ABSTRACT

WORNOFF, JASON R. Teaching Educational Psychology from a Race Reimagined Approach (Under the direction of Dr. DeLeon L. Gray and Dr. Margareta Thomson).

This action research project explored a new approach to teaching the limitations and possibilities of educational psychology to white preservice teachers using the Teaching Race Reimagined model in an introduction to educational psychology course. Through a Critical Whiteness Lens, this study documented the ways in which white preservice teachers engaged in race reimaged assignments, which centered the experiences of Students of Color. Findings indicated that the counter-stories shared by Black and Brown students through media texts served as a progressive starting point for teaching the limitations and possibilities of educational psychology and preparing white preservice teachers to work effectively in diverse classrooms. Lastly, these findings outlined the limitations and possibilities of teaching educational psychology from a race reimaged approach, in a predominantly white institution.
Teaching Educational Psychology from a Race Reimagined Approach

by
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DEDICATION

In loving memory of Lena & Calogero and Hank & Flo, who never got to hear their Grandson’s Rock n Roll band on the radio, but are surely smiling down from the highest frequency.

“Â saluti!”

In loving memory of my dear friend James Olin Oden.

I hope this document reflects your radical love for others and will to always do the right thing.

“Gotta Listen Louder”

In Honor of

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Jordan Edwards, 15
Trayvon Martin, 17
Laquan McDonald, 17
Michael Brown, 18
Freddie Gray, 25
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You will be vindicated
BIOGRAPHY

Jason Wornoff was born in Cleveland, Ohio, to working-class parents, Mary Raia and Robert Wornoff. With his big siblings, Robyn and Joey, Jason spent his early years running around the parks, ball diamonds, and vacant lots of his native near-east side neighborhood. Alone and indoors, Jason enjoyed reading books about The Beatles, the planes his Grandfather flew in WWII, as well as Highlights and The National Geographic. These magazines sparked Jason’s appreciation for culture and ethnicity beyond his family’s Sicilian and Eastern European roots. In school, Jason wrote five-page essays analyzing The Great Migration of African Americans from the rural South to the industrial North, and final projects exploring the food, culture, and technology of the Aztec empire. Many of these A+ projects and final reports remain documented, in mint condition, in his Mother Mary’s personal collection.

As an undergraduate and graduate student, Jason learned the tricks of the trade doing thoughtful and impactful research with his now-advisor, Dr. DeLeon Gray, and research team, The SMART Collaborative. With the support of his team, Jason explored his interest in understanding the connections between race, power, and education which are elucidated in the current research. Drawing on his rough and tumble experiences as a blue-collar kid from Cleveland and years of research as a SMART team member, Jason pursues a kind of scholarship which is alive in the vivid and sometimes harsh realities of all students.
AKNOWLEDGEMENTS

To my mentor, Dr. DeLeon Gray, who continuously challenges me to be the change I want to see. Because of you, I’ll forever ask myself, “If you’re not doing the work you have to do now, when will you ever do it?” I’m sure I’ll be thanking you years down the road.

Ma and Dad, I am glad I took your advice to pursue my passion in a Ph.D., because “that’s an accomplishment nobody can take away from you.” I hope this document is a testament to all the sacrifices you made for me to live a life overflowing with meaning and purpose.

To Tommy, Jeff, Logan, and Davis, you bridged my research to advocacy through our love of art and music. Creating with you has been the easiest thing I’ve ever done, NOT! But it’s better that way. “Let’s check it out!”

My nephew, Jacob, thank you for all the phone calls. I know you’re a busy guy, and it made me so happy to answer the phone and hear you say “guess what, love you Uncle Jashin” when my writing wasn’t going so good. I truly could not have completed this document without you in my life. Thanks, Butski!
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CHAPTER I: INTRODUCTION

As the United States K-12 population is projected to diversify by a 12% increase in non-white students annually (National Center for Education Statistics, 2017), 90% of current teachers and 80% of pre-service teachers are white (Department of Education, 2017). Considering these figures, many Students of Color will be educated by a predominantly white teaching force. Known as the demographic imperative (Banks, Cochran-Smith, Moll, Richert, Zeichner, LePage & McDonald, 2005), this racial composition presents researchers and practitioners with arguably the biggest challenge in education: How can schools work for all learners in ever-more-diverse K-12 classrooms (Kaur, 2012)? In a new political era characterized by a rise in white nationalism, Islamophobia, and racism, the Politics of Learning Writing Collective (2017) charge educational psychologists, as teacher educators, to take responsibility for the inextricable link among race, power, and education. Thus, a more critical challenge for teacher education has emerged: How can schools work for all learners in ever-more-diverse classrooms (Kaur, 2012), in an ever more anti-People of Color, anti-Muslim, anti-Immigrant political shift?

Despite this increased responsibility to serve all learners, educational psychology has remained decontextualized, or detached from the meaningful contexts in which diverse students learn (Goodman, 2008) Further, the cultural, economic, and political contexts which situate the in-school experiences of diverse students have been traditionally ignored in the study of educational psychology (King, McInerney, & Pitliya, 2018). As a result, educational psychologists have struggled to explain to practitioners the value of their findings (Woolfolk, 2000), and their purpose within modern teacher preparation programs dedicated to social justice, diversity and inclusion (Wittrock, 2017).
To reaffirm the relevance of educational psychology in colleges of teacher education, this action research project implemented a new approach to teaching the possibilities and limitations of educational psychology from the basis of racial inequality. From a race reimaged approach (DeCuir-Gunby & Schutz, 2014), I set out with my preservice teachers to problematize and repurpose educational psychology to include the experiences of all learners, including Students of Color.

**Statement of the Problem**

This overview hints to the nature of the problem at hand: If education is a white-dominated enterprise, marked by systemic racial inequalities, how might the culture of a predominantly white teaching force relate to effectively teaching in diverse classrooms, and in a political era marked by a “whitelash” (Kellner, 2017)? To ensure that schools work for all students, critical interrogations of how whiteness may relate to a race reimaged approach to educational psychology are warranted.

When the racial inequalities experienced by Students of Color are revealed or centered in teacher education, this new or conflicting information is often discredited by the white “dis-course” (Matias, 2013), and white racial ideology (e.g., myth of meritocracy, color-blind ideology) (Bonilla-Silva, 2017) which dominate the discourse of predominantly white institutions. As a result, the critical discussions of race, power, and education needed to reimagine and repurpose the traditional paradigms of educational psychology in diverse contexts are sanitized in the overwhelmingly white contexts of teacher education, leaving systematic white supremacy in schools intact (Sleeter, 2016).

However, resistance literature may wrongly blame white preservice teachers for the full reification of white supremacy in teacher education, considering best practices in
teaching educational psychology rarely position white preservice teachers to learn the possibilities and limitations of theory within the conditions of white supremacy (Leonardo, 2004; 2009)—or, from the viewpoint of Students of Color. For example, common practices such as concept maps, service learning, and child narrative exercises often do not consider the cultural context in which Students of Color learn as individuals (Goodman, 2008). As a result, these activities may sanitize the experiences of Students of Color from the teaching of educational psychology.

This action research project aimed to explore how educational psychologists, as teacher educators, may follow a three-step model utilizing several assignments to teach educational psychology from a race reimaged approach. Since a race reimaged approach emphasizes the significance of race and culture in the study educational psychology, this project explored best practices for teaching a race reimaged approach to white preservice teachers in a PWI.

**Theoretical Frameworks and Terminology**

This study explores a model for teaching white preservice teachers the salience and complexity of race in educational psychology. Through a critical whiteness lens, this study elucidates the possibilities and limitations for teaching a race reimaged Introduction to Educational Psychology course in the context of a PWI (predominantly white institution).

**Students of Color**

Students of Color is a term encompassing all non-white students. In this study, it is used to emphasize the common experiences of systemic racism affecting individual Students of Color.
Preservice Teachers

Preservice teachers in this study are undergraduate students enrolled in the College of Education or those who have decided on pursuing teaching licensure. In line with the teacher preparation program of the given PWI, preservice teachers in this study were encouraged to assume greater responsibility in the curriculum and instruction of all students.

PWI

In the scope of the current research, a PWI may be any institution of higher learning which comprises one of the following characteristics: 1) whites make up 50% of the student body (Holmers, Ebbers, Robinson & Mugenda, 2001); 2) was not declared an HBCU before 1964 (Rodgers & Sommers, 2008); 3) understood as historically white (Bauer & Clancy, 2018). The current research study took place in a university characterized by all three traits.

Critical Race Theory

CRT is an interdisciplinary theoretical framework committed to social justice by revealing the permanence of racism in society and eradicating institutional racism. Building on the analyses of power outlined by Critical Theory, CRT positions race at the forefront of systemic analyses of power, examining gendered and classed struggles as racialized to benefit poor whites and white women over their non-white counterparts. Emerging from Critical Legal Studies (CLS: Bell, 1980), CRT maintains that racism is a normal fixture of American life (Delgado & Stefancic, 1994) designed to privilege whites at the expense of non-whites. This leads CRT to its critique of liberalism (e.g., multicultural education) (Bell, 1980), suggesting that even liberal whites opposing racism have remained the primary beneficiaries of affirmative action and educational reform since the civil rights movement. In order to achieve the reconstructive goals outlined in this study, using CRT as a framework
emphasizes the perspective, or counterstory telling, of the non-dominant group (i.e., non-whites) as a starting point for whites and non-whites to scrutinize and systematically dismantle white supremacy in its legal, economic, and ideological manifestations (Delgado & Stefancic, 2017).

In relation to a race reimaged approach, this project explores CRT as a theoretical framework which allows educational psychologists and white preservice teachers, together, to locate and deconstruct the oppressive forces that limit the full potential of diverse students. Aligning with the goals of this project, I consider how CRT gives preservice teachers the lens, language, and empowerment to problematize and repurpose the culture-free study of educational psychology which they, themselves, may perpetuate as teachers and citizens.

**Intersectionality**

Intersectionality is a critical framework introduced by Crenshaw (1989) to describe the interconnected nature of the social categorizations of race, class, and gender, and their relationship to power and privilege. Intersectionality is commonly defined as the overlap of these social categories (Levine-Rasky, 2011), but in this study this framework is used as a critical lens to illuminate the complexity and salience of race (Crenshaw, 2018) in the teaching of educational psychology.

**Critical Whiteness Studies**

Inspired by CRT’s critique of liberalism, Critical Whiteness Studies (CWS) is a theoretical framework which seeks to reveal how white supremacy is maintained, even by well-intentioned whites. In CWS, “whiteness” is a term to describe the ideological, discursive, and political manifestations of white supremacy which masquerade under the egalitarian facade of meritocracy and colorblind ideology (Bonilla-Silva, 2013; 2017). Like
CRT, CWS views race as a social construct designed to consolidate power to whites, but further emphasizes whiteness as a learned cultural script followed by whites to protect and navigate a system of white privilege (Bonilla-Silva, 2017; Thandeka, 1999). For example, studies in teacher education (e.g., Garmon, 2004;) suggest that although millennial whites may oppose racism and favor diversity, they may simultaneously oppose affirmative action on the false basis of merit (Swim & Miller, 1999) and be less likely to implicate themselves in the systemic oppression of non-whites (Vaught & Castogno, 2008).

Going beyond analyses of systematic discrimination and prejudice led by CRT, CWS emphasizes whites’ “complicity” to systemic white supremacy as a cause in the continuation of racial inequality (Leonardo, 2009). Through a CWS lens, researchers document how the normalization of racism posited by CRT is perpetuated in the benevolence of all whites. Although critical, CWS does not endorse a deficit perspective of whites—that is, CWS does not view whites as a monolithic incapable of deconstructing white supremacy (Haviland, 2008; Leonardo, 2009). As CRT provides a framework for scholars of color to announce and denounce the systemic forces oppressing non-whites, CWS provides whites the lens and language to examine their own complicity in perpetuating white supremacy in ways that may seem “normal” or “commonsensical” (Leonardo, 2009, p. 47). Without re-centering whites, CWS provides whites the opportunity to implicate themselves in a constellation of systemic racism to understand their own capacity for deconstructing white supremacy.

To document and interpret how white preservice teachers engage in a race reimaged course, CWS provides a lens to interpret how white students’ experiential knowledge and racialization in a white-dominated society may guide their understanding of a race reimaged approach and critical consciousness of the racialized oppression stifling diverse students.
Through CWS, the social origins of white pre-service teachers’ beliefs about race can be realized as products of a white-dominated society designed to privilege whites at the expense of non-whites.

**Purpose of the Study and Research Questions**

The purpose of this study is to highlight the limitations and possibilities of a race reimaged introduction to educational psychology course in a PWI. Through a CWS lens, this study reveals how white pre-service teachers’ racialization in a white-dominated society may guide their intersectional engagement (Zambrana & Dill, 2009) and understanding of educational psychology through the counter-stories shared by Students of Color. I address two central questions:

1) In what ways do white preservice teachers apply an intersectional lens when engaging in race reimaged assignments in an Introduction to Educational Psychology course?

2) What dimensions of whiteness (Haviland, 2008) do white pre-service teachers draw on when race is centered within race reimaged assignments in an Introduction to Educational Psychology course?

**Significance of the Study**

Findings from this study recommend best practices for educational psychologists as teachers and inform a new understanding of white pre-service teachers’ potential to effectively teach in diverse classrooms. By bridging CRT and CWS to interpret white pre-service teachers’ understanding of race in educational psychology, findings from this study mark a progressive theoretical and pedagogical starting point for educational psychologists and white preservice teachers to improve the practical significance of educational
psychology—in classrooms soon to be predominantly occupied by Students of Color. By centering Students of Color as the subject of educational psychology, this study enables educational psychologists to practice and teach the critical consciousness and racial responsibility needed to make educational psychology work for all learners, including Students of Color.
CHAPTER II: REVIEW OF THE LITERATURE

The literature reviewed in this chapter discusses educational psychology as a culture-free domain and defines a new approach needed to teach the salience and complexity of race in an Introduction to Educational Psychology course. Next, I consider the pedagogical value in several tenets (i.e., intersectionality and counter-storytelling) of CRT (Delgado & Stefancic, 1994) for reaching the goals of a race reimaged educational psychology course. Lastly, I review CWS (Haviland, 2008) literature in teacher education to consider the potential barriers and possibilities of teaching a race reimaged educational psychology course in the white-dominated culture of teacher education.

The Cultural Blind-Spot in Educational Psychology

Referred to as the cultural blind-spot—or the failure to acknowledge how culture impacts the teaching and learning process—King et al. (2018) suggests educational psychology literature may undervalue the experiences of Students of Color. In their review, King et al. (2018) note that empirical research may misinterpret or omit the assets of diverse students’ cultures necessary to learning and ignore structural barriers which complicate the application of seminal and contemporary theory in diverse classrooms. Educational psychologists (Berry, Poortinga, & Segall, 2002; Kaplan & Maehr, 2014; Kim, Yang, & Wang, 2006) warn that if cultural differences are not the future focus of educational psychology, the behaviors and mechanisms that do not fit the white status quo may be wrongly viewed as deficient by educators. Considering the experiences and assets that Students of Color bring to the classroom may differ vastly from their white peers (Banks, 1994; Ladson-Billings, 2014), if left un-seen, this blind-spot has heightened consequences for the academic achievement of all learners.
The Relevance of Educational Psychology in Teacher Education

Recent reform efforts in teaching educational psychology (e.g., Hanich, 2009; Dusne & McMaugh, 2018; Wolfolk Hoy, 2000) have rarely considered how core concepts of educational psychology are at all applicable within the cultural contexts in which diverse students learn (Brzycki, 2009; Goodman, 2008). As the latest standards of teacher preparation require preservice teachers to demonstrate the ability to effectively teach in diverse contexts, it is imperative that the cultural blind-spot become the focus of researching and teaching educational psychology.

As K-12 classrooms become ever-more diverse, the most recent National Council for Accreditation of Teacher Education (NCATE) standards require that colleges of education prepare preservice teachers to work effectively and proficiently in diverse classrooms:

Standard 4: Diversity.

The unit designs, implements, and evaluates curriculum and provides experiences for candidates to acquire and demonstrate the knowledge, skills, and professional dispositions necessary to help all students learn. Assessments indicate that candidates can demonstrate and apply proficiencies related to diversity. Experiences provided for candidates include working with diverse populations, including higher education and P–12 school faculty, candidates, and students in P–12 schools. (NCATE, 2018)

Similar standards are mandated by the Interstate New Teacher Assessment and Supportive Consortium (INTASC), requiring colleges of education prepare preservice teachers to understand the cultural contexts in which individual students learn:
Standard #2: Learning Differences.

The teacher uses understanding of individual differences and diverse cultures and communities to ensure inclusive learning environments that enable each learner to meet high standards. (INTASC, 2019)

Central to both of these standards are the cultural contexts in which individual students learn. Thus, the relevance of educational psychologists in colleges of education may depend upon their critical consciousness as well as their willingness to illuminate and enter the cultural blind-spot of their research as a progressive pedagogical starting point for teaching preservice teachers. If educational psychologists teach educational psychology without seeing this cultural blind-spot, they may perpetuate the same racial inequalities INTASC and NCATE standards are meant to resist.

Educational psychologists may not prepare preservice teachers to meet these standards using the traditional concepts of educational psychology unless they are reimagined to carefully consider the cultural contexts in which diverse students learn. Historically, educational psychology has been grounded in two schools of philosophy which may ignore or undervalue the cultural contexts in which students learn: 1) Absolutism, or the assumption that psychological mechanisms operate in the same manner across culture; and 2) Universalism, or the assumption that specific psychological mechanisms function across culture to support a notion of universal truth (Berry, Poortinga & Segall, 2002). Where the former fully omits cultural differences, the latter seeks to minimize cultural differences to highlight cross-cultural similarities. Built on these foundations of the field, educational psychologists (e.g., Zusho & Clayton, 2011) note educational psychology literature may rest
upon outdated and culture-free constructs. These philosophical underpinnings further influence the teaching of educational psychology.

**Teaching Educational Psychology**

This cultural blind-spot may also be evident in the common techniques used to teach educational psychology. In a review of the syllabi, course texts, and activities used to teach educational psychology, scholars (e.g., Danielson & Sinatra, 2017; Gorman, 2009; Woolfolk Hoy, 2006) suggest instructors rarely consider the cultural contexts in which diverse students learn. Using a content analysis, Woolfolk Hoy (1996) found that course texts often encourage rote memorization of content knowledge, which may not provide examples of the authentic experiences necessary to apply educational psychology in cultural contexts (Goodman, 2009). More recently, teaching educational psychology reformers (e.g., Lusk, 2011; Preston 2017) revealed the application of theory may be facilitated in texts, but are often decontextualized in exercises (e.g., vignettes; child narratives) from the culture of diverse students. These studies reveal a cultural blind-spot embedded in the curriculum and instruction of educational psychology, which may encourage preservice teachers to teach diverse students in ways that undervalue or omit their cultural assets from the teaching and learning process before they even enter the classroom.

