beliefs about the significance of race/racism and how it operates in contemporary western society” (p. 19). Rather than a master narrative, typical of theories, critical race theory advances a “way of thinking about the world . . . [that] promotes a structural approach to

addressing problems of a diverse society rather than merely expanding access to existing resources and opportunities” (Ortiz & Jani, 2010, p. 176). Although there is no single position that defines critical race theory, the majority of those who have taken up critical race theory embrace a number of basic beliefs or principles including: centrality of racism, pervasiveness of white supremacy, importance of counter-hegemonic voices, significance of interest convergence, and intersectionality of race and racism with other forms of subordination. Each of these tenets to a greater or lesser extent are helpful in conceptualizing white racial(ized) consciousness work. It is to each of these basic beliefs that I now turn.

Centrality of Racism

Critical race theorists Derrick Bell (1988), Richard Delgado (2002) and others (Frankenberg, 1993a, 1993b; Milner, 2007, 2008; Tate, 1997) argue that race is an endemic part of society. Despite a lack of empirical evidence confirming the existence of distinct human races, erroneous beliefs about racial differences persist as socially constructed categories of identity. Racism is about the “imposition of power ... about establishing Eurocentric knowledges as the hegemony ... and excluding other ways of knowing” (Torres, 2010, p.243). Beliefs about race and the attitudes and actions that follow as a result of these beliefs are so deeply entrenched in the social fabric of society that they often seem natural and normal. It has been said that notions of race as a category of identity developed alongside colonization by the western world and were used to create and maintain discriminatory hierarchies. Acknowledging the prevalence of racial elements in society and linking them with historical dimensions of colonization while also seeking more equitable alternatives to race-based interactions makes critical race theory a useful

lens with which to interrogate racial consciousness in the Canadian colonial context of settler and Indigenous peoples' relationships.

White Supremacy

The normalization of race and racism creates and reinforces a hierarchical system identified as white supremacy. The term *white supremacy* “does not relate to the obvious crude race hatred of extremist groups but to forces that saturate society as a whole” (Gillborn & Rollack, 2011, p. 2). Unlike the way the term is used in mainstream discourse, *white supremacy* as used here and by critical race scholars (Gillborn, 2005, 2013; Leonardo, 2009) refers to “a socio-political economic system of domination based on racial categories that benefit those defined and perceived as white” (DiAngelo, 2017, para 4) “while conferring disprivilege and disempowerment on those who become identified as people of color” (Allen, 2001, p. 476). Critical work on race has helped to move beyond superficial understandings of racism to examine the “political, economic, and cultural system in which whites overwhelmingly control power and material resources, [the] conscious and unconscious ideas of white superiority and entitlement are widespread, and [the] relations of white dominance and non-white subordination are daily reenacted” (Ansley as cited in Gillborn, 2005, p. 491). White supremacy “describes and locates white racial domination by underscoring the material production and violence of racial structures and the hegemony of whiteness in settler societies” (Bonds & Inwood, 2015, p. 2). Claims of neutrality, colour blindness and meritocracy are technologies used to shroud the ideology of white supremacy from plain view.

Claims of neutrality reflect a commitment to racelessness. To maintain the illusion of racelessness is to claim the normative standard of whiteness. As the norm, all others are described by how they deviate from the norm (being white). Perry (2001) asserts that this illusion of racelessness or “cultureless whiteness, is a form of hegemonic power” (p. 62) and as such both hides and perpetuates white supremacy. Racial colour blindness (Bonilla-Silva, 2002, 2003; Cochran-Smith, 1995, 2000; Gordon, 2005; Gushue & Constantine, 2007; Leonardo, 2004; Reason & Evans, 2007) is not a form of blindness at all, but “a mode of feigning an oblivion to race ... and maintains white’s equilibrium” (Leonardo & Porter, 2010, p. 150). It is a way of disregarding racialized characteristics that disadvantage those that are racialized over those who are not racialized, namely those seen as white. Adherence to racial colour blindness as an ideology posits that the best way to end discrimination is to take race out of the picture; treat everyone equally, which ignores negative racial experiences thereby rejecting racial heritage and invalidates unique perspectives and denies pervasive systemic inequalities that privilege white people. White supremacy is also upheld by notions of meritocracy. Meritocracy (Boler & Zembylas, 2003; Chubbuck & Zembylas, 2008; Gillborn, 2006; Zembylas & Chubbuck, 2009) is the belief that rewards, and benefits are almost exclusively a result of ability and effort without any acknowledgement of hierarchical systems, policies and practices that privilege certain individuals and groups over others. A strong commitment to meritocracy has been linked to a sense of entitlement and claims of reverse discrimination and criticism of affirmative action initiatives. Understanding the role and nature of white supremacy as a hierarchical system of power that normalizes white privilege is central to racial consciousness work in order to reveal, oppose, and change racial inequality.

Counter-hegemonic Voices

In addition to foregrounding race and deconstructing the pervasiveness of white supremacy, critical race theory places particular importance on counter-hegemonic voices (Chisholm, 2015; Gillborn, 2006; hooks, 1992, 1996; Ladson-Billings, 1999, 2005; Parker & Lynn, 2002; Solórzano, Parker, Lynn, & Yosso, 2002; Tatum, 1994, 1997). The essence of voice is “the assertion and acknowledgement of the importance of the personal and community experiences of people of colour as sources of knowledge” (Dixon & Rousseau, 2005. p. 10). It is important to note that the singular use of the term *voice* does not imply a single common voice of the marginalized, but rather each voice speaks from a specific context and particular set of situational dimensions. Exposing counter hegemonic experiences and juxtaposing them with dominant narratives offers the potential to overcome dysconscious racism and change mind-sets.

Since the experiences of Indigenous peoples, Black people and people of colour are framed by racism in their daily lives, their stories are uniquely placed to offer an alternative narrative to the pervasive naturalized and normalized discourse of white supremacy. “Not only can it broaden our point of view; bringing to light the abuses and petty and major tyrannies that minority communities suffer, it can enable us to see and correct systemic injustices that might otherwise remain invisible” (Bell, 1988). In an article about teaching white students about racism, Beverly Tatum (1994), discusses how sharing “a history of white protest against racism ... [and inviting whites] who have been [are] allies (p. 471) to speak to her class offers information than can be helpful for white students to identify with a “pro-active white identity” (p. 472). Although not in the same vein as those who speak from marginalized experiences, being exposed to the voices of white allies, provides a different type of counter-hegemonic

perspective and illustrates possible paths of resistance to white supremacy. Counter storytelling thus stands as a challenge to the status quo, opening opportunities to construct a fuller rendering of society and a more honest way of becoming.

Interest Convergence

Interest convergence, another common concept in critical race theory, offers a framework to explore the pervasiveness of racism and its consequences and overcome or side step the loss-gain binary. Derrick Bell, credited for coining the concept of interest convergence, proposes that the dominant elites will tolerate or encourage racial equality and equity projects only “when they converge with the interests, needs, expectations, and ideologies of Whites” (Milner, 2008, p. 333). Gillborn (2010) explains that the principle of interest convergence views advances in race equality as “the lesser of two evils for White interests” (p. 6) in a win-loss binary because the failure to take some action against racism poses a greater risk than the failure to take any action at all. He also points out that only in the face of “political resistance and mobilization” (Gillborn, 2013, p. 479) will white power holders be moved to act to ameliorate the conditions of racially minoritized groups.

Milner (2008) argues that interest convergence offers “added language and tools to discuss race, its presence, its pervasiveness, and its consequence in the field” (p. 333). While the principle of interest convergence is useful to expose the self-interest of whites enmeshed in a loss-gain binary it does little to provide a way forward. Taharee Jackson (2011), a teacher educator, posits that “disaggregating interest” into multiple types - material interest (having), emotional interest (feeling), psychological interest (thinking) and moral interest (doing) - opens

up the possibility of a dismantling the win-loss binary. With a more nuanced understanding of the multiple, varied and complex nature of “‘interest’ in ‘interest convergence’... we can fully grasp how racism undermines the psychological and moral interests of whites in ways that are far more disadvantageous than their material and emotional interests gains ever will be” (p. 454). In other words, it is ultimately more beneficial and satisfying to work to dismantle racism than to be enmeshed in efforts to uphold it. Unpacking the varied aspects of interest holds potential for white racial(ized) consciousness work.

Intersectionality

The final theme running through much of the work taken up under the banner of critical race theory is that of intersectionality. *Intersectionality*, coined by Black feminist Kimberlé Crenshaw (1991) is an interpretative and analytical framework through which to explore “how multiple forms of inequality and identity inter-relate in different contexts and over time” (Gillborn, 2015, p. 278). It provides a means to understand how various social identities such as race, gender and class “intersect at the micro level of individual experience to reflect interlocking systems of privilege and oppression ... [and] at the macro socio-structural level” (Bowleg, 2012, p. 1267). Intersectionality disrupts the notion of homogeneous identity groupings such as women or white people and provides a way to examine the vagaries of lived experiences. Like the bidirectional proximal process of the bioecological theory discussed earlier, intersectionality opens the door drawing attention to and making sense of the multiple competing subsets of social identities and forms of subordination. Unlike the analytical framework of the bioecological theory which focuses on the complexity of individual development, intersectionality exposes

"the complex nature of power ... [that lead to a greater understanding of] "systems of subordination, as they are brought to bear on social identities" (Harris & Leonardo, 2018, p. 5, 8). Intersectionality draws attention to " the vectors of oppression and privilege" (Grant & Zwier, 2012, p.1263) and the fluidity among and between various categories and systems of power (Collins, 2012 as cited in Harris & Leonardo. 2018, p. 21). Thus, an intersectional framework allows us to expose multiple and at times conflicting dynamics (Crenshaw, 1998, 1991) that open up possibilities for more comprehensive solutions to intersecting inequalities.

"For those of us who are white, and are also disabled, gay, lesbian, or straight women, our experience of being excluded from the mainstream hides from us the fact that we still benefit from our skin color" (Kendall, 2001, p.7). It is this ability to remain hidden among a multitude of oppressive sites that allows white supremacy to be sustained. These conflicting sites of power and oppression also help to explain why individual white people cannot see the privilege afforded them based on skin colour because they are disadvantaged with respect to other sites of power and categorizations they are made to fall into. An analysis that employs an intersectional framework offers tools for "White students [teachers and teacher educators] who speak to alternative realities and who illuminate the impact of Whiteness and White racism on White people" (Knaus, 2009. P. 152). By interrogating our relations and illustrating how notions of race intersect with other oppression as a hidden subtext in society, critical race theory can be helpful in shaping teaching for social justice in general and racial consciousness in particular.

What (Also) Matters

Whereas the preceding perspectives draw on well-known identifiable and distinct theories, the following two sections focus on constructs that have found their way into my thinking about racial consciousness work primarily through my experience as a teacher educator. Time and time again during my practice as a teacher educator, matters of historical significance and emotional expression intersected with notions of identity. This framed how the students and I responded to various learning opportunities and to each other. Although my experience called attention to the prominence of these two constructs, I turn to various theories and conceptual literature to further understand how each of these constructs impacts my perspective of white racial(ized) consciousness work.

The first of these constructs that influences how I experience the world of teaching and learning about racial(ized) consciousness is concerned with historical narratives (Adams, 1989; Donald, 2009, 2012; Fanon, 1963/2004; LaRocque, 1975, 2010; Lowman & Barker, 2015; Memmi, 1965; Regan, 2010; Saul, 2008; Warry, 2007;) and how the particularities of these narratives influence relations within and between groups considered to be in or out in a particular way. The second construct focuses on emotions as sites of engagement. The significance of emotional matters is explored by drawing on Boler's *Pedagogy of Discomfort* (1999), the construct of "difficult knowledge" by Britzman (1991, 2000), the work with teacher identity and emotions by Zembylas (2003a, 2003b, 2005b, 2009, 2010, 2011, 2012), notions of safety when interrogating issues of race by Winans (2005, 2010), and ideas of pedagogic violence by Worsham (1992-93, 1998). I discuss what these ideas contribute to my overall perspective of racial consciousness work in the two sections that follow.

Historical Narrative, Identity and Relationships Matter

As discussed earlier, the bioecological theory identifies macro-time to refer to the impact of historical events relative to an individual's development, while critical race theory points to hegemony and the need to historicize its web of power domination. However, neither theory goes far enough to provide the necessary context for the purpose of my study. For racial(ized) consciousness work to make a significant impact on reconciling broken relationships, we must re-conceptualize the historical narrative of Canada, examine the influence of the current narrative on our identity and interrogate the current state of the relationships between settler and Indigenous peoples.

Re-conceptualizing our historical narrative. Canada is a nation shaped by the relationship between Indigenous civilizations and settler colonization/immigration. Senator Murray Sinclair, former Chief Commissioner of the Truth and Reconciliation Commission of Canada, describes this relationship as follows: “in many ways, Canada waged war against Indigenous peoples through law, and many of today’s laws reflect that intent. The Indian Act is the leading example, but it is not alone” (as cited in Kirkup, 2016). We do not need to dig very deep to notice the paucity of references to these policies missing from the grand narrative most Canadians (settlers) have come to accept. The reports of the Royal Commission on Aboriginal Peoples (1996), the Truth and Reconciliation Commission (2012, 2015a, 2015b, 2015c) and the many publications of groups such as the Native Women’s Association of Canada (2002, 2009, 2010) and the Aboriginal Healing Foundation (2007, 2009, 2010) stand in stark contrast and reveal a much different perspective of the land we call Canada and her people. Stories of land theft, residential school, seizure and sale of children, the coercive sterilization of Indigenous

women, and missing and murdered Indigenous women and girls are brought into view and stand as testimony to the fact that there is much more to the Canadian story than many of us have allowed ourselves to believe. In the words of the Truth and Reconciliation Commission (TRC, 2015a), “Without truth, justice is not served, healing cannot happen, and there can be no genuine reconciliation between Aboriginal and non-Aboriginal peoples in Canada” (p. 12). These reports are among the many attempts that call on us to re-conceptualize the Canadian historical narrative to one that recognizes the egregious policies and practices of the past and their continuing impact through multiple areas of our lives such as education, environment, health, human rights, labour market, and law. Indigenous scholars, authors, playwrights and directors continue to provide a plethora of texts, and multimedia works which communicate a fuller and more truthful telling of Canadian history and the relationship between Indigenous and settler peoples.

Influence of narrative on identity. Re-conceptualizing our historical narrative is necessary but not sufficient in the move toward more racially just systems, practices and relationships. Another important aspect is much more personal. We must examine how our identities are historically implicated. For purposes of this discussion, identity refers to “our understanding of who we are, the others with whom we identify and those with whom we do not” (Vincent, 2003, p. 2). Identity is used as an unmodified term to refer to social identity and personal identity of individuals as well as groups. Moreover, identity is viewed as both a product as well as a mediated process. Identity is understood to be evolving and emerging over time (Holland, Lachiotte, Skinner & Cain, 1998; Ligget, 2010), linked to behaviour or agency (Murrell, 2007), and multifaceted and multidimensional (Coté, 2006) that is in the constant state of becoming. Holland et al. (1998) state forming an identity

takes time, certainly months, often years. It takes (and makes) personal experience to organize a self around the discourses and practices, with the aid of cultural resources and the behavioral prompting and verbal feedback of others. ... Conceiving oneself as an agent who counts for, and accounts for, the world cannot happen overnight. (p. 285)

The long term of which Holland et al. (1998) speak “happens through day-to-day encounters and is built ... by means of artifacts, or indices of positioning” (p. 133), highlighting the emergent nature of identity. Murrell (2007) concurs with Holland et al. regarding the situational and emergent nature of identity and reiterates, “identities are socially situated and are mediated by what happens in social practice” (p. 40). Multilayered in which, over time, one does not trade one identity for another, but rather builds and weaves layers of identity onto each other.

More germane to my research than identity in general, are the notions of racial identity, in particular those that speak to “our inclination to identity (or not identify) with the racial group to which we are assumed to belong” (Marshall, 2002, p. 9). Various models of these inclinations or perceptions have been proposed: Nigrescence or Black racial identity (Cross, 1971); white racial identity (Hardiman, 1982; Helms, 1984, 1993, 1994, 2007) racial/cultural identity (Sue & Sue, 1990); white racial consciousness (Rowe, Bennett, & Atkinson, 1994); ethnic identity (Phinney, 1996). The models greatly contribute to our understanding of the interwoven dynamics among and between in and out group membership. Whatever the specific view of racial identity, ideas coalesce around the notion that “the affect, behaviours and attitudes are correlated” (Rowe, Bennett, & Atkinson, 1994, p. 134). Although these identity models increase our understanding of the interrelationship of lived experiences on the one hand and what one believes and how one feels about self and Others on the other, they all leave a void regarding Indigenous peoples and the impact of colonial narratives. Despite this limitation, “[s]haring the model[s] of racial identity development with students gives them a useful framework for understanding each

other's processes as well as their own" (Tatum, 1992, p. 19). The framework provided by the various stages and/or statuses described by the identity development models helps to shift the personal to the political thus foregrounding narrative influences on identity. It is the potential to transverse the individual/personal perspective of identity to a broader view that foregrounds the power of discourse and narrative on shaping who we think we are and how others see us.

Relationship between settler and Indigenous peoples. The Canadian narrative speaks of a mosaic filled with peacekeepers, who are generous, tolerant, and inclusive with an interest in justice for all. The resulting elaborate narrative is "made, marketed, and reflected back to us . . . [in ways that are] particularly important to Canadian collective identities" (Lowman & Barker, 2015, p. 44). According to John Ralston Saul (2008), "we have created elaborate theatrical screens of language, reference and mythology to *misrepresent* [emphasis added] ourselves" (p. 3). While Saul (2008) argues passionately that Canada is more Aboriginal than any settler nationality, Niigaan Sinclair (2017) expands on this notion by stating, "Canada was never founded by two nations but hundreds, even thousands, with French and English communities bringing food to an already bustling and full feast" (para 4). Unfortunately, "Canadians have somehow disengaged their sense of national self-respect from any contemporary awareness of Aboriginal peoples" (Barsh, 2005, p. 273). Ironically, the values of tolerance, acceptance of diversity, as well as our distaste for violence in favour of negotiation stem from Aboriginal roots, yet recognition of their contributions have virtually disappeared from the Canadian story. Not only have the roots of these favored qualities been erased from memory but the nexus between who we think we are and what are actions say about who we are is often tenuous and incongruent.

How can such discrepancies continue to stand? A “desire to ignore” (Felman, 1982), a “race to innocence” (Fellows & Razack, 1998) and a “passion for ignorance” (Gaztambide-Fernandez, 2012) are constructs used to explain this gap between available information and what one chooses to believe (or ignore). Felman (1982) explains that “ignorance, . . . is less cognitive than performative . . . it is not a simple lack of information but the incapacity – or refusal – to acknowledge one’s own implication in the information” (p. 30). A critical analysis of our collective historical past juxtaposed with current realities brings contradictions to light, which challenge the very notions of who we think we are. Another concept underpinning the complex relationship between the Canadian national narrative and our identity as a people is the consideration of emotionality, which will be discussed in the next section.

Sadly, but not surprisingly, given the incomplete stories we settlers weave about ourselves, cross-racial/ethnic relations among Indigenous peoples and settler groups have been and continue to be stained with treachery, broken promises and mistrust. In the words of the TRC (2015b), “Getting to the truth was hard, but getting to reconciliation will be harder” (p. vi). In his now classic work, *The Colonizer and the Colonized*, Memmi (1965) weaves both colonizer and colonized tightly together in a symbiotic relationship that is harmful to both, destroying one while rotting the other. Memmi (1965) describes this relationship as one that “chain[s] the colonizer and the colonized into an implacable dependence, mold[s] their respective characters and dictate[s] their conduct” (p. ix). Is it possible that these chains will never be broken? I believe, as Puxley (1977) does, that until both the colonized and the colonizer “take the time to examine how each of their views are conditioned by the colonial relationship they will continue to carry on . . . in colonial relations” (p. 118). Métis scholar Emma LaRocque (2010) comments

on the abiding challenge before us by stating, “No one – White or Native, however brilliant or even decolonizing – should ever assume to understand the whole of this [colonial] experience. Much less believe the alienation and othering is over” (p. 167). The work of decolonization, of deconstructing and rebuilding, is a task that must be shared by both settlers and Indigenous peoples, although not necessarily equally.

Beyond decolonizing, the challenge of reconciliation remains. The words of the TRC (2015b) bear repeating, “Getting to the truth was hard [and remains so for many] but getting to reconciliation will be harder” (p. vi). Repairing the relationships between Indigenous peoples and settlers collectively and as individuals requires much more than re-conceptualizing our histories and acknowledging the enormity of past harms that continue into the present. We must move to a relationship of mutual support and respect. “Reconciliation must become a way of life.” (TRC, 2015b, p. 184). Reconciliation will never be reached in the sense of arriving at a desired destination because it is a process and not an event. Historicizing the stories, we tell ourselves about the place in which we live and who we think we are, though critically important, has the potential to further divide Indigenous and settler communities if we neglect to acknowledge the role of emotions in racial consciousness work. The following section delves further into emotional matters and why they matter in this work of decolonization and reconciliation, of which white racial(ized) consciousness work – the focus of this dissertation – is one aspect.

Discomforting Emotions Matter

In addressing discomforting emotions, I do not distinguish between, feelings, affect or emotion as if they refer to different aspects of experience (Ahmed, 2004b; Boler, 1999;

Zembylas, 2003a). As Ahmed (2004b) explains, “emotions involve bodily processes of affecting and being affected or to use my own terms, emotions are a matter of how we come into contact with objects and others” (p. 206). Ambiguity and discomfort litter the trail leading to the transformation of attitudes and actions that support social justice rather than privilege for some and oppression for others. This is not surprising when one considers, as North (2006) does, “that challenging our deeply internalized ‘colonized knowledge’ about the world can throw learners into emotional crisis” (p. 527). The transformative possibilities of discomfiting pedagogies make up the second additional construct that matters to the theoretical lens through which I view white racial(ized) consciousness work.

In my experience as a teacher educator in northern Manitoba communities, difficult conversations related to diversity especially of a cultural or racial nature were difficult to initiate. When we did manage to begin a dialogue centered on cultural or racial issues, it began tentatively with measured caution, often followed by more intense feelings that either shut down the discussion or degenerated into reductive binaries of personal experience and negative emotion. I do not regret that I tried to raise sensitive issues with the students and colleagues; however, I do feel remorse for not having been able to explore our emotional investments more fully. If only I had read Megan Boler’s work on emotions, I may have had more conviction to continue to work through the psychosocial dynamics and been more adept at maneuvering the discomfiting emotions into more meaningful and effective discussions. I have read it now!

Encouraged by Boler’s (1997a, 1997b, 1999) and Ahmed’s (2004) work on emotions, Zembylas’ (2003a, 2003b, 2005, 2009, 2010, 2011, 2012) work on teacher identity and emotions, Leonardo and Porter’s (2010), Mintz’s (2013), and Winans’s (2005, 2010) work on notions of

safety when interrogating issues of race, and by Brooks (2011) and Worsham's (1992-93, 1998) ideas of pedagogic violence, I am convinced that emotions are an important dimension in the journey to more open and honest racial consciousness work, particularly for those of us who are white. Critical race theory acknowledges that emotions play a significant role in racial consciousness work, however neither how emotions are enacted nor how they impact the course of dialogue is theorized, which is the reason emotional labour is included here as a separate contribution to my theoretical perspectives. My intent for this section is to (a) argue that discomforting emotions are inherent in racial(ized) justice work and therefore carries with it a responsibility to hold emotional investments to critical social analysis, (b) discuss how the enactment of emotion influences identity during race dialogue and (c) discuss notions of safety, comfort and discomfort in creating spaces for emotional labour.

Inherent nature of emotions in race dialogue. Both educational practitioners and researchers in the field of education (Ellsworth, 1997a, 1997b; Frankenberg, 1993a, 1993b; Levine-Rasky, 2000a, 2000b; Sleeter, 2017; Wolgemuth & Donohue, 2006; Worsham, 1998; Zembylas & Chubbuck, 2009) have acknowledged that the very nature of critical pedagogies in its various forms is imbued with a plethora of emotional experiences. Regardless of the principal object of critique, be it class, race, gender, religion or some other social categorization, these approaches seek to expose and unpack the “power/knowledge relation that produces the objective conditions of domination and exploitation” (Worsham, 1998, p. 232) with the expectation of bringing about change that contributes to more equitable circumstances. Change, especially when it is linked to identity and one's worldview, requires considerable emotional labour – and racial(ized) consciousness work is predicated on the need for such change.

Emotional labour, as coined by Hochschild (1983) and as used here, refers to the instrumental use and/or suppression of emotions. In writing about the dimensions, antecedents and consequences of emotional labor, Morris and Feldman (1996) draw attention to the interactional nature of emotion when they state, “individuals make sense of their emotions through their understanding of the social environment in which the emotions are expressed” (p. 988). This suggests, and as Boler (1999) later argues, that the expression of and the meaning attributed to emotions are, at least in part, socially constructed. Consistent with the notion that emotional labor is socially constructed and has both an internal/private and an external/public dimension is the existence of expectations or standards that moderate “how and when emotion may be expressed” (Morris & Feldman, 1996, p. 988). In education, especially beyond the early years, the expectations of what is and is not acceptable are unstated, but nevertheless significantly influence what is and is not emotionally expressed.

In writing about emotions and education, Boler (1999) makes the point that addressing “the ‘risky’ business of addressing emotions within our classrooms is a productive and necessary direction for the exploration of social justice and education” (p. xiv-xv). Boler makes the case for emotions as “inseparable from actions and relations” (p. 2) that are tied to power relations through discourse. As used by Boler (1999), discourse refers to “the culturally and historically specific status of a particular form of speech, and to the variable authority and legitimacy of different kinds of languages and utterances” (p.5). Boler’s theorizing of emotion and her analysis of the nexus between emotion, power relations and education offers much to my study.

In discussions concerned with matters of diversity and social justice, particularly in multiracial groups, emotions can be “slippery and unpredictable” (Boler, 1999, p. 3) and require

much labour. In my experience, efforts to engage Indigenous and white students in these conversations often became infused with highly charged emotions. Rather than trying to understand the expressions generated by the content of our conversation, the emotions seemed to act as a catalyst for palpable division along racial difference. Lawrence and Bunchie (1996), Leonardo and Zembylas (2013), Schick (2014) and others have acknowledged that education, which attempts to address the relationship between power and knowledge, gives rise to discomfort among participants. I believe such educational efforts concerned with changing the differential distribution of rights and resources is by its very nature rife with emotional content. The discomfort associated with emotional labour is “intricately intertwined with the layered patterns, contradictions, structures, everyday practices, and discourses of power” (Tracy, 2005, p. 280) that are implicated in discussions of race, racism, oppression and privilege. In the words of Zembylas and Chubbuck (2009), “Any understanding of socially just education, then, is inextricably linked to analyzing the pivotal role of emotions in reproducing or disrupting existing inequalities” (p. 344). To say it plainly, when we engage in the critical work of analyzing and unpacking power relations, the work is not merely a cognitive process but an affective one as well. “If we don’t express them [emotions] . . . we will not learn how to have them. We need practice in being affectionate, fearful, and angry at appropriate times” (Beck & Kosnik as cited in Zembylas, 2003a, p. 232). Denying, avoiding or minimizing the emotional content embedded in this work is a failure to fully engage in a critical analysis and weakens the potential for the transformation we hope to promote.

I have argued that what sense we make of our emotions in racial(ized) consciousness work – as a form of social justice work – is socially constructed and that emotional labour is

inherent in such work. Both together suggest that in racial consciousness work we have a responsibility to hold emotional investments to critical social analysis. Next, I discuss the performativity of emotion during race dialogue and how this influences identities.

Performativity of emotions and identity in race dialogue. In this section I am shifting away from what emotions are to what emotions do in relation to others. A conception of emotion as action recognizes the situatedness, embodiment and performativity of emotions. By using these notions, it is possible to examine the role of power in constructing our emotions and ultimately influencing our identities. An analysis that interrogates the performativity of emotion and its links to power relations is important in racial(ized) consciousness work because it opens possibilities for transformation.

According to Micciche “to speak of emotion as performative is to foreground the idea that emotions are enacted and embodied in the social world. ... That is, we do emotions - they don’t just happen to us” (as cited in Kuby, 2014, p. 1287). Emotions are “in part sensational or physiological” (Boler, 1999, p. xix) in that they are felt or experienced by the subject through such bodily reactions as increased pulse, redness in the face, and muscle tension and therefore understood more as private and individual. However, emotions are not only “impulses that happen to passive sufferers” (Zembylas, 2005b, p. 937), but also find an external form of enactment through language and other physical behaviour. Boler (1999) and Zembylas (2005b) argue that emotions are neither wholly private nor wholly public but rather are “representative of socially and collaboratively constructed psychic terrain” (Boler, 1999, p. xxi). To understand emotions as collaboratively formed provides space and a framework for analyzing the relationship between the “internal terrain of the subject/person” and the “larger social forces”.

Such an analysis builds on the view that emotions are situated and embedded in socio-cultural spaces and influenced by the power relations within these spaces.

Boler (1999) argues that we cannot understand emotions separate from what we do or how we interact and react with others. “As such, they [emotions] inform identities and relationships, between and within individuals and social groups” (Winans, 2010, p. 479). Megan Boler’s work on the politics of emotion makes a fundamental contribution to understanding how emotions are conflated with social action, identities and relationships. Through a comprehensive analysis that combines socio-political, ethical and feminist perspectives of educational histories, Boler explores how emotions have been “disciplined, suppressed and ignored” (Zembylas, 2003a, p. 216) and as such are sites of social control. Boler goes beyond an analysis and critique and also explores how education can offer a site for resistance and transformation as well. Whether embedded in expectations and ideologies that maintain the status quo or in resistance to such control, emotional experiences are inextricably linked with identity formations, “informing each other and re-defining interpretations of each other” (Zembylas, 2003a, p. 223). Unpacking the performativity of emotion is central to racial(ized) consciousness work as it shines a light on contradictions and complexities of how we understand ourselves and are understood by others. I believe emotions matter not only for members of dominant groups but those deemed to be others as well. In the vein of McLuhan (1994), who posited that we first create the tools we need/desire and consequently we are shaped by our creations, the same can be said for our emotions. We enact emotion in reaction in context and subsequently are shaped and reshaped by them.

Creating space for discomforting emotions in race dialogue. Thus far, I have argued that emotions are inherent in racial(ized) consciousness work; therefore, to engage in this work is

to engage in emotional labour. I have also made a case for emotions to be understood as embodied with both private and public dimensions that are socially constructed and, thus, historically situated; as such, emotions have a performativity as socially constructed and historically situated phenomena. This “ethnography of emotion” (Zembylas, 2005a) illustrates the entanglement of emotional labour with power relations and links the performativity of emotions with identity (re)formation. I now turn to the task of creating space for emotions in racial(ized) consciousness work.

Space for and discomfort in emotional labour. As I have previously argued, race dialogue is rife with discomfoting emotions. Teachers and teacher educators wishing to engage productively with the emotional labour inherent in racial(ized) consciousness work are faced with the challenge of encouraging a critique that will almost certainly conjure up discomfort while striving for transformative change in order to relieve suffering. Some would argue that causing pain, even psychological pain has no place in education. I and others (Berlak, 2004; Boler, 1999; Felman, 1992; Kumashiro, 2004; Leonardo & Porter, 2010; Mintz, 2013; Todd, 2001) argue that students’ suffering “seems an inevitable part of any educational project concerned with social justice” (Todd, 2001, p. 610). Whether viewed as “attendant trauma” (Berlak, 2004), “a crisis” (Felman, 1992; Kumashiro, 2004) “a place of risk” (Leonardo & Porter, 2010) or “a paradox of helping by hurting” (Mintz, 2013), it is incumbent upon educators to proceed with caution and “distinguish pedagogically valuable pain from that which is less so” (Mintz, 2013, p. 228). Leonardo and Porter (2010) stress that such pedagogy “does not promote discomfort for its own sake ... [rather is motivated by] an ethic of concern” (p. 153). How can

we create the needed space for such “pedagogically valuable pain” or, in other words, for the discomforting (of) emotions in race dialogue?

Ellsworth (1989) insists that until the role of emotions such as fear, trust, desire, and risk around issues of identity within classroom discussions are addressed, the power imbalances and divisions these imbalances (re)create will continue (pp. 313-314). “The real challenge is to create the space for these meanings [social meanings of emotional experiences] to emerge and give rise to new affects that are more personally meaningful and evocative” (Zembylas, 2003a, p. 232). It is indeed a challenge to come to terms with a pedagogy that brings together a pedagogy of discomforting emotion with a concern for safety. White people who find themselves in race dialogue are quick to appeal for safety. Safe spaces in this context “do not refer to literal or physical safety and denotes the figurative and discursive use of the notion” (Du Preez, 2012, p. 58). This call for safety often “defaults to white understandings and comfort zones [for white people]” (Leonardo & Porter, 2010, p. 152). Safe spaces or safe places become “identified as a ‘comfortable’ place, a place that people want to be” (Boostrom, 1998, p. 401). What triggers this concern for a figurative safe place and does the notion of safe space have a universal meaning across difference?

In her examination of emotions as sites of engagement, Winans writes that white students “seek to remain safe from the threat of being perceived as racist” (2005, p. 257) and because they “don’t want to offend anyone” (2010, p. 481). Winans (2005, 2010) and others (Leonardo & Porter, 2010; Leonardo & Zembylas, 2013; Redman, 2010) interrogate notions of safety around race dialogue and suggest that what is thought of as safe spaces results in a “misleading notion” (Redman, 2010, p. 3) and act as “a veiled form of violence” (Leonardo & Porter, 2010, p.140),

that “willingly tries to side step the issues ... [and how the] educative aspects of anger and frustration” (Leonardo & Porter, 2010, p.148) operates “differently for different students” (Redman, 2010, p. 4). Safety then is code and “acts as a misnomer [that insulates white people at the expense of Blacks, persons of colour and Indigenous peoples because they fail to appreciate that] . . . race dialogue is almost never safe for people of color in mixed-racial company” (Leonardo & Porter, 2010, p. 147).

What are the fears preventing an authentic exchange between whites and Indigenous peoples that need to be confronted when teachers and teacher educator bring race dialogue into the classroom? The feelings of fear and anxiety that white people experience in racialized situations are well documented (Frankenberg, 2005; Lensmire, 2010; Picower, 2009; Sue, 2011; Trainor, 2002; Winans, 2005). These fears have been identified as but not limited to: “being perceived as racist ... [which is] socially unacceptable” (Winans, 2005, p. 257); “being found out as racial beings” which is contrary to their normalized raceless self-image (Leonardo & Porter, 2010, p. 150); and having their investment in white supremacy exposed, which brings past harms into the present and “demands responsible actions” (Sue, 2011, p. 419). Conversely, the fears minorities and Indigenous peoples face in race dialogue are quite different, embedded not only in dialogic experiences as it is for whites, but in their lived experience as well. A space of safety envisioned and requested by whites, “is circumvented, and instead a space of oppressive color-blindness is established” (Leonardo & Porter, 2010, p. 147) where the experience of people of colour and Indigenous peoples is minimized and dismissed leaving them isolated and dehumanized. It is apparent that whites, people of colour and Indigenous peoples enter race

dialogue from radically different locations and all want to avoid violence being enacted against them.

How then are teachers and educators to navigate through the tension of knowing that we contribute to student suffering in the quest to alleviate the pain of others? When we strive to create safe spaces within our classrooms, “it is important that we don’t confuse safety with dishonesty or fear of challenging the status quo, [because] such ‘safe spaces’ actually end up shutting down discussion, stifling creativity, and demeaning the students” (Yancy, 2009, p. B36). Mintz’s (2013) words bear repeating, “causing students pain in social justice education is unavoidable but it is essential that educators distinguish pedagogical pain from that which is less so” (p. 228).

Following Boler’s (1999) exploration of “the pedagogy of discomfort”, much attention has been given to the possibility of social transformation through the analysis of discomforting emotion (Boler & Zembylas, 2003; Leonardo & Porter, 2010; Leonardo & Zembylas, 2013; Wolgemuth & Donohue, 2006; Zembylas, 2009, 2011, 2012, 2013; Zembylas & Boler, 2002; Zembylas & Chubback, 2009; Zembylas & McGlynn, 2012; Zeus & Zembylas, 2013). In the words of Zembylas and McGlynn (2012),

a pedagogy of discomfort, as an educational approach, emphasizes the need for educators and students alike to move outside their ‘comfort zones’. Pedagogically, this approach assumes that discomforting emotions play a constitutive role in challenging dominant beliefs, social habits and normative practices that sustain social inequities and in creating possibilities for individual and social transformation. (p. 41)

In positing a pedagogy of discomfort, Boler (1999) is clear that engaging with uncomfortable emotions is not an end in and of itself, rather the importance lies in the “collective accountability [of the inquiry and the] mutual responsibility” (p. 177) to each other that leads us

to reconsider how we see “or chose not to see” the world (p. 195). Boler (1999) emphasizes that pedagogical strategies that call us to examine our emotional investments requires “enormous sensitivity” (p. 196). As Choi (2006), in writing about education for comfort and discomfort, states, “Without care, concern, and connection with others, students holding dominant positions in society may feel little motivation to challenge social inequality” (p. 244). Choi goes on to suggest that the foundation of compassion for others is built on “a trusting relationship . . . [and] learning to treat each other as a member of a family” (pp. 244-245). Perhaps by re-envisioning the safety metaphor to one of a hopeful place or a supportive space that promotes us “to embrace uncertainty, contradiction, and even discomfort not for its own sadomasochistic sake but out of solidarity with the Other” (Leonardo & Zembylas, 2013, p. 156) we can enact a pedagogy of emotional discomfort in racial(ized) consciousness work. Such solidarity seems more likely if students feel a kinship with their classmates or members of a society.

The framework I use to envision white racial(ized) consciousness work is framed in part to a greater or lesser extent by the bioecological theory and critical race theory as well as matters of history and emotional labour. The bioecological theory affords me a broad overview of the interconnectedness of individuals within various environments over time through bidirectional influences. Critical race theory brings into focus the centrality of racism and the pervasive nature of white supremacy and provides a means to interrogate inequities through intersectionality , interest convergence and counter-hegemonic voices. Furthermore, unpacking the dominant Canadian narrative and the attending emotional labour that results from these investigations suggest ways of doing white racial(ized) consciousness work. In the next chapter, I turn to the case of teacher education.

CHAPTER 4:

ARGUING FOR RACIAL JUSTICE IN CANADIAN TEACHER EDUCATION

Until the great mass of the people shall be filled with the sense of responsibility for each other's welfare, social justice can never be attained.

Helen Keller (1918, p. 13)

While some maintain that schools and faculties of teacher education are democratic sites of equal opportunity, the case is clearly the opposite. Seen through a critical lens, educational institutions are more about social reproduction than about transformation of either the personal or the systemic. “In effect, the educational system has contradictory goals: ensuring the possibility of social mobility for everyone while simultaneously maintaining a small probability that those in lower strata will achieve significant social mobility” (Labaree as cited in Henze, Lucas & Scott, 1998, p. 207). This chapter explores the contradiction between intent and impact by surveying the field of teacher education as it relates to equity education in general and racial justice in particular. Early in my teaching career I was firmly entrenched in the harmonious multicultural camp (Banks, 1999; Banks & Banks, 2001; Bennett, 1999), then with experience I began to favour a culturally-appropriate pedagogy (Ladson-Billings, 1995b) and an anti-racist approach (Dei, 1996; Troyna, 1987). Disappointed with the lack of results, I began searching for alternatives. Currently, I believe there is a need to interrogate whiteness in a way that neither reifies nor essentializes the mechanisms that maintain its power. Given the significance of context viewed through a framework influenced by bioecological theory and critical race theory, I trace the shape - thematically rather than chronologically - of racial justice in Canadian teacher education.

I turn now to an overview of racial justice teacher education, first by broadly locating the origins of equity education, then by focusing on two critical shifts in research and practice followed more specifically by racial (in)justice teacher education in the Canadian landscape.