Educational psychologists have the tools in class to teach educational psychology content in contexts of culturally diverse learners using case studies, child narratives, and service learning opportunities. However, these teaching tools may often be used to analyze the individual learner at the expense of the cultural context in which learning is situated. For example, in *Teaching Educational Psychology*, Streivart (2009) challenged preservice teachers to identify motivational strategies by reading case studies of “at-risk” students;
however, these activities did not provide preservice teachers the opportunity to identify the factors in the given students’ lives that may place them at risk. Published in the same journal, Marchel, Shields, and Winter (2011) and Jurow Tracy, Hotchkiss, and Kirshner (2016) used service learning opportunities in which preservice teachers were challenged to diagnose the learning difficulties of students using educational psychology concepts. Although preservice teachers effectively applied content knowledge from class to describe the learning difficulties of students, these studies did not guide preservice teachers to consider the conditions outside of the lab school (in which they observed and taught children) as a diagnostic factor for contextualizing individual differences in their students’ learning. Together, these studies exemplify the cultural bind-spot identified by King et al. (2018) in the common practices of teaching educational psychology and further elucidate the gap between the teachings of educational psychology in relation to the lived experiences of diverse students.

This overview hints to the nature of the problem: If educational psychology concepts are inherently cultural-free, and methods for teaching educational psychology reproduce these concepts, how can educational psychologists prepare preservice teachers to effectively teach in diverse classrooms of the future? Considering the ever-diversifying nature of the U.S. K-12 system and the latest standards for teacher preparation, it is imperative that educational psychologists reimagine these theories in the cultural contexts and through the unique experiences of diverse students. To remain relevant in teacher preparation, this project pursued the overarching goal of repurposing existing educational psychology to include the experiences of all learners, including Students of Color.
A Race Reimagined Approach to Research

To expand the culture-free enterprise of educational psychology so the experiences of all students—including Students of Color—may be included in the teaching and learning process, educational psychologists (e.g., DeCuir-Gunby & Schutz, 2014) have urged that the experiences of Students of Color be studied as the subject of inquiry. As the subject of inquiry, how Students of Color experience the political and economic consequences of race in the teaching and learning process is the focus, as opposed to objectively comparing how Students of Color perform in relation to their white peers. To fully honor the unique experiences of Students of Color in the study and teaching of educational psychology, new scholarship suggests that the definition, conceptualization, and measurement of race be revised.

A race reimaged approach to research (DeCuir-Gunby & Schutz, 2014) defines race as a sociohistorical construct—or, as an ever-changing set of political and economic consequences experienced by Students of Color. Importantly, a race reimaged approach conceptualizes the salience and complexity of race in educational psychology by applying a socioculturally relevant lens to problematize and repurpose traditional concepts and constructs (e.g., Growth Mindset; Self-determination Theory (SDT). In doing so, a race reimaged approach to research seeks to accomplish several goals:

1. Highlight the complexity and salience of race in educational psychology.
2. Challenge traditional psychological and methodical paradigms.
3. Repurpose traditional constructs to include the perspectives of all students, including Students of Color.
Reimaging Growth Mindset

Growth mindset is a motivational concept designed to increase all students’ academic motivation and achievement by praising ability and effort towards academic tasks (Dweck, 2015). However, from a race reimaged approach, growth mindset may not consider the structural barriers which inhibit diverse students from experiencing the academic successes of a growth mindset. Considering educational inequality to be underpinned by race, the implications of a growth mindset may be complicated in diverse contexts. As a result, the very concept of a growth mindset may be experienced differently by Students of Color than their white peers, and should be reimaged.

For example, the concept of growth mindset (Dweck, 2015) may assume that teachers should encourage students to value effort above their own intellect or ability (Seaton, 2018), implying that students’ academic failure may be attributed to their lack of effort (Murphy & Thomas, 2008). To understand how the concept and assumptions of growth mindset are experienced by Black Boys, Wood (2015) applied a socioculturally relevant lens to reveal Black Boys’ perceptions of their ability may be equally important as the effort they put forth in predicting academic achievement. Although this research was not published in the field of educational psychology, Wood, Newman, and Harris (2015) exemplify that through a socioculturally relevant lens, the culture-free conceptualization of common educational psychology concepts can be expanded to include all leaners, including Students of Color

Reimaging Self-Determination Theory

When motivation is self-determined, Deci and Ryan (1985) assume that all humans have experienced the need to belong as satisfied, among the need for competence, and autonomy. For practitioners, this implies they must create an environment which fosters all
of these needs. However, in predominantly Black schools, these needs may not be enough for Students of Color to self-determine their own academic motivation in the universal ways described by Deci and Ryan (1985). Gray (2012) suggests that in addition to the need to belong, Students of Color may also be motivated to engage in academic tasks which satisfy the need to *stand out* in school. Through a socioculturally relevant lens, Gray and Hope (2018) applied race-based frameworks of belonging to reveal how Black students’ sense of belonging can be thwarted or satisfied by the opportunity structures they are presented. In both of these studies, the experiences of Students of Color were the subject of analyses which expanded the conceptualization of school belonging in meaningful ways.

In alignment with DeCuir-Gunby and Schutz (2014), and key to each of these studies, is the centering of Students of Color as the subject of inquiry. By privileging the experiences of Students of Color, these authors were required to employ new methods to describe how students experienced these traditional constructs. Although these studies did not directly address the limitations of Self-Determination Theory, they challenge the culture-free paradigm of belonging outlined in SDT (Deci & Ryan, 1985) which has anchored the study of school-belonging decades later (Osterman, 2000; Wang & Degol, 2016).

While more educational psychologists have pushed to study race in more meaningful contexts (Goodman, 2008; King et al., 2018), rarely have they considered how educational psychology can be taught from this critical approach. In the next section, I present a model for teaching an Introduction to Educational Psychology course which expands upon DeCuir-Gunby & Schutz’s (2014) approach to race reimaged research.
Teaching from a Race Reimaged Approach

To research from a race reimaged approach is to elucidate the experiences of Students of Color in the teaching and learning processes. Similarly, to teach from a race reimaged approach is to vindicate the experiences of Students of Color. By doing so, the core concepts and limitations of educational psychology can be learned from the basis of racial inequality. In a race reimaged educational psychology course, preservice teachers must achieve three goals which articulate with the goals of a race reimaged approach to research:

1. Preservice teacher must demonstrate the ability to summarize the basic tenets and theoretical assumptions of educational psychology concepts to highlight the complexity and salience of race.
2. Preservice teachers must demonstrate the ability to apply a socioculturally relevant lens to problematize the cultural assumptions, methods, and implications of empirical research which reinforce the traditional paradigms of educational psychology.
3. Preservice teachers must demonstrate the ability to repurpose existing educational psychology concepts so the experiences of Students of Color are included in the teaching and learning process.

In the contexts of an Introduction to Educational Psychology course, these teaching goals may be conceptualized in a three-step pedagogical process, or Teaching Race Reimaged Model:
This model is designed to translate the race reimaged research practices outlined by DeCuir-Gunby and Schutz (2014) into the teaching of educational psychology, with the overall goal of meeting the latest standards of teacher predation. In theory, this model may bridge educational psychologists’ responsibilities as culturally-relevant researchers with their responsibilities as effective teacher educators. Concrete examples for implementing each stage of this model are detailed in the following sections.

**Stage One: Summarizing.** An overarching goal of a race reimaged approach is to challenge the existing paradigms of educational psychology (DeCuir-Gunby & Schutz, 2014). In order to do this, instructors must teach preservice teachers the foundation and structure of these paradigms so they can be problematized and repurposed for diverse classrooms. Before preservice teachers can fairly problematize existing concepts for their limitations in diverse classrooms, it is imperative they understand the complexity of the constructs and their theoretical assumptions as outlined by their original authors. In this step, instructors and preservice teachers engage in the standard in-class lectures, course textbooks,
and group activities defined in teaching education literature to learn the foundation of educational psychology, but for the purpose of problematizing (Stage Two).

As outlined in *Teaching Growth Mindset Lesson Plan* (see Appendix A), preservice teachers may be asked in class to define the difference between a fixed and growth mindset and consider their implications for their students. First, students outline the key tenets of growth and fixed mindsets in two separate concept maps using the information from the course text and lecture. Next, students are asked to create a Venn diagram contrasting the differences between these two concept maps. Lastly, using these concrete examples, instructors may guide preservice teachers to consider what a growth mindset assumes about students’ effort and ability for academic achievement and what implications this has for them as future teachers.

As a segue to Stage Two, educational psychology instructors guide preservice teachers to consider the assumptions of the growth mindset through their own anecdotal experiences regarding effort and achievement. In doing so, preservice teachers may begin challenging the assumptions and limitations of the traditional paradigms through their own experiences before taking the perspective of Students of Color.

**Stage Two: Problematizing.** To challenge the traditional paradigms of educational psychology outlined by Decuir-Gunby and Schultz (2014), preservice teachers must problematize the core tenets and theoretical assumptions of empirical research. In this stage, instructors teach preservice teachers to problematize educational psychology concepts using, for example, a socioculturally relevant lens. Other possible lenses are reviewed later in this section.
This stage may be taught through the act of problem posing (Freire, 1970). Pioneered by Paolo Freire to liberate impoverished and illiterate farmers in Brazil, problem posing requires students and teachers to identify problems in the day-to-day reality of the oppressed to locate meaningful points of educational intervention (Giroux, 1997). In alignment with a race reimaged approach, problem posing centers culture as the subject of teaching and learning. As noted in Figure 2, problem posing is taught in “cultural circles” (Freire, 1970; Shor, 1987) in which students and teachers consider the political and economic conditions which shape the teaching and learning processes, and redefine education for the purpose of deconstructing and resisting these oppressive conditions. Because educational psychology has traditionally been decontextualized from the reality of Students of Color (King et al., 2018), this approach teaches educational psychology as inseparable from the conditions of white supremacy in which Black and Brown students are oppressed.

![Figure 2. Problem Posing Pedagogy in race reimaged contexts](image)

NOTE: Figure adapted from Shor (1987)
After students have read an academic journal article regarding school belonging, the problem posing process may begin. As demonstrated in Figure 2, this process begins with a critical question. For example, when problematizing the culture-free assumption that all humans experience the basic needs outlined by Deci and Ryan (1985), an instructor may begin this process by asking preservice teachers, “How might race affect the way students perceive belonging in-school?” In alignment with DeCuir-Gunby and Schutz (2014), preservice teachers should then be asked guiding questions informed by a specific socioculturally relevant theory (e.g., CRT) to give cultural contexts to the tenets of a specific educational psychology theory (e.g., SDT). Based off students’ responses, instructors may then ask what their answers say about the assumptions of the traditional idea of belonging. For example, if belonging can be construed from the mere similarities students find between themselves in relation to their peers and their environments, how might Deci and Ryan (1985) consider what similarities do or don’t matter for Students of Color in predominantly Black contexts? Lastly, to validate the culture of Students of Color, instructors may ask, “Who did this study privilege or center in their conceptualization of belonging? What are the implications of this question for Students of Color?”

_Problematicizing through a socioculturally relevant lens._ In theory, CRT highlights the salience and complicated nature of race by observing the systematic relationship between power and race (Bell, 1980). Through the act of counter-storytelling (Delgado & Stefancic, 1993) and the concept of intersectionality (Crenshaw, 2018), CRT articulates this relationship from the perspective of the People of Color who live the economic, political, and historical consequences of race in America. As a socioculturally relevant lens, this
perspective may assist preservice teachers in outlining the limitations and nuances of traditional theory in examining or explaining the lives of Black and Brown students.

To problematize the culture-free assumptions of contemporary educational psychology theory, an intersectional framework may provide instructors the lens needed for teaching a race reimaged course to white preservice teachers. Coined by Black Feminists (Crenshaw, 2018; hooks, 1994) to highlight their marginalization as Black Women in a white-dominated, patriarchal society, intersectionality provides a critical lens to examine class and gender as racialized constructs. Important to this practice is the interlocking or overlapping nature of these constructs (Crenshaw, 2018). Crenshaw (2018) stresses that by considering how and when all three of these identities may converge on individuals in specific cultural contexts, intersectionality as a framework allows the salience and complexity of race to be studied across various cultural contexts. How this framework may apply to teaching preservice teachers from a race reimaged perspective should be considered.

Through intersectional engagement—or the analysis of one’s identities in relation to systems of power (Zambrana & Dill, 2009)—instructors have increased first-year undergraduate Black and Brown students’ critical consciousness of the systems of power and privilege that exist within PWIs (Case & Lewis, 2016). Likewise, instructors have intersectionally engaged white preservice teachers’ gendered identities to reveal the salience of race (Naples, 2016), increase critical conscious of white privilege (Case, 2016), and foster responsibility for deconstructing systematic racial inequality in schools (Roland, 2018).

Further, these studies support the implications of Levin-Rasky (2011), revealing that gender and class may serve as inroads for whites to understand the complexity and salience
of race in a white-dominated society. Applying an intersectional framework to critique educational psychology may provide a progressive starting point for educational instructors to meet the goals of a race reimaged approach.

In the context of an Introduction to Educational Psychology course, instructors may teach how the implications of seminal and contemporary theory may be complicated by the intersectional identities of students. For example, through an intersectional lens, instructors and preservice teachers can critique the culture-free assumptions of SDT, which assumes the need to belong is innate to all humans (Deci & Ryan, 1985), by considering how literature (e.g., Gray, Hope & Mathews, 2018) that focuses on Black Boys and Girls explains their need to stand out in and fit in at school. From this perspective, instructors may provide a culturally-relevant understanding of a traditional theory like SDT.

Stage Two utilizes empirical studies and reviews published in top tier journals in the field of educational psychology as teaching materials. Because the overarching goal of a race reimaged approach is to problematize existing educational psychological concepts, these materials provide preservice teachers contemporary and detailed applications of theory not offered in the course texts or lectures. In the process, by using a socioculturally relevant lens, this problem-posing technique highlights the limitations and possibilities of educational psychology through the political and economic consequences experienced by Students of Color. Without this lens, the cultural blind-spot of educational psychology identified by King et al. (2018) may be left unseen.

Stage Three. Repurposing. After students have problematized the culture-free assumptions of educational psychology concepts in academic journals, they may repurpose them in the cultural contexts affecting Students of Color by using media texts as content, and
counterstories as a socioculturally-relevant lens. As content, media texts provide students an authentic opportunity to interpret, if at all, how and where the problematized theory and the lived experiences of Students of Color may converge or diverge. Expanding beyond the course texts and educational psychological literature, these materials allow preservice teachers to apply educational psychology to the real world experiences reported by Students of Color, and understand their responsibility as white teachers.

*Until the lion tells the story, the hunter will always be the hero.* - African Proverb

**Repurposing through a socioculturally relevant lens.** From a CRT perspective, the vantage point of non-whites is coined “racial realism” (Bell, 1991, p. 178) and described through the act of counter-storytelling. In CRT, counter-stories serve as data collected through the first-hand, racialized experiences of non-whites to reveal the racialized contours of power, often mystified by the dominant ideology of the white status quo. Leveraging counter narratives, Black scholars challenge the traditional narratives of individual freedom and meritocracy which may not be experienced equally by Blacks and Whites.

In a race reimagined assignment, the narratives—or counter-stories—reported by Students of Color can provide the meaningful content for preservice teachers to repurpose the standard content knowledge they have problematized in Stage Two. However, instead of the stock case studies and child narratives commonly used in teaching educational psychology literature, instructors can use media texts (Alverman, 2017) as the content. As noted in critical media literacy literature (e.g., Baker, Stanbrough & Everett, 2017), social media platforms (i.e., Facebook, Twitter, Instagram, YouTube) offer a space for Students of Color to resist the hegemonic and oppressive narratives (e.g., all lives matter) of the white status quo. These spaces may provide instructors and preservice teachers a progressive point from
which to repurpose the traditional paradigms of educational psychology in the cultural contexts which affect the in-school experiences of Students of Color.

Privileging the counter-stories of Students of Color, preservice teachers and their instructors may locate solutions which address the concerns expressed directly by Students of Color in the media text. To assist students through this phase, instructors may use the problematizing process outlined in figure three, but using media texts instead of academic journal articles, and with the end goal of repurposing the research problematized in Stage Two.

The following example is outlined in Appendix B. After watching a media text of Students of Color discussing school belonging and police brutality, instructors may challenge preservice teachers to consider how the problem of police brutality may influence Black and Brown students’ sense of belonging in school. After the racialized problem of police brutality has been considered in the context of the media texts, instructors may begin locating theoretical solutions based off the concerns expressed by Students of Color in the video. For example, the YouTube video, “A Conversation About Growing Up Black | Op-Docs | The New York Times,” several Black Boys expressed the concern that no matter how they act, dress, or perform academically, their stories may not convince their classmates, teachers, and authority figures not to fear them in-school. Based off this concern, instructors and preservice teachers may be directed to locate theoretical solutions using SDT.

In this recursive process, instructors and students may repurpose self-determination theory by addressing the racialized problem of police brutality in theoretical terms: How might Students of Color perceive service officers in relation to their sense of belonging in academic environments? As a result, this stage provides preservice teachers the space to
examine when and where the theoretical assumptions of educational psychology theory can be modified or adjusted to articulate with the lived experiences of Students of Color.

In sum, this model conceptualizes the steps instructors must take to accomplish the goals of a race reimaged approach. This model may occur over the course of one class session, depending upon the comprehension instructors derive from their students. How this model may unfold in the context of an Introduction to Educational Psychology course is theorized in the next section.

Reimaging Race in the Culture of a PWI

Since a race reimaged approach centers the experiences of Students of Color as the subject of inquiry, and the experiences of non-whites are known to be discredited and silenced in an overwhelmingly white academy (Sleeter, 2001; 2016), it is necessary to consider how white preservice teachers’ experiences as whites in a white-dominated culture may guide their engagement and understanding of an educational psychology course rooted in the perspectives of Students of Color.

Whiteness may guide or subvert white preservice teachers’ engagement in a race reimaged course. Challenging McIntosh's (1988) understanding that racial inequality is perpetuated subconsciously by whites oblivious to their own privilege, CWS scholars (Chubbuck & Zembylas, 2008; Matias, 2013) contend that privilege may be perpetrated consciously through the enactment of whiteness which ignores, denies, or justifies the oppression of non-whites. Resistance literature (e.g., Garrett & Segall 2013; Picower, 2009) reveals whiteness to be enacted through the performance of white racial ideology (Bonilla-Silva, 2016) in response to information of systematic racism. Specifically, color-blind ideology (Bonilla-Silva, 2003) and the myth of the meritocracy (Liu, 2001) are racial scripts
often followed by preservice teachers to rationalize or ignore racial inequality, maintaining the racial status quo.

Considering whiteness to underpin resistance to new information about racial inequality (Cabrera, 2014; Fasching-Varner, 2012), CWS scholars contend teacher educators must seek to disrupt whiteness in the teaching force by first identifying the different dimensions of whiteness that guide preservice teachers’ responding to the experiences of People of Color (Matias, 2014). In order to examine how whiteness may influence preservice teachers’ engagement in a race reimaged assignment, a model of whiteness is necessary for critically analyzing these data. Although a theoretical model of whiteness is rarely articulated in CWS due to the fluid and mutating nature of whiteness (Roedinger, 1994), CWS scholars suggest conceptual models of whiteness may be useful for guiding analyses of white preservice teachers’ engagement with critical issues of race (Haviland, 2008; Matias, 2014). Specifically, Haviland (2008) found white discourse to be guided by characteristics of whiteness, which were revealed using a priori coding schemes based on common characteristics derived from CWS literature.

**A Conceptual Model of Whiteness**

In this study, a conceptual model of whiteness adapted from Haviland (2008) is utilized to guide thematic and content analysis of white preservice teachers’ intersectional engagement and responses to the counter-stories of Students of Color. CWS scholars agree that whiteness is comprised of three primary characteristics: 1) whiteness is powerful yet power evasive; 2) whiteness uses a wide variety of techniques to maintain its power; and 3) whiteness is not monolithic. These characteristic are outlined in Figure 3.
Figure 3. Characteristics of Whiteness (Haviland 2008)

**Characteristic one.** CWS posits that white preservice teachers may resist a race reimaged approach by consciously, unconsciously, or disconsciously ignoring that racism exists. Resistance Literature (Garrett & Segall, 2013; Solomona et al., 2005) in teacher education supports the presence of this characteristic, documenting ignorance—that is, lack of information—of systematic racial inequality that may isolate whites from implicating themselves in systematic inequality because they are unconscious of the systematic racism they benefit from. White identity research (e.g., Bollin & Finkel, 1995; Jupp & Slattery, 2010) also elucidates this characteristic of whiteness, but reveals that white preservice teachers may consciously not think of themselves as white in order to de-identify with the racial contours of power and privilege they benefit from. King (1991) explained the nuances of this conscious/unconscious evasion of power revealing a racial dis-consciousness—or willful ignorance—of systemic inequalities to insulate whites from acknowledging the
experiences of non-whites. As summarized by Haviland (2008), whiteness holds real power by ignoring, acquiescing, or denying power exists.

**Characteristic two.** Characteristic one is enabled by various methods and maneuvers common in PWIs which insulate whites from connecting white privilege to systematic inequalities. Bonilla-Silva (2003; 2013) highlights the myth of the meritocracy and colorblindness in the United States as common perspectives stated by whites to prevent implicating themselves as the beneficiaries of systemic racism. Further, in PWIs, a culture of silence (Gibson, 2006) and pedagogy of comfort (Zembylas, 2015), in which students exchange silence for the omission of systematic critiques central to CRT and Critical Pedagogy, insulates whites from the discomfort of connecting white privilege to systemic racism. Through a psychoanalytic lens, researchers (Matias, 2014 Thandeka, 2009) suggest these maneuvers function to avoid the guilt associated with whites’ individual implication in the systemic racial domination of non-whites by whites.

**Characteristic three.** CWS scholars caution critical researchers in assuming all whites may acquiesce or benefit from whiteness in the same way. Whiteness is nuanced by pre-service teachers’ experiences with gender and class (Gorski, 2009). In terms of class identity, white pre-service teachers from poor backgrounds may struggle initially to grasp privileges they did not experience as material (DiAngelo, 2011). Perry (2002) reveals white preservice teachers’ proximity to non-whites may also impact their understanding of privilege and enactment of whiteness, as white students from multicultural settings often describe their identities as nuanced by the struggle to understand the cultures and identities of their non-white peers. By viewing whites as a non-monolithic, analyzing data along this
characteristic provides thoughtful attention to how whiteness is embodied and enacted differently in a race reimaged course.

**The Current Study**

Through a CWS lens, this action research project documents the limitations and possibilities of several race reimaged assignments in an Introduction to Educational Psychology course in a PWI. A content analysis was conducted to understand the usefulness of an intersectional framework in meeting the goals of a race reimaged approach. Lastly, a thematic analysis was conducted to describe how white pre-service teachers respond to the centering of Students of Color in the teaching of educational psychology. Lastly, my own researcher journal and field notes were used to corroborate these findings, and implicate my own whiteness in the teaching of race reimaged educational psychology course. Findings from these analyses informed several recommendations for teaching from a race reimaged approach in a PWI.
CHAPTER III: METHODOLOGY

The overarching goal of a race reimaged educational psychology course is to apply the Teaching Race Reimaged Model to summarize, problematize, and repurpose the culture-free constructs of educational psychology to combat the racial inequalities experienced by Students of Color. To reach this goal, the experiences of Students of Color were centered as the subject for teaching educational psychology. My strategies and efforts in applying the Teaching Race Reimaged model and my students’ engagement in these activities were the actions observed and analyzed in this project.

In this project, two stages (i.e., Problematizing and Repurposing) of the Teaching Race Reimaged model were embedded in two individual race reimaged assignments. Further, white preservice teachers’ engagement in these assignments were analyzed using a taxonomy modeled after the tenets of intersectionality and through the conceptual model of whiteness (Haviland, 2013) to highlight the limitations and possibilities of a race reimaged educational psychology course within a PWI. In this chapter, the research methods and data analysis strategies for revealing the limitations and possibilities of teaching a race reimaged course using the Teaching Race Reimaged model are discussed.

Description of Protections

In accordance with the University Institutional Review Board (IRB), this study commenced after the requirements of the IRB were approved. In accordance with IRB protocol, participants were informed during the recruiting process and again before their participation that participation was strictly voluntary and responding to any question was at their disclosure. Further, before participation, a signed consent form notified participants of their rights and assured that the study holds no potential physical or psychological harm.
Participants’ full names were recorded during data collection and replaced by pseudonyms before data analysis to protect participants’ personal identity. Any ethical concerns were addressed in compliance with the IRB approved protocols to adequately protect the information of participant.

**My Class**

Findings from empirical studies regarding the use of sociocultural relevant lenses (i.e., counter-stories and intersectionality) in PWIs inform this action research project. Over a three-month period, data were collected from two Introduction to Educational Psychology courses in a College of Education located at a predominantly white (73%) land-grant university in the southeastern region of the United States.

Demographically, all but three of my students were white—one Black female student, one female student of Central American heritage, and one male student of mixed Middle-Eastern heritage were the only non-white students. Fifty-eight of my 76 enrolled students were female. Based off their cultural autobiographies, many of my students came from rural, predominantly white, and culturally-isolated cities and counties within the state of the given university. Students gave rich descriptions of their Christian values as important to their identity as teachers and sense of community. My students rarely described their own identity in terms of intersectionality or whiteness.

This College of Education requires that all preservice teachers take an Introduction to Educational Psychology course before attaining their degree. Because this college of education—like those studied in literature (e.g., Blum, 2008; Matias, 2017; Mayo, 2004; McIntosh, 1988)—boasts best practices committed to multicultural competence, social justice, and diversity and provides in-service learning opportunities designed to foster an
asset-based approach to teaching diverse students, I investigated how these socially-reconstructive goals are reciprocated by its majority white preservice teacher population. Being a PWI, the tenets of CWS (Haviland, 2008) were used to assess preservice teachers’ responses the Teaching Race Reimaged Model.

Participants were recruited in class via a short PowerPoint presentation led by the PI and instructor (Jason Wornoff). During this presentation, preservice teachers were informed that the purpose of this study was to understand how their personal experiences with race, power, and privilege can be used to improve the course assignments of their Introduction to Educational Psychology (EDP 304) course. Consent was obtained at the end of the presentation by providing interested preservice teachers with a written consent form outlining the nature, risk, and requirements of this study, as well as participant’s rights. Preservice teachers signed and returned this consent form to the PI before exiting the classroom.

Participants were selected for this study using purposeful sampling techniques—that is, sampling which ensures information-rich cases (Creswell, 2007). Specifically, purposeful sampling was employed to draw participants who a) racially identify as white, b) are enrolled in a College of Education course at the respective University, and c) have declared a major focusing in Education. This criteria defines the terminology “preservice teacher” in this study. Starting with this criteria allowed a homogenous sample (Creswell, 2007).

Implementing the Teaching Race Reimaged Model

To implement the Race Reimaged Teaching Model in my EDP 304 class effectively, I organized the theoretical content of my course to fit the progression of my students’ critical understanding of race as theorized in the model. Before data collection began, on the first day of class, I introduced my students to the socioculturally relevant lenses (i.e., intersectionality;
counter-storytelling) through a PowerPoint presentation and several assigned readings (Crenshaw, 2018; Harris & Leonardo, 2018). In the following class, these texts were discussed to assist preservice teachers in writing a cultural autobiography—an assignment which required preservice teachers to reflect on their own lives of privilege and disadvantage and to tell their stories through an intersectional lens. By learning concepts of counter-storytelling and intersectional theory through texts and lecture, and then applying this framework in a cultural autobiography assignment, I was assured that my class understood the theoretical and practical tenets to then apply in our EDP 304 race reimaged assignments.

Theoretical content was arranged to begin with lectures on intersectionality and group differences (see, Race Reimaged Course Syllabus, Appendix C), then segue into seminal and contemporary educational psychology theory. For example these lectures followed a two-step process in which I first lectured my students on Piaget’s stages of cognitive development and Vygotsky’s developmental theory, then worked with my students in groups to consider the limitations of these theories. Specifically, I challenged my students to consider “how Piaget’s stages of development may look different in other parts of the world with children of different cultures,” or “how Vygotsky’s theory on linguistic development may vary from eastern to western cultures.” In these lectures, I set out to introduce my students to the foundational concepts of educational psychology and the process of critically analyzing them in the contexts of diverse learners. Building on these foundational theories, it was my goal that students may have gained the content knowledge to engage in race reimaged assignments and reach the goals of a race reimaged approach to educational psychology.
Rationale for Action Research Design

Qualitative design is most appropriate when the problem or issue is not easily measured and needs to be further explored (Creswell, 2013). Considering the sensitive nature and taboo of race-talk among white preservice teachers documented in resistance literature (e.g., Sleeter, 2016), a quantitative study may not have yielded the rich and detailed description needed to answer these research questions. But from the open-ended questions characteristic of qualitative research (Creswell, 2009) and the Teaching Race Reimaged Model, race-based research questions were investigated, at great depth, by documenting the racialized perspectives shared by white preservice teachers in race reimaged assignments. In this study, qualitative methods utilizing white preservice teachers’ course assignments within a race reimaged educational psychology course provided the data needed to understand the research questions:

1) In what ways do white preservice teachers apply an intersectional lens when engaging in race reimaged assignments in an Introduction to Educational Psychology course?

2) What dimensions of whiteness (Haviland, 2008) do white pre-service teachers draw on when race is centered within race reimaged assignments in an Introduction to Educational Psychology course?

Action research may be defined as the process of observing and improving the actions associated to teaching and learning (Lewin, 1940) through a recursive process of planning, action, and evaluation (McNiff, 2009). Action research projects may be conducted via three different modes (Grundy, 1982).
• Action researchers may engage a Technical/Scientific/Collaborative mode in which the goal is to test an intervention based on a previous theoretical framework.

• Action researchers may engage in a Practical-Deliberative mode in which the practitioner seeks to identify problems through applying the personal wisdom of practitioners.

• Action researchers may engage a Critical-Emancipatory mode which "promotes emancipatory praxis in the participating practitioners; that is, it promotes a critical consciousness which exhibits itself in political as well as practical action to promote change." (Grundy 1982,154).

Although this project may have been characterized by all three modes of action research, I ultimately pursued the latter because the goal of this project was to implement a teaching model based on a pre-specified theoretical framework (e.g., Critical Race Theory) for the purpose of increasing the critical consciousness of EDP 304 students and instructors. Thus, a critical-emancipatory mode of action research design guided the data collection and qualitative data analysis methods to answer the research questions.

In this project, the actions being observed were preservice teachers’ intersectional engagement in several race reimaged assignments in addition to my ability to assist students in reaching the goals of these assignments. In the recursive process (see Figure 4) of collecting and analyzing data, this design allowed me, as the researcher and the instructor, to plan, implement, and reflect on the actions over the course of the semester. As a result, I was able to tweak and modify race reimaged assignments based off the direct actions being observed in my classroom. From these data, I generated reflective reports and concrete
recommendations to inform the actions my colleagues may take to expand the study of race in EDP 304.

![Recursive Research Process](image)

*Figure 4. Recursive Research Process*

NOTE: Adapted from Center for Enhanced Learning Teaching (2011)

**Data Collection Plan and Procedure**

To provide the data needed to answer the research questions, data was collected from two race reimaged assignments: Public Service Announcements (PSAs) and Multicultural Learning Activities (MLAs). Preservice teachers first completed two PSAs followed by two MLAs after the PSAs were analyzed. These assignments were given in class and completed out of class. Each of these assignments was assigned and submitted on separate dates. All assignments were submitted and saved as regular course assignments on Moodle, the course management system. Once saved, these data were analyzed and triangulated using field notes and a researcher’s journal. Further, to monitor and modify the action being studied over the
progression of the semester, data collection and analyses occurred simultaneously. The McNiff (2009) data collection and analysis model (Figure 5) was followed:

![Data Collection and Analysis Model](image)

*Figure 5. Data Collection and Analysis Model*

*NOTE: Adapted from McNiff (2009)*

**Race Reimagined Assignments**

This study preservice teachers’ race reimagined assignments completed within the context of a race reimagined educational psychology course as data to answer the research questions. PSAs were specifically designed to provide data for research question 1: How white preservice teachers may problematize and repurpose the assumptions of seminal and contemporary educational research through the lens of intersectionality. Preservice teachers completed two PSAs covering two different contemporary theories (i.e., Self Determination Theory; Growth Mindset) in educational psychology. MLAs were designed specifically to provide data for research question 2: How white Preservice teachers respond to the centering of race in a race reimagined educational psychology course assignment. Preservice teachers completed two MLAs covering the same two contemporary theories in educational psychology previously discussed in the completed PSAs. Since these assignments occurred
after preservice teachers had been introduced to growth mindset and SDT in traditional course lectures (i.e., Stage One), these assignments were designed to engage preservice teachers in Stages Two and Three of the Teaching Race Reimagined model. Table 1 demonstrates how these assignments align with the research questions and the Teaching Race Reimagined model:

Table 1.

*Data Sources and Research Questions in the Stages of Teaching Race Reimagined Model*

<table>
<thead>
<tr>
<th>Data Source</th>
<th>Theoretical Topic</th>
<th>n=</th>
<th>R1</th>
<th>R2</th>
<th>Stage 2</th>
<th>Stage 3</th>
</tr>
</thead>
<tbody>
<tr>
<td>PSA 1</td>
<td>Self-Determination Theory</td>
<td>47</td>
<td>X</td>
<td>X</td>
<td></td>
<td></td>
</tr>
<tr>
<td>PSA 2</td>
<td>Growth Mindset</td>
<td>46</td>
<td>X</td>
<td>X</td>
<td></td>
<td></td>
</tr>
<tr>
<td>MLA 1</td>
<td>Self Determination Theory</td>
<td>47</td>
<td>x</td>
<td>X</td>
<td></td>
<td></td>
</tr>
<tr>
<td>MLA 2</td>
<td>Growth Mindset</td>
<td>47</td>
<td>x</td>
<td>X</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Problematizing in Public Service Announcements.** PSAs (see Appendix D for full assignment) are individual written assignments designed to engage preservice teachers in Stage Two of the Teaching Race Reimagined model. In this assignment, through an intersectional lens, preservice teachers *problematize* how culture-free theories have been applied by educational psychologists to consider the experiences of Students of Color. Focusing on this stage of the model, these assignments were designed to scaffold preservice teachers beyond summarizing the core tenets of educational psychology concepts covered in
class, and problematize them as they have been applied by educational psychologists in empirical studies. It was my goal that through these assignments, my students could pinpoint the theoretical assumptions that may reflect and reinforce larger systemic inequalities in education and society.

To complete each of these assignments, preservice teachers were required to read an empirical journal article from lists provided by the instructor (see Appendix D). These lists contained journal articles published in academic journals in the field of educational psychology with an impact factor of 3.2 or greater. Each PSA centered on one specific educational psychology theory (SDT or Growth Mindset) which was previously covered in the course. By adding this requirement, I ensured that preservice teachers had prior experience with the theoretical basis for the selected journal article to facilitate their reflecting and writing process. Following the detailed rubrics, preservice teachers were guided through a process of summarizing, problematizing, and repurposing the selected journal article. Table 2 demonstrates the writing outline preservice teachers followed to complete this assignment.
Table 2.

*PSA Writing Outline Modeled after Teaching Race Reimagined Model*

<table>
<thead>
<tr>
<th>Writing Exercise</th>
<th>Goal</th>
<th>Guiding Questions</th>
</tr>
</thead>
<tbody>
<tr>
<td>Paragraph 1.</td>
<td>Describe the purpose, theory, sample, method, and assumptions of the chosen journal article. This space in the assignment provides preservice teachers the opportunity to clearly and thoroughly understand the study so that it can be fairly problematized and repurposed for Students of Color.</td>
<td>What do the authors assume about the context, participants, or topic of study?: Who were the participants; What kind of measure did the author(s) use?</td>
</tr>
<tr>
<td>Paragraph 2.</td>
<td>Describes how the authors assumptions, demographic representation of sample, and chosen methods may influence the results of the given study. Further, preservice teachers consider what students are privileged or disadvantaged by the given study in terms of race, class and gender.</td>
<td>How does the author define and measure race, class, or gender?: What are the implications of this studies methods and results of students of different racial, class, and gendered backgrounds?: What groups of students does this study privilege or disadvantage?: How does this study resist or reinforce systematic racial, class or gender based inequalities?</td>
</tr>
</tbody>
</table>

This writing outline produced the data needed to answer research question number one. By asking white preservice teachers to consider each dimension of intersectionality in relation to the purpose, method, and results of the selected journal article, this assignment allowed me to observe how class and gender may be in-roads—or detours—for white preservice teachers to understand the salience of race in educational psychology. This assignment also provided the appropriate format for conducting a content analysis to understand how and when my students applied an intersectional lens in a race reimagined
activity. These data were analyzed and interpreted to reveal the underlying roadblocks and opportunities for using intersectionality to teach in a race reimaged classroom.

**Repurposing through multicultural learning activities.** To provide the data to answer research question two, MLAs were assigned. MLAs are individual writing assignments designed to deliberately center the experiences (or counter-stories) of Students of Color as the content for repurposing educational psychology. Modeled after Zambrana and Dill’s (2009) theoretical classroom interventions of intersectionality, these assignments started by exposing students to the experiences of Students of Color to demonstrate the racialization of class and gender inequalities. In the context of the Teaching Race Reimaged model, this assignment focused specifically on Stage Three, Repurposing.

To learn more about the experiences of Students of Color in school, and to design effective MLAs, I began compiling videos that contained hashtags (e.g. #Blacklivesmatter #Blackexcellence #Blackgenius #Blackgirlmagic) which represented the experiences or counter-stories of Black Boys and Girls from YouTube, Twitter, BlackTwitter, Instagram, and other social media platforms. These videos served as prompts for preservice teachers to consider how educational psychology theory can be repurposed to consider the inequalities experienced by Students of Color.