Origins of Equity in Teacher Education

The critical treatment of race and the demarcation of whiteness owe its greatest intellectual debt to W. E. B DuBois, a Black American scholar. In presenting the problem of the colour line, DuBois argued that race was central to understanding inequality, and in so doing, drew attention to the socio-economic impact of race and racism both “at the level of the personal or intrapsychic and at the institutional or structural level of social interaction” (Winant, 2004, p. 1). Other scholars, particularly those of colour, (Baldwin, 1984; hooks, 1992, 1994; King, 1991; Tatum, 1992) have noted how inequality is maintained by an ideology that keeps whiteness largely invisible or “unmarked” to a majority of white folks (Brekhus, 1998). Early attempts at addressing the problem of the colour line focused on appreciating differences rather than examining inequality based on difference (Giroux & McLaren, 1986). Under the banner of multicultural education, many practitioners focus mainly on individual and group differences, believing that knowledge of others would facilitate understanding and harmony across difference. Thus, a “‘soft’ approach ... focusing on such activities as sensitivity training rather than facing privilege and power directly” (Nieto, 2010, p.195) is taken as more appropriate curricular applications. This is exemplified by remarks made by Michael Olneck (1990):

[D]ominant versions of multicultural education delimit a sanitized cultural sphere divorced from sociopolitical interests, in which culture is reified, fragmented, and homogenized, and they depict ethnic conflict as predominately the consequence of

negative attitudes and ignorance about manifestations of difference, which they seek to remedy by cultivating empathy, appreciation, and understanding. (p. 166)

Although multicultural education appeared to be concerned with promoting equity, the reality did (does) not match the intent. Efforts focus(ed) on helping white teacher candidates learn about the Other, so instruction would be adapted to help them fit the system. Whiteness was and continues to be largely unexplored in educational approaches under the multicultural banner, implicitly reifying norms, policies and practices privileging white folks and ignoring the power imbalances and the politics of difference. While multicultural education “contained the seeds of critical pedagogy” (Nieto, 1995, p.192) and the intent was/is one of emancipatory potential, practical applications under the banner of multicultural education often fell/fall short of the desired impact.

Shift in Teacher Education to Exploring Whiteness

Not surprising, among the first teacher educators to express dissatisfaction with the practice of multicultural education and argue for a critical race perspective were scholars of colour (Ladson-Billings, 1995a,1995b; Ladson-Billings & Tate, 1995). White scholars and educators (Apple, 2009; Applebaum, 2004, 2006, 2007; Giroux, 1997) also began to call for approaches that would foreground race and interrogate the power differential in the lived experience of individuals from different populations. Proffered as anti-racist education (Dei, 1996; Ng, Staton, & Scane, 1995; Schick & St. Denis, 2005; Thompson, 1997; Troyna, 1987), anti-oppressive education (Kumashiro, 2002, 2004), or culturally-relevant education, (Ladson-Billings, 1995a, 1995b, 1999; Maina, 1997; Osborne, 1996), the focus shifted to more critical investigations. Emphasis in educational practice and research began to problematize culture by

linking race, ethnicity and power in the context of colonialism (McLaren & Mayo, 1999).

Identifying a pathology of racial attitudes and behaviours, in essence, exposing practices and policies of institutional racism brought attention to the role and power of whiteness in creating and maintaining systemic racism. In some instances, systemic racism is named *white racism* (Feagin, Vera, & Batur, 2001) as a means to acknowledge white supremacy.

Whiteness studies grew and spread across numerous disciplines: anthropology (Dyer, 1988; Gates & Appiah, 1998), education (Ladson-Billings & Tate, 1995; McIntosh, 1990, 2009a), history (Roediger, 1991, 1996) and sociology (Frankenberg, 1993a, 1993b). Whiteness then was understood as a social construction that refers to the ways that white and other ethnic identities have been historically, socially, politically, and culturally produced over time and do not refer in an essential or biological way to human bodies (Omi & Winant, 1993). What had been normalized by implicit standards and values began to be exposed as racially-biased white privilege. Whiteness was interrogated in an attempt to understand what sustained the privileging of perspectives, policies and practices favoring white folks. Processes of denial or dysconsciousness (King, 1991), sense of entitlement or orientalism (Said, 1978; Solomon et al., 2005), and colour blindness (Frankenberg, 1993b; Nieto, 1995; Thompson, 1997, 1999; Sleeter, 2001) were among some of the mechanisms recognized for keeping the power of whiteness in place.

In her seminal work, *Dysconscious Racism*, King (1991) describes dysconscious racism as “an uncritical habit of mind ... that accepts dominant White norms and privileges” (p.135). King says this “impaired way of thinking” results in an analysis of reality that is “distorted and missing certain elements” and leads to an inability to question or envision the possibility of

change in the status quo (Brandon, 2006, p. 197-199). The problem of dysconsciousness points to the need “to understand their (teacher candidates) consciousness ...[and help them with] reengagement with their knowledge base” (p. 200). Colour blindness has been used to describe both “conscious and unconscious minimization, denial, or distortion of race and racism” (Gushue & Constantine, 2007, p. 321). Colour blind attitudes maintain that race should not and does not matter; thus obscuring white privilege and the “overwhelming presence of whiteness” (Sleeter, 2001, p. 101). Like dysconscious racism, colour blindness refers to a perspective or way of thinking that obstructs the ability to see how these attitudes maintain benefit for white people.

Shift in Teacher Education toward Unpacking White Resistance

While whiteness has been the object of analysis for some time, it is only recently that claims about the “consistent failure to theorize race” (McCarthy, 2003, p. 127) and “under-theorize[d] the nature of whiteness studies” (Ringrose, 2007, p. 323) have begun to appear. “The complexities and conflicts at the heart of white racial identities have too often been ignored, and white students have been *addressed* ... as nothing but the embodiment of privilege” (Lensmire, 2010, p. 169). Ringrose and Lensmire among others (Picower, 2009; Trainor, 2002; Winans, 2005) think that to view whiteness and white resistance on the part of white folks merely as a function of privilege and power undermines rather than supports racial justice work. Rather than alleviating the oppressor/oppressed, white/nonwhite dichotomies, the practice of interrogating whiteness has tended to reify and essentialize resistance even as it tries to ameliorate its effects.

In contrast to interpreting white resistance as purposeful, unconscious or dysconscious, efforts to maintain privileged positioning vis-à-vis those marked as *Other*, Picower (2009) found

fear to be “the most prevalent hegemonic story” (p. 202) among the white female participants in her study of pre-service teachers enrolled in a multicultural education class. Fear was expressed as anxiety, escalating to a sense of terror in several situations. The hegemonic understandings of people of colour expressed by white pre-service teachers as negative stereotypes and threats to their safety rather than a conscious intent to hang onto privilege shaped how they conceptualized their future students.

Amy Winans (2010) advocates an approach that considers students’ emotions as a possible site of engagement and possibility rather than primarily as manifestations of resistance. Drawing on critical race theory and critical emotional studies as well as her own teaching experience, Winans argues that “we need to shift our attention from considering *what* [emphasis added] white students know about race and racism to analyzing their experiences of knowing and coming to know ... and consider how ethical questioning and emotions inform students’ experiences” (p. 476). She further maintains that racial literacy be understood as “a process as opposed to equating it with a particular body of knowledge” (p. 477). Ultimately, racial literacy is more about “learning than knowing” and “contextual rather than universal” (Guiner as cited in Winans, 2010, p. 477). Discussions of race and racism generate implicit and explicit ethical questions about racial inequalities that in turn stimulate strong emotions and motivate further questioning.

Moreover, critical emotional studies scholarship (Boler, 1999; Worsham, 1992-1993, 1998; Zembylas, 2003a, 2003b) challenge common assumptions that emotions exist as a manifestation of resistance, offering instead an interdisciplinary framework that recognizes

emotions as “profoundly social and cultural in nature” (Winans, 2010, p. 479). Winans (2010) goes on to say:

[W]hen students do attend directly to emotions (of fear, embarrassment, anger, sadness, guilt) they are grounding themselves in a specific context in meaningful ways and hence moving away from the stance of innocence ... to question the meanings of their ethical beliefs and practices, identities that were previously assumed to be stable, innocent and raceless are unsettled. (p. 486).

This framework suggests that an individual’s emotions are bound up within relationships of power and might usefully function as a means to connect students with particular contexts. As discussed in Chapter 3, a pedagogy of discomfort, as an educational approach, can enhance the learning experiences of educators and students who strive for social justice, but the emotional labor involved must be undertaken with care. Boler and Zembylas (2003) clearly state “a pedagogy of discomfort is not a demand to take one particular road of action” rather it is an invitation to (re)shape “their habits, knowledges and emotions” (p. 133). It is important to note as Boler (1999) cautions, that comfort -a sense of security and trust - needs to be established before one can begin to deconstruct worldviews and asserts that developing trust, respect and a climate of critical inquiry are essential.

The full story of racial justice in teacher education is neither as linear nor as parsimonious as I have provided here; however, it is meant to serve as a backdrop to how matters of diversity especially with regards to race have (not) been addressed within teacher education. These changing presumptions about how best to address racial inequities in educations align fairly closely to the development of my own understanding.

Equity in the Canadian Teacher Education Context

Equity education emerged in Canada as multicultural education in response to federal policies on multiculturalism² (Kirova, 2008; Mujawamariya & Mahrouse, 2004) and the “pluralistic notion of the Canadian mosaic” (Carrington & Bonnett, 1997, p. 422). Anti-racist education, conceptualized by some as *separate from* while by others as *in addition to* multicultural education, arose as a result of the failure of traditional multicultural programs to address the inequities that interfered with equivalency in achievement thus also failing to promote more positive intergroup relations (Dei, 1996; James, C. 2003). Although the conceptual divisions between multicultural and anti-racist approaches to education persist, some research suggests that the two approaches cannot be thought of separately. Darren Lund (2003) concluded that the Canadian teacher activists with whom he spoke “often used multicultural and anti-racist labels simultaneously in strategic ways in their work” (p. 13). Based on their study comparing and contrasting the construction of anti-racist and multicultural education in British Columbia and Ontario, Carrington and Bonnett (1997) conclude that, “Despite their differing antecedents and ideological concerns ... anti-racists and multiculturalists have come to share a number of areas of common concern and to espouse similar organizational, curricular, and pedagogical strategies to counter racism and ethnocentrism” (p. 428). Kehoe and Mansfield (1997), both from the University of British Columbia, believe the differences between multicultural and anti-racist education are a “matter of emphasis” (p. 3) rather than a major philosophical or theoretical division. Although the differences at a philosophical or theoretical level may not be significant

² Multicultural Policy, 1971; Canadian Charter of Rights and Freedoms, 1982; Canadian Multiculturalism Act, 1988

Nieto, 2010), as both advocate for greater equality of opportunity and are concerned with addressing racism (Kehoe & Mansfield, 1997) the difference in how these frameworks are taken up in educational practice is substantial. In reflecting on multicultural education in Canada, Gérin-Lajoie (2011) writes that it has lost its critical side in favor of more celebratory cultural practices.

Whether conceptualized as multicultural or anti-racist, these attempts “have had limited success in meliorating inequitable educational outcomes ... for racialized groups of children in Canada” (Levine-Rasky, 2000a, p. 271). Believing the failure to be attributable to “a misidentification of [the] change object”, white educational critics such as Elizabeth Ellsworth, Michele Fine, Henry Giroux, Peter McLaren, and Christine Sleeter advocate, “framing whiteness as the appropriate locus for understanding educational inequity as a systemic problem” (Levine-Rasky, 2000a, p. 272). Although experience and the literature suggest that some acknowledged the importance of interrogating whiteness, few teacher educators and teachers have included this work in their practice.

The sections that follow in this chapter, discuss specific factors pertinent to the Canadian context. History and national consciousness are brought together to expose contradictions and troubled relationships. This is followed by research findings directly related to racial identity and/or consciousness in Canadian teacher education. Finally, I comment on the mismatch of the student-teacher demographics in Canada.

Contradictions and Troubled Relationships

Earlier in this dissertation, I reflected on the tension between the image of Canada as a fair, compassionate country and the reality of its oppressive history and current structural inequities. It is prudent to return to the contradictions that lead to ongoing troubled relationships between Indigenous peoples and settlers who came or whose ancestors came to Canada. How is it that most Canadians believe Canada to be an open inclusive country accepting of diversity that provides equal opportunities for all while the lived experience of so many stands in sharp contrast? The late Howard Adams, Métis scholar and Native rights leader, depicted the tension as an erroneous belief held by mainstream Canadians. He states,

Canadian authorities and historians ... perpetuate the *illusion* [emphasis added] that Canada has never been a white-supremacist society, an illusion that Canadian people continue to believe . . . [and] because they are unaware of their racism, they are self-righteous, arrogant, and free from any social conscience with regard to racism. (Adams, 1975/1989, p. 43)

Lest we think attitudes have changed for the better in the intervening years since *Prison of Grass* (Adams, 1975/1989) was published, we only have to look at the work of the Royal Commission on Aboriginal Peoples (1996), Truth and Reconciliation Commission of Canada (2012, 2015a, 2015b, 2016) and the Canadian Race Relations Foundation. Most recently, a 2013 attitude survey sponsored the Canadian Race Relations Foundation reports that “negative perceptions of Aboriginals have *increased in frequency* since last year, particularly among English Canadians” (para 1). Moreover, although increased contact with Aboriginal peoples was an indicator of more positive attitudes for most Canadians, this was not the case in Manitoba and Saskatchewan where “the most negative attitudes and the greatest frequency of contact” (para 2) were reported. Why

the disconnect between representation of a peaceful, friendly, and compassionate people, and the reality of oppressive historical bias and current structural inequities?

Subliminal Racial(ized) Consciousness

In order to understand the privilege and oppression dynamic, consciousness of one's own race is imperative. Beyond racial(ized) consciousness, there must be an awareness of how institutional and social practices benefit white people. Research that is presented in this section suggests that teachers and teacher candidates do not even have a "nascent understanding of ways in which power over (not freedom from attack) benefits Whites individually and collectively" (Vaught & Castagno, 2008, p. 99).

In examining racial identity formation, Solomon et al. (2005) identify three themes among white teacher candidates: ideological incongruence, negating white capital and liberalist notions of individualism and meritocracy. Although the teacher candidates in question attended distinctly different university settings, one being "racially and ethnically diverse and were enrolled in an education program . . . with a strong base for understanding equity issues" (p. 150) and the other "predominately white and enrolled in a regular mainstream program" (p. 151), their views did not vary significantly. This work served to call attention to "the continued difficulties that [white] teacher candidates have in addressing the notion of race and white privilege in schools, and further point to the importance of continued research and work in the area of social difference and oppression in education" (p. 153). When white teacher candidates were presented with information or perspectives that contradicted their own set of ideological beliefs, considerable discomfort was created. This discomfort, in turn, often results in a focus on

personal suffering and oppression. Solomon et al. (2005) state that this view “limits their ability to move their understanding of an existing situation away from the personal and the individual to effectively examine the underlying systemic and institutional structures that reinforce racism” (p. 155). Referring to earlier research in the area of critical whiteness studies conducted by others, Levine-Rasky (2000b) concludes “that students tend to approach the problem of inequality from a *personal perspective* [emphasis added] rather than through its societal or systemic manifestations” (p. 264). She elaborates on teacher candidates’ responses to and practice of whiteness, as “themes of resistance, denial, hostility, ignorance, and defensiveness” (p. 265).

As the above studies suggest, many white teacher candidates are unprepared to handle issues of racial identity, privilege and oppression. Cicetti-Turro (2007) believes that if “teachers are racially and culturally incompatible from the students and ill prepared to respond to their individual personal and academic needs as a result of their professional training, these students have nowhere else to turn” (p. 47). It is time teacher educators re-examined the void that ignores racial consciousness and the role it plays in our schools and universities. The advice evident in the adage, *If students aren’t learning then change the way you teach*, is of vital importance for teacher educators, especially for those of us who are white.

Overwhelming Mismatch of Student-Teacher Demographics

There is widespread acknowledgement of the growing diversity within student populations all over the country while the face of the teaching profession and teacher candidates remains representative of a white middleclass monoculture. According to Solomon et al. (2005), the increased racial diversity within Canadian schools in general is seldom reflected amongst

teacher education candidates enrolled in faculties of education. “The continued over-representation of white, female, middle class and heterosexual bodies within faculties clearly belies the increased minority representation in the schools” (p. 149). Given the mismatch between students and teachers in regard to such indicators as race, gender, and class, it is increasingly important that teachers and teacher educators explore their understanding with respect to privilege and oppression and how these views inform their practices and relationships with students. Henze, Lucas, and Scott (1998) state,

[O]ne critical reason that is especially relevant for the many white educators who are teaching students of other racial and ethnic backgrounds is the invisibility to members of dominant groups of the inequality and its effects more specifically the invisibility of white privilege. (p. 192)

Although provincial governments have expanded curricula expectations to address diversity and equity issues, many white teacher candidates lack the skills or the confidence to design learning environments that honour all students. For example, some white teachers have told me that they do not address Indigenous issues in their classes because they do not want to offend anyone. Yet it does not occur to them that the omission is as much if not more offensive. Despite an awareness of its significance, there appears to be a reluctance to bring their practice in line with the mandated curricula.

Despite multiple educational efforts through standpoints of multicultural, anti-racist, anti-oppressive and culturally-relevant pedagogy, the sought for transformation has been underwhelming. The cadre of teachers and teacher educators remains more representative of the status quo than the diverse populations of students. Dysconsciousness, individualism and meritocracy are a few of the ways of normative thinking that are remarkably resistance to change. My research into white racial(ized) consciousness work seeks educational practice that

both supports and challenges the dysconsciousness while encouraging a more complete analysis of social reality. In the next chapter I describe the purpose and methodology of my research.

CHAPTER 5:

FOCUSING ON RESEARCH AND METHODOLOGY

As with all qualitative methods ... the method cannot be used in a 'cookbook' or formulaic way.

Janice M. Morse (2009, p. 14)

As discussed in Chapter 4, attention has been shifting away from the surface harmony of multicultural education to deeper and more uncomfortable investigations of anti-racism education including white racial(ized) consciousness work and racial identity development. Supporting this shift, the primary purpose of my research was *to develop a model for white racial(ized) consciousness work in teacher education*, a model that provides theoretically based, practical and yet context-transcendent considerations for such work. To this end, my research task (research questions) for this project was to develop a curriculum-making model that:

1. is based in the theoretical perspectives described in Chapter 3;
2. provides a system of considerations for white racial(ized) consciousness work in Canadian teacher education; and
3. is practically appropriate to teacher education in the Canadian context (see below for explication).

The research focused on white racial(ized) consciousness work of teacher educators, teacher candidates and teachers. The *work*, as defined Chapter 1, is conceptualized as those activities such as reading, reflection, and dialogue that contribute to an awareness of one's personal and collective racial(ized) identity and how the ways of being in the world and the ways

of seeing and interpreting social phenomena function as stratifying social processes that stigmatizes and marginalizes marked populations while normalizing the unmarked. Contained within this work is the praxis-oriented hope for curricular and pedagogical reform that supports truth-telling, decolonizing and reconciliation. “Without a minimum of hope, we cannot so much as start the struggle. But without the struggle, hope ... dissipates, loses its bearings and turns into hopelessness ... Hence the need for a kind of education in hope” (Freire, 1998, p.3). This study was grounded on the premise, evident in the bioecological theory, that human development and any possible transformations are embedded within the socio-cultural milieu, hence context is of critical importance. Thus, the overarching intention of the study was to provide a model that can be useful to those doing - and wishing to do - white racial(ized) consciousness work in developing strategies and activities applicable to their own specific contexts. For this reason, the model provides a system of *considerations* for teacher educators for white racial(ized) consciousness work in teacher education. The model does *not* provide specific how-to instructions for educators to use. Rather, it provides a conceptual model that can facilitate such development by educators themselves to fit their specific context. I use the term *model* to suggest a “pattern or plan” (Joyce & Weil, 1972) to guide curriculum decision-making. A conceptual model is “representation of a system, made of the composition of concepts [or sets of concepts] which are used to help people know, understand or simulate a subject the model is believed to represent (Conceptual Model, n.d.). In order to make the developed system of considerations “practically appropriate” for teacher education in the Canadian context, the model should “stand up” to the experiences of Canadian teacher educators who already engage in racial(ized) consciousness work.

Process

In order to address the research task of the study, I engaged in a three-step process:

1. *Developing a theory-based model* (Chapter 6): Drawing on an initial curriculum-making model, I used my theoretical lenses from chapter 3 to develop this initial model into a theory-based curriculum model for white racial(ized) consciousness work in teacher education. The model consists of two parts: structural categories for curriculum making and (theory-based) considerations for white racial(ized) consciousness work in teacher education structured within each of the categories.
2. *Developing criteria for practical appropriateness*: I interviewed 11 university-based teacher educators who are doing racial(ized) consciousness work in Canadian teacher education programs about their experiences and viewpoints underpinning their work. I then converted the reported experiences and viewpoints into recommendations for white racial(ized) consciousness work using the categories of the theory-based curriculum model developed in process step 1 of my study. This structure of recommendations derived from my interviews with the 11 practitioners provided the criteria for testing the practical appropriateness of the model developed in step 1.
3. *Developing a practically appropriate theory-based model*: I compared, contrasted, and then integrated the findings from the second step of my study into the theory-based model from step 1 to arrive at my proposed model of white racial(ized) consciousness work in teacher education.

In the remaining sections of this chapter, I describe the process of each step in more detail.

Developing a Theory-based Model

For the curriculum making model to be used in developing the theory-based model for white racial(ized) consciousness work in teacher education, I turned to the commonplaces of curriculum making identified by Schwab (1969, 1971, 1973, 1983). During my career as a teacher educator, I found the core universals or commonplaces identified by Schwab very helpful when introducing teacher candidates to the deliberations entailed in curriculum making. Schwab's conceptualization provided a practical comprehensive starting point and a frame of reference for teacher candidates to what could be an overwhelming process. Taking the key concepts of subject matter, teachers, learners, and milieus that were identified as commonplaces to curriculum making in broad terms, I used my teacher educator experience and intuition to adapt the Schwab model for the development of a theory-based model for white racial(ized) consciousness work for teacher education. The adapted Schwab curriculum making model was further refined using the theoretical perspectives described in Chapter 3: bioecological theory, critical race theory, historical narratives and relationships, and discomforting emotions. Each of these theoretical perspectives contributed its own set of considerations to the theory-based model (see Chapter 6).

Developing Criteria for Practical Appropriateness

In order to test the practical appropriateness – as defined above – of the theory-based model developed in the previous step, I interviewed 11 teacher educators who use racial(ized) consciousness work in their role as instructors in a teacher education program at a Canadian university. The purpose of the interviews was to identify recommendations for white racial(ized)

consciousness work in teacher education from the practitioners' own practice and the viewpoints underpinning that practice.

Selection of participants. I used the following two criteria for selecting potential participants: the person (1) acts in the role of teacher educator at a Canadian university or college, and (2) identifies with racial(ized) justice practice either through self-report, through their scholarly work, or through reference by someone else. I used *racial justice practice* as a collective term to include anti-oppressive, anti-racist, culturally appropriate, decolonizing and/or multicultural pedagogy, as well as social justice, critical multiculturalism, (cultural) sustainability and culturally responsive education. Although I recognize the lack of concordance among the referent of each of these terms, I believe that despite the nomenclature, at least some of the practices/pedagogy used under these banners furthers the aims of racial(ized) justice. I drafted an initial list of teacher educators meeting the criteria by reviewing previously read publications and considering the work of colleagues and personal acquaintances. I added other names by consulting Canadian education faculty websites and checked courses taught and research interests of faculty. The initial list of potential participants included over 50 names, 90% of which were identified through their scholarly work and academic interests, while 10% were identified through personal acquaintances. On a few occasions during an interview, a person of interest would be mentioned and if upon checking their publications, faculty websites and personal webpages, the individual met the criteria for inclusion as a participant, I added the name to the list of potential participants. Although several individuals were identified as potential participants, the snowball technique proved to be unsuccessful as not a single person identified as a potential participant became a participant in my study.

In an effort to manage time and not have people wait too long to be interviewed after indicating a willingness to participate, invitations were sent out in batches. I selected names somewhat randomly opting first to include names of individuals whose work I had referenced and secondly to have a representation from teacher education programs across the country. A letter of invitation that contained a summary of the research project, a list of the three overarching questions guiding the interviews, and an auto-ethnographic profile of the researcher (Appendix A) were emailed to 18 teacher educators and about two months later to an additional 12 teacher educators. A reminder was sent to non-responders approximately a month after the initial invitation (Appendix B). Respondents were members of faculties in 10 different institutions across Canada; three of whom identified as Indigenous. Due to scheduling difficulties, three of these respondents were never interviewed. Ultimately, 11 people from 8 institutions were interviewed, and their interview data was used for the second step of my study. In keeping with my “responsibility to act with fidelity in relationship to what has been heard, observed, and learnt” (Wilson, 2008, p. 59), each participant was given the opportunity to be identified and have their responses attributed to them.

Those wishing to be acknowledged were Dr. Dwayne Donald, Dr. Celia Haig-Brown, Dr. Seonaigh MacPherson, and Dr. Barbara McMillan. Dr. Donald, an Indigenous associate professor at the University of Alberta, is a descendent of the Papaschase Cree and follows a decolonizing research sensibility called Indigenous Métissage in his work. Dr. Haig-Brown, a white settler professor at York University, is descendant of English settlers who identifies her work with Indigenous thought and decolonizing pedagogy. Dr. MacPherson, a white settler associate professor at the University of the Fraser Valley, is a descendent of highland Scots. Her

work includes intercultural and multilingual education, mindfulness and well-being. Dr. McMillan, a white associate professor at the University of Manitoba, was born in Illinois and emigrated to Canada. Culturally relevant/responsive teaching and eco-ethical consciousness are among her research and teaching interests. The remaining participants were assigned a pseudonym followed by an * to differentiate between those who wish to be acknowledged and those who opted to remain anonymous. Cody, Brooke, Connie, Lilla, Ruby and Vicci identify as white settlers; Fred is a member of the Kahnawake First Nation. With the exception of Ruby, these teacher educators are faculty in Universities in either Manitoba or Saskatchewan; Ruby is located at a university in British Columbia.

Development of interview protocol. The three overarching questions included in the recruitment invitation were used as a guide to develop an interview protocol: (1) What underlying worldview(s) supports racial consciousness work? (2) How does racial consciousness work look and feel in your practice? and (3) What challenges does racial consciousness work present? The complete protocol included a brief introduction to the process, some warm-up/rapport building conversation questions and the interview questions with possible prompts (Appendix C). Throughout this dissertation I have used parentheses in “racial(ized)” to focus on action rather than on a static construct. My rationale for drawing attention to the unmarked way we use language is provided in Chapter 1. The distinction between racial and racialized became clear to me in the midst of my research and thus is not evident in the interview protocol I used to guide my conversations with practitioners. Prompts were provided as aids to clarify the intent of the question and used only if needed.

Interview questions 3, 4 and 6 stemmed from the first overarching question about worldview. I was interested in the theoretical and personal experiences that framed and supported their practice and whether racial(ized) identity influenced their practice and/or the way students responded to them. The overarching question about their practice helped me to frame interview questions 1, 5 and 7. The eight questions are included here with the potential prompts shown in italics following each question.

1. The research I am conducting is focused on racial justice efforts in teacher education.

Anti-racist or anti-oppressive education and multicultural education are some of the terms used to describe these efforts. What is your understanding of this work and what does it look like in your own practice? Why does it look that way?
 - What impact, if any, does Canada's colonial history have on your work?
 - Tell me about some of your experiences with specific approaches or activities?
 - What resources such as text, media, or personnel have you found helpful in shaping your own and/or your students' perspectives?
2. I am interested in emotional responses to racial justice work. Tell me about the emotional experiences that you have experienced or have observed in others while doing this work.

What meaning do you make of these responses?
 - How do you address the range of emotional responses?
 - What contradictions have you noticed?
 - How does your identity affect your work with white students? With non-white students?
3. I am interested in what draws people to work with whiteness, racial consciousness and/or issues related to racial justice. Please tell me about your personal journey related to this work.
 - What motivates you to engage in this work?

- Why do you believe this to be important work?
4. What theoretical foundations do you draw on to make sense of this work?
 - Can you give some examples of how these underlying beliefs impact your work?
 - How do you make sense of racial identity?
 - How do you think a white identity is similar to or dissimilar from other racial groups?
 5. What challenges do you face in your work around issues of racial justice? Why? How do you negotiate these challenges?
 - What approaches, or activities have you tried that did not have the result you expected?
 6. What sustains you and keeps you engaged in this work?
 - What kind of support have you had, or do you need as an educator for doing this work?
 7. What challenges does racial consciousness work face in general?
 8. Do you have any additional thoughts regarding the topics we covered today that you have not yet mentioned that you would like to add?

Collection of interview data. The interview protocol (Appendix C) and consent form (Appendix D) were emailed to each of the 14 individuals who expressed a willingness to participate. Signed consent forms were returned either by regular mail or email.

The majority of the interviews were conducted via *Skype*, a voice over IP computer-mediated software. *Call Recorder*, software available through ecomm.com was used to record the interviews conducted via *Skype* directly onto my computer. The three in-person interviews were recorded with *SuperNote*, a free application available for IOS devices. The audio and video files were converted into mp3 files using *QuickTime* movies tools. The average duration of the

interviews was 81.5 minutes, with the shortest being 52 minutes and the longest lasting 1 hour 50 minutes.

The transcription of the audio recordings was done by me with the help of *HyperTranscribe*, a transcription software. Completed interview transcripts were reviewed and edited before being sent to those interviewees who had indicated an interest in receiving and reviewing them. In keeping with my “responsibility to act with fidelity in relationship to what has been heard, observed, and learnt” (Wilson, 2008, p. 59), I offered to share a copy of the interview transcript with those I interviewed. Transcripts of seven of the 11 interviews were emailed to interviewees: One was returned with a number of small edits, two indicated their approval and the rest did not respond with any corrections or additional instructions.

Analysis of interview transcripts. For the data analysis, I followed a constructivist grounded theory approach (Charmaz, 2005, 2006, 2009, 2014; Fassinger, 2005). Because a grounded theory approach is more “a way of thinking” (Morse et al., 2009, p. 236) than an actual method with specific strategies to be followed and given that grounded theory is used in different disciplines by varying researchers with different worldviews, seeking dissimilar goals, I outline below the form of grounded theory I used.

Whereas classic grounded theory (Glaser, 1992; Glaser & Strauss, 1967; Straus, 1987) is based on the positivist assumption that theory is directly and uniquely derivable from data and the need for researchers to set aside preconceived notions, in contrast, constructivist grounded theory (Charmaz, 2005, 2006, 2009) assumes an interactive process that is reflective of relativist epistemology according to which multiple realities are possible. Moreover, grounded theory in its classic or objectivist versions aims for context-free generalizations, whereas the constructivist

approach seeks an “interpretive understanding of historically situated data” (Charmaz, 2009, p. 141). The logic of classic grounded theory assumes that researcher bias is neutralized by constant comparison and increasing abstraction of the data. In contrast, constructivist grounded theory assumes that both relativity of data and subjectivities of researcher enter data collection as well as analysis resulting in generalizations that are “conditional, contingent, and partial” (p. 140). Analyzing the data by using a particular structure does undoubtedly miss insights that a traditional grounded theory approach could reveal; however, it is in keeping with a constructivist grounded theory approach (Charmaz, 2005, 2006, 2009) and the research task of this study to develop a model that educators could use to develop strategies and activities applicable to their specific contextual circumstances. Bounding the interview data in this utilitarian fashion evades much of the contradictions and messiness of racial(ized) consciousness work present in educational practice in favor of gleaning streamlined takeaways. Although the tensions within various critical approaches to racialization and the proliferation of sources problematizing settler colonialism raise important questions, I have taken the standpoint that delving into such notions as land repatriation and Indigenous sovereignty – the essence of decolonization – would be *difficult knowledge overload* for the target audience of this research project; that is white teacher educators and pre- and in-service teachers at or near the beginning of white racial(ized) consciousness work. Pitt and Britzman (2003) refer to difficult knowledge as that which “references incommensurability, historical trauma, and social breakdowns” (p. 756); information that tests the limits of what one is willing or able to understand. While Tuck and Yang (2012), advocate for an ethic of incommensurability and the need to “relinquish settler futurity that underwrite settler innocence” (p. 36), I believe presentation of incommensurable

perspectives *too early* risks shutting down the potential engagement with difficult knowledge. As teacher educators, we need to keep our students in the room and engaged. As Paulette Regan (2010) advocates and I have previously stated, meaningful change is unlikely, if not impossible, without a heightened awareness of racial positioning of and by settler groups.

Analyzing the interview data took place in a number of phases, each described in the following paragraphs: (1) identifying relevant quotations, (2) collating and further subdividing relevant quotations into tables, (3) developing possible recommendations, (4) clustering and reformatting recommendations, and (5) noting the number and frequency. As noted above by Morse et al (2009), the method I used did not follow in a “cookbook” or formulaic way as there was considerable crossover and looping back and forth through each phase.

For the first phase in analyzing the transcript data, I used the theoretical categories of participant, context, content, and engagement as “heuristic devices” or “sensitizing concepts” to identify relevant quotations. These theoretical categories were the “components” of the theory-based model I develop in the next chapter. As concepts with low “falsifiability” or “empirical content” these theoretical categories helped to sensitize me to identify theoretically relevant phenomena without “forcing of the data” (Kelle, 2007, pp. 207-209). I read through the transcripts, identifying quotations that corresponded to the theoretical categories, working through all 11 transcripts, identifying relevant quotations for one category before I sought quotations related to the next category. In this manner, I read through the 11 transcripts multiple times developing a deeper understanding of what each practitioner had to offer. Moreover, I was able to retain consistency in how I conceptualized the essence of each category by focusing on one category over the course of all interviews before reading for the next category. Although this

is generally the procedure I followed, it was not entirely a linear process but rather a zigzag path through the data. Charmaz (2014) states, “What we see, when, how, and to what extent we see it are not straightforward” (p. 241). The multiple readings of each transcript often revealed references related to previous categories that I had missed or understood differently on earlier readings. When I did notice something in an interview relevant to a previous category that I had overlooked, I recorded it accordingly.

The second phase of my analysis was to collate all the quotations related to each of the four categories, identified in the previous phase, into a table format to facilitate a view across participants. I implemented a numbering system to provide anonymity while retaining the ability to identify the frequency of similar references and whether the comments were made by the same or different practitioners. Organizing the data by category (components in the theory-based model) provided a context to more easily explore and interpret how each of the components was understood and used in racial(ized) consciousness work. While examining the collated quotations I noticed that two of the categories could be subdivided. The participant and context categories were subdivided into two: educator and student for the former and micro and other for the latter. Once again, the process of collating and subdividing quotations from the transcripts to the respective tables was not entirely linear, but rather a constant comparative process of crystallizing the quoted segments based on analytic connections and refining the categories (Charmaz, 2014).

Next, I formulated possible recommendations arising from the quotations to stand as criteria for testing the practical appropriateness of the theory-based model. While the first and second phases of the analysis focused on how the interview transcript data related to the

categories of participant, context, content, and engagement that I had identified as heuristic devices or sensitizing concepts, the next phases used an interpretive framework shaped by the theoretical perspectives discussed in Chapter 3. As stated earlier in this section, an analysis that follows a constructivist grounded theory approach is “conditional, contingent and partial” (Charmaz, 2009, p. 140) and is thus destined to miss other and/or alternative insights. The process I followed was similar to the clustering technique discussed by Charmaz (2014), in which similar ideas are “clustered” in visual mind maps. As each cluster was brought together, I looked for patterns, translating the identified data relevant to each category into recommendations for white racial(ized) consciousness work by the participating teacher educators. The potential recommendations were then clustered together with the relevant quotations and reformulated into a final version. In addition, the frequency of quotations to each recommendation and number of educators making these comments were recorded (see Chapter 7).

Developing a Practically Appropriate Theory-based Model

Through a process of “comparing and contrasting” the “recommendations” from testing the practicality in step two with the “considerations” from the theoretically-based model in step one I arrived, through this compare-and-contrast approach, at a theory-based model that is also practically appropriate. The process included the following:

1. Looked for instances of agreement between theory-based considerations and practical recommendations. This step led to the following consequences/results:

- a) Theory-based considerations were clarified and further refined to more clearly express a consideration of the component to which they were attached (It is the refined expression of each consideration that is provided in Chapter 6).
 - b) Themes were identified for the Theory-based Considerations (The themes are organized by component at the conclusion of Chapter 6).
2. Looked for instances of agreement and contradictions by theme within each component
 3. Developed considerations for the WRCW model based on the comparison process listed above.

Each step of the research task is discussed over the next three chapters: (1) developing a theory-based model, (2) developing criteria for practical appropriateness and (3) developing a theory-based and practically appropriate model. I now turn to the first of the three-step process, developing a theory-based model.

CHAPTER 6:

DEVELOPING A THEORY-BASED MODEL

We see the world, not as it is, but as we are – or, as we are conditioned to see it.

Stephen Covey (1989, p.28)

Everyone in a complex system has a slightly different interpretation. The more interpretations we gather, the easier it becomes to gain a sense of the whole.

Margaret Wheatley (2002, p. 3)

In Chapter 4, I made the case for racial justice education, first in a general sense, followed by a look at the Canadian context. This chapter, as the quotes above suggest, focuses on interpretation and represents the first step in my three-step research process. All things are subject to interpretation, which vary according to social conditioning and/or critical reflection. Given that this study is concerned with contributing to the field of teacher education while drawing from scholarly fields outside of it, I believe it is important to articulate my teacher educator lens, through which I am interpreting the reason for, the design of, and the results from this study. My experience and my expectations as a teacher and a teacher educator act as filters seeing and not seeing relevance and meaning. The resulting lens functions as a frame through or with which to interpret all aspects of the teaching and learning endeavour. Such a lens can be described as a metaphorical device that facilitates and influences perception, comprehension, and/or evaluation as it develops and shifts, deliberately at times, but largely as a more unconscious or subconscious process. Articulating such a lens requires one to filter and focus through layers of experience and expectation in a challenging meta-exercise. I turn to the field of photography for aid. Much like a photographer considers composition in the framing of a picture, I must consider the various aspects that frame my teacher educator lens. A photographer uses the

composition of a photo to guide the eye of the observer to the most important aspects of the picture by combining elements such as symmetry, depth of field, line, pattern and texture. Similarly, the meta-exercise of articulating a lens brings together such aspects as one's experience, beliefs and theoretical conceptions.

In this chapter I take the first step of the process of my research outlined in Chapter 5: developing a theory-based model for white racial(ized) consciousness work in teacher education. As the outline stipulates, the theory-based model consists of two parts: structural categories for curriculum making and (theory-based) considerations for white racial(ized) consciousness work in teacher education structured within each of the categories. To develop the theory-based model in this chapter, I draw for the first part on Schwab's theory of curriculum making to develop four structural categories based on his commonplaces of curriculum making. For the second part, I draw on each of the theoretical perspectives I discussed in Chapter 3 to propose (theory-based) considerations for white racial(ized) consciousness work in teacher education structured within the four categories developed in the first part of this first step of the process.

Developing Components for the Theory-Based Model: The Schwab Aperture

The approach to curriculum and curriculum making espoused by Schwab (1969, 1971, 1973, 1983) suggests that curriculum is "conveyed to differing degrees to different students, by committed teachers using appropriate materials and actions, of legitimated bodies of knowledge, skill, taste, and propensity to act and react, which are chosen for instruction after serious reflection" (Schwab, 1983, p. 240). In essence, curriculum is not merely a program of study or a set of formal documents or lesson plans, it is the enactment or coming together of all actions

taken and experiences had by specific students and teacher(s) at a particular time and place. Although first written over five decades ago, “this framework [Schwab’s commonplaces] continues to be helpful for any discipline or grade level” (Ricketts, 2013, p. 30) across the educational spectrum. What comes together are the “commonplaces” that Schwab (1971) identifies for the “practical” work undertaken in education:

These common places [spelling changes later to *commonplaces*] represent, in effect the *whole* subject matters of the whole plurality of enquiries of which each member-theory [i.e. the theory linked to a commonplace] reveals only one façade at best, and usually only one façade seen in one aspect. (p. 513)

What Schwab suggests here is that what comes together in the enactment of curriculum – the commonplaces – is a set of factors that have to be seen as components of a larger whole in which each factor interacts with the other. What are these commonplaces that Schwab suggest for curriculum enactment?

Schwab (1973) distinguished five commonplaces: subject matter, learners, milieus, teachers, and curriculum making. Schwab insists that the first four are “vital factor[s] in educational thought and practice. ... [in which] coordination, not superordination-subordination is the proper relation of the four commonplaces” (p. 509). The task of coordination – that is the process of bringing together the “incommensurables” demanded by the four vital commonplaces and harmonizing the particular deliberations – is the purview of curriculum making, the fifth commonplace (Schwab, 1973).