For example, in MLA #1, the assumptions of a contemporary educational psychology theory (i.e., SDT) covered in PSAs are unpacked by students first watching two videos (see Appendix B) discussing systemic racial inequality (e.g., police brutality) in relation to Black Boys sense of belonging in school. From the viewpoint of Black Boys, preservice teachers then completed this writing assignment following a rubric designed after Zambrana and Dill (2009), which centered the experience of People of Color in an intersectional analysis.
Table 3.

**MLA Writing Rubric for Repurposing Educational Psychology, modeled after Zambrana and Dill (2009)**

<table>
<thead>
<tr>
<th>Criteria of Intersectional Intervention</th>
<th>Guiding Questions</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Unveiling Power and Interconnected Structures of Inequality.</strong></td>
<td>How may larger societal issues (e.g. Black Lives Matter) affect diverse students’ in-school experiences and sense of belonging in school?</td>
</tr>
<tr>
<td>Student goes beyond what is obvious, lays deep groundwork for understanding the inequalities facing diverse learners and their communities.</td>
<td></td>
</tr>
<tr>
<td><strong>Centering the Experiences of People of Color and Complicating Identity</strong></td>
<td>How may Students of Color experience these racialized issues differently than their white peers? How does class or gender complicate this specific social problem?</td>
</tr>
<tr>
<td>Student thinks complexly about the lived experiences of students who embody multiple identities simultaneously</td>
<td></td>
</tr>
<tr>
<td><strong>Promoting Social Justice and Change using SDT</strong></td>
<td>If you were these students teacher, how could you help create a classroom and school environment that fosters a sense of belongingness for Students of Color?</td>
</tr>
<tr>
<td>Student considers how educational psychology can be applied to eradicate racial inequalities and change the relationship between education and society</td>
<td>What needs to change about the environment of schools?</td>
</tr>
<tr>
<td></td>
<td>What needs to be changed or added to SDT?</td>
</tr>
</tbody>
</table>

This assignment provided the data needed to answer research question two. As shown in Table 3, my students were required to repurpose educational psychology theory by addressing the racial inequalities reported by Students of Color. Further, this assignment provided the data needed to observe and analyze through thematic analysis how white preservice teachers’ understanding of race in educational psychology may be guided or underpinned by whiteness (Havilland, 2013).
Content Analyses

To answer research question one, a content analysis was carried out on of preservice teachers’ PSAs. Action researchers often conduct content analysis to analyze students’ written assignments for specific levels of understanding (Norton, 2009). Bridging qualitative and quantitative analyses, a content analysis documents the presence (quantitative) and comprehensiveness (quality) of a topic covered in a written text (Fang-Hasiah & Shannon, 2005; McNiff & Whitehead, 2012). Since I was interested in documenting how preservice teachers may apply an intersectional lens to problematize culture-free constructs in educational psychology, a content analysis was conducted to document the comprehensive ways in which my preservice teachers analyzed academic journal articles through an intersectional lens. Put more simply, content analysis was conducted to understand 1) how often preservice teachers applied the different dimensions of intersectionality, and 2) the complexity in which they discussed these different dimension at their intersections. Together, these inquires described and documented preservice teachers’ intersectional engagement (Hall, 2016; Zambrana & Dill, 2009) within PSAs.

Deductive Code Book

In Table 4, literature on intersectional engagement and measures for student engagement were merged to document preservice teachers’ intersectional engagement in PSAs. A common scheme for analyzing students’ engagement in written assignments within an action research design is the Structure of the Observed Learning Outcome (SOLO: Biggs & Collis 1982) taxonomy. This taxonomy was used to deductively code preservice teachers’ responses which reflected a comprehensive application of an intersectional lens. This taxonomy was defined by literature regarding the application of intersectionality in university
settings (Hall, 2016; Nunez, 2014; Powers & Duffy, 2016) to document the different levels of intersectional engagement preservice teachers demonstrated in their writing.

As demonstrated in Table 4, at the lowest level of intersectional engagement, preservice teachers applied no dimension of intersectionality to problematize the educational research study. At the highest level of intersectional engagement, students were able to see beyond the parameters of the task to think hypothetically about alternatives in different contexts. For example, at the Extended Abstract level of Table 4, preservice teachers considered how at least two dimension of intersectionality may privilege or disadvantage the respective research sample depending upon the identity of those in the sample, and their relationship to structures of power and oppression.

Table 4.

*Codes for Intersectional Engagement Derived from Literature and Grouped by SOLO Taxonomy*

<table>
<thead>
<tr>
<th>Code</th>
<th>Description</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>Extended Abstract</td>
<td>Highest level of understanding where students are able to beyond the parameters of the task and think hypothetically about alternatives</td>
<td>&quot;INSERT HERE&quot;</td>
</tr>
<tr>
<td>Relational</td>
<td>Able to make connection between at least two dimensions of intersectionality and construct some sort of balanced answer.</td>
<td>&quot;INSERT HERE&quot;</td>
</tr>
<tr>
<td>Multi-Structural</td>
<td>Addresses two dimensions of intersectionality, but is unable to make any connections between them or see how they connect as a whole.</td>
<td>&quot;INSERT HERE&quot;</td>
</tr>
<tr>
<td>Uni-Structural</td>
<td>Student focuses on one dimension of intersectionality, but does not demonstrate any connections between race, gender, or class.</td>
<td>&quot;INSERT HERE&quot;</td>
</tr>
<tr>
<td>Pre-Structural</td>
<td>No understanding. Student does not apply any dimension of intersectionality</td>
<td>&quot;INSERT HERE&quot;</td>
</tr>
</tbody>
</table>
**Coding Press Release Assignments**

This deductive codebook was applied to analyze preservice teachers PSAs, totaling 40 pages of written text. PSAs were downloaded from Moodle, then uploaded to a qualitative software program (NVivo 11 Pro) for content analysis.

**Stage 1: Deciding on a unit of analysis.** Before this codebook was applied, the unit of analysis—which is later be quantified in Stage 4—was determined. Considering that research question one addresses the ways in which my students engaged in the abstract and complex nature of intersectional analysis, these data may not have answered this question if grouped into units by single words, phrases, or sentences typical to traditional content analysis (Elo & Kyngus, 2004). To document the breadth and depth of preservice teachers’ intersectional engagement, these data were coded as information units (Norton & Hartley, 1986), which allowed me to interpret specific words (e.g., race, gender, class), phrases (racism, sexism), or a single discrete concept in the context of preservice teachers’ larger thoughts or ideas. This larger thought or idea may be interpreted as one or several paragraphs of text (Norton, 2009). For example, if the words “race” and “class” were grouped individually, or in the same sentence, this unit of analysis may not have explained the nuanced connections a PST makes between these dimensions in their larger frame of thinking across multiple sentences or paragraphs. Further, such a unit of analyses may not have considered the qualitative meaning of preservice teachers’ discussions of race, class, or gender.

**Stage 2: Dividing transcript into units of analysis.** Next the designated data corpus was divided into units of analyses by reading the problematize section of each preservice teachers writing individually. First, the assignment was read to locate preservice teachers’
individual or distinct points regarding the journal article they read. Each time a point was made, it was marked to comprise one informational unit of analyses. Next, to understand how these initial units of analyses may come together to fully form preservice teachers’ intersectional engagement, these individual units were read as a whole for connections that reflect larger more complex intersectional engagement. For example, if two informational units together formed a larger thought or idea, they were condensed to form one informational unit.

Stage 3: Assign units of analysis to categories (coding). At this stage, I ensured that every unit (decided in Stage 2) was assigned to a category defined in the SOLO taxonomy. Since content analysis was designed to quantify preservice teachers’ quality of intersectional engagement according to the SOLO taxonomy, it was a fundamental rule in content analysis that no unit could appear in more than one category (Norton, 2009; Weber, 1990).

Stage 4: Calculate the percentage of information units that fall into each category. At this stage, categories were quantified to answer research question one. This most basic form of quantitative analysis provided a broad portrait for understanding the level of intersectional engagement preservice teachers were reaching. From this point, I delved further into these data to compare each level of intersectional engagement on the basis of race, gender, and class. Comparisons were made by dividing the units within each category by the number of times race, gender, or class were discussed. Table 5 outlines these comparisons.
Table 5.

Comparison of Percentages of Information Units in Each Category Divided into Race, Gender, Class

<table>
<thead>
<tr>
<th>Category</th>
<th>Race</th>
<th></th>
<th>Class</th>
<th></th>
<th>Gender</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>N</td>
<td>Percentage</td>
<td>N</td>
<td>Percentage</td>
<td>N</td>
<td>Percentage</td>
</tr>
<tr>
<td>Extended Abstract</td>
<td>4</td>
<td>%</td>
<td>4</td>
<td>%</td>
<td>4</td>
<td>%</td>
</tr>
<tr>
<td>Relational</td>
<td>2</td>
<td>%</td>
<td>2</td>
<td>%</td>
<td>2</td>
<td>%</td>
</tr>
<tr>
<td>Multi-Structural</td>
<td>3</td>
<td>%</td>
<td>3</td>
<td>%</td>
<td>3</td>
<td>%</td>
</tr>
<tr>
<td>Uni-Structural</td>
<td>5</td>
<td>%</td>
<td>5</td>
<td>%</td>
<td>5</td>
<td>%</td>
</tr>
<tr>
<td>Pre-Structural</td>
<td>1</td>
<td>%</td>
<td>1</td>
<td>%</td>
<td>1</td>
<td>%</td>
</tr>
</tbody>
</table>

Thematic Analysis

To answer research question number two, preservice teachers’ MLAs were downloaded from Moodle, then uploaded to a qualitative software program (NVivo 11 Pro) for thematic analyses. In a thematic analysis, researchers are provided the flexibility to search for themes that emerge as important in the understanding of a certain phenomenon (Daly, Kellehear, & Gliksman, 1997; Saldaña, 2015). These emerging themes may then serve as units for analyzing recurring patterns within a larger data corpus (Fereday & Muir-Cochrane, 2004; 2006). In this project, the certain phenomena under study is whiteness and how it may theoretically underpin white preservice teachers’ responding to the centering of race in an educational psychology course.

For a versatile thematic analysis, a hybrid coding scheme (Fereday & Muir-Cochrane, 2006) combining data-driven codes and theory-driven—or a priori—codes was used to
deductively and inductively answer research question two. This data analysis strategy allowed the tenets of CWS, as synthesized by Haviland (2008), to inform deductive thematic analysis, while also allowing for new themes to emerge inductively from the data corpus to answer research question two.

**Stages of Data Coding**

![Figure 6. Data Coding Stages](image)

**Stage 1: Developing the deductive code manual.** Before coding preservice teachers’ MLAs, a coding template was assembled to serve as a data management tool (Fereday & Muir-Cochrane, 2006) for organizing and interpreting segments of data deductively in relation to the theoretical tenets of CWS. Three broad coding categories based off a review of
literature in CWS (Haviland, 2013) comprised this coding manual: 1) whiteness as powerful, yet power-evasive; 2) techniques used by whites to mystify the power of white supremacy; and 3) whiteness as non-monolithic.

Codes were identified by label, definition of code, and description of how each code contributed to understanding research question 2. Table 6 outlines these a priori codes and how they aligned with the tenets of CWS.

Table 6.

*A priori Codes Derived from CWS Literature*

<table>
<thead>
<tr>
<th>Code 1</th>
<th>Label</th>
<th>Power evasive <em>(Roedinger, 2002)</em></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Definition</td>
<td>White identity possesses political, social, and economic power over non-whites</td>
</tr>
<tr>
<td></td>
<td>Description</td>
<td>Whites may be unconscious, ignore, resist, or deny the power associated to being white to continue benefiting from racial inequality</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Code 2</th>
<th>Label</th>
<th>Techniques in mystifying power <em>(Powell, 1997)</em></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Definition</td>
<td>Refers to the ideological and discursive maneuvers and techniques whites may use to subvert critical analyses of systemic racism</td>
</tr>
<tr>
<td></td>
<td>Description</td>
<td>Certain perspectives such as the myth of meritocracy, color blind racism insulate whites from implicating themselves in systematic racial inequality.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Code 3</th>
<th>Label</th>
<th>Whiteness as non-monolithic <em>(Matias, 2004)</em></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Definition</td>
<td>A non-monolithic understanding of whites as a group which structures a critical analysis of how whiteness functions to uphold white supremacy.</td>
</tr>
<tr>
<td></td>
<td>Description</td>
<td>Describes the different cross-cultural experiences of whites which shape white identity and the possession and exercise of power</td>
</tr>
</tbody>
</table>
Stage 2: Testing the reliability of the code. Inter-rater reliability (Creswell, 2007) was obtained by inviting CWS scholars and experienced qualitative researchers to code a substantial portion of the data, between 10-20%. Results were compared in order to calculate a degree of concordance between coders and modify the predetermined code template. Once concordance between coders reached 75%, this code book was considered reliable (Norton & Crowley, 1995).

Stage 3: Summarizing data and identifying initial themes. Coding began with the raw data being summarized to outline key points made by preservice teachers which align with the tenets of whiteness outlined by (Haviland, 2008). These key points were later reviewed in Stage 6 as first order-order themes.

Stage 4: Applying template of deductive codes and additional inductive coding. The coding template (a priori codes) were applied to preservice teachers’ MLAs to deductively code meaningful units of text—that is, the a priori codes were matched with segments of data which represent dimensions of whiteness operationalized by the coding template. Inductively, the completion of this stage was confirmed after identifying new data-driven codes not included in the coding template that emerged directly from the data or that expanded on the pre-determined a priori codes.

Stage 5: Connecting the codes and identifying themes. In this stage, deductive and inductive codes were clustered (or axial coded) to form themes for analyses. These themes were organized using the different MLAs as headings.

Stage 6: Corroborating and legitimizing coded themes. To prevent the fabrication of evidence in interpreting data (Crabtree & Miller, 1999), previous stages of data analysis were carefully scrutinized to ensure clustered themes represented the initial codes identified
in the first three stages. Succinctly, I reviewed how analysis of text to codes and codes to themes proceeded to the interpretive phase, where an explanatory framework consistent with the data corpus was formed. This technique is known as corroborating (Crabtree & Miller, 1997), in which I reviewed a list of first order-themes (Stage 3), and then reviewed how clustered themes were created (Stage 5). Finally, themes were further clustered and assigned names that described the meaning that underpinned the respective theme. These new second order or core themes represented how whiteness is enacted in a race reimaged assignments as observed from preservice teachers responding in MLAs.

**Field Notes**

My field notes were structured using a template modified from Miles and Huberman, (1994). These guiding questions provided a template to document written observations of the meaning my students’ assigned to race reimaged assignments, and also gather meaningful data points to re-plan future race reimaged assignments. As data, these observations were also used to validate the results of content and tenant analyses. During class time, I documented observations in my little brown AERA 2015 notebook, which I transcribed every day after class into a Word document, which not only ensured clarity of the observed actions, but also allowed me to reflect on the meaning of these data while fresh in my mind.

**Researcher Journal**

My researcher journal was structured using critical questions adapted from McNiff (2009). In the same AERA 2015 notebook, I documented my written reactions, concerns, and questions over the course of the semester. Essentially, these data provided me a way to overview my field notes in relation to my primary data, and in relation the larger goals of my race reimaged course. At any time, I could refer to this journal to document new ideas that
emerged from my data sources. As data, this journal formulated key questions or concerns I could discuss with my critical friends. I even used this journal to brainstorm new lesson plans and activities.

Content and thematic analyses were triangulated by field notes taken during class time, and my reflections before and after class (i.e., researcher journal) provided oversight of my field notes. Together, these data sources provided the opportunity not only to check the validity of content and thematic analyses, but also deeply understand the action being observed in my class in relation to my teaching goals.

**Researcher Positionality**

The interpretation of data in qualitative research begins and ends with the consideration of researcher positionality. According to Jones, Torres, and Arminio (2013), positionality entails beliefs in political allegiance, religious faith, race, social class, gender, and geographical location which color a researcher’s assumptions and interpretations. Jones et al. (2013) note positionality is often located in three areas: the subject, the participants, and the context and process. My insider identity as a white male from a historically white-ethnic but predominantly Black community in an urban setting motivates and positions me to teach educational psychology from a race reimaged perspective, and to examine how whites—not as a monolithic—discuss race in this context.

Despite growing up in a predominantly Black community and having positive cross-cultural experiences with Black peers, I was taught in the white-ethnic enclave of my household of a color-line separating myself from my close Black peers. I was taught that my family’s values were different from those of my Black peers, that these different values would prevent me from interracial dating, that merit and hard work were the reasons my
Black peers had less. The notion of white privilege would have been inconceivable to my family if they had the educational opportunity to ‘unpack’ the invisible knapsack. I would often hear my relatives scoff at affirmative action, referencing their journey from the “slums” of Sicily to the United States as reason for Blacks to “take personal responsibility,” stop “milking the system,” or “pull themselves up by their own bootstraps like the Italians did.” As an adolescent socialized in this environment I internalized this ideology, because it validated my relatives’ hard work—which I was a beneficiary of.

In hindsight, what perplexes me as a CWS scholar is that my immigrant family members, their children, and their grandchildren had little more to show for their hard work than our poor Black neighbors did. I think of the months when expired cottage cheese and hotdogs were the quiet stand-in for the traditional Sicilian feasts cherished by my family. I think of how we were always invited and often joined my Black neighbors for dinner and summertime cookouts, meanwhile never knowing my mother accessed welfare (e.g., WIC) to afford my baby formula—who’s “milking the system” here?

This question motivates me as a CWS scholar and abolitionist to study how white pre-service teachers’ socialization in a white-dominated society may guide their understanding of race in the teaching and learning processes of educational psychology. As a white male in a PWI, my “insider identity” privileges me to join in the social construction of race and new knowledge, but with the motive of documenting the role of whiteness. This insider identity motivates me to research and design more effective methods for raising the critical consciousness of all whites, including myself, for the enhancement of education in diverse classrooms, and the deconstruction of white supremacy.
Limitations and Delimitations

One of the most notable limitations of this study relates to my role as a novice action researcher. As a result, there may have been data collection strategies for collecting my primary data sources (e.g., PSAs, MLAs) which could have more thoughtfully provided data to answer the research questions of this study. Conscious of these limitations during the data collection procedure, I consulted with committee members regarding specific strategies and additional data points (i.e., researcher journal; field observations) to provide a rich description of the actions being observed.
CHAPTER IV: RESULTS

The goal of this action research project was to observe how white preservice teachers may learn the complexity and salience of race in the context of educational psychology through several race reimaged assignments. Key research findings emerged that are relevant to educational psychologists who teach in a PWI. These findings also inform recommendations for modifying the Teaching Race Reimaged model and implementing race reimaged assignments in an Introduction to Educational Psychology course.

From a CWS perspective, content analysis of the PSAs revealed white preservice teachers rarely considered race through an intersectional lens, revealing a cultural blind-spot in their intersectional engagement. Interestingly, this blind-spot represented the philosophical and methodical pitfalls characteristic of educational psychology research (King et al., 2018). Thematic analysis revealed that when the experiences of Students of Color were centered in MLAs, white preservice teachers drew on several characteristics of whiteness to resist the racialized experiences of Black and Brown students as the subject of educational psychology. From these results, my white Preservice teachers effectively re-centered whiteness and re-created the tenets of white supremacy inherent to educational psychology in the context of a race re-imaged course.

Thematic analysis of MLAs revealed that white preservice teachers may better learn the possibilities and limitations of educational psychology by examining the inequalities experienced by Students of Color. In corroboration with field notes, these assignments allowed my students to explore their own critical consciousness of racial inequality in relation to the in-school experiences of their future Black and Brown students. By centering Students of Color as the subject of inquiry, white pre-service teachers and I examined the
social underpinnings and emotionality of our own resistance to the critical goals of a race reimaged educational.

Results revealed that my students highlighted the limitations and possibilities of the Teaching Race Reimaged model, my pedagogical assumptions, and the cannon of educational psychology. In this chapter, I detail how the research findings listed in Table 7 align with the research questions to highlight the limitations for teaching a race reimaged Introduction to Educational Psychology course in a PWI.

Table 7.

Research Questions and Related Research Findings

<table>
<thead>
<tr>
<th>Research Question</th>
<th>Related Research Findings</th>
</tr>
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</table>
| R1. How may white Preservice teachers apply an intersectional framework in a race reimaged assignments educational psychology | White Preservice teachers rarely applied an intersectional framework  
- A universalist perspective, without Students of Color  
White Preservice teachers rarely considered the construct of race  
- Race as uni-structural  
Cultural Blind-spot  
Colonizing Intersectionality |
| R2. What characteristics of whiteness (Haviland, 2008) do white Preservice teachers draw on when race is centered in intersectional analyses within race reimaged assignments in educational psychology? | White Preservice teachers resisted the salience of race drawing on several characteristics of whiteness theorized deductively from literature and inductively.  
- Whiteness as Powerful yet power evasive  
  - Racial Unconsciousness  
  - Racial Disconsciousness  
    - Blaming the Media  
- Whiteness employs numerous techniques to maintain its power  
  - Enacting Color-Blind Ideology  
  - Creating a Culture of Comfort  
    - The sincere fiction where “All Lives Matter”  
    - Re-centering whites as racial victims  
- Whiteness as Non-monolithic  
  - Whiteness as Critically Conscious  
  - Whiteness as Emotionality |
Content Analysis

To answer research question one, a content analysis was conducted using the SOLO (Biggs & Collis 1982) taxonomy to reveal the depth of white preservice teachers’ intersectional engagement in PSAs. Using the lens of intersectionality provided in the rubric and discussed in class, I expected students to problematize and repurpose the particular study so that the experiences of all students, including Students of Color, were included. Using this lens, my pedagogical goal was for my students to problematize the empirical journal articles regarding SDT (Deci & Ryan, 1985) and growth mindset (Dweck, 2015), which may perpetuate the culture-free study of race in educational psychology.

Since PSAs were designed to scaffold students in Stage Two, the Problematize phase of The Teaching Model, I expected students to problematize growth mindset literature for perpetuating the myth of the meritocracy, and to provide in-class examples of this myth in the lives of Students of Color. In the articles I assigned concerning growth mindset, I felt the myth of meritocracy was evident throughout the methods and implications of the study. In regards to SDT, I had hopes that students would consider how the assigned studies did not consider race as a sociohistorical construct in their conceptualizing of belonging.
Table 8.

Content Analyses of Preservice Teachers’ Intersectional Engagement of Race in PSAs

<table>
<thead>
<tr>
<th>Category</th>
<th>N</th>
<th>Percentage</th>
<th>Race N</th>
<th>Percentage</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>Extended Abstract</td>
<td>5</td>
<td>1%</td>
<td>5</td>
<td>1%</td>
<td>“This study examined the idea of racial and gender representation and how students had more positive results in their lessons. However, during the interview process the researchers should have asked the students if they had an interest in mathematics both before and after the study. Students may have been biased in their results if they were already interested in STEM or not. The researchers also could have found out if representation made females and minorities consider STEM majors and jobs in the future if they were exposed to more representation”</td>
</tr>
<tr>
<td>Relational</td>
<td>18</td>
<td>3%</td>
<td>16</td>
<td>3%</td>
<td>“What makes this study interesting is that fact that it not only studies the effects of race and gender on metacognition, but also evaluates how gender and race intersect in learning. The authors predicted that white and Latino females would have more positive attitudes in learning from their tutors verses the Caucasian males. In addition, females would produce better results than their male counterparts.”</td>
</tr>
<tr>
<td>Multi-Structural</td>
<td>134</td>
<td>21%</td>
<td>85</td>
<td>13%</td>
<td>“This paper only looked into how reporting rates differ between men and women. They left out many other types of demographics that would be good study topics for future iterations of this study. Even if unintentional, segregation by demographics such as race, or Students of lower socioeconomic status are common, and we could benefit from seeing how reporting rates differ between members of these different demographics”</td>
</tr>
<tr>
<td>Uni-Structural</td>
<td>165</td>
<td>26%</td>
<td>40</td>
<td>6%</td>
<td>“There are many areas that need addressing and further research in this article such as; why do females appear to have more self-discipline and what is the cause; why do males tend to perform better on assessment tests?”</td>
</tr>
<tr>
<td>Pre-Structural</td>
<td>308</td>
<td>49%</td>
<td></td>
<td></td>
<td>“They key is that the teachers who treat everyone the same produce more successful students. However, the article is missing individuals details on each of the students; it would be nice to have more information about the students participating in the study”</td>
</tr>
<tr>
<td>Total</td>
<td>630</td>
<td>100%</td>
<td>146</td>
<td>23%</td>
<td></td>
</tr>
</tbody>
</table>
Using the SOLO Taxonomy, Table 8 reveals the various levels of intersectional engagement students reached across PSAs. Among these data, three important research findings emerged:

1. White Preservice teachers rarely engaged PSA assignments through the intersectional framework provided.
2. White Preservice teachers rarely considered the construct of race in their intersectional engagement with PSAs.
3. Higher levels of intersectional engagement where dominated by analyses of race in relation to class and gender.

**Research Finding 1**

My students rarely applied an intersectional framework in their race-focused assignments. This means the vast majority of my students’ engagement in this race reimaged assignment not only omitted analyses of race, but also omitted analyses of all other constructs in intersectional framework that could highlight the salience of race in educational psychology.

Although students did not apply intersectionality to critique the study, they did problematize the journal authors’ consideration of culture from relativist and universal viewpoints, and they repurposed the existing constructs in ways I did not expect. Further, it was my assumption that students would critique and repurpose the given studies in the context of K-12 education in the United States—my students’ thinking extended beyond our borders, but not in ways that extended the consideration of race as a sociohistorical construct in the U.S.
**Pre-structural engagement.** At the pre-level of intersectional engagement students, students considered culture as a demographic, or control variable, by focusing mostly on the methods and sampling techniques used by the authors.

As demonstrated in Table 8, 49% of information units were coded to represent white preservice teachers’ pre-structural intersectional engagement in PSAs. At this level of the SOLO taxonomy, white preservice teachers considered no construct of intersectional (e.g., race, class, gender) in their critique of the given educational research study. When asked how growth mindset could be improved to address the systematic inequalities of students of different classes, races, and genders, white preservice teachers suggested replicating the study in countries outside of the U.S. Kaitlyn, a language arts education major, demonstrated this pre-structural engagement:

Based on the journal, the finding is for most of the students in the US, using the learning techniques in the journal such as elaborative interrogation and self-explain can improve their performance in tests. Educators like teachers in high school should teach their students to study in these ways. It not only improve the efficiency for students to study, but also make students do better in exams. However, there are still some problems with these methods. The experiments are based on the students in the US, so they may not work outside this country or the students from other culture. Researchers can do more experiments on students from all over the world so that the statics can be more convincing.

In this information unit, Kaitlyn pursues the objective of the race-imaged assignment—which was to problematize and re-purpose growth mindset as an absolutist and culture-free theory (Zusho & Clayton, 2009). Kaitlyn problematized growth mindset as a culture-free construct
from a universalist perspective, suggesting differences may exist in how growth mindset is expressed across cultures outside of the U.S. However, in this information unit, Kaitlyn did not consider how cultures in the U.S. may be underpinned by the characteristics of intersectionality. As a result, any analysis of the constructs of an intersectional framework that influence Students of Color in diverse classrooms in the U.S. was omitted.

However, in Kaitlyn’s universal, and perhaps color-blind, critique of growth mindset is the potential to teach how to expand the importance of race as a sociohistorical construct. First, Kaitlyn did not consider how the results of a study in the U.S. may represent the global diversity she claims is needed to represent all learners, globally. This could be a good opportunity to teach preservice teachers how sampling techniques used in the article may have privileged some students at the expense of others. From this point, and through an intersectional lens, Kaitlyn could have considered why Students of Color were underrepresented in the sample in relation to their white peers.

Field notes, 10/15/18. This finding revealed to me that it may not be enough to provide students the framework to critique a culture-free construct if they themselves are viewing the world through a color-blind lens. As many of my students explained, they come from, rural white middle-class backgrounds. Many students explained in class that they were taught to see everyone as equal, thus it is was no surprise that they problematized growth mindset and SDT articles in the absence of race.

Research Finding 2

In this stage of intersectional engagement, my students began to question the cultural underpinnings of growth mindset. Extending beyond the pre-structural engagement, focusing mostly on method and sampling techniques, my students considered what could qualitatively
explain the quantitative findings reported by the articles they read. However, my students’ intersectional engagement across the SOLO taxonomy rarely included an analysis of race. As indicated in Table 8, only 23% of white preservice teachers’ total information units addressed the construct of race in educational psychology.

**Uni-structural engagement.** As demonstrated in Table 8, 26% of information units were coded to represent white preservice teachers’ uni-structural engagement in PSAs assignments. At this level of the SOLO taxonomy, my students considered only one construct of intersectionality (e.g., race, class, gender) in their critiques of the given educational research study. Only 3% of these information units covered race.

My students focused their uni-structural engagement on gender or class. Karin, a 19-year-old elementary education major, demonstrated uni-structural engagement in her critique of an empirical journal article focused on growth mindset theory:

There are many areas that need addressing and further research in this article such as; why do females appear to have more self-discipline and what is the cause; why do males tend to perform better on assessment tests?

In this information unit, Karin interrogates the findings of an empirical journal article suggesting boys may outperform girls in mathematics. Karin takes a critical approach to this study by critiquing the author for not considering the causes (e.g., sexism, gender roles) of girls’ academic success relative to boys. However, in her line of questioning, Karin misses the opportunity to consider how, through an intersectional lens, girls’ class standing or racial identity may complicate their struggle to succeed in the white-male-dominated field of mathematics.
**Multi-structural engagement.** As demonstrated in Table 8, 21% of information units were coded to represent white preservice teachers’ multi-structural intersectional engagement in race reimaged assignments. At this level of the SOLO taxonomy, white preservice teachers considered at least two characteristics of intersectionality, but they did not consider the overlap or intersectionality of these characteristics. Thirteen percent of these information units covered race.

As with pre-structural engagement, my students often focused their critique on the diversity of the sample in studies applying a growth mindset or SDT framework, but applied an intersectional lens to consider the application of this study in the lives of Students of Color. Yet, my students often missed the opportunity to consider how students who embody multiple identities (e.g., Black Girls; Black Boys) may be privileged or disadvantaged by the given study. In this example, Brett discusses race and class, but not intersectionally—or as two constructs that may converge to complicate the practical implications of SDT (Deci & Ryan, 1985):

This paper only looked into how reporting rates differ between men and women. They left out many other types of demographics that would be good study topics for future iterations of this study. Even if unintentional, segregation by demographics such as race, or Students of lower social status are common, and we could benefit from seeing how reporting rates differ between members of these different demographics.

In this information unit, Brett critiques the author’s sampling technique from a universalist perspective in a study measuring school belonging through a SDT lens. Although broadening the study’s sample to include lower SES and students of different race would certainly
improve the application of this study in diverse schools, Brett does not consider how these two constructs may overlap in ways that are meaningful to diverse students. In doing so, Brett did not consider the racialization of poverty and school inequality (as discussed in class), and how this may complicate the implementation of the study results. For example, what are the implications of growth mindset in a poor black community versus a poor white community?

**Researcher journal, 10/17/18.** These findings highlighted the possibilities and limitations of PSAs for teaching the second Stage of the Teaching Race Reimaged model. First, white pre-service teachers demonstrated the ability to problematize their empirical journal articles in relation to the power structures that dominate the everyday lives of diverse students. Karin did this uni-structurally by considering the underlying cause of differences in academic achievement between boys and girls. Brett went beyond the focus of gender differences to consider how class and gender may also play a role in complicating the implications of his research article in diverse classrooms. Yet, identifying students, particularly Students of Color, who live and learn at the intersections of these characteristics proved to be difficult for my students to reach within bounds of this race reimaged assignment.

The page limit of this assignment may have limited students’ ability to extend beyond the methods and sampling limitations of these studies to critique SDT and growth mindset through an intersectional lens. In class, students provided verbal feedback suggesting that they were not able to go in-depth to discuss race because they had already reached the word limit. However, this observation led me to believe that my students were not prioritizing race
in their PSAs. Further, this led me to question myself: “I am I prioritizing race in this assignment?”

**Research Finding 3**

Although my students’ intersectional engagement rarely surpassed the multi-structural level, their relational and extended abstract engagement focused primarily on race. Further, field notes informed me that my students were able to expand race as a sociohistorical variable from examples of race being studied as a sociohistorical variable in-class.

**Relational intersectional engagement.** As demonstrated in Table 8, only 3% of information units were coded to represent white preservice teachers’ relational intersectional engagement in race reimaged assignments. At this level of the SOLO taxonomy, my students were able to make connections between at least two characteristics of intersectionality as relational, or converging to jointly influence the implications of educational psychology for diverse students. Of these 18 information units, 16 units pertained to race in relation to gender and/or class. Tiffany, an early elementary education major, considered how race and class may converge to complicate the implications of growth mindset theory in the lives of poor Hispanic students:

Hispanic students are the ones who make the least effort and this is because they do not feel accepted, “even talented undergraduate students expected to be perceived somehow less respectable than others no minority graduate students” (Pineda, Y., 2016). Also, the teachers of the Hispanic students have low expectations for them and a lack of confidence in their abilities to succeed from their high school counselors. In addition, the students’ social-economic status impact the academic preparation.
Hispanic students face challenges like family responsibilities (most of them work at high school), lack of resources (the majority do not have computer or internet at home), and poor academic preparation from the limited English language from their parents (Jeffcoat, S., Gilliard, J., and Montañez, M., 2013). In the study showed that Hispanic students were less likely than White/Anglo students to assert that they tried hard to do well in the school. It is not because they do not want to study hard, it is because they face many challenges every day.

In this information unit, Tiffany considered how being poor may be compounded by being identified as Hispanic in a white-dominated context. In doing so, Tiffany analyzed race as a sociohistorical construct by considering the economic and political conditions students may experience as a consequence of being identified as Hispanic.

Information units also indicated white preservice teachers covered race and gender as relational constructs. Logan, a female early elementary education major, demonstrated how these constructs may converge to complicate the implications of growth mindset theory for Black boys:

I think you could improve this study to accommodate the needs of different types of students by incorporating more diverse students within a study like this. For example, like Dr. Luke Wood noted in his findings, you could include a specific results section on how Black boys were affected by the study and how unlike the majority of students, they would most likely need to be reminded more frequently that they are capable of doing great things.

In this information unit, Logan expounded her claim by citing an example from class which involved a racial identity lens to critique growth mindset research. Considering the
possibilities and limitations of educational psychology as a white dominated enterprise, it is important to note that Logan was able to support her critique of growth mindset using a perspective from the point of a Black scholar, Dr. Luke Wood. Further, it is important to note the critique of Dr. Luke Wood is not published in the educational psychology literature.

**Extended abstract engagement.** As demonstrated in Table 8, 1% of information units were coded to represent my students’ abstract engagement in race-focused assignments. At this level of the SOLO taxonomy, my students were able to make connections between at least two characteristics of intersectionality and move beyond the parameters of the task to think hypothetically about alternatives. All five of these information units covered the constructs of race in educational psychology.

Bethany demonstrated this level of intersectional engagement as she extended beyond the parameters of the task to re-design the sampling and methods sections of the article she read using different methods we discussed in-class:

I would improve this study by either doing a random clustered sample and in my clusters I would include all races, genders, and social classes in addition to the family orientation. I would do a longitudinal study on these groups to see how the roles of parents and family influence them going forward. Or, I would do large scale self-reported survey using social media to target the same clusters on a larger scale. I would like to both look closer at the issue and to take a step back and look at the big picture.

In this information unit, Bethany considers how multiple characteristics of intersectionality may converge on students to complicate the findings discussed in the study. Extending
beyond the article, Bethany consider material discussed in class about how parenting styles or students’ home life may influence the results.

**Researcher journal.** After reflecting on these findings in corroboration with my researcher journal, I realized the content of PSAs may not have positioned my students to reach the highest levels of intersectional engagement. Consistent across relational and extended abstract engagement are the application of race reimaged content and examples discussed in class. In the former levels of intersectional engagement, my students did not expand beyond the parameters of the study, perhaps because they did not have any examples of what a race reimaged study may look like. At first, I did not deliberately share race reimaged studies with my students because I did not want to stifle their own creativity. But after corroborating these findings with entries from my researcher journal, it is evident that discussing an example of a race reimaged study before students complete the assignment may scaffold their thinking in more abstract ways.

Importantly, I asserted that Logan’s engagement relied on the perspective of a Black scholar shared through a video in class. After discussing this finding and my assertion with my critical peers, I realized the intellectual merit of Dr. Luke’s critique of growth mindset had not been published within the cannon of educational psychology. This finding focused me to reconsider the current literature of educational psychology as a valuable resource for critiquing the culture-free assumptions of educational psychology, and the value of intersectionality as a framework. Several journal entries reflected the evolution of my teaching and programming to come. These entries are paraphrased below:

**“Seeing the Cultural Blind-Spot, 11/2/18”**. These findings reveled to me that my students intersectional engagement reflected the “cultural blind spot” (King et al., 2018)
evident in the cannon of educational psychology. Similar to the scholars they critiqued, my students rarely considered race at all, at best analyzing race as a demographic variable important to a universal or absolutist application of theory. Drawing from resistance literature (Garrett & Segall, 2013) in teacher education, I asserted that this cultural blind-spot may be attributed to my student’s limited cross-cultural experiences with people of color, or upbringings in rural or cultural isolated environments. Recognizing this was my assumption of my students based off their in-class discussions, I considered how I arrived, as a white-male from urban context, to my understanding of race as a sociohistorical variable. I considered how my upbringing in a working-poor family was trumped by my race, and how my students’ gendered or class-based struggles may also be inroads to understanding the complexity and salience of race.