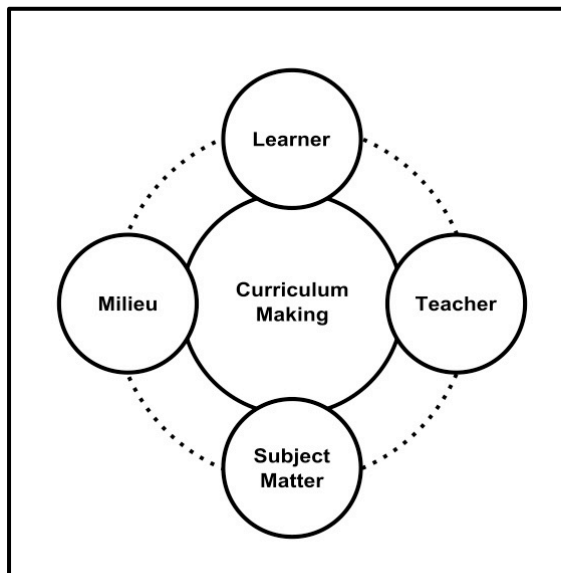
The subject matter commonplace considers “the scholarly materials under treatment and with the discipline from which they come” (Schwab, 1973, p. 502). The learners commonplace gives consideration to the students, “the beneficiaries of the curricular operation” (Schwab, 1973, p. 502): what students already know, what they are ready to learn, what will come more easily to

them, what will come with more difficulty (p. 502), but also “their present state of mind and heart . . . what leisure they will enjoy; what adult aspirations and attitudes they . . . have; what roles they will play in the family, their political community, their ethnic or religious community” (p. 503). The milieus commonplace considers “the milieus in which the child’s learning will take place and in which its fruits will be brought to bear” (Schwab, 1973, p. 503). Schwab (1973, p. 503) suggests that these different milieus are nested within each other: from the milieus of the classroom and school to the communities the child is part of as well as to the “relations of [these] communities to other communities” (p. 503). Schwab’s notion of the milieus is a comprehensive one extending to “conditions, dominant preoccupations, and cultural climate of the whole polity and its social classes” (p. 504). The teachers commonplace considers the “knowledge of what these teachers are likely to know and how flexible and ready they are likely to be to learn new materials and new ways of teaching” (Schwab, 1973, p. 504), but it considers also “good guesses . . . about their personalities, characters, and prevailing moods” and “what biases they bring with them, what political affiliation they champion” (p. 504).

The curriculum-making commonplace engages “the methods by which scholarly materials [from the other four commonplaces] are translated into a defensible curriculum” (Schwab, 1973, p. 518). Schwab describes two phases of curriculum making (1973, pp. 518-521). In the first phase, the curriculum maker considers the needed knowledge of students (learners) and a value-based vision of what the learner will know and be as a result of their engagement with the curriculum activities. In the second phase, the curriculum maker considers the “scholarly material whose potential for the curriculum is to be determined” (Schwab, 1973, p. 520). The milieus commonplace is considered within these two phases because it is the

milieus into which the students are embedded that frame the deliberation in both phases: who the students are and what values are to be considered are questions relative to these milieus, and what subject matter is to be selected is also a question of the milieu into which students are embedded. Finally, the teacher's commonplace is considered in this process because it is (generally) the teachers themselves who are the curriculum makers. The Schwab aperture, which I take as the starting point for the development of a theory-based model of white racial(ized) consciousness work to be developed in this chapter, is summarized in Figure 6.1 below.

Figure 6.1. Schwab's Commonplaces



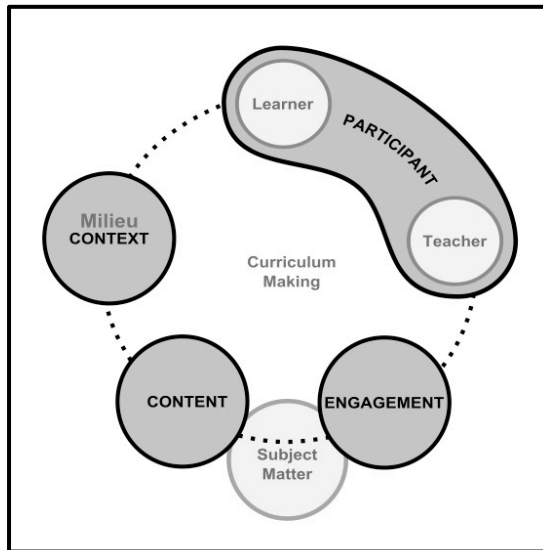
The model posited by Schwab has similarities to the bioecological theory developed by Bronfenbrenner and associates in that both describe a process with intersecting components that influence one another. Both view the surrounding context – milieu – as expanding out from an identified point of interest although the focal point differs; curriculum making in Schwab's case and individual development in Bronfenbrenner's case. Although the bioecological theory offers a

more thorough explanation of the intersecting influences – bidirectional processes – Schwab’s model speaks directly to curriculum making and is thus used here.

Schwab’s emphasis on the practical nature of curriculum making and his delineation of the five requisite bodies of experience was helpful both to the teacher candidates with whom I worked and myself as we considered the task of planning for instruction and creating curriculum together. Moreover, Schwab’s notion of commonplaces continues to be helpful in considering a potential model able to guide and support white racial(ized) consciousness work. In so doing, however, some adjustments need to be made to distinguish a view aimed at a specific curricular purpose from Schwab’s more general view of commonplaces. For the purpose of this study, I adapted Schwab’s general curriculum making model as follows. First, for the purpose of creating the structural categories for curriculum making for the theoretical model for white racial(ized) consciousness work I have bracketed out Schwab’s fifth commonplace, the curriculum-making commonplace. Because this fifth commonplace draws together the other four in the process of curriculum-making, I return to this component in Chapter 8, when I elaborate on how the model I propose can function as the bases for curriculum-making for white racial(ized) consciousness work in (Canadian) teacher education. Second, I combine two of Schwab’s commonplaces (teacher and learner) into one (participants), while another of his commonplaces (subject matter) is spilt into two (content and engagement). Furthermore, I make changes to Schwab’s nomenclature to distinguish a specific model for white racial(ized) consciousness work from that of Schwab’s theory of curriculum-making in general. A graphic representation of these changes is shown in Figure 6.2. It is to each of these commonplaces or as I call them, *components*, that I

now turn to elaborate on the theory-based model I am proposing for white racial(ized) consciousness work.

Figure 6.2. Adaptations to Schwab's Commonplaces

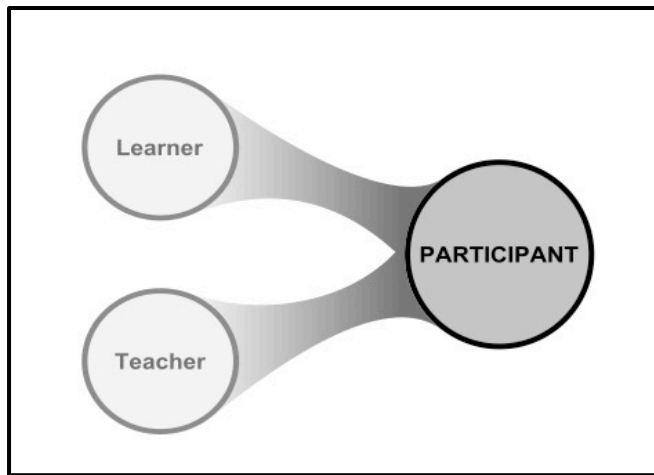


Participant Component

The *participant component* encompasses what is known about those teaching and those being taught. Freire (1970) argues that for education to be liberating, it “must begin with the solution to the teacher-student contradiction, by reconciling the poles of the contradiction so that both are simultaneously teachers *and* students” (p. 72). He goes on to explain, “through dialogue, the teacher-of-the-students and the students-of-the-teacher cease to exist ... The teacher is no longer merely the-one-who-teaches, but one who is himself taught in dialogue with the students, who in turn while being taught also teach” (p. 80). Whereas Schwab identifies learners (i.e. students) and teachers as two separate entities in curriculum making, I believe, as Freire does, that learner(s) and teacher(s) are distinct actors within the same commonplace, that of participants acting and reacting within the experience of curriculum making (see Figure 6.3).

Both enact the role of the learner and teacher though not at all times or at the same time or to the same degree. Although it may be argued that teachers and learners remain distinct commonplaces as seen in Schwab's work, I take the view that they are a part of the same component particularly in the case of racial(ized) consciousness work.

Figure 6.3. Participant Component



Like Schwab, I believe that a comprehensive complement of characteristics, competencies and circumstances of the learners and the teachers are of importance and relevance to curriculum-making in that both students and teacher enter the teaching-learning space with their own personal histories, ways of thinking, feeling and doing and each contributes to and influences how curriculum is enacted and experienced. However, unlike Schwab, who speaks of the learners as “the beneficiaries of the curricular operation” (p. 502) and uses the nomenclature learners to distinguish students from teachers, I believe this separation and this nomenclature to be misleading particularly in racial(ized) consciousness work. In this matter, I differ from Schwab on two counts. First and foremost, the needs and unique perspectives of racialized students are more often considered consequences rather than an integral part of curriculum

making endeavors. Furthermore, many educational efforts that could be considered racial(ized) consciousness work are centered around how white students feel and what they need to know about populations unlike themselves. For these reasons, racialized students cannot be considered *beneficiaries* as the word is normally understood as what these students experience can more aptly be described as harm rather than benefit. Secondly, the roles of teacher and learner do not always have the same referent; participants regardless of their traditional designated roles can learn from as well as teach others in racial(ized) consciousness work. For these reasons, I choose to view both students and teachers as those teaching and those being taught, as part of the same component, referred to as the participant component.

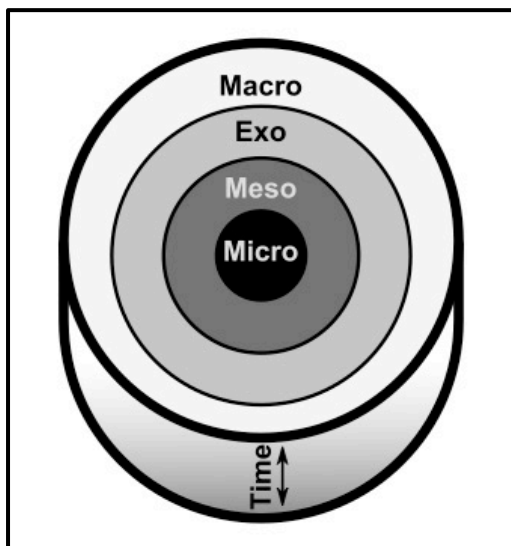
Schwab (1973) argues that knowledge about the learners in general is insufficient for a successful curriculum deliberation process. He maintains that the process must take into account the particular details about the particular group with a particular history. This “knowledge [is] achieved by direct involvement with them” (p. 502). I also believe the particular about ourselves is important to consider. Considerations such as our ethnicity, racial background, personal characteristics, various experiences, and collection of beliefs, knowledge and skills are germane to curriculum planning in general and even more so to racial consciousness work.

Context Component

Context component refers to the comprehensive multiple near and far settings or environments in which curriculum is made. Schwab uses the term milieus to refer to this commonplace, but the point is the same. Context shares similarities to the other components in that numerous expressions of the component need to be considered. Schwab (1973) states that

“relevant milieus include the school and the classroom . . . [and] also the family, the community, the particular groupings of religious, class or ethnic genus” (p. 503). Schwab describes these multiple milieus “nesting one within the other like Chinese boxes” (Schwab, 1973, p. 503). Given my Ukrainian agrarian heritage, the images of Matroshka or nesting dolls and peeling onions serve as clearer analogies for me than do Chinese boxes, but again the notion is the same. Like Schwab’s milieus commonplace and Bronfenbrenner’s notion of context, the context component used here represents the relevant conditions that overlap and interact, influencing the space where teaching and learning are to occur. Bronfenbrenner’s attention to the influence of time is also integrated into my understanding of the context component (see Figure 6.4). Like Bronfenbrenner, I believe that the amount of time spent in a single activity (micro-time), the repetitive or predictive quality of a situation (meso-time), as well as historical times or major life events (macro-time) can exert influence on what happens in a particular time and place. Notions of time are therefore incorporated into the context component as used here.

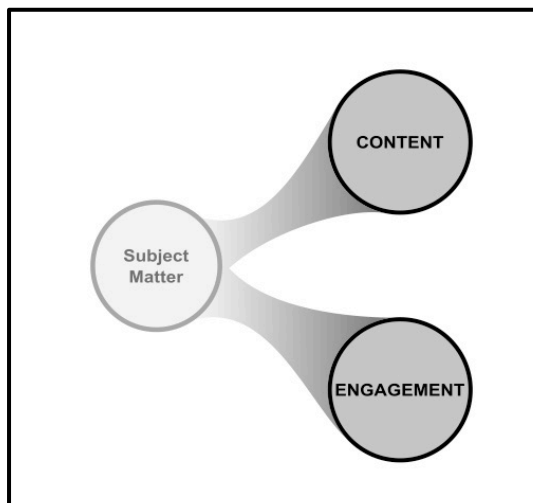
Figure 6.4. Context Component



Content Component

Subject matter often takes pride of place over the other components in curriculum making, and it is the first commonplace identified by Schwab; but as described previously, he does not give privilege to this or any other of the first four commonplaces. Neither does Schwab distinguish the *process* of learning from the *substance* of learning. However, given the explosion of information available and the development of additional methodologies in practice today compared to the time of Schwab's writing, I believe he would surely expand the notion of the subject matter commonplace if he were writing today. Moreover, since any given content can be taught or engaged with in multiple ways, I believe it is important to consider content separate from the process by which participants interact with content. Thus, I divided the subject matter commonplace into two components: the content component and the engagement component (see Figure 6.5); the latter will be described in a subsequent section.

Figure 6.5. Subdividing Subject Matter

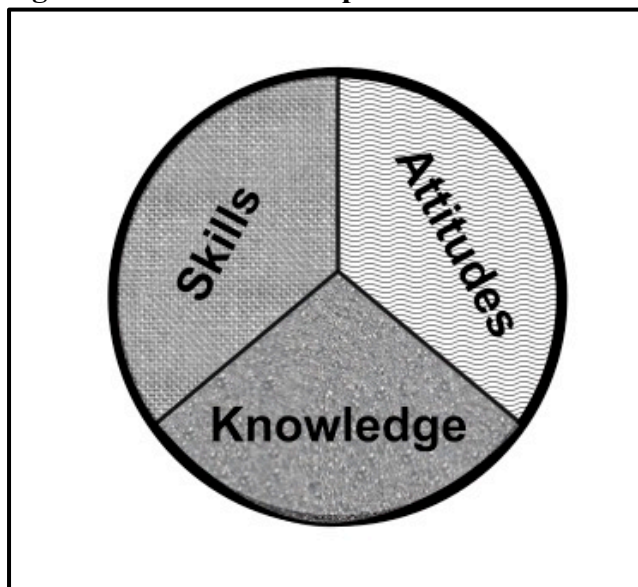


Content component is used here to connote subject matter instead of the nomenclature used by Schwab; otherwise the understanding is the same. Content represents the substantive

thing(s) to be learned. It is the “stuff [we have] to work with – something with which to build meaning” (Miel, 1956, p. 339). Content can be found in the form of knowledge, skills and/or attitudes. As such, content can be the conduit for learning or represent the learning itself.

According to Schwab (1983) “what is taught” (p. 249) falls into two categories. The first being the “skimmings or thoughtful selections from . . . fields of academic enquiry . . . or derived from such fields as reading, writing, measurement careful observation and calculation” (p. 249); this first category is captured in my nomenclature by *knowledge* and *skills*. The second category consists for Schwab (1983) of “nonintellective propensities to act or to respond to things, persons, and events” (p. 249), which is captured in my nomenclature by “attitudes” (see Figure 6.6).

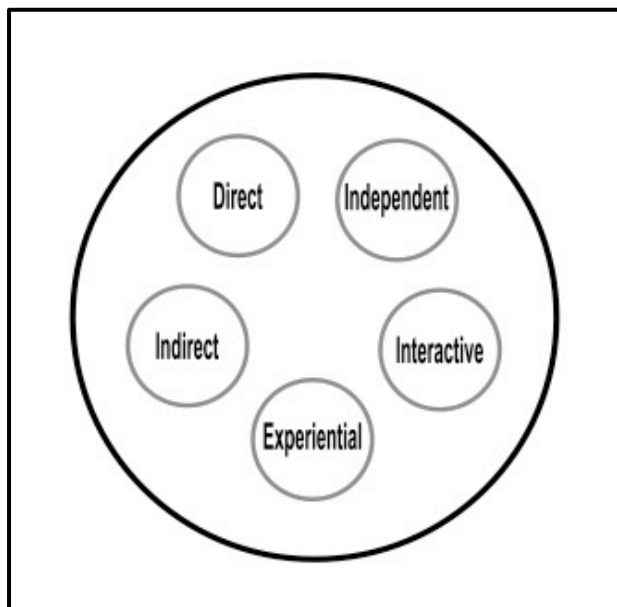
Figure 6.6. Content Component



Engagement Component

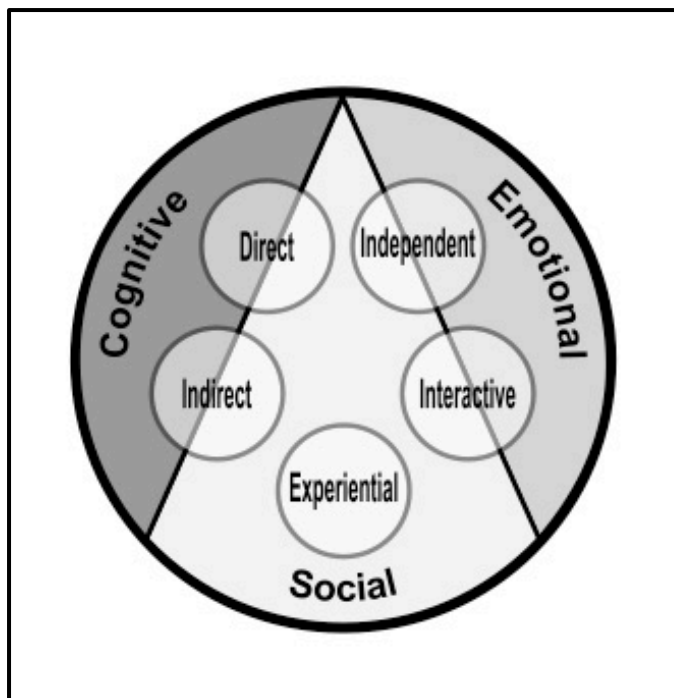
The engagement component as noted earlier arises from the subject matter commonplace discussed by Schwab. The *engagement component* is the frame that considers how participants will engage with the content, given multiple contexts and their particular circumstances and characteristics. Sometimes referred to as “methods” (Null (2011), the actions contained within the engagement component are also referred to as “instructional strategies” (Saskatchewan Education, 1991) or “approaches” (Manitoba Education and Training, 1997). Whether viewed as method, strategies or approaches, the repertoire of activities can be grouped into five categories: direct instruction, indirect instruction, experiential learning, independent study, and interactive instruction (Manitoba Education and Training, 1997; Saskatchewan Education, 1991). The five small circles shown in the graphic Figure 6.7 illustrate the instruction strategies, approaches and methods of application.

Figure 6.7. Instructional Strategies for Engagement



Since terms such as *method*, *methodology*, *strategy* and *approach* tend to privilege what teachers do and underrepresent how students experience curriculum, I have elected to refer to this component as the engagement component to reorient the focus on how curriculum is experienced by all those participating in the process. Furthermore, I wish to acknowledge that engaging in teaching and learning can be and often is experienced in multiple dimensions. Cognitive, emotional and behavioural dimensions are integral facets of the engagement component. The emotive dimensions that participants experience are each represented by one third of the large circle of Figure 6.8.

Figure 6.8. Engagement Component

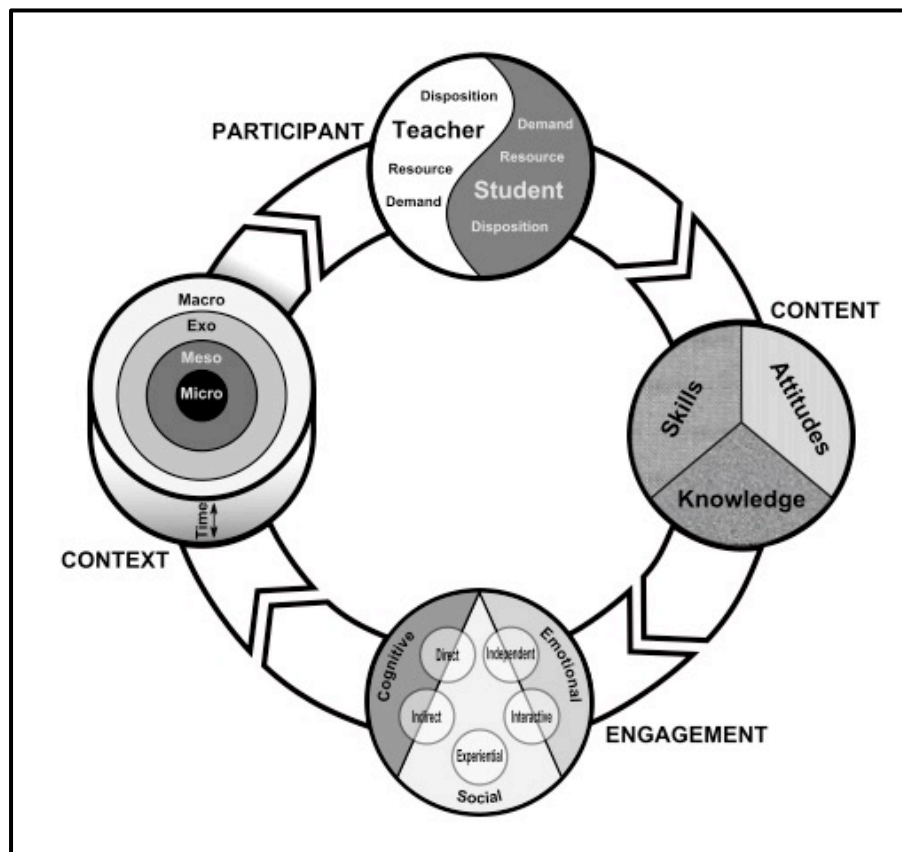


In sum, the process of engagement component refers to the instructional strategies, modes of interacting and specific activities used to structure the learning experience as well as the reactions and responses of those participating in the actual making of curriculum.

Identifying the Structure of the Theory-Based Model

Thus far in this chapter, I have completed the first part of the theory-based model – identifying the structural categories of the model. Using Schwab’s theory of curriculum making as a framework, I modified the four vital commonplaces described by Schwab to derive the four components of the theory-based model for white racial(ized) consciousness work. Aspects of each component: participant, context, content and engagement come together acting on and in response to the other (see Figure 6.9).

Figure 6.9. Theory-Based Model



I now turn to the of the second part of the first step in my research: articulating theory-based considerations for each component.

Developing Considerations Through Theoretical Filters

I wish to return to the photography metaphor once again. Much like photographers might use lens filters to reduce glare and the amount of light that enters the camera lens to enhance the quality of the image they wish to represent, I use the theoretical perspectives described in Chapter 3 as filters through which to view each component more clearly. In an online photography tutorial, Mansurov (2018) explains that camera lens filters can “be indispensable for capturing scenery in extremely difficult lighting conditions” (para 1). Given the difficulty most white people have in seeing our/their racialized selves and how we/they are implicated in unjust conditions, insights afforded through the theoretical perspectives are indispensable in capturing how to represent white racial(ized) consciousness work more clearly.

In the sections that follow, I return to bioecological theory, critical race theory and matters of historical and emotional significance, employing them as filters through which to identify considerations for each of the four components. The superscript notations TB- followed by either P, X, C, or E together with a numerical designation are inserted as markers for readers who wish to retrace the origins of the theory-based considerations that are provided at the conclusion of this chapter.

Considerations Suggested by a Bioecological Theory

The first theoretical filter that frames my model for white racial(ized) consciousness work is a bioecological theory. I draw from works by Bronfenbrenner and his associates especially the more recent iterations that focus on proximal processes concerned with the concomitant interrelationship of process, person, context and time (Bronfenbrenner, 2005; Bronfenbrenner &

Evans, 2000; Bronfenbrenner & Morris, 1998, 2006). Before proceeding, I wish to acknowledge, as I did in Chapter 2, a much older and more expansive worldview for “understanding the universe and how people related to one another” (Hart, 2002, p. 24). Aboriginal scholar, Michael Anthony Hart goes on to relate how demoralizing it is when “the knowledge held by Aboriginal people is not recognized until it is presented as new knowledge by the colonizers” (p. 27). He expresses his disappointment and frustration with a colleague who fails to recognize “the ‘ecological’ approach . . . was really an infant to Aboriginal ways” (p. 34). As a non-Indigenous white woman enmeshed in dominant discourses, I cannot hope to understand the deeper, more nuanced holistic wisdom contained in the Indigenous worldview that conceptualizes the interaction and inter-relatedness among human and other beings, animate and inanimate with their environments. I will proceed with the knowledge that using the bioecological theory as a filter to frame considerations related to the relationships between individuals, groups and the world around them will be less comprehensive compared to what an Indigenous perspective would afford me. Moreover, it is also important to note that although Bronfenbrenner and his co-authors Ceci (1994), Evans (2000), and Morris (1998, 2006) are primarily concerned with development of individuals in general, my interest is more specifically directed to the development of white racial(ized) consciousness of participants in educational contexts.

According to the bioecological theory, there are “four principal components and the dynamic interactive relationships among them . . . [comprise] the primary mechanisms producing human development” (Bronfenbrenner & Morris, 2006, p. 795). The four components to which Bronfenbrenner and Morris refer include process, person, context and time. As discussed in Chapter 3, the more recent version of the bioecological theory centers on the interactive

relationships among them rather than foregrounding the environmental contexts as in earlier versions of the theory. Consideration of these interactive relationships, named proximal processes, offers critical insight to curriculum decision-making. The complex interconnectedness between individuals and their environments over time makes it very difficult to pre-determine the ways in which participants will respond in a given learning situation. Such lack of control can be somewhat challenging both in the planning and the enactment of curriculum. Thus in curriculum decision-making, it is helpful to remember that total control of outcomes is not possible. ^(TB-X3) Moreover, Bronfenbrenner and Morris (1998) state “human development takes place through processes of progressively more complex reciprocal interaction between an active, evolving biopsychological human organism and the persons, objects, and symbols in its immediate external environment” (p. 797). The notion of successively more complex learning experiences over time, applicable to learning in general is particularly relevant for white racial(ized) consciousness work. Although attitudes about race and racism may shift somewhat, sustained socially just racial actions are less likely to result from simple one-off activities or short-term projects. Therefore, it is incumbent upon teachers and teacher educators to plan successively more complex learning experiences over time. ^(TB-E3)

A bioecological theory filter focuses considerable attention on the individual by describing three types of biopsychological characteristics that influence the direction and power of interactive relationships viewed as proximal processes. The first of these characteristics are *dispositions* that include such aspects as one’s temperament, motivation or persistence, which can set proximal processes in motion. These exist on a continuum from developmentally disruptive to developmentally generative. A second type of characteristics called *resources*

include one's ability, experience, knowledge and skill. As such they make up the "liabilities and assets that influence the processes" (Bronfenbrenner & Morris, 2006, p. 812). Finally, *demand* characteristics such as age, gender, skin colour and physical appearance act as stimulus to others to either invite or discourage reactions. Consideration of the differential ways these characteristics can come together is helpful when making curricular decisions about racial(ized) consciousness work. Although participants may share similar characteristics, the disposition and resource characteristics which the bioecological theory describes, remind us that individuals are not carbon copies of one another and are likely to experience the same learning experience differently. Therefore, in white racial(ized) consciousness work, teachers and teacher educators may find it helpful to be prepared to respond to the variety of different reactions as the proximal processes take place for each participant (teacher and students). The visible signifiers, referred to as demand characteristics, of individual participants will elicit various physiological or psychological responses from the other participants involved in any given learning activity. This suggests two important considerations. First and foremost, it is helpful to develop self-knowledge of disposition, resource and demand characteristics and how these can and do influence white racial(ized) consciousness work. ^(TB-P1) Secondly, it is also of importance to consider how all participants, including ourselves, are influenced by multiple concomitant bio-socio-ecological characteristics. ^(TB-P2)

As discussed in Chapter 3, context, the third major construct in the bioecological theory is described as nested multi-dimensional environmental influences. Context is used to denote the superordinate construct inclusive of four contextual systems: microsystem, mesosystem, exosystem and the macrosystem. These systems include aspects of the socio-ecological context,

which beginning with the microsystem surround the individual in ever-expanding concentric circles. As teachers and teacher educators, we find ourselves as active participants in each of the first three circles to varying degrees. From a bioecological systems standpoint, both students and teachers can be viewed as participants acting upon and being acted upon by one another in bidirectional proximal processes. Therefore, in curriculum decision-making, it is wise to consider ways in which characteristics and behaviour of individual participants contribute to the external context experienced by all other participants – teacher educators and students – thus can and do influence each other's behaviour. ^(TB-P3) Moreover, it is important not to view either personal characteristics or various contexts as exerting influence in one direction but rather to acknowledge the notion of proximal processes and the bidirectional nature of all the parts. As seen through a bioecological systems lens, an individual's characteristics are both formed by and in turn influence contextual circumstances. It is thus prudent for teachers and teacher educators to consider potential influences of particular physical and sociological environments on the participants within any given learning experience; in particular, notice how participant characteristics and behaviour can and do influence behaviour and characteristics of each other.

(TB-X1)

The bioecological theory addresses the development of individuals as they interact with the multiple environmental systems in which they are enmeshed and therefore helps to bring considerations about the participant component and context component into view. By implication, a consideration about the engagement component is also derived. The bioecological theory makes no reference to specific content as it is a general theory of development; therefore, no considerations for the content component are made visible. The six considerations derived by

viewing the components through a bioecological theory filter are shown in Table 6.1.

Table 6. 1. Considerations Suggested by Bioecological Theory Filter

Component	Considerations
Participant	TB-P1: Develop self-knowledge of disposition, resource and demand characteristics and how these can and do influence engagement in racial(ized) consciousness work.
	TB-P2: Consider how all participants - teacher educators and students - are influenced by multiple concomitant bio-socio-ecological characteristics.
	TB-P3: Consider ways in which the characteristics and behaviour of individual participant contributes to the external context experienced by all other participants - teacher educators and students- and thus can and do influence each other's behaviour and characteristics.
Context	TB-X1: Consider potential influences of particular physical and sociological environment on the participants within any given learning experience, in particular, how participant characteristics and behaviour can and do influence each other's behaviour and characteristics.
	TB-X3: Be aware that total control of outcomes is not possible
Engagement	TB-E3: Plan successively more complex learning experiences over time
Note. TB = theory-based; P = participant; X = context; E = engagement	

Considerations Suggested by Critical Race Theory

Critical race theory, the second filter through which to view the theory-based model for white racial(ized) consciousness work, is well suited to my interest in racial(ized) consciousness work. Solórzano and Yasso (2001) state that the goal of critical race theory when applied in educational settings is to develop:

a theoretical, conceptual, methodological, and pedagogical strategy that accounts for the role of race and racism ... and works toward the elimination of racism as part of a larger goal of eliminating other forms of subordination, such as gender, class, and sexual orientation. (p. 472)

As discussed earlier in Chapter 3, critical race theory is less a prescribed set of finished propositions and more a set of interrelated beliefs or themes. Also, as noted in Chapter 3, these themes include: (1) centrality of racism, (2) pervasiveness of white supremacy, (3) importance of counter hegemonic voices, (4) significance of interest convergence, and (5) intersectionality of race and racism with other forms of subordination. Each of these themes helps to frame what to consider when planning and enacting curriculum for racial consciousness work.

Given the view that racism is an endemic part of society so normalized for white persons as to make it nearly invisible to them/us, Ryan and Dixson (2006) believe, it is important to “consider the ways in which we participate in and promote, albeit tacitly, white privilege” (p. 181). It follows that it is incumbent on teachers and teacher educators to examine how we shape our curriculum through what is included and excluded and whose interests we give prominence. Parker and Lynn (2002) among others advocate for a re-examination of historical consciousness and ideological choices as a way to highlight the complex, shifting notions of race that maintain its pervasiveness in society. Therefore, it is important for us as teachers and teacher educators to notice how inequities are created and maintained through dominant discourses, policies and practices; in particular, watch for responses that camouflage, neutralize and normalize dominant discourses of white supremacy. ^(TB-X2; TB-N1) In addition to educating ourselves, it is equally important to provide opportunities to interrogate and challenge dominant discourses by examining how inequities are created and maintained through policies and practices that neutralize and normalize mainstream expectations, standards and values that privilege some while disadvantage others. ^(TB-E4)

By deconstructing dominant discourses such as claims of neutrality, colour blindness and meritocracy, critical race theorists and educators are able to unmask white privilege and power, thus foreground white supremacy as a pervasive ideology and thereby shift the locus of the problem to white people. It bears repeating that *white supremacy* is used to convey the “deeply rooted exercise of power that remains untouched by moves to address the more obvious forms of overt racism” (Gillborn, 2005. p. 492). It is important to call attention to and challenge contradictions and silences that camouflage and normalize the dominant discourse of white supremacy and to do this without shaming or blaming. (TB-E15)

Inherent in understanding white supremacy is the notion that teachers and teacher educators doing racial(ized) consciousness work must acknowledge that historical practices and hierarchical structures produce differing experiences for white folks, Indigenous peoples, Black people and people of colour; and subsequently, differentially influence and shape identities (TB-P4; TB-P6). For many white students, the idea that they are beneficiaries of white supremacy is at the same time, abhorrent, confusing and threatening. Such confusion about identity and racism is often experienced and enacted as fear (Winans, 2005, p. 260). Although there is the tendency to essentialize such fear, Schick (2000) and others (Trainor, 2005; Worsham, 1998) caution that to see such fear merely as the fear of losing privilege clouds our understanding and aborts the possibility of shifting power dynamics. It may be helpful to consider the complex nature of identity with particular attention to racial(ized) identity, its implications on behaviour and capacity for change. (TB-P5; TB-N2) It is important to note that efforts to unpack claims of neutrality, colour blindness and meritocracy often are stimuli that evoke strong emotional responses and are virtual emotional landmines especially for whites. As teachers and teacher educators we must

accept and be prepared to work with complex and often contradictory emotions as they are expressed in racial dialogue. ^(TB-P7) The nature and role of emotions as well as notions of risk and safety will be discussed in a later section.

Another major theme important in critical race theory that contributes to the theory-based model of racial(ized) consciousness work is the importance of counter-hegemonic voices. A filter coloured by critical race theory enacts an ethnic and ethical epistemology arguing that the ways of knowing and being are shaped by one's standpoint or position in the world. "[The life experiences and perspectives of racialized people undo] the cultural, ethical, and epistemological logic (and racism) of the Eurocentric, Enlightenment paradigm" (Denzin & Lincoln, 2008, p. 24). When planning to engage in racial consciousness work, it is incumbent upon teachers and teacher educators to find ways to include and give voice to counter-hegemonic stories and perspectives ^(TB-N3; TB-E9) that are:

contextualized within particular experiences that critically examine what it means to bring nondominant voices into classrooms. ... it is not enough to simply introduce students of color experiences without coupling these experiences with critical insights ... that CRT offers us in understanding the dominant ways we have been taught. (Ledesma & Calderón, 2015, p. 209, 210)

In predominately homogeneous white classrooms, this can be accomplished through literature, film, and/or guest participants.

Interest convergence, a common theme taken up by those drawing on critical theory, is used to represent the notion that dominant discourse, practices and policies serve white interests through "incremental steps" (Sleeter, 2017, p. 155) and will only be dismantled "when they converge with the interests, needs, expectations, and ideologies of Whites" (Milner, 2008, p. 333). In other words, "Whites will only support race-conscious remedies when the perceived

costs are outweighed by the perceived benefits to be gained by the majority” (Ledesma & Calderón, 2015, p. 216). Despite the inertia that interest convergence tends to perpetuate, Milner (2008) believes that interest convergence “can serve as a tool to elucidate and help make sense of the salience of race and racism” (p. 332) in that it offers a language to contextualize and analyze the presence, pervasiveness and consequences of racism. Teachers and teacher educators could consider how interest convergence can be used as an analytic tool to examine how dominant discourse of white supremacy was shaped and has shifted throughout history. (TB-E14)

The fifth and final theme common to those drawing on critical theory is that of intersectionality. Although critical race theory foregrounds race, there is an acknowledgement that race is only one of a number of stratifications used to advantage those possessing the desired designation while simultaneously oppressing the have-nots. Gender, religion, age, class are but a few of the ways in which individuals are classified and slotted into the complex systems of power and oppression. Although it is not possible, nor is it necessary, to identify which nexus of oppression is exerting its influence, teachers and teacher educators need to be aware of the complex and multiple ways systems of subordination come together influencing such dimensions as who speaks, which voice is privileged, and what is accepted as truth. We can teach ourselves to notice how inequities are created and maintained through dominant discourses, policies and practices. We can watch for responses that camouflage, neutralize and normalize dominant discourses of white supremacy. (TB-X2) Teachers and teacher educators also need to provide opportunities to critically analyze how multiple categories of identity interact to create complex systems that privilege some while disadvantage others. An intersectional framework provides a lens to illuminate the entanglement of raced, gendered, and classed identities in co-constitutive

systems of subordination (Harris & Leonardo, 2018). ^(TB-P5) Shifting from “self to system” (Sleeter, 2017, p. 165) is a useful framework for interrogating how policies and practices conflate multiple sites of subjugation as a means to maintain the dominant systems of power. Using the basic principles of white supremacy, interest convergence and intersectionality, a critical race framework is more applicable to interrogate power dynamics than a bioecological systems framework. Although “a contextualist theory” (Tudge et al., 2016), interrogating bidirectional processes within a bioecological framework, similar to intersectionality as viewed through a critical race framework, is germane to understanding individual development (Tudge et al., 2016) it does not direct attention to systemic dynamics. Although intersectionality affords a systemic view of influences on individual development, it bears noting that Gillborn (2015) discusses intersectionality as a means to silence discourse on race and racism. Others (Crenshaw, 1991, 1995; Delgado, 2011; Lynn, 2004) echo a similar caution that when using the framework of intersectionality as a tool for critique it is important to call attention to and challenge contradictions and silences that showcase a single socially constructed category to the exclusion of other categories as a means to normalize dominant discourses. ^(TB-E15)

Critical race theory has been recognized by Ladson-Billings and Tate (1995) and others (Ladson- Billings, 2005; Solórzano & Delgado Bernal, 2001; Solórzano, Parker, Lynn & Yosso, 2002; Solórzano & Yosso, 2001, 2002; Yosso, Parker, Solórzano & Lynn, 2004) as having useful applications to education. The following considerations have been derived from the scholarship of the critical race theory in general and critical race pedagogy in particular: (see Table 6.2).

Table 6.2. Considerations Suggested by a Critical Race Filter

Component	Considerations
Participant	TB-P4: Consider how identities of white, Brown and Black participants have been - and continue to be - shaped differentially by their experiences with historical practices and hierarchical structures
	TB-P5: Consider the complex nature of multiple intersecting identity categories and its implications on behaviour and capacity for change.
	TB-P6: Be aware that participants are likely to respond differently in groups that match their own racial(ized) identity as compared to groups composed of individuals identified as racially different from their own.
	TB-P7: Accept and be prepared for the complex and often-contradictory emotions conjured up by racial(ized) consciousness work.
Context	TB-X2: Notice how inequities are created and maintained through dominant discourse, policies and practices; in particular, watch for responses that camouflage, neutralize and normalize dominant discourses of white supremacy.
Content	TB-N1: Include an examination of how inequities are created and maintained through dominant discourses, policies, practices and normalized mainstream standards and values in course content.
	TB-N2: Include an examination of the complex nature of identity with attention to racial(ized) identity, its implications for behaviour and the capacity for change.
	TB-N3: Include counter-hegemonic stories and perspectives into course content.

Table 6.2. Considerations Suggested by a Critical Race Filter (continued)

Component	Considerations
Engagement	TB-E4: Provide opportunities to interrogate and challenge dominant discourses by examining how inequities are created and maintained through policies and practices that neutralize and normalize mainstream expectations, standards and values that privilege some while disadvantage others.
	TB-E5: Provide opportunities to critically analyze how multiple categories of identity interact to create complex systems that privilege some while disadvantage others.
	TB-E6: Find ways to interrogate personal experiences using the tenets of the various racial identity development models
	TB-E9: Give voice to counter-hegemonic perspectives and stories.
	TB-E14: Consider how interest convergence can be used as an analytic tool to examine how dominant discourses of white supremacy was shaped and has shifted throughout history.
	TB-E15: Call attention to and challenge contradictions that camouflage and normalize the dominant discourses of white supremacy without shaming or blaming.
Note. TB = theory-based; P = participant; X = context; N = content; E = engagement	

Considerations Suggested by the Canadian Narrative, Identities and Relationships

In addition to seeing teaching and learning through the bioecological theory filter and a critical race filter, my perspectives of white racial(ized) consciousness work are viewed through and shaped by my understanding of two additional matters of significance. In this section, I discuss the first of these matters, which is concerned with the prevailing historical Canadian narrative influence on identity formation and the relationship between settler and Indigenous peoples. Earlier in Chapter 3, I made the case that white racial(ized) consciousness work must be conducted in context due to the complex and problematic prevailing national narrative and discourse centered on treaty relationships between white settler and Indigenous peoples in

Canada. Teachers and teacher educators doing racial(ized) consciousness work must examine the Canadian narrative and interrogate the differential impact this metanarrative has had and continues to have on settler and Indigenous peoples. ^(TB-P4; TB-X2) The Truth and Reconciliation Commission of Canada provides one example of this work as it guides us on a “national journey of remembering the history . . . in the hope of repairing the damaged relationship between Indigenous peoples and settler Canadians” (Regan, 2010, p. 6). Of the 94 recommendations made by the Commission, a significant number is directly related to education. Teachers and teacher educators need to become familiar with the recommendations of the Truth and Reconciliation Commission (2015a, 2015b) and give consideration to the recommendations and the spirit in which they were made in their curriculum planning. Efforts to indigenize and decolonize curriculum within our schools, universities and colleges are much needed to fill in the gap created by the null curriculum of the past. Integrating Indigenous perspectives knowledge, historical and contemporary contributions as well as issues including but not limited to residential schools and Treaties into new and existing curriculum are means to create more racially just learning experiences for students. ^(TB-N4) Recalling the words of Emma LaRoque, teachers and teacher educators doing racial consciousness work must recognize that our efforts to critically engage the Canadian narrative will never be complete, neither in the sense of being comprehensive nor in the sense of being finished. ^(TB-X4) Neither will the colonial experience of alienation and othering be over (LaRoque, 2010).

As discussed in Chapter 3, critically examining our histories has the potential to call attention to the complex nature of racial(ized) identity as a complex cluster of multiple performative selves that are context dependent with implications for behaviour and the capacity

for change. ^(TB-P5) There is no underlying true fixed essence of self but rather “identity is comprised of a collection of qualities, acts and gestures” that are both dynamic and historical (Oksala, 1998, p. 41). One’s identity often exhibits aspects, be they attitudes or actions that are in conflict with each other; we are often unaware of these contradictions. It can be helpful to call attention to and challenge contradictions and silences that camouflage and normalize the dominant discourses of Canadian narrative and white supremacy. ^(TB-E15) Moreover, identity can be viewed both as a product as well as a mediated process. In this view, one’s identity is shaped by a collection of contexts as well as contributing to the shape of those contexts. As such identity and action are intricately intertwined over time (Holland et al., 1998; Ligget, 2010; Milner, 2010; and Murrell, 2007). In this sense, identity is both object and subject, shaped by cultural and historical circumstances yet capable of change through critical interrogation.

If one accepts the significance of race as a hidden subtext in society for most white people and sees the correlation between historical narrative and identity, it follows that a critical examination of racial identity development holds potential for preparing teachers and teacher educators to challenge and change current patterns of exclusion and oppression. Racial identity development models, whatever the label: cultural, ethnic or racial, can be used to inform teachers and students about the variability experienced within racial groups. It is helpful if teachers and teacher educators give consideration to the complex nature of identity with attention to racial(ized) identity, its implications for behaviour and the capacity for change when planning curriculum. ^(TB-N2) Be aware that participants are likely to respond differently in groups that match their own racial identity as compared to groups composed of individuals identified as racially different from their own. ^(TB-P4) Tatum (1992) believes, “sharing the model of racial

identity development with students gives them a framework for understanding each other's processes as well as their own" (p. 19). We must find ways to interrogate personal experiences using the theoretical tenets of the various racial identity development models. (TB-N2; TB-E6) By comparing and contrasting intra- and intercultural experiences with those described by the various models of cultural, ethnic and racial development, individuals can be better prepared to interpret thoughts, feelings, and actions, in ways that weaken and disrupt the myth of racial inequality and less likely to support the mythical constructs of privilege such as white supremacy, entitlement and meritocracy. See Table 6.3. for considerations suggested by a historical filter.

Table 6.3. Considerations Suggested by a Historical Filter

Component	Considerations
Participant	TB-P4: Consider how identities of white, brown and black participants have been - and continue to be - shaped differently by their experiences with historical practices and hierarchical structures.
Context	TB-X2: Notice how inequities are created and maintained through dominant discourse, policies and practices; in particular, watch for responses that camouflage, neutralize and normalize dominant discourses of white supremacy.
	TB-X4: Recognize that our efforts to critically engage the Canadian narrative will never be complete, neither in the sense of being comprehensive nor in the sense of being finished.
Content	TB-N2: Include an examination of the complex nature of identity with attention to racial(ized) identity, its implications for behaviour and the capacity for change.
	TB-N4: Integrate Indigenous perspectives, knowledge, historical and contemporary contributions as well as issues including residential schools and Treaties into new and existing curricula.
Engagement	TB-E6: Find ways to interrogate personal experiences using the tenets of the various racial identity development models.
	TB-E15: Call attention to and challenge contradictions and silences that camouflage and normalize the dominant discourses of white supremacy without shaming or blaming.
Note. TB = theory-based; P = participant; X = context; N = content; E = engagement	

Considerations Suggested by Discomforting Emotions

Considerations for racial(ized) consciousness work also rise out of the complex dimensions of the affect, the second matter of additional importance. Of particular interest are the discomforting emotions that unsettle and destabilize our engagement with difficult knowledge. Earlier in Chapter 3, I discussed the inherent nature of emotions and the influence of emotions on identity. I also discussed the dilemma of creating pedagogical spaces that invite and support the emotional experience of engaging with difficult knowledge. I now turn to some pedagogical considerations for engaging in and learning from the emotional experience with difficult knowledge. The considerations align under four tasks: creating community, giving notice, demonstrating and encouraging mutual exploration, and providing opportunities for practice.

First and foremost, it is incumbent upon us who engage in social justice work that we accept and be prepared for the complex and often contradictory emotional labour conjured up by racial(ized) consciousness work.^(TB-P7; TB-X6) As discussed in Chapter 3, students are likely to become unsettled and discomforted by virtue of our pedagogical efforts to animate more complex understandings of social justice and the suffering Others. Thus, it is unreasonable and unethical to expect participants to be critically engaged in this work without first considering the psychosocial context. It follows that teachers and teacher educators must employ respectful ways to encourage, acknowledge and interrogate emotional labour conjured up by racial consciousness work.^(TB-E12) Ellsworth (1989) writes, as long as we “fail to come to grips with the issues of trust, risk, and the operations of fear and desire around such issues of identity and classroom politics, these rationalistic tools [critical pedagogies] will continue to fail to loosen deep-seated, self-

interested investments in unjust relations” (pp. 313-314). It is with this in mind that teachers and teacher educators must create a sense of community within our classrooms capable of open, respectful and flexible dialogue in advance of engaging difficult knowledge.^(TB-E1) It is helpful to encourage students to be open to and learn from each other’s experiences and establish connections across borders of difference with the intent of growing good relationships. Such communities require an acceptance of and an appreciation for diversity over mere tolerance of difference. While it is important that a climate of respect, support and trust be established before inviting students to critically engage with their emotional labour, it may also be prudent to include notions of safety and risk in course content using various racial(ized) lenses to highlight differing perspectives and lived experiences based on group membership.^(TB-N5) Interrogating ideas of safety in racial(ized) consciousness work exposes the contradictions of lived experience - what is experienced by many white participants as safe and comfortable is often experienced by Others as threatening and painful.^(TB-X5) Drawing attention to these tensions holds the possibility of emphasizing the collective accountability of the inquiry and the mutual responsibility to each other.^(TB-E2)

In addition to a supportive climate, it is important to give consideration to how to pose an invitation to engage in discomforting emotions. This amounts to providing advance notice to students that discomforting emotions are frequent and natural consequences of doing this work.^(TB-E10) Boler (1999) offers educators and students a way through “this murky minefield” of conflicting and confusing emotions by offering a pedagogy of discomfort, which is both an invitation to critical inquiry and a call to action. “A central focus is to recognize how emotions define how and what one chooses to see, and conversely, not to see” (p. 177). By examining how

the self “is inextricably intertwined with others” (p. 178) and by being willing to “reconsider and undergo possible transformation of our self-identity” (p. 179), the process is both collective and flexible. Boler and Zembylas (2003) maintain that:

to engage in critical inquiry often means asking students to radically alter their worldviews. This process can incur feelings of anger, grief, disappointment and resistance, but the process also offers students new windows on the world... In short, this pedagogy of discomfort requires not only cognitive but emotional labor. ...

[T]his pedagogy emphasizes the need for both educator and student to move outside their comfort zones. By comfort zone we mean the inscribed cultural and emotional terrains that we occupy less by choice and more by virtue of hegemony. (pp. 107-108).

When the ground work of creating a community of trust and respect has been established, ask participants to pay attention to and analyze the complex and often contradictory thoughts and feelings that arise as they work through the difficult knowledge ahead.^(TB-E13) Boler (1999) believes “how we speak, how we listen, and when and how we ‘confront’ one another matters a great deal” (p. 199). Boler (1999) argues that an interrogation into the boundary of public versus private sphere is helpful in understanding the performativity of emotion and how emotions function to discipline who can express what emotion and where and how an emotion may be expressed. After the invitation to a critical inquiry has been given, the task of the teacher and teacher educator is to model and provide opportunities how to explore the private and public performativity of emotion and its link to identity and power relations including how emotional investments shape one’s behaviour and affect others.^(TB-N6; TB-E11)

Three approaches espoused by Boler’s pedagogy of discomfort that teachers and teacher educators can model include (1) the self-reflective participation of testimonial reading, (2) the purposeful act of witnessing and (3) the intentional act of inhabiting the discomfort of ambiguity.

None of these approaches are easy but are possible when “students and educators engage in collective self-reflection regarding the reasons for our emotions” (Boler, 1999, p. 192).

Testimonial reading requires that rather than “the ability to empathize with the very distant other [we must recognize ourselves] as implicated in the social forces that create the climate of obstacle the other must confront” (Boler, 1999, p. 166). Testimonial reading as espoused by Boler requires a “self-reflective participation” that challenges our “assumptions and worldview” and “carries with it a responsibility” to acknowledge how we are positioned relative to power relations. Teachers and teacher educators can demonstrate testimonial reading in contrast to passive empathy and provide opportunities for students to develop the skill of interrogating their own responses as implicated in the text.^(TB-E7)

A second approach integral to the pedagogy of discomfort is that of collective witnessing, which goes beyond “individualized self-reflection” and merely “spectating” that permits a gaping distance between self and others” (Boler, 1999, pp. 177-184). Witnessing is a dynamic process whereby we “undertake our historical responsibilities and co-implication” (p. 186). We do not simply watch and/or listen to the injustice in the world but rather we speak out against the injustice. Teachers and teacher educators can discuss how collective witnessing presents a more ethical stance that spectating does not permit and model a mode of inquiry committed to seeing our historical responsibilities and co-implication.^(TB-E8) The challenge for teachers and students alike is to avoid “seeing a static truth or fixed certainty” (Boler, 1999, p. 186). A pedagogy of discomfort invites us to pay attention to our “emotional investments and beliefs” (p. 196) and “learn to in-habit positions and identities that are ambiguous” (pp.197-198). As teachers engaged in racial consciousness work, we must support students’ efforts to engage in open and honest

exploration of their emotional investments and beliefs.^(TB-E12) Taken together, testimonial reading, collective witnessing and the willingness to accept a shifting and contingent self will help build capacity of white settler students to grow in solidarity relationships with Indigenous students.

Scholarship on emotions in general and Megan Boler's work on the pedagogy of discomfort in particular brings considerations about each of the components into view. The primary focus is engagement, in which 12 considerations are derived. (see Table 6.4)

Table 6.4. Considerations Suggested by an Emotional Labour Filter

Component	Considerations
Participant	TB-P7: Accept and be prepared for the complex and often-contradictory emotions conjured up by racial consciousness work
Context	TB-X5: Be alert to the tension between what is experienced as comfortable and safe for many white participants and what is often painful and unsafe for others. TB-X6: Accept and be prepared to work with the complex and often contradictory emotions that arise as a natural consequence of engaging with the difficult knowledge of white racial(ized) consciousness work
Content	TB-N5: Include notions of safety and risk in course content using various racial(ized) lenses to highlight differing perspectives and lived experiences based on group membership TB-N6: Model and provide opportunities to interrogate the private and public performativity of emotions and its link to power relations as content.

Table 6.4. Considerations Suggested by an Emotional Labour Filter (continued)

Component	Considerations
Engagement	TB-E1: Create a sense of community within our classrooms capable of open, respectful and flexible dialogue in advance of engaging difficult knowledge.
	TB-E2: Interrogate notions of safety as comfortable spaces in racial(ized) consciousness work emphasizing the collective accountability of the inquiry and the mutual responsibility to each other.
	TB-E7: Demonstrate testimonial reading in contrast to passive empathy and provide opportunities for students to develop the skill of interrogating their own response as implicated in the text.
	TB-E8: Discuss how collective witnessing presents a more ethical stance that spectating does not permit and model a mode of inquiry committed to seeing our historical responsibilities and co-implication.
	TB-E10: Provide advance notice to students that discomfoting emotions are frequent and natural consequences of doing this work
	TB-E11: Explore the relationship between emotion, identity and power relations including how emotional investments shape one's actions and affect others.
	TB-E12: Employ respectful ways to encourage acknowledge and interrogate emotional labour conjured up by racial(ized) consciousness work.
	TB-E13: Ask participants to pay attention to and analyze the complex and often contradictory thoughts and feelings that arise as they work through the difficult knowledge ahead.
Note. TB = theory-based; P = participant; X = context; N = content; E = engagement	

Summarizing A Theory-Based Model of Racial(ized) Consciousness Work

In this chapter, I described the first of the three-step process of my research task that of developing a theory-based model for white racial(ized) consciousness work. The four components make up the structure of the model while the considerations suggest guidelines to consider when planning and engaging in this work. The metaphor of photography helped me describe how the components of the model derived from the commonplaces espoused by Schwab provide the composition of what I am able to see when viewing curriculum making for racial(ized)

consciousness work in teacher education through the theoretical filters I described in Chapter 3. To varying degrees, these filters allow certain ideas to pass through while holding back others, thus framing how I make sense of and assign meaning to the teaching and learning process of white racial(ized) consciousness work. While the previous collection of considerations is suggested by each of the filters, the subsequent presentation of considerations is reorganized and summarized according to the four components to form a theory-based model for racial(ized) consciousness work. (see Tables 6) Within each component the considerations are further organized according to the themes that emerged later out of the interview data. Given the overlapping and interrelated nature of curriculum making, some considerations are similar to those listed in other components. The analytical framing used to derive the following considerations may be located by referring back to the superscript notations throughout this chapter.

Table 6.5. Theory-based Considerations of the Participant Component

Participant Themes	Considerations
Self-Knowledge	TB-P1: Develop self-knowledge of disposition, resource and demand characteristics and how these can and do influence engagement in white racial(ized) consciousness work.
Contextual Influences	TB-P2: Consider how all participants - teacher educators and the students - are influenced by multiple concomitant bio-socio-ecological characteristics. TB-P3: Consider ways in which the characteristics and behaviour of individual participant contributes to the external context experienced by all other participants – teacher educators and students- and thus can and do influence each other’s behaviour and characteristics. TB-P4: Consider how identities of white, brown and black participants have been - and continue to be - shaped differentially by their experiences with historical practices and hierarchical structures.
Identity	TB-P5: Consider the complex nature of multiple intersecting identity categories and its implications on behaviour and capacity for change. TB-P6: Be aware that participants are likely to respond differently in groups that match their own racial(ized) identity as compared to groups composed of individuals identified as racially different from their own.
Emotional Labour	TB-P7: Accept and be prepared for the complex and often-contradictory emotions conjured up by white racial(ized) consciousness work

Table 6.6. Theory-based Considerations of the Context Component

Context Themes	Considerations
Dominant Discourses	TB-X1: Consider potential influences of particular physical and sociological environment on the participants within any given learning experience; in particular, notice how participant characteristics and behaviour can and do influence each other's behaviour and characteristics. TB-X2: Notice how inequities are created and maintained through dominant discourse, policies and practices; in particular, watch for responses that camouflage, neutralize and normalize dominant discourses of white supremacy.
Nature of the Work	TB-X3: Be aware that total control of outcomes is not possible TB-X4: Recognize that our efforts to critically engage the Canadian narrative will never be complete, neither in the sense of being comprehensive nor in the sense of being finished.
Supportive Spaces	TB-X5: Be alert to the tension between what is experienced as comfortable and safe for many white participants and what is often painful and unsafe for others.
Emotional Labour	TB-X6: Accept and be prepared to work with the complex and often contradictory emotions that arise as a natural consequence of engaging with the difficult knowledge of white racial(ized) consciousness work

Table 6.7. Theory-based Considerations for Content Component

Content Themes	Considerations
Systemic Inequalities	TB-N1: Include as part of course content an examination of how inequities are created and maintained through dominant discourses, policies, practices and normalized mainstream standards and values.
Identity	TB-N2: Include an examination of the complex nature of identity with attention to racial(ized) identity, its implications for behaviour and the capacity for change
Indigenous Perspectives	TB-N3: Include counter-hegemonic stories and perspectives into course content. TB-N4: Integrate Indigenous perspectives, knowledge, historical and contemporary contributions as well as issues including residential schools and Treaties into new and existing curricula
Supportive Spaces	TB-N5: Include notions of safety and risk in course content using various racial(ized) lenses to highlight differing perspectives and lived experiences based on group membership
Emotional Labour	TB-N6: Model and provide opportunities to explore the private and public performativity of emotion and its link to identity and power relations as content.

Table 6.8. Theory-based Considerations for Engagement Component

Engagement Themes	Considerations
Creating Supportive Spaces	TB-E1: Create a sense of community within our classrooms capable of open, respectful and flexible dialogue in advance of engaging difficult knowledge. TB-E2: Interrogate notions of safety as comfortable spaces in racial(ized) consciousness work emphasizing the collective accountability of the inquiry and the mutual responsibility to each other.
Scaffolding Learning Exp.	TB-E3: Plan successively more complex learning experiences over time
Encouraging Reflexivity	TB-E4: Provide opportunities to interrogate and challenge dominant discourses by examining how inequities are created and maintained through policies and practices that neutralize and normalize mainstream expectations, standards and values that privilege some while disadvantage others. TB-E5: Provide opportunities to critically analyze how multiple categories of identity interact to create complex systems that privilege some while disadvantage others. TB-E6: Find ways to interrogate personal experiences using the tenets of the various racial identity development models. TB-E7: Demonstrate testimonial reading in contrast to passive empathy and provide opportunities for students to develop the skill of interrogating their own response as implicated in the text. TB-E8: Discuss how collective witnessing presents a more ethical stance that spectating does not permit and model a mode of inquiry committed to seeing our historical responsibilities and co-implication.
Including Counter-hegemonic Voices	TB-E9: Give voice to counter-hegemonic perspectives and stories.
Supporting Emotional Labour	TB-E10: Provide advance notice to students that discomforting emotions are frequent and natural consequences of doing this work TB-E11: Explore the relationship between emotion, identity and power relations including how emotional investments shape one's actions and affect others. TB-E12: Employ respectful ways to encourage, acknowledge and interrogate emotional labour conjured up by racial(ized) consciousness work.

Table 6.8. Theory-based Considerations for Engagement Component (continued)

Engagement Themes	Considerations
Working with Resistance	TB-E13: Ask participants to pay attention to and analyze the complex and often contradictory thoughts and feelings that arise as they work through the difficult knowledge ahead. TB-E14: Consider how interest convergence can be used as an analytic tool to examine how the dominant discourse of white supremacy was shaped and has shifted throughout history. TB-E15: Call attention to & challenge contradictions and silences that camouflage & normalize the dominant discourses of white supremacy without shaming or blaming.

CHAPTER 7:

DEVELOPING CRITERIA BY LISTENING TO PRACTITIONERS

Research is formalized curiosity. It is poking around and prying with a purpose.

Zora Neale Hurston (n.d.)

This chapter presents the findings of my poking around and prying into 17 hours of transcribed interviews with 11 teacher educators. As I listened to their voices, I wandered about and reflected on the meaning of the data I had collected, engaging in a data analysis approach described in Chapter 5. As the quote by Zora Neale Hurston, an African American anthropologist, author and activist suggests, these efforts were not aimless. They represent a purposeful search for evidence with which to evaluate the practical adequacy of the theory-based model for white racial(ized) consciousness work in teacher education put forward in the previous chapter. I listened to practitioners' voices for the purpose of developing criteria to determine the practical appropriateness of the theory-based curriculum model for white racial(ized) consciousness work. Before going further, I wish to add a caveat about how I analyzed the interview data. Despite the richness contained in the conversations and the many fruitful avenues I might have pursued, my purpose – seeking criteria to determine practical appropriateness of the theory-based model – led me on a much more narrow and utilitarian path. My purpose was not to analyze the teacher educators whom I interviewed or their practice but rather to identify helpful generic elements relevant to white racial(ized) consciousness work that teachers and teacher educators could *take away* and integrate into their own teaching practice. I believe this utilitarian approach to be appropriate for two reasons. The context dependent nature of racial(ized) consciousness work and the limited time available for curriculum decision-making create the

need for ideas that are flexible and straightforward. As discussed in Chapter 5, the theoretical notions of participant, context, content and engagement, drawn from the theory-based model, acted as heuristic devices sensitizing me to relevant phenomena (Kelle, 2007).

When asked to describe their practice, distinctions were made among a variety of projects including: anti-oppressive, decolonizing, anti-racist, social justice, critical multiculturalism, (cultural) sustainability and culturally responsive education. A second caveat is also in order. I wish to make it clear that *white racial(ized) consciousness work* is the term I have chosen to represent this work and not a nomenclature used by any of those I interviewed. I use it to include the variety of ways the interviewees identified their practices and to avoid the non- and anti-varieties of the work. I believe it is important to claim what we are/do rather than what we are not or do not do. During my career as a *community-based* teacher educator it was both aggravating and demeaning to be referred to as *off-campus* faculty. It was very gratifying to hear Dwayne Donald advocate for a stance that speaks to “what we are for ... [rather than] what we are against” during our interview together (February 21, 2014). In addition to the variety of orientations, the teaching experiences of the teacher educators whom I interviewed ranged from elementary through secondary, and post-secondary to graduate with the majority of teaching experience acquired in the latter two levels. At the time of the interviews, all participants were faculty in a teacher education program in Canada.

I wandered among their voices, wondering how to make sense of the distinctions and commonalities of their experiences to mine. I filtered my interpretation through the heuristic devices, seeking references to the components of participants, context, content, and engagement. For each of these components, I extracted meaning from the conversations and reframed their

essence into recommendations to represent the criteria with which to test the practical appropriateness of the considerations in the theory-based model presented in the previous chapter. The term *recommendations* was not a term any of the interviewees used, rather I chose the term to keep the theory-based considerations separate from the practically-based recommendations during the analysis phase. Within each component, the phenomena - expressed as recommendations - were organized by emergent themes arising from the data. While insights from the field are presented here, the examination and analysis of the findings, expressed as recommendations, juxtaposed with the considerations from the theory-based model for white racial(ized) consciousness work, are examined in the following chapter

The findings of the second phase of my research are presented here for each of the four components -heuristic devices - of the theory-based model for white racial(ized) consciousness work with the full knowledge that additional interpretative analysis could be made of the same data. As noted in the methodology chapter, the participants who wished to remain anonymous were assigned a pseudonym followed by an * to differentiate between those who chose to be acknowledged.

Participant Component

The participant component embodies a multiplicity of biological characteristics of both those teaching and those being taught that commingle with the context to impact behaviour (engagement in the process). I have previously argued (see Chapter 6) that the traditional roles of teacher and student are not exclusive in terms of teaching and learning, but rather both teacher and student are participants in white racial(ized) consciousness work, at times teaching and at

times learning from one another. The framework for the participant component arises from the person unit of the “process-person-context-time” framework referred to as proximal processes (Bronfenbrenner & Morris, 1998, 2006). As described in Chapter 3, the person unit includes: force, resource and demand characteristics. Force characteristics are those embraced by the inner dispositions and capacities while resource characteristics are framed by a person’s access to social and material assets. Lastly, demand characteristics are those visible markers such as gender and race that impact how others respond to a specific individual.

I turn now to five themes gleaned from practitioner voices, about those participating in racial(ized) consciousness work. Each theme is accompanied by one or more recommendation for those engaging in the work. Although the recommendations generated by the interview data are meant as guidelines for teachers and teacher educators, the substance and/or referent of those recommendations can either be centered on teacher participants as in the themes self-knowledge and humility or on learner participants as in the themes readiness and sense of self or on both teacher and learner participants as in the theme of emotions.

Self-Knowledge

An important recommendation related to the teacher/educator participant component voiced by those I interviewed was the notion of knowing oneself. This is in keeping with the Western and Northern Canadian Protocol for Collaboration in Basic Education K-12 (1996), which encourages critical consideration of one’s own and others’ perspectives. A similar notion is included in the Alberta Education (2005) document, *Our Words, Our Ways*, which encourages teachers to be engaged in internal and external exploration. The importance of this belief was

expressed in numerous ways by slightly over half (6/11) of the teacher educators interviewed.

The theme of self-knowledge as expressed by the interviewees focusses on the teacher participant. In keeping with the notion that the participant component includes students as well as teachers and teacher educators, the call to know oneself as it pertains to learner participants is discussed under the theme *sense of self*, described later in this section.

- (a) *So, the larger project for me is colonialism, whoever we are, wherever we come from ... I have deep roots in the place where we're meeting, and I can speak at length, stories quite distant in the past and more recent about the layered understanding of what it means to live here. I think it really does help me connect with students. ... I think the way I understand myself and the way I identify myself has a huge impact on the students and how they relate to what I am saying. [Dwayne]*
- (b) *We teach who we are; what we believe, how we view the world. All those things will influence every decision we make as teachers. ... you have to be aware of what your worldview is, aware of your biases, beliefs and positions in the world, all of those things. [Ruby*]*
- (c) *One of the things that I have learned; it is not just what you know, it is who you are. It is how you are with others. [Barbara]*
- (d) *I am a white woman so there is considerable lack of credibility in what I might have to say in terms of race relations, of racism. I think that the experiences I've had and the stories I tell as part of my work, begins to give me some credibility. ... Overall, I am a white woman so, being a woman gives a little bit of credibility but not much [Celia]*
- (e) *I know that if I talk about race in some places because I have white privilege, I will be more believed; so, I use that. Whenever I can lend that, I will lend it. [Connie*]*

The importance of self-knowledge to these teacher educators is captured in the phrase, “we teach who we are”. The symbiotic relationship between “what we believe” and how we are “position[ed] in the world” was believed to have a huge impact on the curricular decisions we make and the manner in which others respond to us and the learning experiences we provide. “It is not just what you know, it is who you are” and “how you are with others” that is important.

Dwayne's comments capture this best, "I think the way I understand myself and the way I identify myself has a huge impact on the students and how they relate to what I am saying". While these comments could be applied to teaching generally, self-knowledge, as understood by the interviewees, extends beyond knowing one's beliefs and biases to understanding how their demand characteristics such as gender and race can and do act as stimuli to others. The following statements reveal two examples of how the racialized identity of the teacher participant can impact learner participants: (1) "I am a white woman so there is considerable lack of credibility in what I might say" and (2) "because I have white privilege, I will be more believed". In the first example, Celia, who situates her pedagogy in Indigenous thought and decolonization suggests that her racialized identity can work against her credibility. She does add that "being a woman gives a little bit of credibility but not much". On the other hand in the second example, Connie speaks about using the privilege her racialized identity affords her because she will be more believed in "some places". These examples of identity politics illustrate the importance of self-knowledge and knowledge of self in context. On the surface, these statements appear to be contradictory. However, rather than at odds with each other, I believe the truth is embedded within the context of which they speak. In the first example, awareness of the context and one's privileged status as "being white" can help one not to misuse one's white privilege or seeing one's limitations based on "being white". In the second example, one's self-awareness of the racial privilege of being white can be used as part of anti-oppressive/anti-racist education work to speak out against oppression of all kinds and be believed because her identity *fits* hegemonic expectations of authority. Both examples speak to the importance of self-knowledge in relation to the context of the work. The mediating impact of context is discussed later in this chapter

under the context component. As Dwayne points out, “whoever we are, wherever we come from” is layered together with colonialism and connection to place. This notion that individuals are linked to the contexts in which they find themselves is also discussed in more detail under the context component.

These data suggest the recommendation for teachers and teacher educators:

PR-P1: Develop deep self-knowledge in particular with respect to your privilege, characteristics, worldview, and experiences, and how these can and do influence the way you engage those with whom you do racial(ized) consciousness work.

Humility

The second theme that referred specifically to teachers and teacher educators was that of humility. *Humility* as used here refers to “a generosity of spirit and a quiet self-confidence” that manifests in the ability to recognize the limits of one’s own knowledge and experience and in the willingness to learn from others (Nieto, 2010, p. 74). It is “being passionately aware that you could be completely wrong” (Margaret, 2010, p. 15). The notion of humility in teaching is understood as a personal quality that is enacted in practice. Slightly over half (6/11) of the teacher educators I spoke with indicated that humility was an important quality needed in their practice, which they either did by demonstrating humility in regard to their own practice or by explicitly identifying the importance of humility in racial(ized) consciousness work.

(a) *And I am not proud of my lack of knowledge. I mean there are history and cultural issues that I don't know about. That my education has not taught me . . . I have not learned so much that I don't need to hear entry-level analysis and information too. When I am teaching my students, I am teaching myself. I really like teaching because I am learning [Connie*]*

- (b) *I think that is something again being a white teacher you have to always be cognizant of ... I knew that I didn't come from a place of expertise, at all, not even close. I had experiences, but I can't ever fully understand another person's life [Ruby*]*
- (c) *My self-learning because before I was ignorant of it [Aboriginal issues]. Ignorant of the reasons that contributed to their marginalization as a community - ignorance in the sense of ignoring not knowing and ignorant of what gifts an Aboriginal perspective might bring to us - general public - totally just no clue. So, within that, trying to learn, opening myself. ... We have to humbly look towards the [Indigenous] community for guidance as an ally as to how that should be done or how that can be taught, how that can be brought up because I certainly don't want to impose. [Lilla*]*
- (d) *But the fact remains that there are all kinds of assumptions at play here [a situation between a cooperating teacher and a teacher candidate during field practicum] and they are racial. They are about colonial history of this place and the prejudices and bigotry that are in place and this was from a fairly well-meaning teacher trying to be supportive. ... My first responsibility is to the student and I have to own my part in this. I am concerned that she couldn't consider me a resource and a support no matter what. She had to be concerned with how I might react. So, I have to be a little more subtle. Sometimes I am credited for being frank, but actually, a lot of the time being frank, but it is more complicated than that. It is not about me getting mad or me fixing and for sure she should not have the responsibility of being protective or concerned about how I might react. So, I need to learn how to be more inclusive actually in how I take in these ideas and how I make sense of them. [Vicci*]*

Although these teacher educators were very accomplished in their field and knew a great deal, there was implicit confidence that they still had things to learn. They spoke of their “lack of knowledge” and “ignorance” with respect to “Indigenous issues”, “history and cultural issues”. There was recognition that they “didn’t come from a place of expertise” nor could they “ever fully understand another person’s life”. They expressed a willingness “to learn” from others, and a desire “to fully understand in a much more real way”. They were open to learning “entry-level analysis and information” and willing “to look to the Indigenous community for guidance”. They expressed a desire to be more careful in how they “take in these ideas and how they make sense of them” because topics of, about and with Indigenous peoples are “complicated” and can be

problematic despite “fairly well-meaning” intentions on the part of those involved. There was recognition that “we have to humbly look” to others, especially the Indigenous community so we can learn how Indigenous perspectives and topics such as colonialism “can be taught and how that can be brought up”. These practitioners seemed to embrace the fluidity of their roles as teachers and learners that is the essence of the participant component with an unpretentiousness about their own knowledge and abilities and willingly seek out guidance from others. Their comments suggest the following recommendation:

PR-P2: Adopt a stance of humility; be open and responsive to learning from Others while recognizing the limits of our understanding.

Learning Readiness

Whereas the first two themes of the participant component centered on the teacher educator, the third theme centers on the students. *Learning readiness* refers to how likely learner participants are to accept and/or seek out new knowledge and participate in behaviour change. Many factors including one’s experience and prior knowledge influence a person’s learning readiness. Experience with diversity and prior knowledge of colonialism and Indigenous issues is of particular relevance to this study. “Prior knowledge is defined as a multidimensional and hierarchical entity that is dynamic in nature and consists of different types of knowledge and skills” (Hailikari, Katajavuori, & Lindholm-Ylänne, 2008, 113). Slightly over half (6/11) of the teacher educators with whom I spoke referred to the correlation between the complement of experience and knowledge that students brought to class and the manner in which they responded to or engaged with the learning experience.

- (a) *Now some of them come in with history majors, native studies majors and they come in with a much better awareness of the impact of colonization on us as a people and as a country. ... I find their knowledge base is so varied.* [Brooke*]
- (b) *Not everyone starts in the same spot in the journey when facing these issues. ... We all start somewhere, and I appreciate no matter where they're coming from whether it might be more challenging or less.* [Lilla*]
- (c) *In the course that students elect to take, many of them are used to being asked to think and talk that way so they're comfortable with it, but in the required course, there is a lot of resistance. ... With the class that is required, the tensions are quite different – the 'us and them' is there; and the 'us' is Canadian. I've noticed more and more that identifying oneself as Canadian is seen as a way to block any sort of intrusion. As though when you put that on, you have sort of a protective vest that tells everyone that you're not racist. We're peacekeepers all that stuff.* [Dwayne]
- (d) *So, the problem is when you are from a dominant group you don't even see the difference. If you are from a non-dominant group, you are very aware of the differences.* [Seonaigh]

Teacher educators recognized that “not everyone starts in the same spot” and this difference in experience and learning readiness can make engaging in racial(ized) consciousness work “more challenging or less”. The fact that students’ “knowledge base is so varied” was one explanation for the range in readiness. Knowledge of “history”, “native studies” and “the impact of colonization” were noted as relevant academic knowledge. In addition to content knowledge, the element of choice was believed to make a difference whether students were “comfortable” or displayed “a lot of resistance” to the topics at hand. When students are “used to being asked to think and talk that way”, it attests to a procedural as well as declarative type of knowledge. They have a “more integrated prior knowledge base” (Hailikari et al., 2008, p. 2) that affords them a degree of comfort that students without such experience do not possess. For many who noted this correlation (5/6), they also believed that a racialized demarcation influences what participants are able to “see” and the manner in which they respond to this work. Those from the dominant

group, i.e. white people, “don’t even see the difference. If you are from a non-dominant group, you are very aware of the differences”. There is an “us and them” stance that separates participants along racial lines. Identification with the Canadian national narrative is used “as a way to block any sort of intrusion” or challenge that disrupts the view they are “not racist”. Differentiating learning experiences to accommodate a range of individual needs and abilities is a common pedagogical practice, however racialized differences are rarely openly acknowledged. These data point to variation that can be identified along racialized groups in addition to the variation that one can expect among individuals for developmental reasons. Therefore, the following seems important:

PR-P3: Take into consideration participants’ learning readiness and the different ways that prior knowledge and racialized lived experience will influence their engagement with white racial(ized) consciousness work.

Sense of Self

Sense of self was the second theme that related to *learner* participants. Simply put, *sense of self* is synonymous to one’s self-image. It is the way a person thinks about and views his or her traits, beliefs and place in the world. This inward-looking view may be close to or far from an accurate portrayal. How individuals see themselves may and often is influenced by how others view them. Sense of self as used here is related to emotions, the next participant theme to be discussed as well the theme of identity under the content component (see below) and the working with resistance theme to be discussed within the engagement component (see below). Nearly half (5/11) of the teacher educators suggested that the conception participants have of themselves is connected to the emotion generated by and the resistance in response to the topics

under discussion. Moreover, these notions may actually threaten or undermine how participants see themselves.

- (a) *They are so heavily invested in the integrity of that story [national narrative] that the integrity of themselves is also wrapped up in it and so if you question the national narrative and its integrity you're questioning themselves and who they think they are. That's where that resistance comes from and, in my view, most of them would not be able to really articulate because this is really deep psychic kind of stuff. [Dwayne]*
- (b) *When we say that people have got where they are by white supremacy instead of meritocracy it starts to undermine their sense of self. ... It isn't just that they are feeling bad, that they are feeling emotional. I say that their identity is beginning to come apart. That is what we are looking at and that is why it is so hard. [Connie*]*
- (c) *For new white settler students who come into the program ... it [course on Indigenous perspectives] can leave quite an impact because there is a different version not only of the nation's story but their community's story and probably their own story which they have to digest for which many of them is for the first time. [Vicci*]*
- (d) *All the students of colour would get really angry and all the white students participant component would get really defensive and the possibility of any kind of interesting conversation were just non-existent. ... It is really understandable that people of colour should get this angry when these kinds of conversations reveal their embeddedness in discourses of race and discourses beyond just words but, you know social discourses of race and white students have managed to not quite notice for the most part. Yep, it makes them really angry. And then, I mean the very well-intentioned white students, I'm generalizing a little but it's only a little, ... the white students would go into, "But it wasn't me." I didn't do that" and it would make a very personal kind of discussion. [Celia]*

These teacher educators saw connections between participants' sense of self and their responses to content such as the "national narrative", "white supremacy", "meritocracy" and "racism". For example, Dwayne spoke about white students who "are so heavily invested in" notions of goodness, inclusiveness and fairness that critical analysis or "question[ing] the national narrative and its integrity" threatens the truthfulness and trustworthiness of the sense

they have of themselves. Moreover, such analysis can be viewed as a threat because when you question “the national narrative and its integrity you’re questioning ... who they think they are”. Vicci acknowledged that alternative perspectives challenge the meta narrative of Canadian identity and cause distress to many students. “A different version ... of the nation’s story, ... their community’s story and probably their own story” is a lot to “digest” and “can leave quite an impact”. Despite the strong reactions to alternative stories, “most of them would not be able to really articulate” reasons for their “resistance”. The inability to understand or explain their reactions to “these kinds of conversations” were attributed to the “really deep psychic” nature of content and an ability to “not quite notice ... their embeddedness in discourses of race and discourses beyond words”. Connie went so far as to say that because “their identity is beginning to come apart” [interrogating white supremacy and notions of meritocracy] is so hard”.

Given the different life experiences of individuals identified as white, as being of colour and as being Indigenous, it came as no surprise to hear the teacher educators describe how the same content generated dissimilar responses. Although the contrast in emotional responses was often implicit in their descriptions, the final quotation provided above speaks directly to the racial(ized) basis to this phenomenon. While white students would “get really defensive” and claim their innocence with such statements as “it wasn’t me or I didn’t do that”, students of colour would “get really angry”. The anger seems to result, at least in part, because “white students have managed to not quite notice” the power dynamics of “their embedded[ness] in discourses of race and discourses beyond just words”. These disparate responses often meant that “the possibility of any kind of interesting conversation were just non-existent”. Failure to recognize how the sense of self is tied to discourses of race and discourses beyond just words”

challenge the “very well-intentioned” and are problematic for those attempting to do racial(ized) consciousness work.

Nearly half of the teacher educators I interviewed spoke explicitly about a correlation between their work and the affect. Furthermore, they believe that the sense of self, particularly for persons who are identified as white, is implicated when presented with counter narratives of Canadian history and critical inquiry of power discourses of colonization, and white supremacy.

The following recommendations are derived from the data referenced under this fourth theme:

- PR-P4: Consider how a participant’s sense of self could contribute to the discomfort and fears conjured up by white racial(ized) consciousness work.
- PR-P5: Acknowledge how differentially embodied and enacted emotions of some participants influence others thereby impacting classroom ethos.

Emotions

Unlike the previous four themes which centered on either the teacher educator participant or the student participants, the fifth theme applied to all participants regardless of their assigned roles. *Emotions*, described earlier in Chapter 3 and again in Chapter 6, are understood as feelings, actions and relations that are tied to power relations through discourse and created, felt and expressed privately and publicly (Boler, 1999). Of particular interest are those emotions that are experienced as awkwardness, uneasiness and/or are somehow unpleasant. Mention of and reference to discomforting emotional responses were made by almost all (9/11) of the interviewees. Their comments acknowledge the inherent presence of affect when discussing such topics as race, racism, Indigenous issues and/or counter-hegemonic narratives. Of particular note

is the range of emotional responses from little or no emotive engagement, to emotional tension and resistance, to more passionate expressions.