“Are we colonizing intersectionality? 11/6/18”. Considering the point of a race reimaged assignment is to highlight the salience and complexity of race in the teaching and learning process by critically analyzing race in educational psychology as a sociohistorical construct (DeCuir-Gunby & Schutz, 2014), content analysis revealed my preservice teachers failed to reach this understanding through an intersectional framework. Like many critiques of teaching race through an intersectional lens, could it be that gender and class provided points for my white students to ignore the salience of race instead of emphasizing its influence on gender-based and class struggles? From this critical perspective, I reconsidered the pros and cons of intersectionality in a race reimaged assignment for teaching the importance of race as a sociohistorical construct in educational psychology. First, I reflected on the limitations and possibilities of an intersectional framework for reaching the goals of my action research project:
Content analyses revealed my students rarely considered race using an intersectional framework, but when race was considered, white preservice teachers reached this analyses through the constructs of gender and class. Could using my students’ own class and gender identities be in-roads to understanding the salience of race in educational psychology?

CWS literature describing the “colonization” of intersectionality by whites (Tomlison, 2013) informed me not to take the next assignment in this direction. Adamantly, I decided not to center white preservice teachers’ class and gender identities at the risk of further marginalizing the Black Feminists (Crenshaw, 2018; Davis, 2013) who pioneered intersectional studies to demarginalize their own identities as Black Women in a white-male dominated society.

“Centering Students of Color, 11/12/18”. To highlight the salience of race, I decided to keep an intersectional lens, but to begin intersectional critiques directly from the racial inequality experienced by Students of Color in school. I attempted to capture these experiences of Students of Color in my predominantly-white Introduction to Educational Psychology course through what I called “Multicultural Learning Activities” (MLAs). Instead of starting deductively with theory, I designed these activities to problematize and repurpose educational psychology inductively—or, from the raw experiences of Students of Color. Considering the end goals of a race reimaged course and intersectional framework were to center and emphasize the experiences of People of Color, this seemed to me like a progressive pedagogical starting point for learning educational psychology—in the reality of the Black imagination (hooks, 1994). From this point, I reflected on my teaching statement I wrote before teaching a race reimaged course:
To teach educational psychology from a race reimaged perspective is to center the experiences of racial inequality experienced by Students of Color. Considering the experiences, or counter stories, of people of color function to disrupt a white dominated society (Delgado, 1989), white students may grapple with understanding and excepting these experiences in the contexts of an Introduction to Educational Psychology course.

To understand the limitations and possibilities of teaching a race reimaged assignment in a PWI, I conducted a thematic analysis to document how characteristics of whiteness may manifest in white preservice teachers’ responding to race reimaged assignments called MLAs.

Thematic Analysis

A thematic analysis was conducted using preservice teachers’ MLAs as data to answer research question two: What dimensions of whiteness (Haviland, 2008) do white pre-service teachers draw on when race is centered in a race reimaged assignment in educational psychology?

Designed to scaffold students through Stage Three, Repurpose, in MLAs students explored the inequalities which color the in-school experiences of Black and Brown students to repurpose the concepts they problematized in Stage Two. I expected my students to struggle understanding how the experiences shared by Students of Color—shared through media texts—may complicate the implications of growth mindset and SDT in diverse classrooms. I did not expect my students to also demonstrate a sophisticated critical consciousness for the systems of inequality that privilege whites at the expense of Blacks.
Together, these findings revealed a critical gap in my students’ understanding of racial inequality in relation to educational psychology, which was underpinned by whiteness.

Results revealed several characteristics of whiteness outlined in CWS literature to underpin my students’ difficulty to place the experiences of Students of Color in the context of educational psychology. In addition, inductive codes emerged from the data corpus which expanded on the deductive codebook. However, in corroboration with filed notes, findings emerged that challenged the assumptions of CWS to highlight productive pedagogical starting points for white preservice teachers in the Teaching Race Reimagined model.

Together, these findings revealed the barriers and possibilities of reaching the goals of a race reimaged course in PWIs.

**Theme 1: Whiteness as Powerful yet Power Evasive (Roediger, 2002)**

Although whites dominate the social, economic, educational, and political arenas of society (Bonilla-Silva, 2013), they may simultaneously resist ownership of this power to avoid implication in racial inequality (Morrison, 1992). CWS literature (e.g., Leonardo, 2004; McItosh, 1988), suggests white college students may be *racially unconscious* of these arenas they dominate and the power structures they benefit from. But when presented information implicating themselves in systemic white supremacy, CWS literature suggests white college students may become racially disconscious—or passive to the power structures they benefit from (King, 1991). These characteristics of whiteness were evident as white preservice teachers exercised whiteness as powerful, but power-evasive, across MLAs in reaction to several different race reimaged questions.

In MLA#1, white preservice teachers were required to consider how racial inequalities (e.g., police brutality, racial profiling) experienced by Black Boys, and the
political movements (e.g., Black Lives Matter) mounted to lessen these inequalities, may influence their sense of belonging and self-determination in school. White preservice teachers rarely considered these inequalities as racialized and occurring in a white-dominated society. Kim, a twenty-two-year-old education major with a focus in early childhood education, demonstrated this racial unconsciousness of Black Boys’ experiences in the context of a white dominated society through her written response:

Movements such as these have little to no influence on the white students since it doesn’t call their race into the spotlight as it does the African American students. This can create a disconnect between the two groups because they don’t truly understand each other’s situations. The problem also becomes more complicated when you factor in classes and genders. These are just other classifications that create divisions between students and lower their sense of belonging.

Here, Kim demonstrates an unconsciousness of the power held by whites, in that she does not consider the “spotlight” is by default, in a white-dominated society, constantly set on the issues affecting whites (Roediger, 1994). Further, Kim changes the subject of this race reimaged assignment to gender and class, omitting any critical analysis of race. Functionally, this characteristic of whiteness prevented Kim from addressing the abuse of power (e.g., police brutality, racial profiling) inflicted on Blacks by whites, and how these acts of white supremacy may be recreated in schools to influence Black Boys’ sense of belonging.

In MLA # 2, preservice teachers where asked to consider how educational inequality may affect Students of Color differently than whites. Considering educational inequality as racialized, preservice teachers were then challenged to hypothesize how the implications of growth mindset may apply differently across race. In response, preservice teachers evaded
the power consolidated to whites by changing the topic of the assignment to a class-based analysis of educational inequality. Mike, a 20-year-old education major with a focus in mathematics, demonstrated this discursive move in his written response:

Money is the route of educational inequality. School funding usually comes from property taxes, and the cities with low taxes usually have low-funded schools. Unfortunately, many people cannot afford to live in expensive places, so they are forced to put their kids in poorly funded schools unless they can afford private school.

In his responding, Mike evades the power related to whiteness by describing educational inequality as a class-based struggle, not underpinned by the power structures of white supremacy discussed in the assignment. By using terms like “many people,” Mike does not consider the racialization of poverty (Kozol, 1991) in the United States through the acts of white supremacy (e.g., residential redlining, de facto segregation) discussed in the assignment, which have economically privileged many whites at the expense of many Blacks. In doing so, Mike fails to discuss how these power structures may manifest in schools to complicate the implications of growth mindset theory for Students of Color.

This evasion of power by young whites in university settings may occur consciously, or in the form of racial disconsciousness (King, 1991). Differing from the unconsciousness demonstrated by Mike and Kim, a racially disconscious white preservice teachers may passively accept, or acquiesce to, the existing order of white supremacy. For example, Chubuck (2004) revealed white university students may be aware of the existing structure of white supremacy, even how they themselves are its beneficiaries, but passively accept inequality as engrained in society to continue befitting. Essentially, by expressing feelings of powerlessness, whites can maintain their power through acceptance and complicity. This was
exemplified by Billy, a twenty-one-year-old education major, who shared in-depth knowledge of the foundation and systemic nature of white supremacy in his written response:

Black individuals in America have a unique experience. A large black teenage male is an intimidating figure to many people across the country in an environment as common as the sidewalk. Additionally, three generations in the past, blacks were owned by whites. This situation affects both sides of the spectrum, not only have blacks started their free lives under the impression that they are inferior, but whites in America operated under the notion that they were superior for hundreds of years. Everyone feels a connection to their ancestry so it is not hard to understand how both of these ideals were embedded into the people of America in 1865. Let's start in 1865. Whites are determined to hold their ground, monetarily and socially, and assert their dominance over blacks and this is shown through hate crimes, segregation, Jim Crowe, the war on drugs, and all the way up to the delegitimization of the black lives matter movement. Most whites seem to realize how prosperous of a notion this is and have since abandoned it and with that, they have the luxury of forgetting.

Here, Billy demonstrates his consciousness of the foundations of white supremacy, but does not explain how it is maintained by whites in present times. Viewing white supremacy as permanent in American society, Billy passively accepts the assumptions that Blacks are subordinated to Whites. As a function, King (1991) suggests this racial disconsciousness may give Billy (and all whites) the power to continue benefiting from the structure of white supremacy at the expense of non-whites.
Table 9.

**Texts Grouped by Theory-driven Code, Content Analyzed from Preservice Teachers’ MLAs**

<table>
<thead>
<tr>
<th>Deductive Code</th>
<th><strong>Whiteness as Powerful yet Power Evasive (Roedinger, 2002).</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Explanation</td>
<td>Whites may be unconscious, ignore, resist, or deny the power as associated to whiteness to continue benefiting from racial inequality</td>
</tr>
</tbody>
</table>
| MLA #1 SDT     | "Movements such as these have little to no influence on the white students since it doesn’t call their race into the spotlight as it does the African American students. This can create a disconnect between the two groups because they don’t truly understand each other’s situations. The problem also becomes more complicated when you factor in classes and genders. These are just other classifications that create divisions between students and lower their sense of belonging."
| (Deci & Ryan, 1985) | "The Black Lives Matter movement and its controversy could make minority students feel more out-of-touch with their peers than they may already do. Many of the black students in schools claimed that they felt alienated by being part of the minority. Black lives matter causes a great deal of controversy amongst people and white could have a hard time understanding what black students are going through. Many white students may also have negative views of Black Lives Matter from their parents.” |
| MLA #2         | "Money is the route of educational inequality. School funding usually comes from property taxes, and the cities with low taxes usually have low-funded schools. Unfortunately, many people cannot afford to live in expensive places, so they are forced to put their kids in poorly funded schools unless they can afford private school."
| Growth Mindset (Yeager & Dweck, 2015) | "For students who are in very poor, poverty-stricken areas there is not enough funding available in order to have the resources that allow students to do well in school. This proves a problem for most community in minority-majority and low-poverty areas, where sometimes they do not have the resources that are needed to pay their teachers. This of course then leads students to not have any hope or belief in their own education and they decide to give up.” |

Several inductive codes were clustered to form a theme which expanded on this dimension of whiteness (See Figure 7 for axial coding). The open codes of Stereotyping, Victim Blaming, and Police as Victims were clustered to form the theme entitled Blaming the Media.
**Inductive theme: Blaming the media.** It is well documented that activists from vast political spectrums have blamed the media for complicating social problems (e.g., Giroux, 1997; Kellner & Share, 2007). However, in MLA#1, white preservice teachers, claiming a conservative political identity, used the media to simplify the problem of police brutality, suggesting state-sanctioned police violence is an illusion orchestrated by the media to sow fear into Black communities.

In doing so, and in line with CWS literature (e.g., Haviland, 2008), preservice teachers evaded the power abused by a white-dominated judicial system in suggesting that police brutality does not have real consequences on Black lives. As a result, my students failed to consider how interactions with these agents of white supremacy (e.g., police, service officers), who are free to abuse power, may affect Black Boys’ sense of belonging in school. M.J., a 19-year-old white female majoring in science education, demonstrated this technique of blaming the media for the physical acts of white supremacy:

> Fear has plagued the United States in the black community. With constant media coverage of Black Lives Matter and police killing black men, it would be...
understandable for people to be afraid in the minority population. This effect is beginning to leak into the education system, influencing the black students’ behavior. The constant reminder on student’s technology, with them being more connected than ever over social media, keeps this thought of isolation in minority student’s head. Media coverage has had the greatest effect on students in this day in age. It inevitably will depress the motivations of minority students to work toward goals or have confidence in their ability when they see the people that have sworn to protect them are shown as monsters.

In this quote, M.J. begins by trivializing the terror, death, and trauma inflicted on Black communities at the hands of whites as an illusion created by the media. In doing so, M.J. suggests the power invested in white police officers to protect Black communities is contingent upon their representation in the media—taking the blame off of white police officers as agents of white supremacy. Further, M.J. suggests that it is the illusion of these events through social media that can influence Black Boys’ motivation in school, in effect invalidating Black Boys’ experiences with state-sanctioned police violence in their community. In relation to goals of this race reimaged assignment, M.J. failed to consider how these experiences of, terror, fear, and white violence color the sense of belonging for Black Boys in the white dominated enterprise of education.
### Table 10.

**An Example of Texts Grouped by Data-driven Codes, Content Analyzed from Preservice Teachers’ MLAs**

<table>
<thead>
<tr>
<th>Inductive Code</th>
<th>Blaming the media</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Explanation</strong></td>
<td>White preservice teachers used the illusion of the media to absolve whites from the acts of white supremacy inflicted on Blacks</td>
</tr>
</tbody>
</table>
| MLA #1 SDT (Deci & Ryan, 1985) | "I believe that the media elongates the actual problems stated in our society. They focus on the African American Males being the bad guys and the white police officers being the bad guys as well and it’s difficult to talk about in our society because there are so many different opinions."
| "The New York Times has a video that I feel is very fitting for this topic of race and police officers. It makes it clear that officers are recognizing that the media is fanning the fire. The idea of black crime and violence is an issue, as well as white crime, but the media explodes this issue and making it seem like it is “running rampant”, as Glenn Cunningham a retired NY detective states."
| MLA #2 Growth Mindset (Yeager & Dweck, 2015) | "The way race and racism influence educational opportunity is through the images that we have been given through our society. In our society, we have had continuous images of African Americans as these bad guys. During the time of the Emancipation Proclamation there were newspapers in North Carolina that illustrated African Americans who were trying to use fear to keep the political power in the hand of the white man. In the education system they have used fear to prevent African American students with equal opportunity in education and even furthering their education in College or University. I" |
| "Fear has plagued the United States in the black community. With constant media coverage of Black Lives Matter and police killing black men, it would be understandable for people to be afraid in the minority population. This effect is beginning to leak into the education system, influencing the black students’ behavior. The constant reminder on student’s technology, with them being more connected than ever over social media, keeps this thought of isolation in minority student’s head. Media coverage has had the greatest affect on students in this day in age. It inevitably will depress the motivations of minority students to work toward goals or have confidence in their ability when they see the people that have sworn to protect them are shown as monsters."

In sum, from a CWS perspective, this theme indicates that whiteness presented itself as a barrier to repurposing the constructs of educational psychology to include the experiences of Students of Color. From an action researcher’s perspective, my students demonstrated a sense of critical consciousness of white supremacy and emotional investment
in equality that I could have better leveraged as their instructor. I will later consider how these factors could be leveraged to engage students repurposing educational psychology

**Theme 2: Whiteness Employs Numerous Techniques to Maintain its Power (Powell, 1997)**

CWS maintain that whites may perform numerous discursive or psychological maneuvers to re-center themselves in order to maintain or recreate power (Powell, 1997). This was evident in the context of these race reimaged assignments, as my class of preservice teachers demonstrated several techniques to reify and recreate the power of white supremacy. First, segments of data were matched to this deductive code, then inductive codes were later derived. Results revealed color-blind ideology (Bonilla-Silva, 2013) and creating a culture of comfort (Sleeter, 2001) as two techniques used by my students to recreate white supremacy and subvert the goal of race reimaged assignments. From these deductive codes, inductive codes were derived and clustered revealing the themes of All Lives Matter, and Whites as Victims as common themes.

In MLA# 1, when asked to apply SDT to foster Black Boys’ sense of belonging in school, my students enacted color-blind ideology (Bonilla-Silva, 2013)—or, the belief that racism no longer exists to justify inequality. CWS literature posits that the enactment a color-blind ideology effectively reifies white supremacy by 1) ignoring the systemic racial inequalities that privilege whites at the expense of non-whites (Haviland, 2008; Powell, 2007), and 2) reifying the power of whites by imposing their dominant belief system on non-whites (Norton & Sommers, 2011). My students secured the former and the latter by ignoring the impact of systemic racial inequities on Black Boys’ sense of belonging, and inserting color-blind ideology into an assignment designed to improve the in school experiences of
Black Boys. Beth, a nineteen-year-old white female majoring in early elementary education, demonstrates this ideology in her plan for fostering Black Boys’ sense of belonging in her future classroom:

If I was these students’ teacher, I would ensure that there are rules in place in my classroom expecting students to treat each other with kindness. I would do my best to teach all of my students that in my classroom we are all equal regardless of race, gender or socioeconomic status, and we should treat each other that way. I think that the SDT should be changed by treating all kids equally. I think it can also be improved by ensuring that no students are given special treatment because they are a certain race or gender.

In this statement, Beth enacts color-blind ideology by suggesting that rules should be enforced to erase the meaning of racial differences in education. Further, Beth pledges to maintain equality by ignoring the conditions of a white supremacy in which Black Boys are treated unequally. In her benevolence to see all students as equal, she ignores the systems of racial inequality that separate Students of Color from their white peers and recreates white supremacy by imposing the dominant color-blind ideology on Students of Color. Table 11 provides similar examples.

My students maintained white supremacy by encouraging a culture of comfort (Sleeter, 2001). In theory, a culture of comfort refers to the ways in which white teachers avoid implicating themselves in white supremacy by overemphasizing closeness, compassion, and safety among all students at the expense of critical racial discussions (Cabrera, 2017). In practice, multicultural educators (e.g., Banks, 1994) warn that if classrooms are constructed as “comfort zones” instead of “contact zones” (wherein diverse
students share their racialized experiences), educators will inevitably fail to create a truly equal educational environment (Zembylas, 2015). Kate, a twenty-two-year-old white middle-grades education major, demonstrated the construction of a culture of comfort in the context of a race reimaged assignment:

If I was these kid’s students, I would try and make the classroom a safe place. I would teach them that diversity is important and being different is something that they should hold much value too. I would try and make connections with each of them so that they know that they were all special and cared for, even if the outside world was not telling them that.

Kate desires to create a “safe place” in which she determines Students of Color may feel safe from the “outside world.” In line with CWS literature (Powell, 1997), this conceptualization of a “safe place” for Students of Color is equally self-serving to Kate, as it provides Kate the opportunity to separate herself from the acts and conditions of white supremacy that permeate the “outside world.” As a result, the acts of white violence and systemic racism that oppress the lives of Black Boys are left intact from within a culture of comfort.