- (a) *There are students who don't want to get emotionally involved in anything and so they just really don't. There are others who would have tears in their eyes. So, I see the whole range.* [Brooke*]
- (b) *Well there is a range of emotional responses of course because people come from particular contexts.* [Celia]
- (c) *The emotional responses vary. It depends on people's level of development or experience in this area. ... Certain people who have not engaged in a lot of reflection on these topics; it brings out a lot of anger and resistance.* [Seonaigh]
- (d) *We get a lot of teenagers in education who have to engage seriously with this material; it is really emotionally upsetting.* [Vicci*]

Clearly, to expect a unified emotional response to racial(ized) consciousness work is unrealistic and possibly unproductive. The interviewees spoke of a “whole range” of emotional responses from those who “just really don’t get emotionally involved” to others who displayed “a lot of anger and resistance” or had “tears in their eyes”. The variation in responses was attributed to an individual’s background or “particular context”, “level of developmental and/or experience”. For “a lot of teenagers” and others “who have not engaged in a lot of reflection” related to racial(ized) consciousness work, “it is really emotionally upsetting”.

Further to the range of emotional expression, several of the interviewees commented on the performativity of emotion, validating the notion, discussed in Chapter 3, that emotion has both a private and public dimension (Boler, 1999; Zembylas, 2003a, 2003b, 2005a, 2005b).

- (a) *So, I am talking about emotion. I am talking about what they do with their bodies. . . . I had people running out of the room and stuff like that.* [Dwayne]

- (b) *I get tears every darn term. ... Frequently I would say their thoughts, their feelings go to a deficit in themselves. [Fred*]*
- (c) *I have quite a few people actually who have really emotional experiences. They cry in the office. They are really disturbed. They can be overcome by guilt or anger or they can be resistant and think their professor is a lunatic and forcing this down their throat. [Vicci*]*

Emotion is not merely a private experience internal to emotive individuals but also encapsulates “what they do with their bodies”. Embodied emotions expressed such as “running out of the room” or “tears” are actions that can be experienced by others observing them. The link between participants and their environment is discussed in the context component. Whether experienced as “guilt”, “resist[ance]” or “anger”; directed inward “to a deficit in themselves”; or directed outward in accusatory manner saying “their professor is a lunatic” or believing the discomforting knowledge is “forc[ed] down their throat” emotions are embodied and enacted through what participants say and do.

- (a) *White students have a lot of discomfort whether it's their place to say anything about things we are talking about. They carry a lot of guilt, in some cases. They really feel a lot of ambiguity about what their role is. [Dwayne]*
- (b) *It is really understandable that people of colour should be this angry when these kinds of conversations reveal their embeddedness in discourses of race and discourses beyond just words but, you know, social discourses of race and white students have managed to not quite notice for the most part. Yep, it makes them angry. And the very well-intentioned white students ... would go into “But it wasn't me” or “I didn't do it” ... It can be really painful for people and I have had people walk out, and I have had people in tears. [Celia]*
- (c) *Particularly with [discussions about] Aboriginal people, there is a real fear around talking about stuff ... They are afraid of being called racist ... of being judged [Lilla*]*

In addition to the range and performativity of emotional responses, the interviewees noted a demarcation in the responses expressed by white people and people of colour. When

white students are expected to engage in the meaningful dialogue of racial(ized) consciousness work they experience “a lot of discomfort”. They may “carry a lot of guilt”, or “feel a lot of ambiguity about what their role is”. The “embeddedness [of emotion] in discourses of race ... can be really painful for people”. White students “have managed to not quite notice [how they are implicated] “in discourses of race” yet they experience “a lot of discomfort”. In contrast, the people of colour get “angry”. When discussions are related to “Aboriginal people” and topics of colonialism, the demarcation shifts. White participants and participants of colour demonstrate a hesitancy or experience “real fear around talking about stuff”, ... of being called racist, ... [or] of being judged”. In addition to anticipating a range of possible emotional responses from participants engaged in racial(ized) consciousness work, it seems important to also be attuned to the ways in which emotions are embodied and performed differently, depending on one’s level of development, experience with the topics and one’s racial(ized) identity.

Taken together, these data suggest the following recommendation:

PR-P6: Anticipate and prepare for a range of complex embodied emotional responses that are likely to be performed differently depending on one’s level of development, experience with the topics and one’s racial(ized) identity.

Context Component

The context component, as described in Chapters 3 and 6, encompasses the multiple settings or environments in which curriculum is enacted, both in the immediate proximity surrounding the classroom participants and in those further afield. Context and time as seen in the process-person-context-time framework of the bioecological theory (Bronfenbrenner, 2005; Bronfenbrenner & Evans, 2000; Bronfenbrenner & Morris, 2006) help to frame the context

component as used here. The context component includes four environmental systems: microsystem, mesosystem, exosystem and macrosystem as well as the micro-, meso- and macro-dimensions of time. Those aspects of Bronfenbrenner's (1979) notion of context most frequently referenced by the interviewees included the microsystem, which captures as complex interactions between participants and the environment at a specific time and place, and the macrosystem, which captures "the overarching institutional patterns of culture ... such as the economic, social, educational, legal, and political systems ... [that are] carriers of information and ideology" (p. 515). I now turn to the four themes of the context component that emerged from the interview data.

Supportive Spaces

Supportive spaces - often referred to as "safe" spaces by interviewees - refers to those spaces and places that encourage authentic participation and nurtures respectful engagement. I prefer the designation "supportive" because what is experienced as "safe" by some is experienced as "unsafe" by others. (The section *Creating Space for Discomforting Emotions in Race Dialogue* in Chapter 3 discussed this point in more detail.) The spaces imagined in this section focused mainly on the immediate face-to-face context of the classroom in which racial consciousness work takes place. The majority of respondents (8/11) stressed the importance of building supportive spaces through the building of community built on trusting relationships.

- (a) *You build a strong community of trust where everybody feels that – it is a safe space to explore ideas. ... But you cannot expect people to be open and honest and to share and be vulnerable unless they feel that who they are doing that with is – that it is going to be safe for them to do so. ... So, I think there has to be knowledge that if you want to do this kind*

of work then you must build a community, a safe community; that is very time consuming, but it is time well spent. [Ruby]*

(b) *I cannot overstate the importance of establishing a trustful relationship. ... It's important. I dedicate a lot of energy to create a safe, nonjudgmental space for honest open discussion. And the nonjudgmental part is important where people don't feel stupid. All questions are welcome. [Lilla*]*

(c) *It's like if you and I sit down together, there's the possibility for that good relationship to arise if we interact in respectful, ethical ways. And once we establish that trust, it's almost like medicine between us, then we can accomplish a lot. [Dwayne]*

Doing racial(ized) consciousness work calls for a specific kind of context that distinguishes it from other types of educational endeavors as is suggested in the quotations. “If you want to do this kind of work you must build a community, a safe community”. The “safe community” is envisioned as one of “trust” where participants are “open and honest” and willing to “be vulnerable”. A “safe community” is deemed to be a “non-judgmental space” where participants “interact in respectful and ethical ways”. In addition to describing what they meant by these supportive spaces, there was a recognition that creating such spaces was “very time consuming” and required “a lot of energy”. Despite the time and energy spent on “establishing trustful relationships”, “it was time well spent”, “almost like medicine” that enable participants to “accomplish a lot”.

I derive the following recommendation from the interviewees concern for safe spaces based in respectful relationships between participants:

PR-X1: Establish supportive spaces that encourage authentic participation and nurture trust of and engagement among all participants.

Sequence and Time

Sequence is used here to refer to the temporal arrangement or order in which activities occur. “Time” as used in this section follows from the construct of micro and meso-time found in the more later version of the bioecological system theory discussed in Chapter 3. Micro-time refers to the occurrence and duration of a specific activity at a given point in time, whereas meso-time refers to the extent to which similar activities or interactions occur with some consistency over time. The notion of repetition and a spiral approach is subsumed by meso-time. Although aspects of both sequence and time have a significant impact on the spaces one is able to create and thus are related to the previous category of supportive spaces, they are significant enough to warrant separate attention as more than half of those interviewed (6/11) made reference to their importance.

(a) *A lot of people neglect that step. They neglect the step of building that [strong community of trust] community. They want to get to the work. ... I think people jump into the work part and when you jump too quick people feel unsafe and people resent, they resist, they fight back, they shut down. I think we need to spend more time creating those safe spaces for sure. [Ruby*]*

(b) *I haven't had a lot of resistance that many had. I think it is for many reasons but including the fact that it [the Aboriginal Perspectives course] is in the second semester [following a course on diversity] and we have a relationship and we open up these hard topics and we already have an honest relationship. [Lilla*]*

As can be seen from the illustrative quotations above, sequence or order of “steps” in addressing racial(ized) consciousness work was believed to be important. For example, the time and effort to build “a strong community of trust” and to create “safe spaces” in preparation to “get[ting] to the work” was critical to creating an appropriate context in which to do the work. To “neglect the step of building community” was to create a space where “people feel unsafe” and leads to

“resentment” and “resistance” even to the point of “shutting down”. The sequence or order of separate courses was also mentioned as an important factor influencing the ease with which “hard topics” could be undertaken following the establishment of “an honest relationship”. For example, when students are first introduced to “diversity” more generally and allowed to interrogate systemic inequalities based on socially constructed categories of identification, they are less resistant and more open to topics around Indigenous issues and perspectives. These data lead to the following recommendations:

PR-X2: Sequence course offerings to support a spiral approach to racial(ized) consciousness work that deepens investigation of topics with successive encounters.

PR-X3: Commit the time to racial(ized) consciousness work that it requires.

PR-X4: Commit time to build trusting relationships before embarking on the “hard topics” of racial(ized) consciousness work.

The next four quotations speak to the importance of length or duration of time, referring to both the duration of individual classes and the number of courses in one’s program. These approximate the meaning of micro- and meso-time as used by Bronfenbrenner.

- (a) *The classes are two hours long. That is another bonus because then you can talk about stuff. ... If you only have 45 minutes with your class and not two hours, if that is the only time you see them ... Yeah that’s hard. ... You have to have an environment where those things can be expressed and where there is time to explore them in a real way and that is tough ... in many conventional classrooms. [Lilla*]*
- (b) *They [pre-service teachers] think that they’re going to get all they need to know in a 36-hour course. It is not possible. [Barbara]*
- (c) *To take and give one or two or three credits in a 90-credit program to correct the prejudices of these people is ridiculous. It is not going to happen. [Connie*]*

(d) *Our program renewal ... was developed to challenge the domination of the technical model of teacher education, which reduces everything to non-political approaches. We had to do something else with more vigor, whether you call it culturally responsive pedagogy, anti-colonial or social justice approaches. We had to do something that was more in your face. ... I have noticed a difference since we started the new program [2 years ago]. People talk differently. I think we have been able to temper the missionary zeal that sometimes accompanies students who encounter ideas from anti-oppression education for the first time. ... I don't have to do as much background work as was necessary in the first 10 years I taught here because of the work that is done in the core courses on identities and our histories and so forth. [Vicci*]*

Classes scheduled in larger time blocks were deemed to be advantageous because “you can talk about stuff” that matters. “If you only have 45 minutes with your class” instead of a longer block of time “that’s hard” to meaningfully engage with topics that are challenging to discuss. You have to have “time to explore them [hard topics] in a real way”. Other remarks dealt more with the chronology of the work. The sequence of individual courses was deemed significant, as was the overall orientation of the program. There was also concern that “one or two or three credits” out of the total credit-hour requirements of any given program were insufficient to the point of being “impossible” or “ridiculous” to effect substantial change. On the other hand, when whole programs were “developed to challenge the domination of the technical model of education” and advocated “something with more vigor”, a positive change was noted. “People talk differently”. There was more respectful dialogue and less “missionary zeal” on the part of those “who encounter ideas from anti-oppression education for the first time”. There was a building on or spiral approach to notions such as “identities and our histories” such that teacher educators “don’t have to do as much background work” as had previously been necessary. I derive the following recommendations from these data:

PR-X5: Request that classes be scheduled with longer blocks of time.

PR-X6: Support a comprehensive approach that includes racial(ized) consciousness work in multiple courses over time.

Hegemonic Influences

The hegemonic influences considered here include prevailing discourses, cultural and economic conditions, metanarratives and significant historic events with the ability to exert control over attitudes and behaviours without using force or intimidation. Bronfenbrenner (1979) classified these influences as macrosystems able to delimit and even “determine” a person’s development. All but two (9/11) of those interviewed mentioned that these broader contexts influenced their own behaviour as well as that of their students.

- (a) *I guess the over-arching pressure to maintain the status quo that we as adults feel the need to recapitulate. ... It is easy to do this work ... As soon as it’s starting to have a negative impact on me, I’ll try to subvert the process a little bit if that makes sense. So, I think that’s how understanding power relations and how they stream through conversations in groups I think it is very helpful in understanding all that stuff. Understanding ... how white privilege operates. We are often not aware of us slipping into advantaging ourselves because we are always doing it. We’re always and forever trying to be advantaged. [Cody*]*
- (b) *This is where I would say race and racism really conflates with the national narratives. I would say that many students are so heavily invested in the national narrative. [Dwayne]*
- (c) *People want to speak of things that soften what is actually going on. It is easier to hear and it’s kind of like actually not talking about what is really happening. I mean it is pandering to that discomfort that people feel. You know the discomfort, I say, the discomfort disciplines us. Other peoples’ discomfort disciplines us in a Foucauldian sense. It teaches us not to speak. And that is the purpose of it, that’s the point. It is the little dog; don’t you dare come over. [Connie*]*
- (d) *The thing is that we exist within colonial relations, historical and contemporary. They haven’t gone away. No, it’s not post-colonial times. And so, it is immediate, its current and it’s affecting everyone. [Celia]*

- (e) *It is easy to just tow the settler line: we work hard; we deserve it; we are pioneers. I try not to judge, we are all in this together. But the fact remains that there were all kinds of assumptions at play here and they are racial. They are about the colonial history of this place and the prejudices and bigotry that are in place and this was a fairly well-meaning teacher. [Vicci*]*

Meaningful change was believed difficult to achieve because of “the over-arching pressure to maintain the status quo”. There was a willingness to participate in “this work” at a general level, but “as soon as it’s starting to have a negative impact” at a personal level there was a tendency to “subvert the process”. For others, this pressure was described as “tow[ing] the settler line”. Whether understood as prevailing dominant conditions as in “the status quo”, “national narratives” or “colonial relations” the result was a minimization or “soften[ing of] what is going on” which had the effect of “actually not talking about what is really happening”. In a Foucauldian sense “colonial relations, historical and contemporary” discourses “discipline[s] us” through taken for granted rules of inclusion and exclusion. We “are often not aware” of the regulating effect that “teaches us not to speak” or speak in certain ways and thus allows us to keep “advantaging ourselves”. The following recommendation is derived from the interview data:

PR-X7: Consider how hegemonic influences of macro-environmental systems including that of colonial relations and the Canadian national narrative can influence participants.

Content Component

The content component encompasses that which is to be learned. As described in Chapter 6, the object of learning includes knowledge and skills as well as attitudes. In terms of pedagogical content these objects of learning are often classified into three domains: cognitive

(thinking), affective (emotion/feeling) and psychomotor (physical/kinesthetic). Each domain has a taxonomy or classification of learning objects arranged from the simplest to more complex levels associated with it (Anderson & Krathwohl, 2001; Harrow, 1972; Krathwohl, Bloom & Macia, 1964). Typically, reference to content can be found in academic calendar descriptions and course syllabi and is further elaborated through course descriptions or overviews, course objectives or learning outcomes, and a sequence of topics to be covered. Content goals are predominately focused on the cognitive dimension especially in higher education; whereas, content goals associated with the psychomotor and affective dimensions are more commonly made explicit at primary levels. Nevertheless, learning goals that incorporate all three domains help create more holistic and long-lasting learning experiences.

Given the range of academic responsibilities and workload assignments of those interviewed, finding uniformity with regards to specific content cannot be anticipated. Although there were differences in subject matter and emphasis as expected, there was surprising congruence in other respects. The following four themes with the respective recommendations for the content component were drawn out of these similarities.

Systemic Inequalities

Systemic inequalities, also identified as social and structural inequalities, refer to a pattern of discrimination that is ingrained in the fabric of institutions, governments, organizations, and social networks and based on social group differences, whereby one category of people is attributed an unequal status relative to another category of people (Bell, 1988; Crenshaw, 1995). Common group-patterned inequalities extend across an array of social

identities including gender, race, religion, age, class, education and sexual orientation, thereby resulting in oppression being institutionalized through a symbiotic relationship of social, economic and political practices and processes acting on and being influenced by the others (Mullaly, 2010). Nearly all the practitioners (10/11) spoke of them addressing systemic inequalities to some degree in their courses, regardless of the calendar description of their respective courses. Following are two quotes from two interviewees to illustrate this aspect of their practice:

- (a) *I talk about movies like, “Inequality for All” and other kinds of movies that just maintain an unfair status quo and I use it as jumping points to talk about why this is the way it is. ... Then probably I would work with them on the mechanisms of oppression and how through teaching your students about how the mechanism of oppression work, you can help them move forward. [Cody*]*
- (b) *We talk about all the marginalized and in the Cultural Diversity course we talk about race, ethnicity, religion, sexual orientation, socio-economic status. ... So, all those kinds of things. [Lilla*]*

Some of the teacher educators referred to specific theoretical orientations that help them address the complexity and intersectionality of oppression. Orientations included an anti-oppressive stance, discourses of colonization and decolonization as well as post-structural theory as can be seen in the following quotations:

- (a) *I like anti-oppressive education because I think it is coming to understanding systems of oppression as having some underlying similarity so, I think for me personally even though it is more abstract. I think that it is one of the problems with anti-oppressive is that it is very abstract, but it is very useful. [Seonaigh]*
- (b) *The larger project for me is really colonialism, understanding ourselves as colonized, whoever we are, wherever we come from and I think once you break that down and expose it, then racism – people let go, let go of the tension. They’re aware of it but it is more about connecting with people than attacking racism. [Dwayne]*

(c) *Looking at post-structural theory really helps to understand how inequality is a structuring system and not some kind of claim of any natural superiority. And of course, race we know is not a biological system. It happens through society. We see that it happens through the construction of subjectivities and so that is why I would say that post-structural theory really helps to see the falsity of claims about notions of superiority on the basis of say masculinity or whiteness or class position or say heteronormativity or Christian privilege or any of those things. [Connie*]*

Still others spoke of their efforts to address systemic inequalities more as a journey, moving through various theoretical orientations in search of an approach that enabled participants to stay engaged in the discussions.

(a) *Initially I kind of went in there thinking about bringing in culturally-relevant teaching from Ladson-Billings . . . and then the Peggy McIntosh article. Of course, you bring that in and it really stirs up everything. Over the years . . . coming at things from a sort of hard line was just a way to get people's backs up. It wasn't moving people to new places. Then I really started thinking about teacher identity more. [Ruby*]*

(b) *I have to say I've moved through the iterations of anti-racist, anti-oppression, and anti-that, hmm and I used to, I guess I would bring into my classes anti-racism work per se and these will be the days that we address anti-racism work and I would say that the resulting discussions, conversations, etc. were often less than productive. ... So, over the years, I kept trying to figure out a way to do better and eventually what I came to is something I use constantly now which is the whole business of decolonizing. ... I found that the conversations could be much more productive. [Celia]*

It would seem that examination of structural inequalities in society is important on more than a cognitive level. There was a desire to foster attitudinal change as well as build cognitive knowledge. Two recommendations arise from this data:

PR-N1: Examine systemic inequalities using one or more critical lenses, such as post-structural theory and/or a decolonizing lens.

PR-N2: Integrate a framework for critical thinking and how to engage in critical inquiry as part of course content.

Identity

Identity as used by those interviewed stands for people's sense of who they are as individuals and group members. Inherent in the notion of identity as used here is the belief that identity is socially and historically constructed. Hence identity implies not merely the individual's sense of self, but also the ways the sense of self is emergent from and acted upon by social practices and expectations. This understanding of identity as both a product and a mediated process applied to individuals as well as groups, is similar to that described in Chapter 3. In *Exposing My Theoretical Perspectives*, I discussed the need to reconceptualize the Canadian narrative and examine how our identities are historically implicated.

A majority (9/11) of the practitioners said they included notions of identity in some respect during their courses.

- (a) *I talk about subject positions. Having people move away from the idea of seeing identity as fixed, more towards seeing it as our identity based upon our group and how some groups are advantaged, and others are disadvantaged. ... the biggest challenge is that if people don't have a kind of post-modern or post-structural epistemology, if they are kind of positivists ... stuck a little bit in seeing identity as fixed [Cody*]*
- (b) *[The students] just need to talk to the notion of there being no given self. You know I use that kind of language. I don't encumber them with post-structural theory. I mean that kind of takes us off topic, but I have used this orientation with undergrads as well and they get it. [Connie*]*
- (c) *Post-structural subjectivity made more sense than just identity as something we choose or there is some essential self, I reject that one. ... You have to look at other stories, other subjectivities and I would say more sophisticated ways, and sophisticate in the sense of more complex and you start to recognize the complexities, the multiplicity of human experience. [Vicci*]*

These practitioners believe it is important to “move away from the idea of seeing identity as fixed” to develop an understanding that there is “no given self”. There was a recognition that one’s sense of self was implicated in power relations where “some groups are advantaged, and others are disadvantaged”. They used the notion of “subject positions” and “subjectivities” to illustrate how one’s identity or sense of self is composed of social forces that bear on or influence individuals but also ways in which various subject positions act upon or exerts power over others. There was an understanding among these practitioners that a “post-modern or post-structural epistemology” or orientation helps students “to recognize the complexities, the multiplicity of human experience” while not burdening students with theory; nevertheless, a post-modern, and/or post-structural epistemological stance was helpful in examining the notions of identity. This suggests the following recommendation by the practitioners:

PR-N3: Examine the notion of identity and subjectivity as well as their fluidity.

Indigenous Perspectives

Indigenous perspectives are based on the distinct worldview of Indigenous cultures. “Although multi-layered and expressed in different practices, stories, and cultural products” (Manitoba Education and Youth, 2003, p. 1), the belief in the relationality of all creation is common to all Indigenous paradigms. An Indigenous perspective “reflects the view that survival is dependent upon respectful and spiritual relationships with oneself, other people and the natural world” (Western and Northern Canadian Protocol, 2000, p. 19). Nearly all (9/11) of the teacher educators to whom I spoke include some specific content related to Indigenous perspectives in

their courses, although what exactly was included and the degree to which it was addressed varied.

- (a) *We have Aboriginal perspectives mandated treaty education in the province and one of their big angst, and it is really common amongst white settlers, is how do you do that.* [Vicci*]
- (b) *For years we did as social studies teachers as we talked about Aboriginal history in terms of maybe some of the interactions between Aboriginals and the settlers looking at trying to balance it by saying they helped the settlers survive the weather. They made their way, they sold their furs, they did some trading etc. But it never went as far as current day issues. It never really, it's kind of like you looked at them historically but never to the fact that we have a shared history from the time Europeans set foot on the soil here in Canada. To look at the lasting effects of being a colonial nation, I'd say that is just starting to be uncovered.* [Brooke*]
- (c) *I say in Canada everything we are doing, every subject we can engage with starts with land and Aboriginal people. There is no escaping it. ... Dear pre-service teachers, on their first day I would say the foundations of education in Canada are land and Aboriginal peoples.* [Celia]
- (d) *We're not talking about Aboriginal people. We are talking about Aboriginal perspectives in education, but we can't talk about ... [Aboriginal perspectives without talking about] residential school or colonial history or treaties or these issues or topics because it gives us understanding as to why they aren't integrated even though it is part of Canadian history, lived experience.* [Lilla*]

The mandate to integrate Indigenous perspectives and specific topics related to Indigenous peoples such as treaty education and residential schools are required of all signatories to the Western and Northern Canadian Protocol: The Prairie provinces, British Columbia, Yukon Territory and Northwest Territories. Although current provincial curricula have “mandated treaty education” and an expectation to integrate Indigenous perspectives, the curricular gaze “for years” was an “historical” one that never acknowledged “current day issues ... [or the] fact that we have a shared history from the time Europeans set foot on the soil here in Canada”. For some,

making the curricular link with Indigenous issues is clear. “Every subject we can engage with starts with land and Aboriginal people. There is no escaping it”. They have a clear sense of how the present is intimately connected to the past. They believe it is impossible to integrate Indigenous perspectives and issues without addressing topics such as “residential school or colonial histories or treaties” because an unflinching gaze on historical events and relationships is necessary to grasp current problems and concerns. However, for many other white settlers the shift to integrate Indigenous perspectives into course material was discomforting and confusing and the cause of much “angst”. I derive the following recommendation from the interviewees’ concern for the integration of Indigenous perspectives into school education:

PR-N4: Integrate Indigenous perspectives and issues into the course content.

Storied Relationships

Storied relationships focus on the self-narratives we tell about and to ourselves and others. Although the notion of storied relationships foregrounds identity formation, it reaches beyond identity to the relationships we have with others and the world around us. As used here, the telling of our storied relationships acknowledges the impact that settler history, Indigenous experience and colonization have had and continue to have on how citizenship and the Canadian national narrative is taken up. Sharing our storied relationships encompasses learning in cognitive, affect and psychomotor domains. Knowledge of shared histories, a personal connection to that history and an ability to communicate authentically and respectfully across different lived experiences is required. A clear majority (7/11) of practitioners described their

efforts to shine a light on “stories of place” as a means to highlight the intersections between historical policies and practices and current emotional attachments to place.

- (a) *I have found some really good short stories and novels that I use. ... I think you really maximize your use of time and also the use of story is such a useful way to talk about sensitive issues. [Brooke*]*
- (b) *I ask students to read a lot of history especially with respect to colonial history of this place. ... I ask students to know some of that settler history and they start to unravel how their families became white. [Connie*]*
- (c) *How do you story yourself? How does your story jive with the national narrative? How is it different? And how are we all storied in ways that are divisive but also in ways that can bring you together. ... It is that mix of story, that braiding of story. ... I think apart from the politics and the tensions that are, I think there are a lot of young people these days who feel a sense of poverty in their disconnection from the places where they live and so that is another thing I find quite emotional for students. ... it is the complexity of these things and how they come together is what I am most passionate about helping students understand and how they themselves are implicated ... So, it's like we understand ourselves as enmeshed in the series of relationships and we understand our lives depend on those relationships. So, this is more than human. [Dwayne]*
- (d) *In order to think about our relations with one another, we need to think through those stories that tie us to this land and Aboriginal peoples and colonization. And I have found those conversations much more productive because it has a dimension of respect for each person who come into that place, for the stories that they have to tell and share. ... You can't really consider any phenomenon without taking history very seriously. These are not sets of relations that spring fully formed into the contemporary world. They come from somewhere. [Celia]*

Despite their different orientations and academic assignments, nearly two thirds of the teacher educators with whom I spoke relied on the use of story to highlight contradictions and connectivity. While some used literature in the form of “really good short stories and novels”, others focused on “history, especially with respect to colonial history of this place,” to illustrate the relational aspects of historical events and policies and the impact these have on individual

and group identities and ultimately how we “are implicated” in these relationships and how “our lives depend on those relationships”. Of particular interest were “stories that tie us to the land and Aboriginal peoples and colonization” and how these stories do or do not “jive with the national narrative”. These stories were believed to be important for a couple of reasons. From a personal or individual standpoint, there are many who experience a “sense of poverty” and/or “disconnection from places where they live”. Taking a broader view, “you can’t really consider any phenomenon without taking history very seriously”. The substance of self-narrative stories of place juxtaposed with storied relationships to land, Indigenous experience and settler colonization “is the braiding of story” that can be “divisive” but can also “bring you together”. I derive the following recommendation from these data:

PR-N5: Integrate storied relationships of place especially those that include the Canadian national narrative, Indigenous experience and stories of settler colonization into course content.

Emotions

Perceptions of and definitions for emotions vary across disciplines. As previously described in Chapter 3 and used here, emotions are understood as both product and process with private and public dimensions. As product, emotions are “embodied and situated ... in part physiological ... [and] also cognitive” (Boler, 1999, p. xix). Emotions as process are both constructed and performed by “the dominant culture of our historical moment” (Boler, 1999, p. xxiv). Understood this way, “emotions are inseparable from actions and relations, from lived experience. (Boler, 1999, p.2). Addressing emotions as content enables the reflection of and understanding of emotions “as publicly and collaboratively formed, not as individual, private and

autonomous psychological traits and states” (Zorn & Boler, 2007, p.137). Five of the 11 interviewees suggested the inclusion of emotions as content in order to provide an opportunity to problematize the relationship between emotions and power.

- (a) *I think there is a great deal of emotional value attached to this [challenging whiteness] because in my case you change your story, but you are also changing the story of the people around you. [Vicci*]*
- (b) *They are not necessarily going to feel comfortable all the time. And so, they need to keep track of when they’re feeling emotional. They need to keep track of how they are feeling uncomfortable because I say to them that these are really important points of learning. Those nodal moments of discomfort are places where learning can really take place. [Connie*]*
- (c) *I’m talking about the emotion. I am talking about what they do with their bodies and also that Spirit is there. Some people get a little uncomfortable when you start talking about spirit. I think there are lots of different ways to address people’s spirits that don’t involve going to church or praying explicitly necessarily, right. But I found that when I really try to attend to that, that the context of their interactions changes and it sort of breaks down the us and them. [Dwayne]*

The practitioners quoted above acknowledged that their course content often generated “a great deal of emotional value” that was not “going to feel comfortable all the time”. There was an acknowledgement that these “nodal moments of discomfort are places where learning can really take place”. There was also a sense that by “really try[ing] to attend to that [student’s discomfort] and by asking students to “keep track of when they’re feeling emotional” the distress within the class could be abated so that the context of their reactions changes ... and it breaks down the us and them”. This leads to the following recommendation:

PR-N6: Make emotions that might and do arise during the course and how to engage with one’s emotions an explicit part of course content.

Engagement Component

The engagement component frames what the participants do during the learning experience. As described in Chapter 6, this component includes the instructional strategies, modes of interacting and specific activities used to structure the learning experience as well as the reactions and responses of those participating. The repertoire of approaches used to design learning experiences can be organized under five broad categories: direct instruction, indirect instruction, experiential learning, independent study and interactive instruction (Manitoba Education and Training, 1997; Saskatchewan Education, 1991). Within each of these broad categories of learning experiences, participants may respond along one or more dimensions: intellectual, emotional, physiological and social. The engagement component is concerned with what participants do during a learning experience. Said another way, this component focuses on how the participants engage with the content and each other in a particular context.

As expected of university settings, the most common approaches to instruction were teacher-led; these fell within the categories of direct and indirect instruction and include such activities as: lectures, guest presentations, reflective discussion and assigned readings. Although used less frequently, examples of interactive, independent and experiential engagement were also mentioned by those interviewed. In keeping with the view expressed by a majority of those interviewed that one must develop a personal approach rather than copy what works for others, the following recommendations gleaned from the interviews are organized under seven themes and framed as broad recommendations offered as underlying principles or guidelines for practice rather than specific “how to” directives.

Engaging in Authentic Practice

As used here, authenticity is understood as having both “intrapersonal and interpersonal” dimensions (Kernis and Goldman as cited in Johnson & LaBelle, 2017, p. 424) More specifically, authenticity in teaching involves “being genuine, becoming more self-aware ... bringing parts of oneself into interactions with students, and critically reflecting on self, others, relationships, and context” (Kreber, Klamfleitner, McCune, Bayne, & Knottenbelt, 2007, 40-41). Although there is a tendency to overlook the idiosyncrasies or personal characteristics of individual teachers in the search for best practices, a clear majority (8/11) of the teacher educators I interviewed stressed the importance of intrapersonal and/or interpersonal aspects of authenticity.

- (a) *It is important for me to add that what I am talking about works for me. I wouldn't necessarily say that everybody else should do what I do right, cause the way I do things has come over years of trying to negotiate it and figure out who I am and all those things. [Dwayne]*
- (b) *We teach who we are so that what we believe, how we view the world, all these things, will influence every decision we make as teachers. [Ruby*]*
- (c) *I think that when one can sense some measure of authenticity, personal authenticity – ... authenticity associated with one's approach to engaging with people. I think you have an opportunity to acquire a great deal of social capital amongst people. [Fred*]*

While an argument could be made that being genuine and becoming more self-aware more appropriately fits with the participant component, it is included here because the notion of authenticity links the inner gaze with engagement (Kreber, 2010). In the first illustrative example Dwayne believes that it is important to “figure out who I am” and “what works for me”, thus acknowledging the connection between self-knowledge and authentic interactions in the

classroom. Ruby* makes the association even more clear. “We teach who we are so that what we believe ... all these things will influence every decision we make as teachers”. Both of these examples link self-knowledge with interactions within the classroom and disavow the notion of a “cookbook” or “how to” approach to racial(ized) consciousness work. In the third example, “authenticity is associated with one’s approach to engaging with people” and thus speaks to an interpersonal as well as an intrapersonal dimension. Given that racial(ized) consciousness work is of prime importance to this study, the following examples elaborate on the scope of both an internal and external gaze.

- (d) *I have a settler family and I also have an Indigenous family. ... racism that my dad experienced and the lateral violence that my mom experienced. ... I talk about that quite openly with them. I use it as a form of inquiry for them. I help them understand that these things we are talking about are really very present today although they happened in the past. [Dwayne]*
- (e) *I knew that I didn’t come from a place of expertise at all, not even close. ... So, I asked the Aboriginal Support Worker at the school to work with me. ... I think as a white teacher it is important for me to acknowledge my position and find creative ways to shift that position somewhat. I did not have him in as a teaching assistant; he came in as a co-teacher. We planned and taught several things together. [Ruby*]*
- (f) *I brought a rock and sent it around the circle. One of the students, this student was Aboriginal, wrote me an email, raging ... “What was that about? What was the rock about?” And I thought, that’s funny, I thought we all knew what the rock was about. It took me ages to figure out what she was saying. You can’t do that. You can’t just bring a rock and not talk about what the rock is, how you know this teaching and what you’re doing with it. That was a very good challenge. [Celia]*

Although the influence that racialized and colonized notions have on the behaviour of individuals and the policies and procedures of institutions often goes unacknowledged, those I interviewed “talked about that quite openly” with their students. Whether they were “a white teacher”, had a “settler family” and/or an Indigenous family”, they believe it is important to

acknowledge their racialized positionality. Further to a simple acknowledgement, these teacher educators integrated their identities with their pedagogy. Some modeled their own self-reflective process as a “form of inquiry” as a means to aid students’ understanding of the interrelatedness of identity, racism, and violence “are really very present today although they happened in the past”. Some, recognizing that they “didn’t come from a place of expertise”, brought authentic knowledge and experience into the classroom through others as partners teaching “several things together”. Still others integrated Indigenous practices such as using a rock as a talking object and employing the tradition of a sharing circle while acknowledging the responsibility to do so respectfully observing traditional protocol. Under the theme of engaging in authentic practice, I derive the following two recommendations from the data:

- PR-E1: Engage with an authentic teaching style that is compatible with our personal values, educational goals and racialized positionality.
- PR-E2: Integrate cultural practices and teachings following appropriate protocol and acknowledgement.

Scaffolding Learning Experiences

Scaffolding refers to a “variety of instructional techniques used to move students progressively toward stronger understanding and, ultimately greater independence in the learning process” (Great Schools Partnership, 2004). The content to be learned - be it knowledge, skill or attitude - is broken into smaller and/or simplified chunks to make a challenging learning task less frustrating or intimidating for the learner. With appropriate incremental support, learners are more able to achieve a task too complex to master independently. The instructional strategy of scaffolding links with the supportive spaces and sequence and time themes discussed in the

context component as well as the practice of supporting emotional labour and working with resistance themes to be discussed later in the engagement section. Although the term *scaffolding* was not used by the interviewees, 5 of the 11 educators referred to the notion of incremental support necessary to comprehend the complexity of the content.

- (a) *Creating for them a conceptual framework ... so part of that is giving students an opportunity to wonder about issues of race alongside nationalism and colonialism and all that. ... It is the complexity of these things and how they come together I just do what I do and kind of bring the change incrementally.* [Dwayne]
- (b) *They are going along and going along, and it is like turning up the heat on the pot with the frog in it. You know that story. How do you keep the frog in the boiling water? Well you start it really cool and you just gradually turn up the heat. Well anyway, it is a kind of metaphor. So, with the students, I use their good intentions until they come to a point of discomfort and they have already bought into a lot of what I have said. And so, the discomfort, then they are able to really look at it and think, ... [I]use their self-interest against them. I take advantage of their religious backgrounds by knowing their intentions to be good people. But I don't take advantage of it in a pernicious way.* [Connie*]
- (c) *You have to trust me on this one I think because I have known them for 3 months they say, "ok we'll trust you. So far you have done ok. So, we will trust you." So, this is what is going to happen, and things will become more and more clear. I promise you by the end of the course what it means to integrate Aboriginal perspectives will be clear, but we have to understand what is going on first and it is not a Native Studies course. We're not just talking about Aboriginal people. We are talking about Aboriginal perspectives in education, but we can't not talk about residential schools or colonial history or treaties or these issues or topics because it gives understanding as to why they aren't integrated even though it is part of our Canadian history, lived experience whatever.* [Lilla*]

The notion of bringing about “change incrementally” is pedagogically sound practice and one these teacher educators thought particularly important to their work. The metaphorical problem of keeping “the frog in boiling water”, illustrates how understanding is built progressively in incremental steps. Whether creating “a conceptual framework” to support

understanding of “the complexity of things and how they come together” or by using knowledge of students’ backgrounds and “their intentions to be good people”, these teacher educators purposely provide a path to more complex and nuanced understanding of such issues as “race alongside nationalism and colonialism and all that”. While at times scaffolding leaning experience is implicit, at other times, a more explicit approach is taken. By telling students, “trust me on this one” and explaining that “by the end of the course what it means to integrate Aboriginal perspectives will be clear”. Although the content in this case centers on Aboriginal perspectives, the *it* could include any number of themes or topics in racial(ized) consciousness work. The important aspect worth considering is to provide for progressively more complex learning experiences and understanding.

PR-E3: Provide for progressively more complex learning experiences and understanding.

Encouraging Reflexivity

Reflexivity refers to both an introspective and relational process. It is an ability to reflect inwardly toward oneself, examining “personal beliefs and assumptions embedded in cognition” (Ryan, n.d. p.3). Reflexivity also includes a critique that questions what and how outward historical and social contexts influence who they are and how they behave “for the explicit purpose of achieving an understanding that can lead to change in thought and behaviour” (Danielewicz, 2001, pp. 155-156). Reflexivity, as understood here, relates to the sense of self theme discussed in the participant component, the hegemonic influences theme discussed in the context component and the identity and storied relationships theme in the content component. A

majority of those interviewed (8/11) spoke of the importance of an introspective and relational process.

- (a) *I try to get people to do that inside work. So, the teaching is that before you go outside you have to go inside. So, it's a question about who you are? Who are your people? Where are you from? What's your role in this? Why that role? So, it's getting them to the point where they're not apologizing but they are understanding themselves as participants in a relationship and understanding themselves as positioned in certain ways and owning that positionality. ... giving students an opportunity to wonder about issues of race alongside nationalism and colonialism and all that. You know I guess, it is the complexity of these things and how they come together is what I am most passionate about helping students understand and how they themselves are implicated.* [Dwayne]
- (b) *I found that is a really good place to start with people when you want them to start exploring some harder or deeper things. You have to ask them first to start defining who they are. What is it that you believe? ... I ask them to lie out those assumptions and let's unpack them. ... Where is it coming from? What drives that assumption? How will you clarify that assumption? Do you go through life assuming things or do you seek out clarification to see if your assumption is correct? And who do you seek out to clarify it? Do you seek out someone who is going to clarify it to fit what you want?* [Ruby*]
- (c) *The approach in all those courses is really to foster deeper reflection and self-awareness on the learners themselves and their histories and their behaviour. ... I have them work on autobiographies. ... to be aware of themselves so they engage in identifying where they fit and how they understand marginalization.* [Seonaigh]
- (d) *So, students start to understand that there are some people in their family, who can be labelled in terms of respectability and legitimacy. Sometimes we do critical autobiographies. They have to write those things and they see how some members in their family because of their ethnicity, white ethnicity, or perhaps religious background, are not as white as some others. And they start to understand the marginalization and construction of respectability.* [Connie*]
- (e) *The main kind of assignment that I use, that I have found to be incredibly productive, is something I call a decolonizing autobiography. So again, I use myself as an example but then what I have students do is begin to really delve into that relationship that they have to this land and to Aboriginal people. And that exercise is incredibly powerful. I usually have people do it as part of a discussion or one on one with each other but then it becomes one of the final assignments.* [Celia]

(f) Language is a really rich medium to work from and you can do that zoom in and zoom out. Sometimes it is about you and sometimes it is about everybody. So, it is not just a continual onslaught of heavy stuff. [Vicci]*

There was considerable agreement that engaging in a reflexive process was “a really good place to start with people when you want them to start exploring some harder or deeper things”. From an Indigenous perspective, “the teaching is that before you go outside you have to go inside”. The introspective and relational exercise of beginning “to really delve into the relationship that they have to this land and to Aboriginal people” was found to be “incredibly powerful”. Engaging in reflexivity provides space to unpack the relationship between self and others; past and present; as well as personal “assumptions”, “issues of race alongside nationalism and colonialism”, “marginalization”, and the “construction of respectability”. By “foster[ing] deeper reflection and self-awareness on the learners themselves and their histories and their behaviour” they were able to understand “themselves as participants in a relationship” thus seem more able to stay engaged in examining historical and contemporary contexts related to settlers and Indigenous peoples. In a “zoom in, zoom out” process, the introspective gaze centers the self while a relational gaze zooms out connecting identity formation with familial roots and societal roles. Moreover, the “onslaught of heavy stuff” is mitigated by the “zoom in and zoom out” approach because “sometimes it is about you and sometimes it is about everybody”.

As expected, “discussion[s] or one on one” exchanges were common strategies mentioned by the interviewees. In addition, these teacher educators helped students to understand “how they themselves are implicated” by modelling or “using themselves “as an example” and offering to “unpack” the notions of self in relationship together with the students. One of the specific strategies for encouraging reflexivity suggested by several of those I interviewed was

that of autoethnography: referred to as “inside work”, “critical autobiographies”, decolonizing autobiographies” or simply “autobiographies”. Ellis and Boucher (as cited in Chang, 2008) define autoethnography as “autobiographies that self-consciously explore the interplay of the introspective, personally engaged self with cultural descriptions mediated through language, history, and ethnographic explanation” (p. 46). Put simply, autoethnographies are a form of self-narrative that places the self within a socio-historical context.

In addition to the use of autoethnographic activities and assignments, slightly less than half (5/11) of the teacher educators made reference to a post-structural lens. As illustrated in the following quotations, 2 spoke at length about how they employ a post-structural in their teaching. lens

- (a) *One of the ways that I have students identify themselves is in their different subject areas ... I make up 30 different people who have different subject positions and jobs, a male First Nations teacher, a female accountant ... those kinds of things. Well then, I have them rank themselves, so they figure out who has who is seen to have more value in society. They position themselves in a row from most to least valued and so right from there they can see, even though we don't[normally] talk about it, our groups have a huge impact on how we see one another. The biggest challenge is that if people don't have a kind of postmodern or post-structural epistemology, if they are kind of positivists or you know stuck a little bit in seeing identity as fixed then ...if they don't understand how subject positions work they are not going to move forward ... That's not the stuff that changes easily within people. It is something that almost inevitably has to be taught. [Cody*]*
- (b) *I don't talk to them [undergrads] about post structuralism. Like I don't go into that in detail except for my course about epistemology but I use it. I come to my courses on anti-racism and the other things I teach through a post-structural lens, but I don't name it as such because students don't need that. They just need me to speak to the notion of there being no given self. You know I use that kind of language. I don't encumber them with post-structural theory. I mean that kind of takes us off the topic, but I have used this orientation with undergrads as well, and they get it. [Connie*]*

Naming and identifying the essence of post-structural thought is seen as secondary to employing the assumptions underlying post-structuralism: falsity of a coherent self, primacy of perception, and existence of multiple perspectives or interpretations. These projects or assignments were found to be helpful in connecting students' personal histories with land, Indigenous peoples and the broader Canadian narrative. I derive the following two recommendations from these data:

- PR-E4: Model and provide opportunities for critical self-reflexivity in particular regarding self, land and Indigenous peoples, for instance through the use of autoethnography and post-structural analysis.
- PR-E5: Encourage and create space for storied relationships of place especially those that include the Canadian national narrative, Indigenous experience and stories of settler colonization.

Including Counter-Hegemonic Voices

Counter-hegemonic voice denotes expressions and understandings of reality and truth that differ from the dominant group in society. Voices of those marked as people of colour and Indigenous peoples are among those of particular interest to this study. Offering space for such voices provides the possibility to critique the power of the status quo and its legitimacy in various spheres of life: "The importance of truth telling ... should not be underestimated ... Without truth, justice is not served, healing cannot happen, and there can be no genuine reconciliation between Aboriginal and non-Aboriginal peoples in Canada" (TRC Summary, 2015a, p. 12). Almost half of those interviewed (6/11) spoke of the need to include counter hegemonic voices and stories as a means to dispel notions of "definitions and understandings of reality and truth that the dominant groups in society proffer to further their own interests" (Chisholm, 2015, p. 1).

- (a) *I think I provide enough evidence in what I talk about that students can see that, you know, poverty caused by the unequal distribution of advantages to those in the different subject positions what causes inequality. ... One of the things you want to do is make sure those [minority and Aboriginal] students have a voice because their voices can be easily silenced, so I try to do that. [Cody*]*
- (b) *I try to tell students stories they never heard before as a way to trouble the national narrative that we have all inherited. ... So, the intimacy of that experience [guest speaker] and having an Aboriginal woman sitting in front of you speaking very personally about things that are kind of painful to hear ... just to have that personal interaction is actually very important. [Dwayne]*
- (c) *One of the ways people start to think more deeply about their own experiences is through film with direct connection to Aboriginal people and colonial contexts and/or with resource people who may talk about their stories. [Celia]*
- (d) *I try really hard not to make the Aboriginal students answer the questions – I mean like being a target of the questions, because they are there to learn too. ... White students might say to them, “Well what do you think” as if they are supposed to be the teachers and have all the answers. ... So I try not to make them the target of white students’ anger or questions. But certainly, give them a chance to voice if they want to. ... Sometimes I speak to them [Aboriginal students] in advance and say, this might be happening, so just be clear I am not asking you to do that [be the teacher and have all the answers] [Connie*]*

Including counter-hegemonic voices was done “as a way to trouble the national narrative that we have all inherited” and to assist participants “to think more deeply about their own experiences” in relation to the numerous ways that create “unequal distribution of advantages to those in different subject positions”. This purpose links the process of engagement to the previous theme of encouraging reflexivity with a slight difference. There is a purposeful intention to include voices and “stories they [the participants] never heard before”. This was felt to be necessary because counter-hegemonic voices including those of minorities, people of colour, and Indigenous peoples “are kind of painful to hear” and “can be easily silenced” or made into “the target of white students’ anger or questions”. The alternative viewpoints and

experiences that stand in opposition to the dominant narrative were included in the classroom space through “evidence” provided by the teacher educator, “resources people” and/or guest speakers as well as through text, music and film. Providing space for counter-hegemonic voices, in these various forms, has the additional benefit of making spaces more supportive of participants marked as “other” than of the dominant group. These data suggest the following recommendation:

PR-E6: Create space for counter hegemonic voices, while taking care not to position individual voices as speaking for their group.

Supporting Emotional Labour

Emotional labour refers to the process of using and/or suppressing emotions to accomplish particular ends (Hochschild, 1983). Although I argued in Chapter 3 that emotions are inherent in racial(ized) consciousness work, the emotive person may or may not be fully aware of the instrumental purpose or consequence of the emotion. Therefore, for the purpose of this study, the notion of emotional labour also encompasses those efforts to examine, name and understand the role of emotions. Furthermore, I argued that as teachers and teacher educators engaged in various forms of racial(ized) justice work, we have a responsibility to hold emotional investments to critical analysis. Supporting emotional labour links to emotion as content and supportive spaces and emotion as context. A strong majority of respondents (9/11) spoke of their approach to the emotional aspects of the work.

(a) *I just follow my instincts on that [responding to emotion]. ... I do use a smudge ... that seems to help. When students do start to cry or are feeling bad, I use silence a lot. And we have taken time to meditate a little bit. ... Sometimes I use humor, if I can,*

- if it works. But I think the big message would be that it's ok, it's ok. and you know that we all go through that and it is nothing to be ashamed of. [Dwayne]*
- (b) *If this is something that is clearly is incredibly upsetting, then definitely I would be doing that [recommend outside counselling support services]. ... There is another piece that would be important here. ... the other thing is that if there is some unresolved moment in the discussion, some kind of blow-up time or whatever, I will revisit that in the next class if we don't have time to get to any peacefulness - It's not like we just let it go and then don't talk about it anymore. We come back to it; not to hash it out but to, in some ways, honor that moment, as a really important learning moment, a really important time within that class, and again, where there is something to be learned from the various interactions of people with one another. ... So, drawing on things like the circle, insisting there is the unknown, the spiritual dimension, to all of what it is that we do. So, the spiritual needs to be recognized as a dimension of the work that we do. ... I am not one to think that rational is always divorced from emotional. And I have sometimes said, you know, the most rational response to something could be a very, very, strong emotion. [Celia]*
- (c) *And so that is very important to see how colonial systems, on the one hand, have oppressed Indigenous people, but they have also advantaged dominant people. ... And that is a really important thing to take up and because of that they are not necessarily going to feel comfortable all the time. And so, they need to keep track of when [and how] they're feeling emotional. ... because I say to them that these are really important points of learning. Those nodal moments of discomfort are places where learning can really take place. ... I want them to take some responsibility for their own learning. ... I actually give them little notebooks to write it down because I don't want to do their emotional work for them. ... I invite them to ask the question, "What is it that I don't want to know?" ... [The question] encourages them to see that their own experiences are complicit. I also have a lot of group discussion where possible so that students can do their own venting with each other over their initial reactions. This is very useful, especially if the reactions are negative. ... we try to name the emotions they are feeling so they don't have to reject what they are feeling. [Connie*]*
- (d) *I shut the doors to my classroom because I think what's discussed here is for us. I don't want anyone to be afraid that stuff will be taken out of context. ... I encourage my students to open their hearts. We often tease each other, but I'll be like you just got to open your heart. A lot of stuff we talk about is tough. It is challenging and saying so, that is fine. ... [Lilla*]*

Preparing for and responding to the emotional labour inherent in racial(ized)

consciousness work links closely with establishing supportive spaces discussed in the context

component and explicitly integrating content information about emotions and the role they play. The teacher educators with whom I spoke acknowledged that “those nodal moments of discomfort are places where learning can really take place”. Not only were personal feelings of discomfort leaven for learning but “the various interactions of people with one another” also provide “really important learning moment[s]”. Various strategies were used to convey the message that experiencing emotions and talking about them “is fine”, “it’s ok ... and it is nothing to be ashamed of”. There was a conscious effort to create supportive spaces, so no one would “be afraid that stuff will be taken out of context”. This was reinforced by actions such as “shut[ting] the door” and messages such as “the most rational response to something could be very, very, strong emotion”. Other strategies these teacher educators used to support the emotional labour inherent in interrogating “colonial systems”, “oppression” and “privilege” included: “us[ing] a smudge; taking “time to meditate a little bit”; “us[ing] silence ... [and] humor” and “drawing on things like the circle”. Sometimes, if warranted, students were referred “to counseling or other kinds of support”. Those interviewed were cognizant of the challenges of addressing emotional labour given class time restraints and the importance not to “just let it go” avoiding further reference to the discomforting situation. In situations where there was not enough time “to get to any peacefulness” the choice was made to “come back to it; not to hash it out but to ... honour that moment”. Students were asked “to keep track of when [and how] they’re feeling uncomfortable” and “to open their hearts” as a means to pay attention, “to name the emotions” and to examine “their own experiences they are feeling so they don’t have to reject what they are feeling”. The following recommendation is derived from this data:

PR-E7: Utilize discomfort as an aperture for learning, while acknowledging and supporting the arising emotions.

Working with Resistance

Among the plethora of scholarship on resistance, Hollander and Einwohner (2004) found two recurring elements common to how resistance is conceptualized: action and opposition. “Resistance includes activity and of course that activity occurs in opposition to someone or something else” (p. 539). Activity of resistance can range from implicit and involuntary reluctance through explicit tension to challenging objections and hostile confrontation, although the acts referred to by those interviewed did not include any incidents of a violent nature. The object being resisted included those topics that can be identified as “difficult knowledge” (Britzman, 2000) and the bearer of such difficult and/or discomforting knowledge. Working with resistance links the emotive and performative activity of the participant resister, the hegemonic influences found in contextual environments, and emotion as content, with the pedagogy of the teacher participant. The specific interest is ways in which teacher educators talk about and respond to acts of resistance rather than an explication of the essence of resistance.

- (a) *I give notice at the start. “You’ll feel uncomfortable at certain times and you should learn to find out why. ... Talking about this before it gets aired. Trying to anticipate the objections people will have. Giving them information as much as possible so that I am anticipating what they are going to say. For example, I might say some of the objections that we always hear such as, “All that happened a long time ago.” I will talk about that before they get a chance to say it. I am not ridiculing them or anything. I mean I am taking them seriously. I take their discomfort very seriously. I am not ridiculing them about it, but I will say those words before they get a chance to, so they can objectify them. If you can hear it and just give them an explanation for how that doesn’t really hold water. [Connie*]*

- (b) *Because as white people, we aren't taking up these things [discussions of unequal power relations] and we will tend to say, instead, "Well I am a good person" or we say to make ourselves feel better: my students will . . . [say] "I don't really need to learn that because my best friend is Indigenous" or "I am married to a south Asian". There are all kinds of goodness; notions of goodness that actually get in the way of naming what is happening. And I think that if we are not willing to name it, then we are not going to change it either. And so that's why I started saying we have to establish our anti-racist orientation as a bona fide academic practice otherwise we will be sidetracked by people saying, "Oh yeah, I get that. I am a good person". You know, of course we are not saying you are not a good person but it is more complicated than that. [Connie*]*
- (c) *I try to anticipate it [student resistance]. Actually, one thing I do purposefully is to speak out loud about what I see going on and conceptualize what's happening and I think that [to name what's going on] really helps students. [Dwayne]*
- (d) *I have a huge responsibility to comment on that. I let students know that I will be doing that. I say, Okay, let's step back and think about what was just said here. Sometimes I take the lead and ask, "What do you think about what was said?", but sometimes people are not going to be able to see what the issue is, and I help them see what the issue is by talking it through. I am hesitant to do that because I don't believe in public embarrassment and I try to make it clear to student that is not what we are trying to do here. We are trying to figure out how to be in good relation to one another and in doing that we need to know, we need to hear that this is something that can hurt people. We need to listen to one another. [Celia]*

Resistance from student participants was expected. Rather than merely respond or react to acts of resistance, a majority (6/11) of the interviewees choose to be proactive by “talking about this before it gets aired”. By “trying to anticipate the objections people will have ... [and] talk[ing] about that before they get a chance to say it”, these educators believe that it “really helps students” have a greater understanding of and reactions to the content. In addition to the pre-emptive strategy of naming ways resistance can be enacted and providing “an explanation for how that [the objections or rationale for resistance] doesn't really hold water”, a responsive strategy of naming was also used. Speaking purposefully about “what [they] see going on and conceptualiz[ing] what's happening” draws attention to activity that might otherwise be

unnoticed and models a process of reflection and interrogation of that resistance without “ridiculing” or “public embarrassment”. Other strategies included invitations to “step back and think about what was just said here”, while others are more directive, modelling a “talking it through” approach. These data lead to the following recommendation:

- PR-E8: Provide advance notice of potential points of resistance and/or discomfort.
- PR-E9: Provide explanations and critique of typical objections in advance of and in response to student resistance.

Furthermore, under the theme of resistance, a clear majority (8/11) of interviewees also spoke about the challenge of finding a balance between interrogating issues that students are likely to resist or find discomforting and supporting their students by not pressing engagement to the level of resistance that impedes or blocks transformative change.

- (a) *If you push people too hard, they'll shut down. ... If you push not enough, you don't make any difference either. [Cody*]*
- (b) *When one interfaces with something like the colonial experience in North America for instance, I think it must be done in an appreciative way that honors the learner as a person who is trying to engage with this in such a way that will inform their future practice. I don't shove things down people's throats. [Fred*]*
- (c) *And even though we push and press them, we realize that we could only deal with their comfort level and the comfort level of the classroom. [Ruby*]*
- (d) *I try to question students. I tried to push them respectfully and gently in their reflection and their journey. I often praise my students for their openness because I think it takes a lot of courage. [Lilla]*
- (e) *So, language is a really rich medium to work from and you can do that zoom in and zoom out. Sometimes it is about you and sometimes it is about everybody. So, it is not just a continual onslaught of heavy stuff. [Vicci*]*

The teacher educators with whom I spoke talked about the challenge of responding effectively to resistance. “If you push people too hard, they’ll shut down [but] if you push not enough, you don’t make a difference either”. They spoke about the need to conduct this work “in an appreciative way that honors the learner” and “to push them respectfully and gently” because the ability to interrogate and reflect on issues such as colonialism and oppression were limited by students’ “comfort level and the comfort level of the classroom”. They accomplished the balance between challenge and support in a number of ways. Some “question students” as a way to direct a deeper investigation and use “praise ... because it takes a lot of courage”. Still others spoke of a “zoom in and zoom out” strategy that at times centered the work of and on individual participants while at other times assumed a more general perspective “about everybody”. Some educators used examples about themselves and/or stories from literature to shift the focus from up close and personal to a more generalized perspective so the work “is not just a continual onslaught of heavy stuff”. The following recommendation is derived from these data:

PR-E10: Strive for a balance between challenging hegemonic cognitive and affective resistance and supporting participants’ transformative learning.

Summary of Criteria for Practical Appropriateness

This chapter focused on the findings derived from the transcript data - expressed as recommendations - as a means to develop criteria with which to assess practical accountability of the theory-based considerations presented in Chapter 6. For the convenience of the reader, the 29 recommendations derived from the interview data are listed by theme in each component in Table 7.1., Table 7.2., Table 7.3. and Table 7.4.

Table 7.1. Criterion Recommendations for the Participant Component

Theme	Recommendations
Self-Knowledge	PR-P1: Develop deep self-knowledge in particular with respect to your privilege, characteristics, worldview, and experiences and how these can and do influence the way you engage those with whom you do racial(ized) consciousness work.
Humility	PR-P2: Adopt a stance of humility; be open and responsive to learning from others while recognizing the limits of our understanding.
Learning Readiness	PR-P3: Take into consideration participants' learning readiness and the different ways that prior knowledge and racialized lived experience will influence their engagement with white racial(ized) consciousness work.
Sense of Self	PR-P4: Consider how a participant's sense of self could contribute to the discomfort and fears conjured up by racial(ized) consciousness work. PR-P5: Acknowledge how differentially embodied and enacted emotions of some participants influence others thereby impacting classroom ethos.
Emotions	PR-P6: Anticipate and prepare for a range of complex embodied emotional responses that are likely to be performed differently depending on one's level of development, experience with the topics and one's racial(ized) identity.

Table 7.2. Criterion Recommendations for the Context Component

Theme	Recommendations
Supportive Spaces	PR-X1: Establish supportive spaces that encourage authentic participation and nurtures trust of and engagement among all participants.
Sequence & Time	PR-X2: Sequence courses offerings to support a spiral approach to racial(ized) consciousness work that deepens investigation of topics with successive encounters. PR-X3: Commit the time to racial(ized) consciousness work that it requires. PR-X4: Commit the time to build trusting relationships before embarking on the “hard topics” of racial(ized) consciousness work. PR-X5: Request that classes be scheduled with longer blocks of time. PR-X6: Support a comprehensive approach that includes racial(ized) consciousness work in multiple courses over time.
Hegemonic Influences	PR-X7: Consider the hegemonic influences of the macro-environmental systems including that of colonial relations and the Canadian national narrative can have on participants.

Table 7.3. Criterion Recommendations for the Content Component

Theme	Recommendations
Systemic Inequalities	PR-N1: Examine systemic inequalities using one or more critical lenses, such as post-structural theory and/or a decolonizing lens. PR-N2: Integrate a framework for critical thinking and how to engage in critical inquiry as part of course content.
Identity	PR-N3: Examine the notion of identity and subjectivity as well as their fluidity.
Indigenous Perspectives	PR-N4: Integrate Indigenous perspectives and issues into the course content.
Storied Relationships	PR-N5: Integrate storied relationships of place especially those that include the Canadian national narrative, Indigenous experience and stories of settler colonization into course content.
Emotions	PR-N6: Make emotions that might and do arise during the course and how to engage with one’s emotions an explicit part of the content of the course.

Table 7.4. Criterion Recommendations for the Engagement Component

Theme	Recommendations
Engaging in Authentic Practice	PR-E1: Engage with an authentic teaching style that is compatible with our personal values, educational goals and racialized positionality. PR-E2: Integrate cultural practices and teachings following appropriate protocol and acknowledgement.
Scaffolding Learning Exp.	PR-E3: Provide for progressively more complex learning
Encouraging Reflexivity	PR-E4: Model and provide opportunities for critical self-reflexivity in particular regarding self, land and Indigenous peoples, for instance through the use of autoethnography and post-structural analysis PR-E5: Create space for storied relationships of place especially those that include the national narrative, Indigenous experience and stories of settler colonization.
Including Counter-hegemonic Voices	PR-E6: Create space for counter hegemonic voices, while taking care not to position individual voices as speaking for their group.
Supporting Emotional labour	PR-E7: Utilize discomfort as an aperture for learning, while acknowledging and supporting the arising feelings.
Working with Resistance	PR-E8: Provide advance notice of potential points of resistance and/or discomfort. PR-E9: Provide explanations and critique of typical objections in advance of and in response to student resistance. PR-E10: Strive for a balance between challenging hegemonic cognitive and affective resistance and supporting participants' transformative learning.

CHAPTER 8:
PROPOSING A CONCEPTUAL MODEL
FOR WHITE RACIAL(IZED) CONSCIOUSNESS WORK

A conceptual model has the ability to combine theories, illustrate relationship, and describe behaviours.

Davis, Weeks and Coulter, 2011

The primary purpose of this research project is to develop a model for white racial(ized) consciousness work in teacher education. To that end, Chapter 8 addresses the third step of this developmental process, namely that of comparing and contrasting the recommendations described in Chapter 7 with the considerations developed in Chapter 6 and arriving at a synthesis of both the theory-based considerations from Chapter 6 and the practitioner-derived recommendations from Chapter 7. The conceptual model for white racial(ized) consciousness work that I develop in this chapter, Chapter 8, represents the results of the synthesizing. I will call this model *White Racial(ized) Consciousness Work Model* (WRCW Model).

In the spirit of the introductory quotation to this chapter, I strive to bring theoretical knowledge together with relationships and actions from the practical realm of teacher education in a conceptual model that encompasses recognizable components (concepts) with the hope that it may prove useful to those striving for more racially-just relationships and practices. The conceptual model is presented here “to help see the entire complex of decisions in order to ensure that certain considerations are not under emphasized or others over emphasized” (Emans, 1966, p. 327). In his article, *Beyond Pedagogies of Repression*, Giroux (2016) makes the case that

pedagogy can never be treated as a fixed set of principles and practices that can be applied discriminately across a variety of pedagogical sites. On the contrary, it must always be attentive to the specificity of different contexts and the different conditions, formations, and problems that arise in various sites in which education takes place. (pp. 65-66)

Thus, the intent of the conceptual model is not to stand as a prescriptive procedure but as a guide to contextual, self-reflexive pedagogy that is theoretically based and practically appropriate.

In the following sections, I examine the considerations for each component in light of the practical recommendations derived from the interview data. I first match the theory-based considerations, designated with the prefix *TB-*, together with any and all related recommendations, designated with the prefix *PR-*, derived from the interview data. The prefixes *TB-* and *PR-* are followed by a letter designating the component to which the consideration and recommendation refers. (P = participant, X = context, N = content, E = engagement). I follow the juxtaposition of considerations and recommendations with an analysis of their similarities and differences. Next, I adjust the theory-based considerations, reframing them with the practical recommendations in mind to create the considerations of the WRCW model. Finally, I address the matter of curriculum decision-making and its relationship to white racial(ized) consciousness work model.

Considerations of the Participant Component

All those engaged in white racial(ized) consciousness work are understood to be included in the participant component. At times we will teach but at other times we must learn from others, particular those whose voices and experiences are different from our own. As discussed previously, becoming more aware of the racialized nature of our identities and its impact on others is the task for all participants whether their institutionalized roles identify them as teacher,

teacher educator, student, or guest. This task is especially critical for those of us who are identified as white. When making curricular decisions for white racial(ized) consciousness work, it is important to take into consideration a comprehensive complement of characteristics, competencies and circumstances of both teacher and learner participants who will enter the teaching-learning space. The conceptual model for white racial(ized) consciousness work that I am proposing includes seven participant considerations organized under the following four themes: self-knowledge, contextual influences, identity, and emotional labour.

Self-Knowledge

Self-knowledge includes the notion of giving careful thought to who we are and what we believe as our individual typology influences how we might be perceived because who we are influences those with whom we work. The theory-based consideration TB-P1 and the two practically-based recommendations PR-P1 and PR-P2 shown in Table 8.1 speak to the need for self-knowledge. Both practical recommendations offer additions to the theory-based consideration. By naming privilege, TB-P1 adds more specificity into the areas of self-knowledge that need attention. The recommendation draws attention to the influence of racialized characteristics and the resulting privilege, worldview and experiences it lends to those teaching. Therefore, TB-P1 is amended to integrate the practical recommendation suggested by PR-P1 and is stated as WRCW-P1 (see Table 8.1). The second recommendation related to self-knowledge, PR-P2, introduces the idea that beyond knowing who we are, we must strive to develop a stance of humility as a personal characteristic and as an identifier of the way we engage in our work. It becomes the second consideration for the theory-based and practically appropriate WRCW Model (see Table 8.1).

Table 8.1. Participant Considerations about Self-knowledge

Theory-Based Consideration	Practical Recommendation
TB-P1: Develop self-knowledge of disposition, resource and demand characteristics and how these can and do influence engagement in white racial(ized) consciousness work.	PR-P1 Develop deep self-knowledge in particular with respect to your privilege, characteristics, worldview, and experiences and how these can and do influence the way you engage these with whom you do racial(ized) consciousness work. PR-P2 Adopt a stance of humility; be open and responsive to learning from others while recognizing the limits of our understanding.
Participant Considerations #1 and #2 of the WRCW Model	
WRCW-P1: Develop deep self-knowledge; in particular with respect to our privilege, racialized characteristics, worldview, and experiences - and how disposition, resource and demand characteristics - can and do influence the way we engage with those whom we do racial(ized) consciousness work.	
WRCW-P2: Adopt a stance of humility; be open and responsive to learning from others while recognizing the limits of our understanding.	
Note. TB = theory-based; PR = practical; WRCW = white racial(ized) consciousness work; P = participant	

Contextual Influences

Contextual influences include all manner of animate and inanimate objects as well as concrete and abstract ideas in environments near and farther afield. The focus here is on how participants may be influenced by various environmental systems. Although very much related, considerations related to the context component will be addressed later: These two views could be likened to opposite sides of the same coin. TB-P2, TB-P3 and TB-P4 (see Table 8.2) speak to the influence of contextual forces in shaping the developmental outcomes of participants. While TB-P2 acknowledges the influence of external elements generally on the developing individual, TB-P3 reminds us that all participants, including the teacher and teacher educator, form part of the external context influencing other participants. TB-P4 asks that we pay specific attention to the fact that racial(ized) individuals experience hierarchical practices and structures differently

relative to their racial(ized) characteristics. PR-P3 (see Table 8.2) frames the phenomenon of differential contextual influences pedagogically, suggesting that racialized lived experiences contribute to varied knowledge bases and readiness to engage in racialized consciousness work. The resulting consideration WRCW-P3 (see Table 8.2) combines TB-P4 with TB-P2 and integrates the pedagogical notion of learning readiness suggested by PR-P3. TB-P3 – unchanged – becomes WRCW-P4 (see Table 8.2).

Table 8.2. Participant Considerations about Contextual Influences

Theory-Based Consideration	Practical Recommendation
TB-P2: Consider how all participants - teacher educators and the students - are influenced by multiple concomitant bio-socio-ecological characteristics. TB-P4: Consider how identities of white, brown and black participants have been - and continue to be - shaped differentially by their experiences with historical practices and hierarchical structures.	PR-P3: Take into consideration learning readiness and the different ways prior knowledge and racial(ized) lived experience will influence participants' learning readiness to engage in white racial(ized) consciousness work.
TB-P3: Consider ways in which the characteristics and behaviour of individual participant contributes to the external context experienced by all other participants - teacher educators and students - and thus can and do influence each other's behaviour and characteristics.	
Participant Considerations #3 and #4 of the WRCW Model	
WRCW-P3: Consider how learning readiness of black, brown and white participants to engage in racial(ized) consciousness work has been -and continues to be - shaped differentially by their prior knowledge and racial(ized) lived experiences with hierarchical practices and structures.	
WRCW-P4: Consider ways in which the characteristics and behaviour of individual participant contributes to the external context experienced by all other participants – teacher educators and students- and thus can and do influence each other's behaviour and characteristics	
Note. TB = theory-based; PR = practical; P = participant; WRCW = white racial(ized) consciousness work	

Identity

This section brings the *sense of self* theme associated with the practical recommendations together with the theme of *identity* discussed with the theory-based considerations. PR-P5, PR-P4, TB-P5, TB-P6, (see Table 8.3) speak to the notion that identity and action are intricately linked. The practical recommendation PR-P5 alerts us to the notion that an individual's sense of self may be different from how they are perceived by others and therefore adds a dimension not present in the theory-based consideration TB-P5. Furthermore, we are asked to acknowledge the emotional responses that arise. The role and importance of emotions is not made explicit in TB-P5 nor in TB-P6; emotional labour is taken up in other theory-based considerations and therefore can stay here implicit. The practical recommendation PR-P5 is not explicit about differential responses, however it too is implicitly implied in the reference to racial(ized) consciousness work. The consideration WRCW-P5 (see Table 8.3) is the result of combining the theory-based consideration with the practical recommendation. TB-P5 asks that we watch for differences that are likely to arise when racial(ized) consciousness work is done with groups of heterogeneous participants as compared to those in similar affinity groups. Since nothing in the interviews with the teacher educators suggests any disagreement to this consideration, it is included as WRCW-P6 (see Table 8.3).

Table 8.3. Participant Considerations about Identity

Theory-Based Consideration	Practical Recommendation
TB-P5: Consider the complex nature of multiple intersecting identity categories and its implications on behaviour and capacity for change. TB-P6: Be aware that participants are likely to respond differently in groups that match their own racial(ized) identity as compared to groups composed of individuals identified as racially different from their own.	PR-P4: Consider how a participant's sense of self could contribute to the discomfort and fears conjured up by white racial(ized) consciousness work. PR-P5: Acknowledge how differently embodied and enacted emotions of some participants influence others thereby impacting classroom ethos.
Participant Considerations #5 and #6 of the WRCW Model	
WRCW-P5: Consider the multiple intersecting identity categories including participants' sense of self contribute to emotional discomfort when engaging in racial(ized) consciousness work.	
WRCW-P6: Be aware of differential responses expressed by participants in groups that match their own racial(ized) identity as compared with responses in groups composed of individuals identified as racially different from their own.	
Note. TB = theory-based; PR = practical; WRCW = white racial(ized) consciousness work; P = participant	

Emotional Labour

Emotional labour includes the instrumental use and or suppression of emotion. Both the theory-based consideration TB-P7 and the practical recommendation PR-P6 speak to the phenomenon of emotional labour resulting from racial(ized) consciousness work (see Table 8.4). Theory and practice come together in acknowledging that a range of emotional expressions can be expected. The practical recommendation links to the identity theme discussed previously by noting that in addition to one's level of development and experience with the substance of racialized consciousness work, one's racial(ized) identity will influence the way emotions will be embodied and performed. The link between emotional labour and racialized identity is an important one and is therefore integrated into the consideration WRCW-P7 (see Table 8.4).

Table 8.4. Participant Considerations about Emotional Labour

Theory-Based Consideration	Practical Recommendation
TB-P7: Accept and be prepared for the complex and often-contradictory emotions conjured up by racial consciousness work.	PR-P6: Anticipate and prepare for a range of complex embodied emotional responses that are likely to be performed differently depending on one's level of development, experience with the topics and one's racial(ized) identity.
Participant Considerations #7 of the WRCW Model	
WRCW-P7: Anticipate and prepare for a range of complex and often contradictory embodied emotional responses that are likely to be performed differently depending on one's development, racialized identity, and experience with the topics of racial(ized) consciousness work.	
Note. TB = theory-based; PR = practical; WRCW = white racial(ized) consciousness work; P = participant	

Considerations of the Context Component

Numerous expressions of context, far and near, are included in the context component. Teachers and teacher educators are familiar with the impact that physical settings can have on the dynamics within the class; however, the influence of psychosocial dimensions within the classroom is considered less often. Yet, both are important. In addition to the face-to-face encounters within the classroom, which Bronfenbrenner (1979, 2005) refers to as the micro-system, are the ever-widening contexts that include the meso- exo-, and macro-system as well as the notion of the chronosystem. The context component as envisioned here recognizes the power that the context, in its multiple configurations, can have on the participant engaged within white racial(ized) consciousness work and is therefore important to consider when making curricular decisions. The resulting seven considerations of the context component are organized under four themes: nature of the work, supportive spaces, dominant discourses and emotional labour.

Nature of the Work

My research indicates that there are at least three aspects that are inherent in white racial(ized) consciousness work: control, time and emotion. Control and time are included in this section while emotion is presented with the emotional labour theme.

TB-X3 speaks to the nature of control (see Table 8.5). Although there was not enough data in the interviews to support a recommendation specific to control, at least one teacher educator spoke about a lack of control in the sense of traditional learning experiences. She illustrated the lack of control over the direction and outcome of class time by talking about her experience with Sharing Circles. The recommendation, PR-P2, from the participant component (see Table 8.1; repeated in Table 8.5 for reader convenience) that suggests approaching the work with a lack of certainty in our own perceptions and an openness to alternate perspectives is a practical stance we can take vis-à-vis the limitations of control when engaging in racial(ized) consciousness work; WRCW-X1 (see Table 8.5) reminds us that total control of outcomes is not possible.

While TB-X4 acknowledges time in that the nature of the work is ongoing and cannot be considered comprehensive or finished, the recommendations PR-X2, PR-X3, PR-X5, and PR-X6, add several practical suggestions that are able to mediate this aspect of the work; WRCW-X2, and WRCW-X3 are the resulting considerations (see Table 8.5).

Table 8.5. Context Considerations about Nature of the Work

Theory-Based Consideration	Practical Recommendation
TB-X3: Be aware that total control of outcomes is not possible	[PR-P2: Adopt a stance of humility; be open and responsive to learning from others while recognizing the limits of our understanding.]
TB-X4: Recognize that our efforts to critically engage the Canadian narrative will never be complete, neither in the sense of being comprehensive nor in the sense of being finished.	PR-X2: Sequence course offerings to support a spiral approach to racial(ized) consciousness work that deepens investigation of topics with successive encounters. PR-X3: Commit the time to racial(ized) consciousness work that it requires. PR-X5: Request that classes be scheduled with longer blocks of time. PR-X6: Support a comprehensive approach that includes racial(ized) consciousness work in multiple courses over time.
Context Considerations #1, #2 and #3 of the WRCW Model	
WRCW-X1: Be aware that total control of outcomes is not possible.	
WRCW-X2: Recognize that our efforts to critically engage in racial(ized) consciousness work is an ongoing process that will never be complete or finished and thus we must stay open and responsive to learning while humbly recognizing the limits of our understanding.	
WRCW-X3: Advocate to have (a) classes scheduled in longer blocks of time, (b) courses sequenced to support a spiral approach to learning and (c) racial(ized) consciousness work be infused into multiple courses over time.	
Note. TB = theory-based; PR = practical; X = context; WRCW = white racial(ized) consciousness work	

Supportive Space

As discussed in Chapters 3 and 6, the term *supportive space* refers to spaces that incorporate both the sense of safety and comfort (safe space) as well as trust and support in the face of experienced unsafety and uncomfortableness. The theory-based consideration TB-X5 and the practical recommendations PR-X1 and PR-X4 speak to the need for spaces that are supportive and encourage authentic participation (see Table 8.6). The theory-based consideration draws attention to the different notions of safety while the practical recommendations alert us to

the importance of time and sequence. Before participants are able to interrogate difficult knowledge and discomforting emotions, they need assurances that they will feel safe to do so. The practical recommendation also recognizes that it is necessary to commit time and effort to build trust of and respect for one another before engaging in any emotional labour of deconstruction as such supportive spaces rarely develop naturally. These recommendations are in line with the call by Boler (1999) “to be extremely sensitive” (p. 179) in how we invite discomfort. The notion of a supportive space that establishes comfort before discomfort is integrated into WRCW-X4. (see Table 8.6)

Table 8.6. Context Considerations about Supportive Spaces

Theory-Based Consideration	Practical Recommendation
TB-X5: Be alert to the tension between what is experienced as comfortable and safe for many white participants and what is often painful and unsafe for others.	PR-X1: Establish supportive spaces that encourage authentic participation and nurtures trust of and engagement among all participants. PR-X4: Commit time to build trusting relationships before embarking on the “hard topics” of racial(ized) consciousness work.
Context Consideration #4 of the WRCW Model	
WRCW-X4: Establish a supportive non-judgmental space for all participants that encourages participation and nurtures trust of and engagement with one another; be particularly alert to the tension between the experience of comfort and safety by some and the experience of pain and unsafety by others.	
Note. TB = theory-based; PR = practical; X = context; WRCW = white racial(ized) consciousness work	

Dominant Discourses

Dominant discourse is a way of speaking or behaving on any topic. Embodied in the patterns of speech and behaviours is a collection of taken for granted exceptions that reflect the ideologies and socialization of those who have the most power in society. Rarely are the perspectives of the non-power holding Other included. TB-X1 draws attention to the notion that an individual's learning and development are intertwined with context both in the immediate and more distal environment (see Table 8.7). TB-X1 foregrounds particular dimensions of the context rather than characteristics of participants as are evident in the corresponding considerations TB-P2 and TB-P3 shown previously in Table 8.2 and repeated in Table 8.15 for reader convenience. TB-X1 reminds us that the context for every single participant is formed by the presence and participation of all other participants. This interplay of influences is not entirely unique to white racial(ized) consciousness work but is particularly significant in cross-racial(ized) contexts. TB-X2 and PR-X7 speak more specifically to which contextual elements can and do have an impact on racial(ized) consciousness work (see Table 8.7). TB-X2 focuses on the proximal contextual influences that hide white supremacy in plain view while PR-X7 directs our attention to the distal contextual influences of colonialism and the mythical hold that the national narrative can and does have on participants. WRCW-X1 (see Table 8.7) is derived from the integration of the theory-based considerations and the practical recommendation.

Table 8.7. Context Considerations about Dominant Discourses

Theory-Based Consideration	Practical Recommendation
TB-X1: Consider potential influences of particular physical and sociological environment on the participants within any given learning experience; in particular, notice how participant characteristics and behaviour can and do influence each other's behaviour and characteristics. [TB-P2: Consider how all participants - teacher educators and the students - are influenced by multiple concomitant bio-socio-ecological characteristics.]	PR-X7: Consider how hegemonic influences of macro-environmental systems including that of colonial relations and the Canadian national narrative can have on participants.
TB-X2: Notice how inequities are created and maintained through dominant discourse, policies and practices; in particular, watch for responses that camouflage, neutralize and normalize dominant discourses of white supremacy. [TB-P3: Consider ways in which the characteristics and behaviour of individual participant contributes to the external context experienced by all other participants - teacher educators and students - and thus can and do influence each other's behaviour and characteristics.]	
Context Considerations #5 of the WRCW Model	
WRCW-X5: Consider how inequities are created and maintained through dominant discourses in macro-contexts such as colonialism and the Canadian national narrative as well as the dominant discourses within micro-contexts present in the classroom that neutralize and normalize discourses of white supremacy.	
Note. TB = theory-based; PR = practical; WRCW = white racial(ized) consciousness work; X = context	

Emotional Labour

Emotional labour, as previously stated in the participant component, includes the instrumental use and/or suppression of emotion. The recognition here is that emotional labour of participants contributes to the context that other participants experience. TB-X6 (see Table 8.8) speaks to the inherent nature of emotions and suggests that to do racial(ized) consciousness work

we must be prepared to take up the complex and contradictory tensions as they arise when participants engage with the difficult task of reconceptualizing our historical narrative and our own relationships to land and Indigenous peoples. PR-P5 (shown previously in Table 8.3; repeated in Table 8.8 for reader convenience) asks that we recognize the public face of emotional labour and its impact on the classroom ethos. PR-P5 also acknowledges that what is expressed in words and embodied in facial expressions and body language by one or more participants provides a context that can influence other participants. This could be considered a subset of TB-X6 with particular attention to the affect. Thus, TB-X5 is made the basis for consideration WRCW-X6.