In theory, CWS scholars typically describe the culture of comfort as a desire for unity through similarity or sameness (Picower, 2009). Diverging from the literature, but reaffirming the presence of the culture of comfort, my students accomplished the same goal through the desire for difference or cultural diversity. Beth, an education major with a focus in history and social studies, demonstrated this nuance in constructing a culture of comfort:

As a teacher, I need to make sure that students know their peers and their background, so they can share their traditions and culture with the rest of the classroom, so that is how students can feel belonging to their school.
Whether celebrating similarity or differences among their students, the culture of comfort encouraged and constructed by Kate and Beth come at the expense of critically analyzing the systems of white supremacy that economically and politically separate Students of Color from their white peers. Considering the point of this assignment was to unpack the experiences of discrimination and white violence shared by Black Boys, this characteristic of whiteness proved a permanent fixture.

Table 11.

*Text Grouped by Theory-driven Code, Content Analyzed from Preservice Teachers’ MLAs*

<table>
<thead>
<tr>
<th>Deductive Code</th>
<th>Whiteness Employs Numerous Techniques to Maintain its Power (Powell, 1997)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Explanation</td>
<td>The ideological and discursive maneuvers and techniques whites may use to subvert critical analyses of systemic racism</td>
</tr>
<tr>
<td><strong>Culture of Comfort</strong></td>
<td></td>
</tr>
<tr>
<td><em>If I was these kid’s students, I would try and make the classroom a safe place. I would teach them that diversity is important and being different is something that they should hold much value too. I would try and make connections with each of them so that they know that they were all special and cared for, even if the outside world was not telling them that.</em></td>
<td></td>
</tr>
<tr>
<td><strong>MLA #1 SDT (Deci &amp; Ryan, 1985)</strong></td>
<td></td>
</tr>
<tr>
<td></td>
<td><em>As a teacher, I need to make sure that students know their peers and their background, so they can share their traditions and culture with the rest of the classroom, so that is how students can feel belonging to their school.</em></td>
</tr>
<tr>
<td></td>
<td><em>In schools, some diverse students do not feel like they have a sense of belonging. Incorporating everyone into things like clubs, sports, extra-curricular activities, could be one simple step to fixing a bigger issue</em></td>
</tr>
<tr>
<td><strong>Color Blind Racism</strong></td>
<td></td>
</tr>
<tr>
<td><em>“Growth mindsets can be beneficial in eradicating educational inequality by allowing each student to experience this sort of mindset that does not discriminate. I can implement growth mindset in my school by always using the word “yet”, especially when grading I can make sure to say “not yet” instead of giving the student a failing grade.”</em></td>
<td></td>
</tr>
</tbody>
</table>

Several open codes were clustered to form two additional themes which expanded this deductive code (See Figure 8 for axial coding). The open codes—equality, inclusion,
spirituality—were clustered to form the theme entitled, *All Lives Matter*. The inductive codes of Reverse Racism, and White Fragility, and White Emotionality were clustered to form the theme *Whites as Victims*.

**Figure 8.** Open Codes Clustered into Inductive Theme

**Inductive theme: All lives matter.** CWS may also describe the culture of comfort as a “sincere fiction” (Feagan & O’Brien, 2003) where equality, not inequality, is inherent to human nature and society. Feagan and O’Brien (2003) posit a sincere fiction is sincere because respondents truly believe in them, while they are fictional in their divorce from reality. Further, white emotionality research (e.g., Matias, 2014; Thendeka, 2003) suggests that when this fictional depiction of the objective structure of white supremacy is exposed to whites, they may draw on spiritual or emotional experiences to delve further into fiction. Functionally, CWS posit the maintenance of this sincere fiction operates to minimize the power of racism and recreate white supremacy (Powell, 1997).
When confronted with the racialized school inequalities presented through the experiences of Students of Color in MLA #1, my students denied that inequality can exist in the sincere fiction of a world where “all lives matter.” Patty, an education major and devout Christian, exemplified this theme in her response to Part 3 of MLA#1:

If I was these students from the videos teacher I would try to show them the love of Christ and show them how all lives matter. No matter the race, gender, social class, or any other barrier we are all equal. No student is more special than the next one. I think the school system needs to go back to the simpler way of life. Everybody needs to stop wearing their feelings on their shoulders and grow up. There is no need for people to act the way they do and try to say that their life matters less than somebody else's.........

Here, Patty denies the systems of white supremacy experienced by Black Boys by referring to her spiritual belief that God made everyone equal, and therefore there can be no inequality. Further, Patty suggests that if Black Boys also believe in this sincere fiction, they would be somehow free from the objective structure of white supremacy. Patty continued to complicate her own sincere fiction:

We are all humans and we were created equal from the beginning and it needs to go back to that. In regards to SDT, students need to be told on a daily basis that they are special and important and can succeed. They need to be encouraged by the people they look up to so that they will have the confidence in themselves and believe that they can do anything that they set their mind to.

Here, Patty complicates her own fictional depiction of the world by suggesting, through SDT, all students need to be told they are equal but also special in order to succeed. In doing so,
Patty acknowledges that they are real differences among students, but in her sincere fiction, they do not matter. Effectively, Patty devalues Black lives by omitting the experiences of white violence which may color the in-school experiences of Black Boys.

**Inductive theme: Whites as victims.** As whites become vigilant of a rapidly-diversifying country, they may wrongly see themselves as disadvantaged in order to gain more power and privilege. In fact, CWS scholars (e.g., Bonilla-Silva, 2013; 2017; McKinney, 2003) note that white supremacy may be maintained by whites wrongly centering themselves as victims of policy (e.g., affirmative action, bussing) designed to combat white supremacy. When considering the effects of police brutality and the influence of Black Lives Matter on Black Boys’ sense of belonging in school, my students subverted this analysis by re-centering white students as potential victims of the Black Lives Matter movement. Becky, a nineteen-year-old elementary education major, exemplified this in her responding to Part 1 of MLA#1:

> I think the Black Lives Matter movement has helped making African American students feel more equal and a part of their environment, and it has helped students of other races understand their issues and what they go through. On the other hand, I think there are some people who take social movements like these too far. The goal is to create equality but some people feel like that isn’t enough and will revert to using reverse racism as a tactic to put down White students.

In this statement, Becky situates the construct of belonging in the context of racial inequality, but suggests by increasing Black Boys’ belonging through efforts in equality, this may somehow lead to the racial oppression of white students. Not only does Becky falsely equate the belonging of Black students to reverse racism, she also wrongly re-centers white students
as victims of racial oppression. As a result, Becky fails to apply SDT to the experiences of racism and discrimination that color the in-school experiences of Black Boys. Table 12 demonstrates similar examples.

Becky’s statement articulates with the phenomena of “whites as victims” at a systemic level, in which whites may often mistake the erosion of white supremacy as the racial oppression of whites (Cabrera, 2014; Norton & Sommers, 2014). CWS (e.g. Carney, 2016; Modica, 2015) suggest that young white college students may also claim victimization simply by perceiving the negative stigma of being white. This was evident in the MLA#1 essay of Kevin, a white male, and self-proclaimed “new” Christian, who centered himself personally as a victim of social justice movements designed to combat conditions of white supremacy:

I believe that it’s important to talk about in a classroom but how do we do it without making it a large political or emotional debate. When I have had someone attack me verbally due to my own personal experiences, I shut down and quit trusting people in my classroom because I psychologically associate that classroom with feeling of being ashamed and attacked. That isn’t belonging.

Here, Kevin centers himself as the emotional victim of the political discourse surrounding the Black Lives Matter movement in schools, in which he perceives any critique of his whiteness as a cultural assault or “attack” on his white male identity. In doing so, Kevin trivializes his white privilege as a member of the dominant white male Christian culture to psychologically transform himself into a victim of racial oppression. As a victim, Kevin re-centers his perception of belonging, as a white male, in the discussion of Black Boys sense of belonging in school. Table 4 demonstrates similar examples
Table 12.

*Text Grouped by Data-driven Codes, Content Analyzed from PSTs’ MLAs*

<table>
<thead>
<tr>
<th>Inductive Code</th>
<th>All Lives Matter</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Explanation</strong></td>
<td>The sincere fiction that equality is inherent to human nature and society</td>
</tr>
<tr>
<td>MLA #1 SDT (Deci &amp; Ryan, 1985)</td>
<td>“Teachers can promote inclusion and diversity in the classroom by providing opportunities for students to recognize similarities among their peers. This helps students from different backgrounds and races find similarities between each other, so they do not feel so different and can feel a sense of belongingness because they do have similarities and connections to others in the room even if they do not look like the other students or live in the same area. If a student feels like they belong, then they will be more motivated in the classroom.”</td>
</tr>
<tr>
<td>MLA #2 Growth Mindset (Yeager &amp; Deck 2015)</td>
<td>&quot;We are all humans and we were created equal from the beginning and it needs to go back to that. In regards to SDT, students need to be told on a daily basis that they are special and important and can succeed. They need to be encouraged by the people they look up to so that they will have the confidence in themselves and believe that they can do anything that they set their mind to.”</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Inductive Code</th>
<th>Whites as victims</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Explanation</strong></td>
<td>White Preservice teachers perceived Students of Color as privileged, and white students as racial victims</td>
</tr>
<tr>
<td>MLA #1 SDT (Deci &amp; Ryan, 1985)</td>
<td>&quot;Usually, different races experience social issues differently than their white peers because there is the idea that white people cannot understand these issues, but nevertheless, white people in the U.S. can have social issues as other races, especially if they come from a poor family, or with a low socio-economy class.”</td>
</tr>
<tr>
<td>MLA #2 Growth Mindset (Yeager &amp; Dweck, 2015)</td>
<td>&quot;The problem that I’ve found with students of different color and experiences is that if someone, including myself, wants to contribute to a conversation or a topic that isn’t particularly related to me or my oppression. It’s so difficult to contribute to any topic today because if it doesn’t relate to me I can’t comment on it unless I have some serious proof or serious information to share”</td>
</tr>
</tbody>
</table>
Theme 3: Whiteness as NON-monolithic

CWS cautions that teacher educators teach white preservice teachers the complexity and salience of race as a monolithic. Gorski (2009) and DiAngelo, (2006) both reveal the former two tenets of whiteness may be nuanced by white preservice teachers’ previous knowledge of racial inequality and cross cultural contact with non-whites. This characteristic was evident when analyzing students’ MLAs in corroboration with my field notes. Specifically, my students showed the ability to expand on the salience and complicity of race during in-class discussions of their MLAs by sharing a collective critical racial consciousness and transforming the ills of white emotionality into a sense of racial responsibility.

**Whiteness as critically conscious.** In corroboration with field notes, my students demonstrated more prior knowledge of the nature of racial inequality than I expected. In contrast to resistance literature in teacher education, which suggests white preservice teachers are often ignorant of the systemic nature of racism (e.g. Reynolds & Brown, 2010), Billy demonstrated an understanding of the history of white supremacy in ways I did not expect, even citing crucial texts (*The Souls of Black Folk; The Miseducation of the Negro*) to the field of CWS in our class discussions. In class, my students also expanded on their MLAs in ways that they could better demonstrate the depth of their knowledge regarding racial inequality. Considering these notes, I realized that I spent more time developing the assignments based off the assumption that my students were ignorant of the racial inequalities instead of leveraging their existing critical consciousness.

The programing MLAs may be improved if devised more closely to my students’ critical consciousness of race. For example, having discussions around the basis of racial inequities at the beginning of the semester instead of after my students had already completed
their MLAs could have benefited me as an instructor to design assignments with guiding questions that were built on my students’ already-existing critical consciousness—not just CWS literature.

**Whiteness as responsible.** In corroboration with field notes, this sense of critical consciousness seemed to be underpinned by a sense of white guilt, but also was an opportunity for my students to explore their responsibility as white teachers in diverse classrooms. Although CWS studies suggests the emotionality of whites may be used to tactfully circumvent their implication in racial inequality (Matias, 2013), my findings argue that students may create a productive space to resolve these emotions in racially-responsive ways. Reflecting upon my field notes, I realized that students created an emotional space in my classroom where they could expand on what they wrote in MLAs, share a collective critical consciousness, and consider their implication and responsibility in racial inequality.

I assert the emotionality shared in my classroom was productive for deepening my students’ understanding of their responsibility as white teachers in diverse classrooms. For example, although Billy’s critical consciousness seemed paralyzed by his guilt and despondency for the structures of white supremacy from which he benefits, his openness to share his feelings sparked a productive conversation. In this same discussion, one of my students suggested that everyone has their struggles, but it’s a privilege for her as a white woman to walk away from the atrocities referenced by Billy. By the end of this discussion, my students hypothesized with Billy about what they can do as teachers to fight the inequalities Students of Color face in school—or, if this was even their responsibility as teachers? This point may not have been reached if my students had not felt comfortable enough to share their emotional investment in race and racial inequalities.
Conclusion

In conclusion, thematic analysis revealed that centering the experiences of Students of Color in an Introduction to Educational Psychology course in a PWI may require instructors to consider how white preservice teachers themselves have experienced race, particularly their beliefs about racism. However, challenging CWS literature, these results revealed that my white preservice teachers took the initiative to examine the social underpinnings of their own beliefs about racism, and their responsibility for repurposing educational psychology to include all learners, including Students of Color.

These findings lead to recommendations for the nature of race reimaged assignments and where they may fit in the Teaching Race Reimaged model. For example, in their MLAs, my students rarely considered how educational psychology can be repurposed based off the experiences of Students of Color shown in media texts. However, when MLAs were discussed in class, my students began considering how, or whether, it was even their responsibility to repurpose educational psychology. Recommendations for how the Teaching Race Reimaged model may be modified or expanded to facilitate these discussions are considered in the next chapter.
CHAPTER V: DISCUSSION, IMPLICATIONS, AND CONCLUSION

I began this project with the belief that to teach from a race reimaged approach was to vindicate the experiences of Students of Color. Based on the results of this study, it is more apparent to me that my white students’ ability to repurpose educational psychology for all leaners hinged upon their engagement with the experiences of Students of Color. By privileging the experiences of Students of Color, this action research study revealed that the critical consciousness and racial responsibility of white preservice teachers to repurpose educational psychology in diverse classrooms can be learned. Based on these findings, this research has several key implications for educational psychologists who are instructors in a PWI.

Discussion of Findings

The data collected over the course of this project revealed three major findings. The first major finding demonstrated that my white students’ engagement in race reimaged assignments was not impacted by an intersectional framework in ways conducive to the goals of a race reimaged approach. Effectively, this framework provided my white students with paths to disengage from the content and goals of a race reimaged activity. The second major finding suggested that my students’ investment in race reimaged activities was impacted when the experiences of Students of Color were centered. The third major finding revealed that my students engaged their own whiteness in pursuit of the socially-reconstructive goals of a race reimage course when the experiences of Students of Color were centered.

Students Intersectionally Dis-engaged

Concerning Stage Two of the Teaching Race Reimaged model, results revealed that my students rarely applied the socioculturally-relevant lens (i.e., intersectional framework)
provided to problematize and repurpose contemporary studies in educational psychology. Results revealed that, at best, my students used an intersectional framework to explore their own gender and class struggles at the expense of racial analysis. These results reaffirmed literature (Ahmed & Roussey, 2018; Weinstein, 1988) suggesting previous experiences and prior knowledge of preservice teachers may dominate their engagement with best practices in education. In a race reimaged context, this disengagement from the interconnected nature of race with gender and class warrants educational psychologists, as teachers, to consider how white preservice teachers’ experiences in a white-dominated society can be leveraged to understand the salience of race in educational psychology, without centering whiteness.

In alignment with literature cautioning the application of an intersectional framework in PWIs (e.g., Alexander, 2012; Puar, 2018) as further marginalizing the experiences of People of Color, my students’ interpretation and analyses of race privileged their experiences as whites at the expense of Students of Color. Further, the in-class examples I provided to demonstrate the concept of intersectionality were rooted in my own positionality as a white male. Importantly, in alignment with literature (e.g., Tomlison, 2013) concerning the “colonization” of intersectionality (Crenshaw, 2018) by whites, what was missing from our analyses was how our experiences as whites were situated in the conditions of white supremacy that benefit us at the expense of Students of Color.

**Implications for intersectional engagement in a race reimaged course.** In a race reimaged context, in a PWI, an intersectional lens may be beneficial if instructors intentionally positon white preservice teachers to observe their own class and gendered experiences as racialized—or dependent upon their privilege as whites. Levin-Rasky (2011) revealed that by merging intersectional framework with the tenets of CWS, students are
positioned to view their own gendered and class-based experiences as privileges accumulated as whites in a white dominated society. Essentially, these authors propose that an intersectional analysis of whiteness can achieve the reconstructive goals of Crenshaw (2018) in the contexts of PWIs.

Educational Psychology instructors should take extreme caution in the appropriation of intersectionality in PWIs. By observing the intersectionality of whiteness, the positionality of whites may be further privileged in a framework created by Black Feminists to de-marginalize their own experiences. In a race reimaged context, an intersectional study of whiteness may leave instructors to ask the same question I did after PSAs were completed: What did my students learn about the experiences of Students of Color in educational psychology?

Considering the actions observed by this study in relation to the aforementioned literature, it is evident that an intersectional lens may create more of a wedge between the lived experiences of Students of Color and the tenets of educational psychology—white preservice teachers’ experiences of gender inequality and class struggles being the wedge. Or at best, a detour en-route to the goals of a race reimaged course—gender and class being the detours to race. In sum, the pitfalls of using an intersectional lens to teach the complexity and salience of race in race reimaged contexts should inform instructors of its pedagogical value. Such discussion may further highlight the importance of privileging Students of Color as the subject of inquiry in the teaching of educational Psychology.

Students engaged the reality of the Black imagination. Perhaps the most impactful finding revealed that the lived experiences of People of Color affected my students’ actions in a race reimaged course. In MLAs, my students faced tangible and practical economic and
political factors that may complicate the implications of educational psychology for Students of Color. Interestingly, in PSAs, my students reached the highest level of intersectional engagement when the unpublished perspectives of Black scholars were considered in PSAs. These findings highlight the importance of the experiences of students, and scholars, of color in a race reimaged approach.

Considering these experiences were not the subject of inquiry in the academic studies that students analyzed in PSAs, the educational psychology literature selected for a race reimaged course should be carefully curated to embody the experiences of Students of Color. Put more simply, it may be easier to teach a race reimaged perspective by using theories which have already been race reimaged. In their review of literature, DeCuir-Gunby and Schutz (2014) provide a list of race reimaged studies in educational psychology which should be reviewed as content by instructors.

The importance of including the experiences of Students of Color in teacher education is supported by literature seminal to the goals of a race reimaged approach (e.g., Du Bois, 1910; hooks, 1994). In her description of the realities experienced by Black “folk,” hooks (1994) outlines the experiences of Students of Color as windows for practitioners to understand the most savage inequities which underpin the in-school experiences of all learners. Further, in his seminal text The Souls of Black Folk, Du Bois describes the veil through which Black folk view a world of danger invisible to whites. Together, these authors highlight the perspective of People of Color in understanding the complexity and salience of race in a white-dominated society.

Although my white students could not, and cannot, see out of the veil because of their position in a white-dominated society, this reality was presented to them through the counter-
stories shared by Students of Color in MLAs. Further, because the counter-stories shared by Students of Color articulated so closely with constructs (e.g., school belonging) heavily assumed by theory (SDT) to be experienced the same by all humans, my students were provided concrete examples to repurpose these culture-free constructs closer to the meaningful contexts in which these Students of Color learn.