Table 8.8. Context Considerations about Emotional Labour

Theory-Based Consideration	Practical Recommendation
TB-X6: Accept and be prepared to work with the complex and often contradictory emotions that arise as a natural consequence of engaging with the difficult knowledge of white racial(ized) consciousness work.	[PR-P5: Acknowledge how differentially embodied and enacted emotions of some participants influence others thereby impacting classroom ethos.]
Context Considerations #6 of the WRCW Model	
WRCW-X6: Accept and be prepared to work with the complex, embodied and enacted emotions that arise as a natural consequence of engaging in white racial(ized) consciousness work.	
Note. TB = theory-based; PR = practical; WRCW = white racial(ized) consciousness work; X = context	

Considerations of the Content Component

The content component encompasses what is to be considered in terms of cognitive, affective and psychomotor domains. Of particular interest to white racial(ized) consciousness work is the task of interrogating discomfoting emotions and becoming more self-aware of and

responsible for “selectivity of our vision and emotional attention” (Boler, 1999, p. xxiv). The resulting seven considerations for the content component of the WRCW conceptual model are organized under the following five themes: systemic inequalities, identity, Indigenous perspectives, supportive spaces and emotional labour.

Systemic Inequalities

The theme of *systemic inequalities* captures the myriad means of inequality perpetuated through social, political and economic institutions. TB-N1 (see Table 8.9) asks that we build into course content an examination of how inequities are created and maintained through various systems and institutions. PR-N1 affirms the inclusion of content that critically examines systemic inequalities, and PR-N2 recognizes the difference between teaching critical content and teaching critical thinking as a skill (see Table 8.9). Teaching critical content without teaching critical inquiry can lead to a perplexing paradox of critical dogmatism (Bermudez, 2015, p. 104). The idea of teaching critical thinking is included as WRCW-N1 and the substance of the critical content, expressed in WRCW-N2 integrates both theory-based and practical ideas (see Table 8.9).

Table 8.9. Content Considerations about Systemic Inequalities

Theory-Based Consideration	Practical Recommendation
TB-N1: Include as part of course content an examination of how inequities are created and maintained through dominant discourses, policies, practices and normalized mainstream standards and values.	PR-N1: Examine systemic inequalities using one or more critical lenses, such as post-structural theory and/or a decolonizing lens.
	PR-N2: Integrate a framework for critical thinking and how to engage in critical inquiry as part of course content.
Content Considerations #1 and #2 of the WRCW Model	
WRCW-N1: Integrate a framework for critical thinking and how to engage in critical inquiry as part of course content.	
WRCW-N2: Include an examination of how systemic inequalities are created and maintained through dominant discourses, policies, practices and normalized mainstream standards and values using one or more critical lenses such as post-structural theory and a decolonizing lens so as to foreground the differing experiences for Indigenous peoples, people of colour and white folks.	
Note. TB = theory-based; PR = practical; WRCW = white racial(ized) consciousness work; N = content	

Identity

The theme of identity includes course content linked to how participants understand themselves as well as the view others have of them. As discussed in Chapters 3 and 6, *identity* is understood as a complex construct of multiple and overlapping parts that are socially and historically constructed. Both the theory-based consideration and the practical recommendation (see Table 8.10) suggest that course content include an examination of identity, particularly in how identity is the medium through which contextual influences affect behaviour and the capacity for change. While the theory-based consideration draws attention to racial(ized) identity, the practical recommendation draws attention to multiple subjectivities, thereby extending the consideration beyond racialization. The expanded consideration is expressed as WRCW-N3 (see Table 8.10).

Table 8.10. Content Considerations about Identity

Theory-Based Consideration	Practical Recommendation
TB-N2: Include an examination of the complex nature of identity with attention to racial(ized) identity, its implications for behaviour and the capacity for change.	PR-N3: Examine the notion of identity and subjectivity as well as their fluidity
Content Considerations #3 of the WRCW Model	
WRCW-N3: Include an examination of the complex nature of identity into course content with attention to subjectivity and racial(ized) identity, its implications for behaviour and the capacity for change.	
Note. TB = theory-based; PR = practical; WRCW = white racial(ized) consciousness work; N = content	

Indigenous Perspectives

Counter-hegemonic perspectives and stories, traditionally absent from mainstream curriculum, contribute to a more welcoming and supportive space for those participants who do not identify as white, because such inclusion recognizes the legitimacy of the alternate perspectives that they bring into the teaching and learning environment. While both theory-based consideration TB-N3 and the practical recommendation PR-N4 acknowledge this association, the practical recommendation identifies Indigenous perspectives and issues pertaining to them as the most important type of alternative perspectives to include (see Table 8.11). Naming Indigenous perspectives enriches the consideration and therefore leads to WRCW-N4 as shown in Table 11. TB-N4 and PR-N6 (see Table 8.11) bring further clarification to the content areas believed to be helpful in racial(ized) consciousness work. They are combined into WRCW-N5 (see Table 8.11).

Table 8.11. Content Considerations about Indigenous Perspectives

Theory-Based Consideration	Practical Recommendation
TB-N3: Include counter-hegemonic stories and perspectives into course content.	PR-N5: Integrate storied relationships of place especially those that include the Canadian nation narrative, Indigenous experiences and stories of settler colonization into course content.
TB-N4: Integrate Indigenous perspectives, knowledge, historical and contemporary contributions as well as issues including residential schools and Treaties into new and existing curricula.	PR-N4: Integrate Indigenous perspectives and issues into the course content
Content Considerations #4 and #5 of the WRCW Model	
WRCW-N4: Include counter-hegemonic perspectives and stories especially those pertaining to Indigenous peoples into course content.	
WRCW- N5: Integrate Indigenous perspectives, knowledge, historical and contemporary contributions as well as issues including residential schools and Treaties into new and existing curricula.	
Note. TB = theory-based; PR = practical; WRCW = white racial(ized) consciousness work; N = content	

Supportive Spaces

Supportive spaces as a content theme links to supportive space and emotional labour discussed with the context component. TB-N5 (see Table 8.12) acknowledges this association by specifying content that expands and deepens understanding of the factors that can contribute to or violate spaces that are supportive of all participants. There is no practical recommendation that contravenes it, therefore the theory-based consideration is accepted as WRCW-N6 (see Table 8.12).

Table 8.12. Content Considerations about Supportive Spaces

Theory-Based Consideration	Practical Recommendation
TB-N5: Include notions of safety and risk in course content using various racial(ized) lenses to highlight differing perspectives and lived experiences based on group membership.	
Content Considerations #6 of the WRCW Model	
WRCW-N6: Include notions of safety and risk in course content using various racial(ized) lenses to highlight differing perspectives and lived experiences based on group membership.	
Note. TB = theory-based; PR = practical; WRCW = white racial(ized) consciousness work; N = content	

Emotional Labour

Content considerations for emotional labour extend and build on the ability to create and maintain supportive spaces. TB-N6 and PR-N6 (see Table 8.13) suggest the inclusion in the curricular content of information about the nature of emotions, including how the performance of emotion influences power relations in social situations. In addition to the knowledge dimension of content evident in both theory-based and practical statements, PR-N6 adds a skill dimension, suggesting participants also need guidance in how to engage with their emotions. WRCW-N07 is derived from these data (see Table 8.13).

Table 8.13. Content Considerations about Emotional Labour

Theory-Based Consideration	Practical Recommendation
TB-N6: Model and provide opportunities to address the private and public performativity of emotions and its link to power relations as content.	PR-N6: Make emotions that might and do arise during the course and how to engage with one's emotions an explicit part of course content.
Content Considerations #7 of the WRCW Model	
WRCW-N7: Make the private and public performativity of emotions that might and do arise during the course, its link to power relations and how to examine one's emotional investments explicitly part of course content.	
Note. TB = theory-based; PR = practical; WRCW = white racial(ized) consciousness work; N = content	

Considerations of the Engagement Component

The engagement component frames how the participants are planned to experience the content and each other in a particular context. When making curricular decisions related to racial consciousness work, it is important to go beyond the typical approach to lesson planning and anticipate how the participants, including ourselves, might respond and make curricular decisions accordingly. The sixteen considerations of the engagement component that arise for the WRCW Model are organized into the following seven strategies: engaging in authentic practice, creating supportive spaces, scaffolding learning experiences, encouraging reflexivity, including counter hegemonic voices, supporting emotional labour, and working with resistance.

Engaging in Authentic Practice

Authentic practice, as discussed in Chapter 7, is understood to include both an inward and an outward gaze. Authenticity in teaching brings our knowledge of self together with how our various characteristics and behaviour influence our relationships and interactions with student

participants. White racial(ized) consciousness work requires that curriculum becomes more inclusive of knowledge and practices beyond that which is considered mainstream – knowledge and practices that we cannot claim as our own. While PR-1 speaks to an authentic teaching style, PR-E2 (suggests that we must integrate the cultural practices and teachings of Others, and when doing so, it is incumbent upon us to learn the proprietary manner of presenting such content and to provide appropriate acknowledgment for the source of the information see Table 8.14).

Although the theory-based considerations are silent on the matter of authentic practice, the practical recommendations PR-E1 and PR-E2 introduce valuable aspects to consider and are therefore included as considerations WRCW-E1 and WRCW-E2, respectively (see Table 8.14).

Table 8.14. Engagement Considerations about Authentic Practice

Theory-Based Consideration	Practical Recommendation
	PR-E1 Engage with an authentic teaching style that is compatible with our personal values, educational goals and racial(ized) subjectivity.
	PR-E2 Integrate cultural practices and teachings following appropriate protocol and acknowledgement.
Engagement Considerations #1 and #2 of the WRCW Model	
WRCW-E1: Engage racial(ized) consciousness work with an authentic teaching style that is compatible with our personal values, educational goals and racial(ized) subjectivity. WRCW-E2: Integrate cultural practices and teachings following appropriate protocol and acknowledgement.	
Note. TB = theory-based; PR = practical; WRCW = white racial(ized) consciousness work; E = engagement	

Scaffolding Learning Experiences

Scaffolding learning experiences, as discussed in Chapter 7, refers to a variety of strategies used to support the learning of complex and difficult concepts, moving learners to deeper understanding and greater independence in the learning process. TB-E3 and PR-E3 both speak to the need to scaffolding learning experiences (see Table 8.15). PR-X2 and PR-X6, discussed earlier in the context section (see Table 8.5; repeated in Table 8.15 for reader convenience) link engagement with context by making the point that gaining the complex knowledge, skills and attitudes needed for racial(ized) consciousness work requires more than what can be learned in a single course. The consideration WRCW-E5 (see Table 8.15) integrates the notion that scaffolding to support learning can and might have to happen over multiple courses over time.

Table 8.15. Engagement Considerations for Scaffolding Learning Experiences

Theory-Based Consideration	Practical Recommendation
TB-E3: Plan successively more complex learning experiences over time	PR-E3: Provide for progressively more complex learning
	[PR-X2: Sequence course offerings to support a spiral approach to racial(ized) consciousness work that deepens investigation of topics with successive encounters.] [PR-X6 Support a comprehensive approach that includes racial(ized) consciousness work in multiple courses over time.]
Engagement Considerations #3 of the WRCW Model	
WRCW-E3: Provide progressively more complex learning experiences within individual courses and across programs in successive course offerings.	
Note. TB = theory-based; PR = practical; WRCW = white racial(ized) consciousness work; E = engagement	

Creating Supportive Spaces

Supportive spaces for engaging in white racial(ized) consciousness work are typified by respectful engagement among participants that is inclusive and non-judgmental. Although supportive spaces are often experienced as uncomfortable, they are nevertheless integral to racial(ized) consciousness work. TB-E1 and PR-X1 presented earlier with the context component (see Table 8.6; also represented in Table 8.16 for reader convenience) both stress the importance of a classroom climate that encourages and supports authentic engagement while maintaining respect for one another (see Table 8.16). TB-E1 also provides a clear recognition that establishing such a climate is best accomplished before taking up the more difficult topics identified as “difficult knowledge”. Taking time to establish trusting supportive spaces before engaging in topics which participants are likely to find more difficult is also expressed in the recommendation PR-X4 presented earlier with the context component (see Table 8.6; also represented in Table 8.16 for reader convenience). This crossover is illustrative of the link between context and engagement. Moreover, the practical recommendation PR-X4 suggests that building the kind of relationships necessary to creating supportive spaces takes time. The juxtaposition of TB-E1 with PR-X1 and PR-X4 leads to the consideration WRCW-E 4 (see Table 8.16).

TB-E2 also points to a link between engagement and the content consideration TB-N5 (see Table 8.12; also represented in Table 8.16 for reader convenience) as well as the link with the context consideration TB-X5 (see Table 8.5; also represented in Table 8.16 for reader convenience) These observations lead to the consideration WRCW-E5 (see Table 8.16).

Table 8.16. Engagement Considerations for Supportive Spaces

Theory-Based Consideration	Practical Recommendation
TB-E1: Create a sense of community within our classrooms capable of open, respectful and flexible dialogue in advance of engaging difficult knowledge.	[PR-X1: Establish supportive spaces that encourage authentic participation and nurtures trust of and engagement among all participants.] [PR-X4: Commit the time to build trusting relationships before embarking on the “hard topics” of racial(ized) consciousness work.]
TB-E2: Interrogate notions of safety as comfortable spaces in racial(ized) consciousness work emphasizing the collective accountability of the inquiry and the mutual responsibility to each other. [TB-X5: Be alert to the tension between what is experienced as comfortable and safe for many white participants and what is often painful and unsafe for others. TB-N5: Include notions of safety in course content using various racial(ized) lenses in preparation for creating a supportive space for authentic and respectful emotional labour.]	
Engagement Considerations #4 and #5 of the WRCW Model	
WRCW-E4: Take the time to establish a supportive space that encourages open and respectful participation and nurtures trust of and authentic engagement with one another in advance of engaging in the “hard topics” of racial(ized) consciousness work. WRCW-E5: Interrogate notions that equate safety with comfort in racial(ized) consciousness work; in particular, call attention to the tension between what is experienced as comfortable and safe for many white participants is often painful and unsafe for others.	
Note. TB = theory-based; PR = practical; WRCW = white racial(ized) consciousness work; E = engagement; X= context; N= content	

Encouraging Reflexivity

As I stated in Chapter 7, *reflexivity* is both an introspective as well as a relational process. It involves a critical examination of the self in social contexts past and present. Notions of reflexivity are expressed in the five theory-based considerations TB-E4, TB-E5, TB-E6, TB-E7 and TB-E8 and the recommendations PR-E4 and PR-E5 (see Table 8.17). The first two of the considerations speak of the reflexive process in terms of the relational aspects of dominant discourses and multiple categories of identity that shape hierarchical structures of privilege and disadvantage. The third consideration foregrounds the introspective aspect of reflexivity with a suggestion to critique of various models of racial identity . Considerations TB-E7 and TB-E8 provide include specific strategies to encourage the introspective and relational processes of reflexivity. PR-E4 and PR-E5 weave together the inward and the outward gaze of reflexivity with pedagogical examples. The resulting consideration for WRCW-E 6 for the WRCW Model (see Table 8.17) follows the brevity present in the practical recommendation while retaining the intent of the first three theory-based considerations. Although the practical recommendations do not mention either testimonial reading or collective witnessing, the theory-based considerations introduce valuable suggestions for practical strategies to consider and are therefore included as WRCW-E7 and WRCW-E8 (see Table 8.17).

Table 8.17. Engagement Considerations for Reflexivity

Theory-Based Consideration	Practical Recommendation
TB-E4: Provide opportunities to interrogate and challenge dominant discourses by examining how inequities are created and maintained through policies and practices that neutralize and normalize mainstream expectations, standards and values that privilege some while disadvantage others.	PR-E4: Model and provide opportunities for critical self-reflexivity in particular regarding self, land and Indigenous peoples, for instance through the use of autoethnography and post-structural analysis. PR-E5: Encourage and create space for stories relationships of place especially those that include the Canadian national narrative, Indigenous perspectives and stories of settler colonization.
TB-E5: Provide opportunities to critically analyze how multiple categories of identity interact to create complex systems that privilege some while disadvantage others.	
TB-E6: Find ways to interrogate personal experiences using the tenets of the various racial identity development models.	
TB-E7: Demonstrate testimonial reading in contrast to passive empathy and provide opportunities for students to develop the skill of interrogating their own response as implicated in the text.	
TB-E8 Discuss how collective witnessing present a more ethical stance that spectating does not permit and model a mode of inquiry committed to seeing our historical responsibilities and co-implication.	
Engagement Considerations #6, #7 and #8 of the WRCW Model	
WRCW-E6: Model and provide opportunities for participants to practice a reflexive analysis that weaves together an introspective process with a relational critique in particular related to self, land and Indigenous peoples.	
WRCW-E7: Model testimonial reading and provide opportunities for participants to develop the skill including how to interrogate their own responses generated by what they read.	
WRCW-E8: Discuss how collective witnessing presents an ethical stance and model a mode of inquiry committed to seeing our historical responsibilities and co-implication.	
Note. TB = theory-based; PR = practical; WRCW = white racial(ized) consciousness work; E = engagement	

Including Counter-hegemonic Voices

Including counter-hegemonic voices in curriculum provides space to challenge, question and resist the taken-for-granted ideology and understandings of reality of the dominant groups. Both the theory-based consideration TB-E9 and the practical recommendation PR-E6 speak to the importance of integrating counter-hegemonic perspectives for the benefit of all participants (see Table 8.18). The considerations TB-N3 and TB-N4 as well as the recommendation PR-N4 were discussed in the content section (see Table 8.17; also included in Table 8.18 for reader convenience) and identify Indigenous perspectives and issues as the specific counter-hegemonic perspectives of significance to racial(ized) consciousness work. The practical recommendation PR-E6 includes a cautionary note not present in the theory-based considerations. As important as it is to invite voices of those marked as Indigenous and/or people of colour, it is equally significant not to position them as authoritative representatives of an entire group. These theory-based considerations and practitioner-suggested recommendations together lead to the consideration WRCW-E9 (see Table 8.18).

Table 8.18. Engagement Considerations for Counter-hegemonic Voices

Theory-Based Consideration	Practical Recommendation
TB-E9: Give voice to counter-hegemonic stories and perspectives. [TB-N3: Include counter-hegemonic stories and perspectives course content.] [TB-N4: Integrate Indigenous perspectives, knowledge, historical and contemporary contributions as well as issues including residential schools and Treaties into new and existing curricula.]	PR-E6: Create space for counter-hegemonic voices, while taking care not to position individual voices as speaking for their group. [PR-N4: Integrate Indigenous perspectives and issues into course content.]
Engagement Considerations #9 of the WRCW Model	
WRCW-E9: Create space for counter-hegemonic perspectives and stories including Indigenous perspectives and issues while taking care not to position individual voices as speaking for their group.	
Note. TB = theory-based; PR = practical; WRCW = white racial(ized) consciousness work; E = engagement	

Supporting Emotional Labour

In addition to providing knowledge and skills linked to participants' emotions, the theory-based consideration TB-E10 suggests we give advance notice to participants that they are likely to experience a range of conflicting and/or confusing emotions (see Table 8.19). The practical recommendation PR-E8 expresses a similar suggestion and also uses it as a pre-emptive strategy to mitigate resistance (see Table 8.19). Somewhat like a sign advising motorists of construction ahead and to expect delays, advance notice of the challenging ideas and difficult knowledge ahead prepares participants for the emotional labour that they are likely to encounter. The consideration WRCW-E10 maintains the consideration regarding prior notice (see Table 8.19). Although stated somewhat differently, both the theory-based consideration TB-E10 and the practical recommendation PR-E7 speak to the notion of supporting emotional labour by using

discomfort as an aperture to interrogate the role emotions play in relation to identity and power relations (see Table 8.19). The consideration TB-N6 and recommendation PR-N6 discussed earlier with the content component (see Table 8.13 and repeated in Table 8.19 for reader convenience) provide substance for these investigations. The consideration WRCW-E11 is derived from them (see Table 8.19). In addition, WRCW-E12, derived from TB-E12 and PR-E10, speaks to the need for balance and respect when challenging participant resistance (see Table 8.19).

Table 8.19. Engagement Considerations for Supporting Emotional Labour

Theory-Based Consideration	Practical Recommendation
TB-E10: Provide advance notice to students that discomfoting emotions are frequent and natural consequences of doing this work	PR-E8: Provide advance notice of potential points of resistance and/or discomfort
Engagement Considerations #10 of the WRCW Model	
WRCW-E10: Provide advance notice to students that discomfoting emotions are frequent and natural consequences of doing this work	
Theory-Based Consideration	Practical Recommendation
TB-E11: Explore the relationship between emotion, identity and power relations including how emotional investments shape one's actions and affect others. [TB-N6: Model and provide opportunities to address the private and public performativity of emotions and its link to power relations as content]	PR-E7 Utilize discomfort as an aperture for learning, while acknowledging and supporting the arising feelings. [PR-N6: Make emotions that might and do arise during the course and how to engage with one's emotions an explicit part of course content.]
Engagement Considerations #11 of the WRCW Model	
WRCW-E11: Utilize discomfort as an aperture for exploring the relationship between emotion, identity and power relations, including how emotional investments shape behaviour and identity, while acknowledging and supporting the emotional labour arising from racial(ized) consciousness work.	

Table 8.19. Engagement Considerations for Supporting Emotional Labour (continued)

Theory-Based Consideration	Practical Recommendation
TB-E12: Employ respectful ways to encourage, acknowledge and interrogate emotional labour conjured up by racial(ized) consciousness work.	PR-E10: Strive for balance between challenging hegemonic cognitive and affective resistance and supporting participants' transformative learning.
Engagement Considerations #12 of the WRCW Model	
WRCW-E12: Strive for a respectful balance between challenging hegemonic cognitive and affective resistance and supporting participants' exploration of their own emotional investments.	
Note. TB = theory-based; PR = practical; WRCW = white racial(ized) consciousness work; E = engagement	

Working with Resistance

As I state in Chapter 7, working with resistance links the emotive and performative activity of the participant resister, the hegemonic influences found in the contextual environments and emotion labour of the curricular content with the pedagogy of the teacher participant. TB-E13 and PR-E8 (see Table 8.20) set the stage, asking participants to expect and pay attention to the complex thoughts and feelings that arise when engaging in this work. WRCW-E13 takes these into consideration (see Table 8.20). Engagement considerations TB-E14 and TB-E15 and recommendation PR-E9 (see Table 8.20) as well as the recommendation PR-X7 from the context component (see Table 8.7 and repeated in Table 8.20 for reader convenience) ask that we consider the influences of the macro-environment and how these influences shape our responses. WRCW-E15 (see Table 8.20) suggests that explanations and critique of typical responses in advance and in response to resistance can provide a way forward. WRCW-E16, derived from the content recommendation PR-N5 (see Table 8.20) provides a way to invite

personal stories in a way that respects each individual while at the same time as it provides a space to gain a broader consciousness of who we are in this place.

Table 8.20. Engagement Considerations for Working with Resistance

Theory-Based Consideration	Practical Recommendation
TB-E13: Ask participants to pay attention to and analyze the complex and often contradictory thoughts and feelings that arise as they work through the difficult knowledge ahead.	PR-E8: Provide advance notice of potential points of resistance and/or discomfort.
Engagement Considerations #13 of the WRCW Model	
WRCW-E13: Ask participants to pay attention to and analyze the complex and often contradictory thoughts and feelings that arise as they work through the difficult knowledge ahead.	
Theory-Based Consideration	Practical Recommendation
TB-E14: Consider how interest convergence can be used as an analytic tool to examine how the dominant discourse of white supremacy was shaped and has shifted throughout history.	[PR-X7: Consider how hegemonic influences of macro-environmental systems including that of colonial relations and the Canadian national narrative influence participants]
TB-E15: Call attention to and challenge contradictions and silences that camouflage and normalize the dominant discourses of white supremacy without shaming or blaming.	PR-E9: Provide explanations and critique of typical objections in advance of and in response to student resistance.
	[PR-N5 Integrate storied relationships of place especially those that include the Canadian national narrative, Indigenous experience and stories of settler colonization into course content.]
Engagement Considerations #14, #15 and #16 of the WRCW Model	
WRCW-E14: Call attention to and (assist students) unpack responses that camouflage and normalize white racial hegemony.	
WRCW-E15: Provide explanations and critique of typical objections in advance of and in response to student resistance.	
WRCW-E16: Integrate storied relationships of place, especially those that include the national narrative, Indigenous experience and stories of settler colonization into course content as a means to way to counter hegemonic perspectives and stories.	
Note. TB = theory-based; PR = practical; WRCW = white racial(ized) consciousness work; E = engagement	

Curriculum Making within the WRCW Model

Thus far in this chapter, I have compared and contrasted the theory-based considerations developed in the first step of my research process with the practitioner-derived recommendations developed in the second step of my research process, that elaborates on the components of the model for white racial(ized) consciousness work. In this section, I wish to return to curriculum making, the fifth commonplace discussed by Schwab (1973) that I previously bracketed out (see Chapter 6). When presenting Schwab's commonplaces in Chapter 6, I stated that the fifth commonplace of curriculum-making would not be included as a separate component in either the theory-based model or the search for criteria for practical appropriateness of the model in keeping with the notion that making curriculum is highly contextual and not something that can be determined or described accurately in advance (Schwab, 1973). Although Schwab (1983) repeatedly insists on the equality of each of the commonplaces, he makes clear that the equality of which he speaks is a theoretical one. In the words of Connelly (2013) in his discussion of Schwab's work, "there is never a fixed curriculum situation with fixed and certain solutions" (p. 629). Schwab (1969, 1971, 1973) writes at length about the four vital commonplaces, however without the fifth body of experience to coordinate and help translate the competing deliberations, the results fall short of a "defensible curriculum" (1973, p. 518).

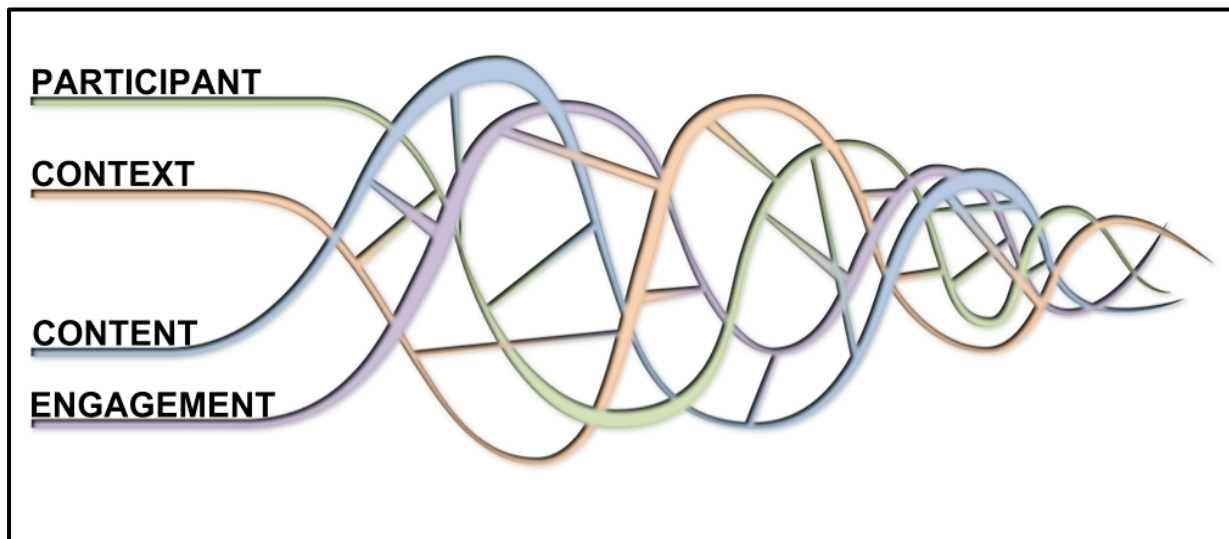
Curriculum making as described by Schwab bears repeating here: it is

what is *successfully conveyed* to differing degrees to differing students, by *committed teachers* using *appropriate materials and actions*, of *legitimated* bodies of knowledge, skill, taste, and propensity to act and react which are *chosen* for instruction *after serious reflection* and communal decision by representatives of those involved in the teaching of a *specified group of students* who are *known to the decisionmakers*. [emphasis added] (Schwab, 1982, p. 240)

As conceived by Schwab, curriculum making is a process that brings together relevant aspects of each commonplace in an effort to select appropriate materials and methods from legitimated matters for specific students in particular circumstances. Schwab emphasizes that curriculum is “not necessarily the same ... nor does it differ necessarily in all respects” (p. 240) for all students. He argues that curriculum making must take place in “a back-and-forth manner ... [that takes into account] the “*theoretically* equal importance” (p.141) of each of the four vital commonplaces. Schwab acknowledges this process is theoretical and “only upon consideration” (p. 141) of particular participants in particular circumstances can decisions about curriculum favoring one commonplace over another be justified. In sum, *curriculum making* can be understood as a process that includes “the actions taken, and the experiences had by participants in conceiving and realizing educational purposes in educational settings” (Wraga, 2002, p. 17).

In curriculum making there is no real separation between the four components other than for the sake of description. Like the notions of proximal processes described in bioecological theory and intersectionality in critical theory, in curriculum making the components intersect, shaping and being shaped in reciprocal relationship with the other components. Although it is impossible to describe how the enactment of the WRCW Model might look in practice, an image similar to a four-strand helix is used to graphically represent the back-and-forth process of the bidirectional influences within the WRCW Model in general (see Figure 8.1).

Figure 8.1. WRCW Model



The four separate strands that can be seen on the left of the image represent each of the components as previously described. While it is reasonable - and practical - to consider what aspects of each component are relevant, consideration needs to be given to the manner in which various aspects of the components are interconnected and interdependent. The interwoven strands forming the helix and the horizontal lines between the strands represent the interconnectedness and interdependence of the considerations contained within the four components of the model in practice. The specific intersecting WRCW considerations across each of the four components are illustrated in Tables 8.21 The considerations as they pertain to each of the components are illustrated by the columns while the rows illustrate the themes *across* the four components.

Table 8.21. Interconnectedness of Themes Across Components

PARTICIPANT	CONTEXT	CONTENT	ENGAGEMENT
Self-knowledge Table 8.1			Authentic Practice Table 8.14
	Nature of the Work Table 8.5		Scaffolding Table 8.15
	Supportive Spaces Table 8.6	Supportive Spaces Table 8.12	Supportive Spaces Table 8.16
Contextual Influences Table 8.2	Dominant Discourses Table 8.7	Systemic Inequalities Table 8.9	Reflexivity Table 8.17
Identity Table 8.3		Identity Table 8.10	
		Indigenous Perspectives Table 8.11	Counter-hegemonic Voices Table 8.18
Emotional Labour Table 8.4	Emotional Labour Table 8.8	Emotional Labour Table 8.13	Emotional Labour Table 8.19
			Resistance Table 8.20

Self-knowledge considerations of the participant component connect with authentic practice considerations of the engagement component. Nature of the work in the context component link to the scaffolding theme in the engagement component. The supportive spaces theme links across context, content and engagement components. Although the names are not identical, there is similarity in meaning of the themes of contextual influences, dominant discourses and systemic inequalities and thus link participant, context and content: Combined with the identity theme found in the participant and content components, these five themes come together in the engagement theme of reflexivity. The themes of Indigenous perspectives and counter-hegemonic voices are linked across content and engagement components. Finally, the theme of emotional labour together with the resistance theme -which speaks to specific types of

emotional labour – connects all four components. Given the nature of the practical, Schwab (1983) maintains there are times and places when one component may take priority over others. “Nevertheless, it is only . . . in the light of all the commonplaces equally, that a decision to favor one over the other is justified” (p. 241). The curriculum-making task becomes one of making decisions about which learning experience(s) can provide the response to the question, How can this goal be achieved with these participants at this time in this place? For this task, the curriculum maker should pay attention to the considerations within each component of the WRCW Model as well as their interconnections across the components.

CHAPTER 9:

REFLECTING ON THE JOURNEY

The pathways to discovery are not easy to find. The trails are not marked, there are many dead ends, the journey is far longer than expected, and at the end, little may be there. What counts is what one learns along the way and passes on to future explorers of the uncharted terrain.

Urie Bronfenbrenner and Pamela Morris (2006, p. 825)

White People: I don't want you to understand me better, I want you to understand yourselves. Your survival has never depended on your knowledge of white culture. In fact, it's required your ignorance.

Ijeoma Oluo (2017)

The pathways to discovery of which Bronfenbrenner and Morris speak in the statement above is analogous to my dissertation journey into white racial(ized) consciousness work. The process has been more arduous and taken far longer than I anticipated. The trails I followed, though not entirely unmarked, were littered with obstacles that caused me to stop, reflect, adjust and turn back before I could move forward. As I come to the end of my dissertation and begin this final chapter, I sense reluctance and apprehension – reluctance to state conclusions to my research and apprehension to receive criticism. Bronfenbrenner and Morris (2006) emphasize that what one learns during the process is as important, if not more so, than reaching the end one had in mind. What have I learned along the way? What does my research offer to future explorers?

The conventional final chapter of a dissertation provides an opportunity to recapitulate the purpose and findings, reflect on the broader context, contemplate the implications and propose possible next steps: turning an ending into a beginning. Although the pattern is familiar, the typical structure feels dissatisfying and insufficient. The temptation to relate the research into

white racial(ized) consciousness work as a logical linear progression does a disservice to the process as it was/is lived and enacted. The work to better understand our racialized white selves is/will be messy and complicated for everyone. Moreover, each experience will be different depending on the contextual influences involved, the learning readiness and knowledge base of the participants, and the manner in which they engage with the content.

As one might expect, research that aims to explore white racial(ized) consciousness work as a route toward social justice presents a labyrinth of circuitous paths that offer a collection of both personal and academic challenges, delights and insights. In Chapter 2, I talked about my journey – my becoming – leading me to begin my exploration into white racial(ized) consciousness work. As I approach the end of this portion of my journey, I know it is not an end, but rather a brief stopover in the process of becoming that provides an opportunity to reflect on the past before deciding how to go forward. “While people are [I am] mainly in the state of *being* - ... they are [I am] also in the state of *being-in-becoming* – the active seeking of one’s purpose” (Hart, 2002, p. 47). Although this statement speaks to an Indigenous orientation, I believe it is also applicable to me, a white female settler seeking reconciliation with Land and Indigenous Peoples. For me, a state of being-in-becoming means actively engaging in a recursive process of critical self-reflection and “continuous learning” (p.102). It requires me to question and to seek feedback on the origin and impact of my assumptions, attitudes and actions. How knowledgeable we are/I am of ourselves/myself impacts how authentic our/my teaching practice can be. Critical self-reflection as attested to by almost all the teacher educators whom I interviewed is of utmost importance in this work. The work is on-going; therefore as I pledged at the beginning of this project, I recommit to wade through the discomfort, seek alternate perspectives, listen to the

ambiguities and endeavor to act in less oppressive ways in the knowledge that there are other travelers on this journey who will lend companionship and leadership.

In laying the ground work for a theory of teacher education for social justice, Cochran-Smith (2010) suggests that it is

not [emphasis in original] merely activities, but a coherent and intellectual approach ... that acknowledges the social, and political contexts in which teaching, learning, schooling and ideas about justice have been located historically as well as acknowledging the tensions among competing goals. (p. 447)

In the spirit of what Cochran-Smith speaks, I began this investigation into white racial(ized) consciousness work as one small but necessary step in the process of moving toward more racially-just relationships and practices in pre-and in-service teacher education. Various tensions have been with me from the outset and throughout the process of this research project: (a) focusing on the change object versus centering whiteness, (b) treating whiteness as a singular category instead of acknowledging multitudinous vagaries of identity (c) blurring the boundaries between racialization and colonization, (d) seeking balance between doing my own work and seeking guidance (e) centering individual transformation over systemic change, (f) taking a utilitarian stance to analyzing the data rather than delving deeply into the richness of the contradictions and messiness and (g) offering a framework rather than a prescriptive methodology to white racial(ized) consciousness work.

Choosing to investigate the racialized (dys)consciousness of white people as the change object and what the coming to acknowledge racialized selves might look like for white teacher educators and white pre-and in-service teachers ran/runs the risk of centering whiteness - yet again – without moving toward more just relationships and practices. The dangers and criticisms are valid, but as Gary Howard (2006) says in his book, *We Can't Teach What We Don't Know*,

“there are different ways of being White, and that they [we] have a choice as White people to become champions of justice and social healing” (p. 116). Learning to be white and act in less oppressive ways requires an awareness of social positioning and what that affords white people vis-à-vis Others; difficult to accomplish without centering whiteness. An adage from James Baldwin, a Black author and social critic, is instructive. “Not everything that is faced can be changed. But nothing can be changed until it is faced.” (as cited in Li, n.d.). Although change is not assured, without drawing attention to white bodily performance and the ways that power and race are structured, it is difficult to imagine becoming champions for change of any kind.

In the second opening quote of this chapter, Oluo (2017) echoes what many other Black and Brown scholars and activists have expressed: as white people we must understand ourselves before authentic engagement with the Other is possible. There can be no hope - praxis-oriented or otherwise – for reconciling racial(ized) and/or colonized experiences without the awareness that we – white people in all our hybridity – are racialized: We also colonize and are colonized in a myriad of complicated and conflicting ways. Without this conscious awareness of our white bodies and white minds and the positioning that it affords us, there is little hope that we will accept our responsibility to *come to the table* as partners in reconciliation; ready to listen and learn. I chose to place my research amid the tension created by focusing on a white change object and centering whiteness only partially aware of the dangers of not seeing what must be seen.

Related, but somewhat distinct, to the tension created by a focus on white people as the change object and the centering of whiteness discourse, was the implied notion of white identity as a singular homogenous identity. Although I acknowledged racialized identity as malleable and identified intersectionality as an interpretive and analytic framework when discussing my theoretical perspectives, I did not explore how various social identities such as gender, class, and

(dis)ability among others, intersect with race complicating and limiting the lived experiences of white people. While I believe as Crenshaw (1991) and others (Gillborn, 2015, Harris & Leonardo, 2018) that intersectional analysis calls attention to and deepens our understanding of how particular inequities are created, I suspect that attention on forms of social exclusion and oppression may be a slippery slope that diverts consideration away from the role racism and racialization play in the lives of white people. I chose to focus on white racial(ized) consciousness as a point of departure for critique fully aware that race is not the only issue that matters.

Further tensions were created by the blurring of racialization and colonization that simmered silently throughout much of this project, disturbing my ability to see either clearly. Although I recognized the significance of colonial history and the ongoing colonization of Indigenous peoples in Canada in Chapter 3, I resisted examining colonization and the attendant literature on decolonization. I rationalized this omission as a delimitation due to the absence of a decolonizing agenda/framework in my research. Decolonization, as Tuck and Yang (2012) assert, is not a “metaphor” nor a “swappable term” for anti-racist, critical and/or social justice frameworks. “When metaphor invades decolonization, it kills the very possibility of decolonization; it recenters whiteness, it resettles theory, it extends innocence to the settler, it entertains a settler future” (p. 3). Tensions collide! I believe, as do Tuck and Yang, that “decolonization in the settler colonial context [of Canada] must involve the repatriation of land simultaneous to the recognition of how land and relations to the land have always been differently understood and enacted” (p. 7). I position(ed) my research as an important precursor to and separate from any decolonizing efforts in the belief that we, as white people, will be unable and/or unwilling to move toward the important and necessary goals of decolonization

without first becoming consciousness of our racial(ized) selves and how we are implicated in the ongoing colonial project. I now suspect that I may have been pursuing a desire for [white settler] innocence (Fellows & Razack, 1998; Tuck & Yang, 2012) rather than a rational attempt to delimit the scope of my research and avoid viewing decolonization as a metaphor.

As I search for reasons that I obfuscated the distinctions between the processes of racialization and colonization, I struggle to unpack yet another related tension – doing our own white work without relying on racialized Others for guidance. I never found a place of comfort amid this tension. I avoided seeking out advice from Indigenous colleagues and friends because it is not their job to educate me. I strategically paid little attention to the writings of Indigenous, Black and Brown scholars for what they had to teach me about racialization, colonization, reconciliation and decolonization. I confused their ideas and written words with not doing my own work. Although I positioned my research as a necessary but partial first step, I neglected to explore how these beginnings need to connect with the next steps and broader goals. I could have dug deeper into the substantial and growing body of literature on reconciliation and decolonization written by Indigenous scholars and activist without burdening them with the task of teaching me. My failure is a serious limitation to this study. Going forward it will be important to look to Indigenous peoples as well as other racialized people for guidance and actively seek their participation in this work.

At the outset of my research, I was fully cognizant that foregrounding racialization was an abstraction for the sake of an academic investigation: “All oppressions are interdependent ... and none can be solved in isolation” (Bishop, 2005, p. 2). I was less conscious that I was also foregrounding individuals while giving less prominence to systemic structures. As a teacher and a teacher educator my practice focused on the responsibility of individuals to change as a

precursor for broader change within institutions. However, as Bishop, (2005) discusses in her book, *Beyond Token Change*, without an understanding of the influence institutional structures have over the behaviour of individuals, people are less able to act responsibly toward equity. The framework of intersectionality mentioned earlier in this section to acknowledge the limitation of viewing white identities as homogeneous, could have relieved some of the tension between transformation aimed at individuals versus systems. “Intersectional analysis reveals how single-axis theories of subordination ... can obscure shifting and multiple axes of power (Tomlinson, 2019, p. 161). Had I made use of the concept of intersectionality to illustrate how multiple social identities intersect, my analysis could have shifted to focus on systemic conditions and been stronger as a result. The tension between the dynamics of individual transformation and action for systemic change remains undertheorized in this research project.

My years as a teacher and later as a teacher educator overshadowed my nascent role as a researcher throughout the analysis phase of this project. I was/am intimately aware of the tension between preparation time and readiness to enact curriculum. Many of the pre-service teachers who attended the classes I taught wanted ready-made answers or takeaway strategies that they could carry out in their practice. Although I longed for more time and the luxury to research topics in more depth many times during my teaching career, I too, appreciated suggestions I could easily implement. My desire to create implementable ideas that other educators could/would use - that would resonate with recalcitrant white participants - caused me to follow a very utilitarian and somewhat uncomplicated path through the data. As a result, my distillation of the interview transcripts passed over much of the complexity and messiness experienced when curriculum is enacted. I could have had a much deeper engagement with the contextual factors and my analysis could have explored each of the thematic areas in much more depth. Although

research participants were invited to review and respond to the transcripts I did not extend the review process to the findings (the WRCW model and the associated considerations). A research design that solicited feedback (member checking) in either subsequent interviews or focus groups could have been employed to “confirm, check, refine, or generate new categories/interpretation” (Green, Creswell, Shope, and Clark, 2007, p.486). and thus extend my analysis.

The last tension I wish to acknowledge is the desire to offer a helpful framework rather than a prescriptive cookbook-like approach to white racial(ized) consciousness work. The desire to avoid a prescriptive approach complicated my aim to have implementable strategies. At the outset and throughout the process, I wanted my research to stand as an invitation to white teacher educators, in- and pre-service teachers to *come to the table*, willing to engage authentically with those deemed to be Other, especially Indigenous peoples. Given the complex and intersecting influence of those involved, the context within which white racial(ized) consciousness work takes place and the manner in which the participants engage with the work, a prescribed *one-size-fits-all* plan is not appropriate or even feasible. However, given the realities of the classroom, many teachers desire resources to be concrete, practical and implementable (Ladson-Billings, 2006; Pollock, Deckman, Mira, & Shalaby, 2010; Schwab, 1969). As a former teacher, teacher educator and a student once again, I am cognizant of the constraints of time and the desire for ready-made answers, therefore have attempted to provide actionable suggestions. In opting for a very utilitarian analysis, I have left many potential insights unexplored. Moreover, despite my efforts to avoid a *cookbook* approach, I fear that the considerations may be cast aside as too cumbersome or taken up in a formulaic manner without careful thought and deliberation.

The role I imagine for those taking up the considerations contained in the model is akin to the work of a prep cook responsible for starting the process and doing the basic grunt work in preparation for the larger work of providing food that nourish our bodies and our souls. The heavy lifting of reconciliation is not likely to succeed without some preparatory work on the part of white people. Because I cannot know the particular circumstances in which the model might be taken up, I will call on an incident from my experience to reflect on the messiness of the work and the potential for the model of white racial(ized) consciousness work going forward. I use my experience as an illustration of the complicated and contradictory thoughts and feelings we each carry inside ourselves that find their way into our practice. When we practice listening to the ambiguities of our identity, and seek truth from our discomfort, we will be better positioned to engage in the reconciliation process.

To tell my story, I turn to the example set by Indigenous novelist and scholar Thomas King (2003). He explores stories as a way to understand ourselves and the ways we interact with other people. Among the many purposes of Indigenous storytelling, King uses the stories he tells as a means to entertain, inform, provoke and teach. I resist the temptation to sound like a used car salesperson (my apologies to those who sell cars) and instead aspire to tell my story following the ethic of non-interference to which I was introduced by Dr. Dwayne Donald (personal communication, February, 21, 2014). In so doing, it is not my intention to insist on the use of the WRCW Model or dictate to others how it must be used, but rather to illustrate how the considerations contained within the WRCW model - if thoughtfully deliberated and acted upon – offers support for white racial(ized) consciousness work.

Bioecological theory and critical race theory are by their very nature theoretical and while they facilitate interpretation and understanding of the overlapping and interrelated

messiness of white racial(ized) consciousness work, they are not well suited to storytelling. Therefore, I turn to Mizzi (2010), to tell my story. He argues for the use of multivocality because it offers a means to illustrate the “complexity of human experience” (Benefits, para 1) in an autoethnographic narrative. “The plural and sometimes contradictory *narrative voices* located within the researcher ... [illustrate] how identity and context shape behaviors and perspectives” (Introduction, para 2). Multivocality illustrates how “several past and present narrative voices intersect” to provide a means to deconstruct and understand the competing tensions within the teller as s/he attempts to connect the personal with the social (Analysis of the vignette and the narrative voice, para #1). Multivocality thus is well suited to unpack the contradicting thoughts and feelings that arise during racial(ized) consciousness work.

Mizzi includes the various narrative voices as they emerge during the process of the telling. Furthermore, he names these voices so as to acknowledge their presence and capture the “self-discovery of what lies ‘underneath’” (Benefits and Challenges of Using Multivocality, para #2). With this in mind, I provide below a multi-vocal, autoethnographic vignette as a means to highlight some of the lessons I have learned in the process of this dissertation project, and with the hope that other teachers and teacher educators might find my telling of this story helpful when envisioning what the WRCW Model developed in Chapter 8 could mean for their own white racial(ized) consciousness work.

This telling represents a composite rendition of an incident that occurred early in my doctoral program. I was teaching a methodology course for second year bachelor of education students, most of whom were either from Ojibway or Dakota First Nations. In addition, a few white students who lived in the urban community where the centre was located were also in the class. Before I go further, a caveat is in order. Although the majority of students in this story are

Indigenous, the change object of interest is me, the white settler teacher educator. The story is based on my recollection of an actual incident. The dialogue in the story is reconstructed from my memory and represents the gist of the conversation at the time but not the actual words spoken by those present. All the names in this vignette have been changed. The multivocal voices originate at three separate times. The majority of voices are reproduced from thoughts and silences I had at the time of the incident. Some of these narrative voices were immediately apparent during the early remembering and writing of the story while other voices remained silent, only emerging much later as I reflected on my multiple identities present at the time of the incident. The remaining two voices, the Doctoral Reflective voice and the Rejoinder voice, represent *after the fact renderings* in the multiple re-readings and re-tellings as I tried to make sense of and learn from what happened. The Reflective Doctoral voice represents *in process* reflections as I revisited the story searching for deeper learning over the course of my research study. The Rejoinder voice tries to envision how the incident might have unfolded had I attended to and integrated considerations from the WRCW Model. The letter/number designations that identify the considerations are inserted as superscript to indicate where consideration of the WRCW model would have helped me to be more aware of myself and how my actions disrupted what I was attempting to teach and resulted in unintended consequences.

The Vignette and Narrative Voices of My Columbus Story

The classroom in this story, like most of the community-based classrooms in which our classes were held, was located in a repurposed building. In some cases, the buildings available for our classes were old, and in need of repair. Sometimes, we were the sole occupants in sparse spaces. In other situations, we shared space in much better equipped buildings. This particular

story took place in a building that looked a lot like the one where I started attending school. Both two-story buildings were constructed of a buff-coloured brick with large rectangular windows. At least ten or eleven broad concrete steps lead up to the main entrance. Although both buildings were constructed in the early 1900s with a relatively similar architectural plan and called upon positive memories for me, the building in this story was tainted with traces of Indian residential school.

I am thankful for the large windows that bring in the sunlight and the spacious classroom that enables multiple seating configurations. The students start to arrive, sharing stories of the previous evening, drinking coffee and settling in as they wait for class to begin. I check over the colourful words on the flipchart (see Figure 9.1) for spelling mistakes and smile as I anticipate using the notion of Columbus as an activating strategy for the day's discussion to wrap up our week of discussions on the impact of competing paradigms in education.

Figure 9.1. Columbus Activating Strategy³



³ Image used with permission by copyright holder, PresenterMedia, Sioux Falls, USA

I am feeling very pleased with myself – the Columbus story provides a variety of perspectives – but I think mostly of the childhood rhyme about Columbus sailing the ocean blue in 1492 that conjures up images from past history lessons of sailing ships, the Niña, Pinta and Santa Maria, landing on welcoming shores. I am very aware that these images run counter to Indigenous views of Columbus, which is why I think the different perspectives captured by *discovery, invasion and contact*, will provide a great way to summarize our week and pull together the ideas the students and I have been discussing about worldviews and how they shape our expectations and frame our curricular decisions. I am ready. It is time to begin.

Pointing to the words on the flipchart, I ask, “What comes to mind when you read these words?” I anticipate a variety of responses, but to my surprise, the question is met with silence.

Surprised confused voice. *I thought there would be plenty of responses, instead, there is silence – an uncomfortable watchful silence. Why doesn’t anyone answer? This isn’t difficult!*

Teacher educator voice. *Perhaps I need to provide a bit of a prompt, an idea that connects the known with the new.*

Reflective doctoral voice. *Like the smiling one-eyed image above, I was only visualizing the learning experience through my perspective as a white settler. I had not considered nor had I planned for the implicit messages present in the Columbus story for the students. Despite my intention to interrogate the various perspectives of the Columbus story, I was unaware of how bonded I was to the hegemonic myths about Columbus as a discoverer.*

Rejoinder voice. *It did not occur to me to rethink my strategy. I was the teacher, the curriculum planner, the knowledge provider. The voice of the white settler is silent in my retelling but present in the entitlement of power and place that I was unconscious of at the time. Had I thought more about how my privilege and racial(ized) characteristics as*

a white woman and a university professor confounded the image of Columbus, I would have had more insight into the reason for their silence. ^{WRCW-P1} *Had I considered the differential impact of dominant discourses such as colonialism and the national narrative on the students sense of self, I might have anticipated their emotive response* ^{WRCW-X5} *and provided some advance notice of Columbus and the discomfort the referent might provoke.* ^{WRCW-E10} *Also, I would have been more prepared for the difference between their response and my expectations.* ^{WRCW-X6}

I attempt to connect the words on the flipchart to our discussions earlier in the week about the effects of different perspectives on how people perceive events. “How do these words relate to the concept of paradigms that we have been studying this week?” My question is once again followed by more silence.

Puzzled teacher voice. *What’s wrong? Why are the students not responding? They are usually a very responsive group.*

Annoyed disgusted teacher voice. *Well it shouldn’t be new; we’ve been considering multiple viewpoints for several days. Can’t they think for themselves? Weren’t they paying attention?*

Rejoinder voice. *Annoyance and disgust are more than an individual private feeling; they are racialized and embedded in the power of whiteness (Matias & Zembylas, 2014). They were a sign that I had much more work to do* ^{WRCW-P7}. *The tendency to gaze outward seeking explanations and finding blame is symptomatic of the white desire for innocence that projects negative understandings of and blame on those who are not white as a means to insulate oneself from culpability. Had I viewed their hesitation to engage ideas about Columbus from a learning readiness perspective instead of a judgmental one, I might have realized how my introduction of Columbus eroded the sense of safety in the room and used the discomfort we were feeling as a point of discussion.* ^{WRCW-E11} *I did not consider how a Columbus referent coming from a white professor would be viewed by the Indigenous students.* ^{WRCW-P4} *Furthermore, had I considered the reach of the Canadian*

narrative I might have been more aware of the reason for their silence. They likely felt uncertain about what I expected of them and felt unsafe challenging me and/or the normative understanding of Columbus. Had I provided clear explanation of the approach I was using at the outset instead of expecting them to somehow intuit my purpose, they could have had a clearer idea of my expectations and felt more confident in contributing views counter to Columbus as a discoverer.

The uncomfortable silence stretched over their brooding stares. Without reflecting on aspects of my approach, I attempted to *help* the students by providing further informational prompts but ended up repeating basically the same questions. I tried to remain calm, while anticipating their responses, but anxiety began to creep into my voice, raising the volume and quickening the pace into a firing-line rhythm. “How do these words relate to the concepts that we have been studying this week?” “What do these words illustrate? How can we connect these concepts with what happens in school?” Finally, a voice – a loud aggressive voice! – “I can tell you one thing. Columbus sure the hell didn’t discover us!”

Surprised Settler voice. *Whoa! Where did that anger come from? The words I wrote on the flipchart were supposed to provide an opportunity to expose the mythology surrounding the Columbus affair and validate their ancestors’ as first peoples. I wanted to show support for their worldview: Why are they attacking me?*

Teacher educator voice. *At least that’s a start! Keep calm and carry on. I can work with that. After all, the objective of the lesson is to consider how paradigms shape what people see and how they respond.*

Reflective doctoral voice. *I am struck by how palpable the emotion is for both the students and myself. I need to take up the salience of emotion in my research. This is a clear example where intent does not match the impact.*

Rejoinder voice. *Here was a louder, more obvious clue that called out for a shift in strategy that I missed. The first voice was one of surprise, typical of white settlers who are caught unaware when confronted with counter-hegemonic views. Had I expected how the emotionality enmeshed in the colonizing images of Columbus might affect Indigenous students, I could have provided advance notice acknowledging that the image of Columbus might evoke strong feelings.* ^{WRCW-E10} *Furthermore, I could have recognized their resistance as positive and responded accordingly.* ^{WRCW-P3} *Instead I felt attacked and reinforced my efforts to stay the course. I was stuck in normative notions of teaching and learning and could not see the limits of my own perspectives.* ^{WRCW-P2} *The preoccupation with the discomforting emotive dimensions prevented me from seeing the opportunity to be explicit about the learning objective of the class – one's worldview shapes what can and cannot be seen. Had I been less emotionally invested I could have used their responses as a framework to discuss and model critical thinking.* ^{WRCW-N1} *Furthermore, I totally missed the opportunity to reinforce the learning for the week - that different paradigm of content and practices in education contribute tensions that can result in conflict.*

I continue questioning, trying to stimulate a dialogue centered on perspective taking shaping expectations; however, instead of a dialogue related to competing views, only one perspective dominates. The arguments against Columbus discovering anything grow louder and stronger. The lesson is not proceeding as expected.

Wounded settler voice. *This lesson is sure going sideways! What did I do wrong? Why are they attacking me? This has to end. I need to get out of here.*

Privileged settler voice. *This is not how to treat your teacher. Where is the respect for your elders, you people say you have?*

Defensive voice. *Why attack me? I'm trying to teach here.*

I attempt to continue my initial line of questioning, without success. Many of the students glare back at me while others sit expressionless in their seats. The tension culminates as one student abruptly leaves the room.

Reflective doctoral voice. *I cannot remember what I said next or what they said. My notes that I recorded at the end of the class refer to a door-slaming student. I do remember feeling attacked and unable to direct the conversation in ways that I had planned. Did I really want to be in control or just not want to be out of control? I understood that what was happening was extremely important but could not articulate to the students or to myself just what we were learning. The atmosphere was emotionally charged. We were invested in each other and in the learning experience, but a wedge was emerging between us, our understanding of the lesson's topic and of each other. We needed an intervention.*

Rejoinder voice. *The internal voices in the moment point to a sense of privilege and entitlement that caused me to feel victimized, deserving of respect and prompted the need to defend myself (Picower, 2009). The reflection added in a later re-telling connect the emotion and sense of identity and tie them to racial(ized) consciousness work (Boler, 1999). I was beginning to question my need for control but I was unable to articulate how my feelings and actions related to power and privilege. ^{WRCW-X1, WRCW-X2} Although I recognized the emotion in the wounded settler voice, I did not notice the accusation and judgment expressed in the words, "you people". I was blind to the racist attitude that lingered in my thoughts and feelings. I had neither the generosity of spirit or quiet self-confidence indicative of a stance of humility that I so needed at the moment. ^{WRCW-P2}*

I can think of nothing to do, so I say something to the effect of "We need a break. I am going to leave for a while." I walk out of the classroom. I feel like running – running away as fast as I can manage – but to preserve my dignity I walk slowly out of the classroom. I walk out

of the building with no destination in mind other than to get away. The fall air is cool, but I feel hot – hot and upset.

Uncertain settler voice. *Don't fall apart, don't cry, don't leave. Are they watching me through those huge windows? Are they wondering what I am doing or worrying about what I might do? Likely they are more concerned about how it could affect their grades than my state of mind? I don't know. I do not want to be seen looking back at them. I don't want to appear uncertain.*

Teacher educator voice. *Running away doesn't solve anything. Leaving is not an option; it would show weakness and communicate that I had given up. Not an option! I am not weak. I do not give up.*

Defensive voice. *I could get angry, assert my authority. Take a hard line against the door-slamming student. How can I ignore such insolence?*

Teacher educator voice. *It might feel good, but only momentarily and in this case, I believe it would be wrong and harmful to my relationship with the students. If I defend myself against the accusations it will only push us further apart not draw us together. Pull yourself together. Ok, what do I do now?*

Reflective doctoral voice: *Once again, I see how much energy went into trying to control my emotions. I was worried how I would be perceived (Winans, 2010). There is so much indecision and uncertainty in what to do and how to act. This is challenging work!*

Rejoinder voice. *The mental gymnastics between the teacher educator voice and the voices of uncertainty and defensiveness are grounded in the Western Canon that holds no awareness of the racializing and colonizing embedded in the situation. I was tied to my role as teacher and did not recognize myself as a learner participant or the students as teacher participants who had something to teach me.^{WRCW-P5} On the other hand, I knew that any attempt to defend myself would fail as a pedagogical moment. I had a sense of*

the importance of the teachable moment, but it was not clear that I was the one who had the most to learn. ^{WRCW-P1, WRCW-X7} *Had I recognized the lessons in their (non)responses, I could have adopted a stance of humility that recognized the limits of the strategy I attempted to use.* ^{WRCW-P2, WRCW-P4}

I continue circling the building trying to find a way forward through mixed emotions and jumbled thoughts. I keep walking. The allure of the warmth inside pushes me to consider a plan, but my hurt feelings and defensive thoughts make settling on a workable plan difficult.

Wounded voice. *I am a failure! They complained about my style. They said, I ask too many questions. It puts them on the spot. Not culturally appropriate they said. I've heard these and similar comments before. Why can't I learn?*

Defensive teacher voice. *How can I teach without asking questions? The Socratic method is a solid approach to teaching and learning. How can I teach without asking questions?*

Teacher educator voice. *Where's the pedagogy? How do I sort through the mess I've created? How do I salvage this class? I wish I knew. Can't run away. Can't get angry. But I need to get back in there. I'll share my process - It's not much of a plan but it I all that I can think of.*

Reflective doctoral voice. *I wasn't questioning my choice of curriculum as I continued around the building. I was in a present moment of crisis and my thoughts were all about me, trying desperately to break through my discomfort and get my emotions under control. Columbus? In a former residential school! What was I thinking? This memory is too much about me. But it is my story. How can it be anything but about me? I try but I can't I remember what they said. Why? The only clear memories are about feeling wounded and a deep sense that my response was important. I remember being uncomfortable; being uncertain, not knowing what to do while knowing that I must do something. I wonder how much the of the building's history invaded the students' space. -*

Did they think about children who came and never returned home, buried, unmarked somewhere on the grounds? There is a cemetery just a very short walk from the school. It is visible from the school. Did they feel the loneliness of those who had been here in the residential school days? Did they wonder about their parents, aunties, uncles or grandparents? Did the roots of their anger and frustration reach back connecting Columbus with residential school?

Rejoinder voice: *I had not given enough consideration to what matters before beginning the lesson. Had I considered aspects of myself and the students as participants, I would have been less inclined to feel attacked and more inclined to respect the students' reactions as justifiable resistance.^{WRCW-P1} Had I thought more about the context, I could have been more sensitive to the residual intergenerational pain and suffering our classroom – in a former residential school – might have on students who are relatives of those who attended residential school.^{WRCW-X6} I had not considered the interconnectedness of a former residential school context with colonizing images of Columbus and was unprepared for the emotional quality of their response.^{WRCW-E11} Furthermore, to not provide context for the content in an appropriate introduction was neither helpful nor encouraging.^{WRCW-E10}*

As I enter the classroom, Cece, the Centre Coordinator greets me. Her role is to manage the Centre, to keep things working smoothly, to advocate for students, and support traveling professors. She is an Indigenous woman. She is concerned, “What happened? Do you need to talk?” she asked. I appreciate her solicitude, but not wanting to bear my uncertainty I answer, “No, we’ll talk later at lunch, I can’t get into it now.” She responds quietly, “Oh”. I sense skepticism. She knows; The students have told her about the Columbus affair. I reconsider and say, “You can sit in the class, if you like” She responds affirmatively, and we enter the classroom together. I pull up my chair in front of the class and sit down. Cece finds a chair and sits in front of the class but off to the side. Before I have a chance to speak, a voice from the class remarks,

“Cece is here to protect us and keep us from beating each other up”. There are hints of tentative laughter. It feels friendly but cautious. I relax a bit. Cece acknowledges the situation and suggests we move into a circle. The students quietly rearrange the tables moving their chairs into a circle. Cece begins by acknowledging the tension in the room; she encourages us to speak truth and respect one other. Truth telling and reconciliation are in the air. Listening to the students express their perspective is difficult at first. I find it challenging to listen to the constructive criticism above the blaming messages I hear. They talk, I listen – I talk, they listen. The talking circle makes a difference to the tone of our exchanges and our understanding of one another. We continue speaking around the circle – gradually the discomfort shifts – we arrive at a comfortable place to end for the day.

Grateful Voice. *I am grateful for their presence - not one student left. Even the door-slamming student is present. I appreciate their humor - it reminds me not to take myself so seriously. I am thankful that Cece is in the room. She exudes a calm steadfast support and encouragement that all of us in the room will do and be our best selves.*

Reflective doctoral voice: *The lesson about competing paradigms did not turn out as I had planned but it is one I will remember for a long time. I wonder how much different the ending to this story might have been had the center coordinator been a white person. Would the students and I been able to listen to one another long enough to meaningfully unpack the tension between us? I've used the circle format numerous times in my teaching practice, but despite its value as a pedagogical device, neither the process nor the result is as powerful as when the participants are invited into a sharing circle. There is a subtle difference in the energy created by the equal opportunity to speak and more attentive listening when the mind is not occupied by the need to seeking responses or rebuttals.*

Reflective doctoral voice channeling Thomas King (2003). *“Take it. It’s yours. Do with it what you will. Tell it to your children. Turn it into a play. Forget it. But don’t say in the years to come that you would have lived your life differently if only you had heard this story. You’ve heard it now” (p. 151).*

Rejoinder voice: *While I attempted to end this story in the manner of Thomas King, I was advised that such an ending would not be appropriate for a dissertation. I appreciate the wise counsel that helped me to look further at how the vignette might illustrate the potential of the WRCW model and what is left unexamined. Clearly, the vignette cannot speak to the full complement of considerations contained within the WRCW model. Given the premise that white racial(ized) consciousness work is an ongoing process and not an end product, one class is insufficient to illustrate the totality of the work. ^{WRCW-X2, WRCW-X3} Furthermore, this particular story focuses on how the considerations of the WRCW model helped me to be more conscious of my actions as a white settler teacher educator but less on the decisions about curricular content and means of engaging students. Since most of the participants in this story are Indigenous students, many considerations of the model do not apply. On the other hand, the vignette provided a backdrop to suggest how the learning experience could have been more productive for both students and myself had I attended to a number of the considerations contained within the WRCW model. Also, the multivocal voices allowed me to illustrate the complex web of feelings (Boler, 1999) highlight white fragility (DiAngelo, 2018) and demonstrate the messiness of racial(ized) consciousness work. Yet despite my discomfort and missteps in facilitating the class, I see this incident as a hopeful story. When we “humbly sit in the discomfort of conflict [and listen, it is possible to] find the learning we require for our own healing ...and the improved effectiveness of our social justice efforts”(Tochluk, 2010, p. 143-144). My research has affirmed what I believe: meaningful change and respectful relationships across difference while somewhat uncomfortable are possible.*

Going Forward

The primary purpose of my research was to develop a curriculum-making model for white racial(ized) consciousness work in teacher education. I believe the WRCW model with its attendant considerations that I proposed offers a theoretically-based and practical, yet context-transcendent, framework that can function as a tool for those doing or wanting to do white racial(ized) consciousness work as part of the larger project of teaching for social justice. I realize the model I have proposed is not the catalyst I envisioned at the outset of my dissertation journey. In fact, anything I – a white settler – might do or say standing as the eureka moment or inspiration to dislodge lifetimes of socialization into colonization and white supremacy seems ridiculously impossible, or at least very improbable. Rather than the catalyst I had in mind, the model I proposed is more like a critical, compassionate friend willing to accompany those who choose to participate in the journey. The journey requires intention to go forward in solidarity with Indigenous Peoples as well as Black and People of Colour with humility through the discomfort and missteps with a praxis-oriented optimism and courage to confront the historical and structural difficulties ahead. Rather than a schema one follows regardless of contextual circumstances, the considerations contained in the WRCW model are offered as a reference for this important work.

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Appendix A

Letter of Invitation

Re: Recruiting for a Dissertation Study on Racial Consciousness Work in Teacher Education

Hello! I would like to invite you to participate in my doctoral research on white racial consciousness work. I remember discussing inequity issues and matters of social justice with you. As a teacher educator who engages students in social justice issues, your experience and opinions would make a valuable contribution to this study.

My study focuses on the process by which individuals and groups, particularly those identified as white, come to understand themselves as racial beings implicated in a colonial relationship. Beginning with the stance that racial consciousness, emotions and history matter and using a constructivist grounded theory approach the study investigates what contributes to white racial consciousness work in the Canadian context. The anticipated endpoint for this research will be a model supported by a theoretical framework that facilitates dialogue about race, racism, power and privilege in the context of Canadian teacher education that will enable those doing racial consciousness work to develop strategies and activities applicable to their own specific contexts.

Results from this study will be disseminated through the University of Manitoba following the publication and circulation regulations of the Faculty of Graduate Studies. Results from this study may also be disseminated through presentations at scholarly conferences, workshops and through publication in academic journals.

This project is being conducted under the mentorship of Dr. Thomas Falkenberg of the Faculty of Education at the University of Manitoba (Thomas.Falkenberg@umanitoba.ca or 1-204-480-1486). The project has received approval from the Education/Nursing Research Ethics Board. If you have any concerns or complaints about this project you may contact the Human Ethics Coordinator at 474-7112 or by email at Margaret_bowman@umanitoba.ca.

If you choose to participate, I will invite you to a semi-structured interview in person, over the phone or via a voice-over-internet-protocol service such as Skype, of approximately 45 to 60 minutes in length. Three overarching questions will guide the interview: (1) What underlying worldview(s) supports racial consciousness work? (2) How does racial consciousness work look and feel in your practice? and (3) What challenges does racial consciousness work present?

The conversation will be recorded and transcribed, so I can accurately reflect on what is said. Unless otherwise indicated by you, your responses in this study will be held as confidential by the researcher and the research supervisor. The digitally recorded conversation will be stored on a computer in my home requiring a password for access to the files. Only I will have access to the recordings. I will transcribe the digital recording by myself. Copies of the transcriptions will be stored on a computer in my home requiring a password for access to the files. The digital recordings and transcripts will be identified through a self-chosen pseudonym, or if you wish, your own name. Your identifying information and the assigned pseudonym will be kept on paper copy in a locked filing cabinet separate from the paper transcriptions. It will also be kept separate from the digital recording and electronic transcripts. Identifying information on paper and any other confidential data including the

consent forms will be destroyed by confidential shredding within one month of the publication of the dissertation. Digital recordings will be destroyed by erasure within one month of the publication of the dissertation.

You will have the opportunity to receive a draft copy of the transcription that you can address for accuracy. Once you receive the transcription of our conversation, you will have one week to modify the text by adding, amending or deleting comments. Although it is difficult to specify precisely the time required, I anticipate the process should consume no more than 45 minutes.

If you chose to participate, you are free to withdraw at any time without prejudice or consequence. As previously stated, your participation will be confidential unless otherwise indicated by you.

I would like to begin interviews during the 2014 winter term. In advance of the interview, a list of the specific questions and an Informed Consent form will be sent to all participants via email. Consent forms can be returned by mail or a pdf files via email. If you wish to participate or would like more information before deciding, please contact me. I can be contacted via email:

umgameyd@myumanitoba.ca

In the interest of making my relationship with matters of this research explicit and providing you with material to judge whether you wish to participate, I offer the following. My tendency is to introduce myself as a white, able-bodied, heterosexual married woman but I am discovering that these descriptors are too fixed and do little to communicate much about me. Thus, I strive to introduce myself by locating who I am in relationship.

Some people call me Lark: I am also called Mom, Auntie, wife, sister, almost sister, daughter, friend, teacher, taskmaster, colleague and provocateur. I am a granddaughter of first generation Ukrainian immigrants on my mother's side. My father's side provides me with an Irish heritage dating back to the 1700s. Although I claimed my ethnicity long before I acknowledged my race, I was born into whiteness and socialized in a way that disconnected me from Canada's historical past and left me unaware of the special concessions and preferential status that lined my path. In contrast to the predominately monochromatic cultural experience of my formative years, much of my adult life has been spent with or near Aboriginal peoples, mostly Métis and Cree, first teaching in the public-school system, then working with adults as paraprofessionals and finally teaching and learning as a teacher educator in community-based education.

Over the 30 years of personal lived experience with Aboriginal peoples, I was often saddened and mystified to see the initial goodwill between Aboriginal students and white students crumble under what appeared to be insignificant differences. I was frustrated by my inability to mediate amicable spaces to enable students to reflect on the different paradigms that bounded their beliefs, values and actions. It seems to me that becoming an effective teacher able to engage in authentic relationships with all students, especially those seen to be different, is bound up with the view of oneself as a racial being with a particular history of space and place. This research investigation is part of my ongoing search to bring together knowledge of self in relation to "others", critical reflexivity and social action.

Thank you for taking the time to consider participating in this research project. If you wish to participate in my dissertation research study or would like more information please contact me by via email: umgameyd@myumanitoba.ca

Appendix B

Reminder Invitation to Participate

Just checking to see if you received my previous email inviting you to participate in my dissertation study on racial consciousness work. For your convenience, I have included the original invitation below. In the event that you have not had time to consider my invitation, it is not too late.

You may be wondering, as others have, how I identified you as a potential participant. We met last September when you gave a presentation for grad students at the University of Manitoba. You indicated I could contact you. Perhaps this was not what you had in mind. In addition, I selected those authors, identified by their published work who were positioned in anti-racist/anti-oppressive, anti-colonial/decolonizing work. Secondly, potential participants needed to be teacher educators teaching in a teacher education program at a Canadian institution. As my research proceeds, I hope to obtain other participants through snowballing techniques.

If you are unable or do not wish to participate at this time, I would appreciate your help in passing the information on to others you believe could contribute to my study. Due to ethics protocol, please do not send me their contact information, rather, ask those interested to contact me.

Best Regards,
Lark Gamey

Lark Gamey, Doctoral Candidate
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Appendix C

Interview Protocol

Research Project:

White Racial Consciousness: Seeking a Model for Racial Justice in Teacher Education

Process:

Interviews will be conducted in person, over the telephone or via a voice-over-internet-protocol service such as Skype. The duration of which will be approximately 45 to 60 minutes during the academic year 2013-2014. The interview questions and prompts will be guided by three overarching questions: (1) How does racial consciousness work look and feel in practice? (2) What underlying worldview supports racial consciousness work? and, (3) What challenges does racial consciousness work present? As a semi-structured conversation, a question will not specifically be asked if a co-participant spontaneously discusses the content. If the co-participant gets stuck or is silent, a prompting question or clarifying statement will be given. Potential prompts are shown in italics following each main question.

Warm-up/rapport-building topics/questions:

Before the interview, I will review human subjects protocol and obtain informed consent using the enclosed form; I will also provide an opportunity to ask any questions that need clarification.

Questions

Practice of Racial Consciousness Work

9. The research I am conducting is focused on racial justice efforts in teacher education. Anti-racist or anti-oppressive education and multicultural education are some of the terms used to describe these efforts. What is your understanding of this work and what does it look like in your own practice? Why does it look that way?

Prompts:

- *What impact, if any, does Canada's colonial history have on your work?*
- *Tell me about some of your experiences with specific approaches or activities?*
- *What resources such as text, media, or personnel have you found helpful in shaping your own and/or your students perspectives?*

10. I am interested in emotional responses to racial justice work. Tell me about the emotional experiences that you have experienced or have observed in others while doing this work. What meaning do you make of these responses?

Prompts:

- *How do you address the range of emotional responses?*
- *What contradictions have you noticed?*
- *How does your identity affect your work with white students? With non-white students?*

Underlying “Worldview”

11. I am interested in what draws people to work with whiteness, racial consciousness and/or issues related to racial justice. Please tell me about your personal journey related to this work.

Prompts:

- What motivates you to engage in this work?
- Why do you believe this to be important work?

12. What theoretical foundations do you draw on to make sense of this work?

Prompts:

- *Can you give some examples of how these underlying beliefs impact your work?*
- *How do you make sense of racial identity?*
- *How do you think a white identity is similar to or dissimilar from other racial groups?*

Challenges of Racial Consciousness Work

13. What challenges do you face in your work around issues of racial justice? Why? How do you negotiate these challenges?

Prompts:

- *What approaches or activities have tried that did not have the result you expected?*

14. What sustains you and keeps you engaged in this work?

Prompts:

- *What kind of support have you had or do you need as an educator for doing this work?*

15. What challenges does racial consciousness work face in general?

Final Thoughts

16. Do you have any additional thoughts regarding the topics we covered today that you have not yet mentioned that you would like to add?

Closure:

I appreciate the time you have taken from your busy schedule to participate in my research study. Your contributions are important, and I thank you very much.

I would appreciate your help in contacting other teacher educators who identify with racial justice practice who could add to the research study. Due to the ethics of the "snowballing process" that prevent a direct initial contact from me, please pass on my contact information and any other information about my study that you think is appropriate to the potential participant(s). Of course, the choice to pass on the information or not is completely voluntary.

(If the interviewee expressed a desire to receive a copy of the interview transcript as indicated with their initials and email address in the space provided on the Informed Consent Form.)

On the Informed Content Form, you indicated that you would like to view the transcription of our interview. I will send the file to you, as an email attachment once the transcription is complete. You will have a week to offer clarification and/or corrections. How would you like to respond? (Email, telephone, computer-mediated or in-person options will be available depending on participant preference and location.)

Appendix D

Consent Form for Participation in a Doctoral Research Study

Study Title:

White Racial Consciousness Work: Seeking a Model for Racial Justice in Teacher Education

Principal Investigator:

Lark Gamey

umgameyd@umanitoba.ca

Research Supervisor:

Dr. Thomas Falkenberg (204) 474-7550

thomas.falkenberg@ad.umanitoba.ca

This three-page consent form, a copy of which will be left with you for your records and reference, is only part of the process of informed consent **to participate in my doctoral research study**. It should give you the basic idea of what the research is about and what your participation will involve. **Participation is voluntary and declining to participate will have no negative results.** Please feel free to take your time to read this carefully so that all the information is clear. If you would like more detail about something mentioned here, or information not included here, please feel free to ask.

Purpose

My study focuses on the process by which individuals and groups, particularly those identified as white, come to understand themselves as racial beings implicated in a colonial relationship. Beginning with the stance that racial consciousness, emotions and history matter and using a constructivist grounded theory approach; the study investigates what contributes to white racial consciousness work in the Canadian context. The anticipated endpoint for this research will be a model supported by a theoretical framework that facilitates dialogue about race, racism, power and privilege in the context of Canadian teacher education that will enable those doing racial consciousness work to develop strategies and activities applicable to their own specific contexts.

If you chose to participate, I will invite you to a semi-structured interview in person, over the telephone or via a voice-over-internet-protocol service such as Skype, of approximately 45 to 60 minutes in length, during the 2014 winter term. The interview protocol is attached for your consideration. The interview will be recorded and transcribed, so I can accurately reflect on what is said.

Benefits

Many white and/or light-skinned teacher education students tend to avoid hard conversations about race, racism and privilege and many remain oblivious to how this lack of engagement weakens the struggle for racial justice. For change to occur, white teacher educators, pre-service teachers and practicing teachers must understand themselves as racialized individuals intersecting with those seen as *other* in profound and complex ways. This study hopes to add to

this understanding by providing a model that can support opportunities for teacher educators to engage in authentic and meaningful racial consciousness work with pre-service and in-service teachers.

Comfort and Discomfort

While you are not required to address any areas that you believe to be inappropriate or too probing, the nature of racial consciousness work is one that can cause some awkwardness and discomfort. In the event that you find any aspect of the study upsetting, during or after our conversations, I can assist you to find someone with whom you can connect for support.

Accuracy

You will have the opportunity to receive a draft copy of the transcription that you can address for accuracy. Once you receive the transcription of our conversation, you will have one week to modify the text by adding, amending or deleting comments. Although it is difficult to specify precisely the time required, I anticipate the process should consume no more than 45 minutes. Below you can indicate your interest in receiving a transcription copy of your interview for your review and corrections. You can also indicate your interest in receiving a summary of the findings of my research, which should be available in the spring of 2015.

Quality Assurance

The University of Manitoba Research Ethic(s) Boards may look at your research records to see that the research is being done in a safe and proper way.

Questions

If you have any questions about this research, feel free to phone or email me (see above). The Education and Nursing Research Ethics Board has approved this research study. If you have any concerns or complaints about this project you may contact the Human Ethics Coordinator (HEC) at 474-7112 or by email at Margaret_bowman@umanitoba.ca. A copy of this consent form has been given to you to keep for your records and reference.

Sharing Results

Results from this study will be disseminated through the University of Manitoba Libraries following the publication and circulation regulations of the Faculty of Graduate Studies. Results from this study may also be disseminated through presentations at scholarly conferences, workshops and through publication in academic journals. At no time will I share any individual responses that could identify you as a participant unless you indicate you wish to make your identity known.

If you would like to receive a copy of the interview transcript by email, please indicate with your initials and email address in the space indicated below.

If you like to receive a summary of the study findings, which should be available in the spring of 2015, please indicate with your initials and email address in the space below.

Initial for interview transcript: _____ and/or Initial for study summary: _____

Confidentiality

Unless otherwise indicated by you, your responses in this study will be held as confidential by the researcher and the research supervisor. The digital recordings and transcripts will be identified through a self-chosen pseudonym, or if you wish, your own name. If you wish to be identified as a participant in this study and would like to have your responses noted as coming from you, then I will follow your preference.

The digitally recorded conversation and the transcription of the conversation will be stored on a computer in my home office requiring a password for access to the files. I will transcribe the digital recording myself. Your identifying information and the assigned pseudonym will be kept on paper copy in a locked filing cabinet in my home office separate from the paper transcriptions. It will also be kept separate from the digital recording and electronic transcripts.

Identifying information on paper and any other confidential data including the consent forms will be destroyed by confidential shredding within one month after the publication of the dissertation. Digital recordings of the interviews will also be destroyed by erasure at the conclusion of the research process.

Providing Consent

Your signature on this form indicates that you have understood to your satisfaction the information regarding participation in the research project and agree to participate as a subject. In no way does this waive your legal rights nor release the researchers, sponsors, or involved institutions from their legal and professional responsibilities. You are free to withdraw from the study at any time, and/or refrain from answering any questions you prefer to omit, without prejudice or consequence. Your continued participation should be as informed as your initial consent, so you should feel free to ask for clarification or new information throughout your participation. At any point you wish to withdraw from the study, you may do so by emailing, phoning or telling me in person. All your information and data will be eliminated from the study and destroyed.

Participant's Signature _____

Date _____

Researcher's Signature _____

Date _____

If you wish to be identified as a participant and have your responses attributed to you, please sign here or indicate this preference at the beginning of the interview. If this section remains blank and no verbal indications of your preference is given, then, it will be understood that you wish your contributions to remain confidential.

Participant's Signature _____

Date _____

Researcher's Signature _____

Date _____