**Implications of the reality of the black imagination in educational psychology.**

Centering the experiences of Students of Color in the culture free constructs of educational psychology requires educational psychologists to consider the best practices outlined in Chapter II in more authentic, engaging ways. This may require educational psychologists to ask the question, “What are real-world examples of how, if at all, Students of Color experience the constructs I have to teach?” Answering this question may involve abandoning best practices (outlined in Chapter II) altogether, but this departure may be necessary to teach a race reimagined course.

Importantly, the media texts in which the experiences of Students of Color were presented not only as subjects of inquiry, but also as the human beings my students were responsible for effectively teaching with educational psychology content. These findings warrant instructors to consider social media platforms in which Students of Color resist the hegemonic ideology of a white-dominated society (Baker-Bell, Stanbrough & Everett, 2017) as contexts to situate MLAs. In the context of a PWI, using social media as a window into the authentic experiences which color the reality of Black and Brown students may provide the meaningful content needed to repurpose educational psychology for all learners.

However, in alignment with hooks (1994) and Du Bois (1910), I observed the sincere fictions and color-blind ideology which pigment the white imagination (Mills, 2007) to be
triggered by the uncomfortable truths told in the reality of the Black imagination. How my students wrestled with this conflict should inform instructors of the barriers and the possibilities for reaching the goals of a race reimagined course in a PWI.

**Students wrestled whiteness.** The third major finding revealed my students’ ability to vindicate the reality of the Black imagination in the contexts of educational psychology was disrupted by different characteristics of whiteness (Haviland, 2008). As a result, my goal of understanding how these experiences may be considered in educational psychology theory was not fully met. Articulating with critiques of educational psychology research (King et al., 2018), content analysis revealed a cultural blind-spot in my students’ intersectional engagement concerning race. Through a thematic analysis, this blind-spot later materialized in MLAs as the characteristics of whiteness (Haviland, 2008) which guided my students’ denial of counter-stories and rejection of Students of Color in the study of educational psychology. In corroboration with inductive codes portraying whites as victims, these findings led me to realize that my students were mistaking the efforts to deconstruct white supremacy as reverse racism.

Contradicting resistance literature in teacher education, my students demonstrated a level of critical consciousness and a sense of racial responsibility that I could have leveraged in the beginning of class, if I had not accepted CWS and resistance literature wholesale. Unexpectedly, and not facilitated by my lesson plans, my students created an emotional space in class to discuss their MLAs in racially-responsible and critically-conscious ways. In fact, several of my students cited bell hooks, Du Bois, and other Black writers to expand on the experiences shared by Students of Color. However, in alignment with literature in white emotionality (Matias, 2014), it seemed these conversations were both driven and suspended
by a sense of white guilt. Diverging from CWS, I observed my students discuss their racial responsibility as white teachers in diverse classrooms through this emotional process. Had I begun this course based on the collective critical consciousness my students displayed outside of MLAs, perhaps my students would have reached the goals we set out to achieve.

**Implications of whiteness in a race reimaged contexts.** Teaching a race reimaged course requires instructors and students to understand the social underpinnings of their beliefs about race in a white-dominated society, and move towards taking responsibility in deconstructing white supremacy. In alignment with the progressive doctrines which inform a race reimaged approach, in order to vindicate and liberate Students of Color through educational psychology, white preservice teachers may first need to understand themselves as beneficiaries of the same system that disadvantages their Students of Color.

To achieve this, race reimaged activities may occur in the context of critical consciousness raising activities—or activities which highlight the systems of oppression in relation to the identities of race class and gender. In such activities, the *critical racial consciousness* and racial responsibility described by teacher educators (e.g., Warmington, 2009) may be fostered by revealing to white preservice teachers their individual role in the maintenance of systemic white supremacy and their responsibility to deconstruct white supremacy using race reimaged educational psychology concepts. Considering my students began collectively constructing a critical consciousness of racial inequality in class—without my direction—this seems like a progressive point to foster such agency.

**Recommendations for Future Action Research**

Based on these results, I recommend that my fellow EDP 304 instructors extend the Teaching Race Reimaged model to facilitate in-class discussions regarding students
responding to these media texts. By extending Stage Three to include a class discussion, or focus group session, instructors may scaffold students’ critical consciousness, emotionality, and prior knowledge to more thoughtfully include the experiences of Black and Brown students in the teaching of educational psychology.

However, before I recommend expanding this model, it is important to note that without Stages One and Two, my preservice teachers may not have had the content knowledge needed to problematize and then attempt to repurpose educational psychology. Thus, it is important that I give recommendations for improving each step of the teaching model as they function as building blocks towards the goals of a race reimaged approach.

**Recommendation 1**

Regarding Stage Two, I recommend EDP 304 instructors include 1) conceptual publications to problematize the tenets of seminal and contemporary theory, and 2) scholarly works (published or not) which challenge the assumptions of conceptual literature. Conceptual articles (e.g., Deci & Ryan, 1985) can provide students the content to problematize right from the source, instead of through the methods and assumptions of empirical journal articles. Further, since results revealed that my students who reached the highest level of engagement drew on the unpublished work of Dr. Luke Wood, instructors should consider using scholarly material (e.g., lab websites, TED Talks) outside of the white-dominated cannon of educational psychology. Together, these pieces of scholarship can provide the content needed to clearly reveal the limitations and possibilities of educational psychology theory.
**Recommendation 2**

Regarding Stage Two, I recommend that EDP 304 instructors use an intersectional lens, only if gender and class are centered as racialized constructs. Content analysis revealed my students used an intersectional lens to find their way out of a race reimaged approach, instead of as an in-road. However, the pedagogical value of using an intersectional lens to teach white preservice teachers the salience and complexity of race could have been observed had I used more critical guiding questions in the PSA rubric and in class. For example, instead of asking my students open questions (e.g., “How can you problematize the authors’ assumptions from an intersectional lens?”), I could have asked more critical guiding question (e.g., “How may the results of these implications privilege or disadvantage Black girls in STEM?”) Where the latter allows white preservice teachers to explore gender and class in isolation from race, the former challenges them to think of gender as a racialized characteristic.

Together these recommendations should come with caution. I decided to reprogram these assignments and abandon an intersectional lens because PSAs revealed a cultural blind-spot in my students’ intersectional engagement. Further, I realized, as an instructor, I was not privileging race enough in relation to the goals of a race reimaged approach. At the risk of spending valuable thinking and class time trying to locate the salience of race through the constructs of gender and class—further marginalizing Students of Color—I saw the only option to reach the goals of a race reimaged approach in the remainder of the semester was to center race as the subject of inquiry.
**Recommendation 3**

Regarding Stage Three, I recommend my fellow EDP 304 instructors explore social media as a platform for centering the experiences of Students of Color in EDP 304. Thematic analysis revealed the possibilities and limitations of educational psychology theory for all learners may became more apparent to my students when the racial inequalities, which color the in-school experiences of Students of Color, were the subject of analyses. I assert that the medium by which these experiences were taught was a crucial component to MLA assignments. For example, by watching videos of Students of Color speaking directly to the camera about their lived experiences, students were offered a more humanized and authentic experience for repurposing educational psychology not offered in the contexts of literature. Having a tangible examples of racial inequality explained to my white preservice teachers by Students of Color marked a progressive point in my course for reaching the goals I set months earlier.

**Recommendation 4**

Regarding an additional stage to the Teaching Race Reimagined model, I recommend that instructors expand MLAs into a Stage Four wherein students can reflect on their MLAs and respond to each other’s ideas for repurposing educational psychology theory. As revealed in this study, my students began reflecting on the inequalities experienced by Students of Color by collectively constructing a critical racial conscious of themselves as whites privileged by systems that may disadvantage the Students of Color in MLAs. Considering these in-class conversations were not facilitated directly by me demonstrates the pedagogical value of centering the experiences of Black and Brown students in an EDP 304
course, and the potential for white preservice teachers to collectively repurpose educational psychology, in-class.

4. Reflect and Respond

Goal: Instructor guides preservice teachers to reflect on their individual MLAs, and respond to the MLAs of their classmates with the goal collectively repurposing educational psychology.

Materials: Multicultural Learning Activities, Student Journals

Guiding Questions:
* In student’s journals: What was the main takeaway of your MLA response?
* After students share assignments: What was the most important strategy you and your peers discussed for fighting racial inequalities using educational psychology?
* Instructor asks class questions based on the areas students struggled in to repurpose educational psychology

Figure 9. Teaching Race Reimagined model, Stage Four

In Stage Four, instructors guide discussions based on students’ written responses to the experiences of Black and Brown students. First, I recommend instructors read preservice teachers’ MLAs, then assemble a script of critical guiding questions to scaffold students to think more deeply about the content of their MLAs. In class, students are asked to journal about their writing: What struck you the most about the stories shared by students in the
video? How did this influence the main points of your MLA? Next, preservice teachers discuss their work with their peers to locate strategies for repurposing educational psychology to combat the racial inequalities experienced by students in the MLAs. In sum, this stage provides the framework for instructors and preservice teachers to co-construct the critical consciousness, and racial responsibility that my students began to explore in Stage Three. The need for this stage also points educational psychologists to the limitations of the current research and the possibilities of teaching a race reimaged educational psychology course.

**Limitations**

Missing from this action research project was proximity and the perceptions of my students. Since the primary data points were individually written assignments, and feedback was provided via the course Moodle site and in the reminder of several class sessions, I could not determine what my students perceived as the most difficult points of these assignments, or if they internalized my feedback at all. My only interpretation of my students’ comprehension was derived directly from analyses of their responding in MLAs and PSAs. How these data were triangulated by researcher journal entries and field notes may not have revealed the source of their resistance, confusion, or progress I interpreted in my primary data analyses. This limitation supports the need for Stage Four, in my which my students’ perceptions of their work can be documented and analyzed to modify my programming and organization of the Teaching Race Reimagined model in ways conducive to their learning.

In my researcher journal, I gathered a practical limitation of a race reimaged course may be similar to that of a traditional educational psychology course—time. As reported in the literature of teaching educational psychology by traditional educational psychology
instructors, race reimaged instructors may not have time to reimage every construct important to meet the standards set for effectively working in diverse classrooms.

Considering this project only documented how the Teaching Race Reimaged model can be applied to two educational psychology concepts, these concepts alone may not prepare preservice teachers for working effectively in diverse classrooms. This limitation may require race reimaged instructors to carefully select what concepts are most important, or whether they are useful at all, for preparing preservice teachers for diverse classrooms. This limitation also points to the possibilities of a race reimaged educational psychology course in the larger framework of teacher preparation.

Considering educational psychology is isolated, or not often incorporated in other courses within colleges of education (Wittrock, 2017), it is not certain that students will apply race reimaged concepts in future course work, and then effectively in diverse classrooms. In agreement with Shull (1996), it may be necessary for colleges of education to consider ways of integrating similar race reimaged educational psychology activities in other courses and in the larger framework of a teacher preparation program. As with traditional Introduction to Educational Psychology courses, students will need more opportunities in their preservice experience to apply race reimaged concepts so they are prepared for diverse classrooms. Put more simply, if the ideas presented in this project are worth spreading, they may need more room to grow.

**Conclusion**

The lives of Black and Brown students have remained invisible in the field of educational psychology. In this study, through experiences of Students of Color, my white preservice teachers and I identified the limitations and possibilities of educational
psychology in the cultural blind-spot (King et al., 2018), but not without a fight. By centering Students of Color as the subject of inquiry, the color-blind ideology and emotions documented by CWS scholars (Haviland, 2008) were triggered. Yet, how students wrestled with these emotions in class revealed my true responsibility: As a white educational psychologist, I must provide my white preserve teaches a productive, sometimes uncomfortable space for the conflict of the White Imagination (Mills, 2007) to meet the reality of the Black imagination (hooks, 1992), and for the experiences of Students of Color to be vindicated.

To remain relevant in colleges of education, we must acknowledge and take action for the inextricable links between race, power, and education (Politics of Learning Writing Collective, 2017). This will require effort. We must explore new approaches in critical pedagogy (Giroux, 1996) and problem posing techniques (Freire, 1970) which privilege Students of Color, for the sake of emancipating Students of Color. Only with this intention may the possibilities and limitations of educational psychology be repurposed to include all leaners.
REFERENCES


APPENDICES
Appendix A: Teaching Growth Mindset Lesson Plan

EDP 304: Reimaging Growth Mindset

**Cultural Backdrop:** Right now in education, growth mindset research is being adopted by k-12 practitioners and policy leaders. But skeptics suggest teaching a growth mindset may not account for the social inequalities working against the full potential of students of color. How can a growth mindset be implemented in schools to account for the experiences of students of color?

**Lesson Objective**
To understand the cultural-free assumptions of growth mindset research, and reimage growth mindset so it can address the structural inequalities facing students of color

**MATERIALS:** Ted Talk, Carol Dweck; Video, Growing up Black; Movie, Waiting for Superman; Reimaging Growth Mindset Worksheet

<table>
<thead>
<tr>
<th>Suggested Time</th>
<th>Activity</th>
<th>Description (Instructions, Material Supplies, Guiding Questions)</th>
</tr>
</thead>
</table>
| 30 mins        | Lecture on Growth Mindset (PowerPoint presentation) and Carol Dweck TED Talk:  
- Identify the key tenets of Growth Mindset theory.  
- Discuss what it means to foster a growth mindset in schools.  
Guiding Questions:  
- What is the difference between a growth and fixed mindset?  
- What does it mean, as a teacher, to foster a growth mindset?  
  - How do you convince students that if they work hard enough they can achieve anything?  
  - What struggles might students face that would discourage them from giving effort? |
| 30 mins        | Group Activity (part 1): Problematizing Growth Mindset, the Pros and Cons of Growth Mindset  
From a race reimaged perspective, identify with students the assumptions of growth mindset.  
**Key assumptions:**  
Intelligence is NOT fixed: It can be learned through hard work.  
**Key Cultural assumptions:**  
Students enter the classroom as a blank slate; students’ personal background should not affect their ability to succeed.  
What is the problem with these assumptions?  
Guiding Questions:  
- What are the pros and cons of teaching a growth mindset  
- Can a student have a growth mindset and still not be academically successful?  
  - What other factors can play into the success of students not considered by Growth mindset theory  
- How does a student’s racial identity, social class, gender identity play a role in the ability to achieve the outcomes associated to a growth mindset?  
- What racial inequities in schools and society may prevent students of color with a growth mindset from achieving the same success as their white peers? |
| 15             | Group Activity (p. 2): Reimaging Growth Mindset Worksheet.  
In their group, students will complete a worksheet that requires them to consider how growth mindset can be reimaged to account for the inequalities experienced by students of color.  
**Counter Storytelling:**  
Students will watch a video of  
Guiding Questions:  
- The racial inequalities that diverse learners experience matter, and do influence their teaching and learning process. So what are some racial experiences that could be preventing students of color with a growth mindset from reaching their full potential?  
**Instructions:** Let’s watch a video that demonstrates the experiences of students of color in school and society. In your group:  
  1. Please list strategies for combating the structural inequalities which face the students of color in the video.  

| 30 mins        | Group Activity (part 2): Problematizing Growth Mindset, the Pros and Cons of Growth Mindset  
From a race reimaged perspective, identify with students the assumptions of growth mindset.  
**Key assumptions:**  
Intelligence is NOT fixed: It can be learned through hard work.  
**Key Cultural assumptions:**  
Students enter the classroom as a blank slate; students’ personal background should not affect their ability to succeed.  
What is the problem with these assumptions?  
Guiding Questions:  
- What are the pros and cons of teaching a growth mindset  
- Can a student have a growth mindset and still not be academically successful?  
  - What other factors can play into the success of students not considered by Growth mindset theory  
- How does a student’s racial identity, social class, gender identity play a role in the ability to achieve the outcomes associated to a growth mindset?  
- What racial inequities in schools and society may prevent students of color with a growth mindset from achieving the same success as their white peers? |

**Instructions:** In groups of 3-4, find a spot on the white board and list the pros and cons of fostering a growth mindset in schools.
students of color sharing their experiences of racial inequality and discrimination in school. Students will be asked to consider how the narrative of these students conflicts with the promises of growth mindset theory. Does growth mindset assume that ALL students have the same opportunity for achievement?

<table>
<thead>
<tr>
<th>15 mins</th>
<th>Personal Reflection Activity, TBA</th>
</tr>
</thead>
<tbody>
<tr>
<td>2. How can you as a teacher foster a growth mindset to students facing racial inequality and discrimination in schools?</td>
<td></td>
</tr>
</tbody>
</table>
Appendix B: Multicultural Learning Activity, Repurposing SDT

Throughout the semester you will be asked to complete short Multicultural Learning Activities (accessible via Moodle). The purpose of this activity is to check your understanding of the course content as it relates to teaching in diverse classrooms. Each activity will ask you to complete several open response questions related to your personal experiences and willingness to teach diverse students. The questions will come from topics covered in the online lecture and in your textbook.

Multicultural Learning Activity #1: Creating a sense of belonging in school for Black boys

Self Determination Theory (SDT; Deci & Ryan, 1985) suggests that for students to be motivated to engage and persist in the process of teaching and learning their needs for Belongingness, Autonomy, and Competence must first be satisfied. In this activity you will be required to watch this video outlining social issues in the United States, and this video capturing the experiences of Black boys in school. You will be challenged to consider how these videos relate to SDT. Or how, if at all, SDT relates to the lives of Black boys in school. Complete this assignment, please follow the rubric below:

Multicultural Learning Activity Rubric

<table>
<thead>
<tr>
<th>Criteria</th>
<th>Guiding Questions</th>
<th>Maximum Points</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Unveiling Power and Interconnected Structures of Inequality.</strong></td>
<td>How may larger social issues (e.g. Black Lives Matter) affect diverse students' in-school experiences and sense of belonging in school?</td>
<td>2</td>
</tr>
<tr>
<td>Expound</td>
<td>Find additional sources (journal articles, media clips) which support the student's claims</td>
<td>2</td>
</tr>
<tr>
<td><strong>Complicating Identity</strong></td>
<td>How may students of color experience these social issues differently than their white peers? How does class or gender complicate this specific social problem?</td>
<td>2</td>
</tr>
<tr>
<td><strong>Promoting Social Justice and Change using SDT</strong></td>
<td>If you were these students teacher, how could you help create a classroom and school environment that fosters a sense of belongingness for students of color? What needs to change about the environment of schools? What needs to be changed or added to SDT?</td>
<td>3</td>
</tr>
<tr>
<td>Student meets 300 word limit.</td>
<td>Well thought-out and well organized; the paper flows logically and contains no or few grammatical errors.</td>
<td>1</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td>10</td>
</tr>
</tbody>
</table>
## Appendix C: Race Reimagined Course Schedule

<table>
<thead>
<tr>
<th>Date</th>
<th>Read Before Class</th>
<th>Class Topics</th>
<th>Focus Group Activities / Due dates</th>
</tr>
</thead>
<tbody>
<tr>
<td>8/23</td>
<td>Introduction</td>
<td>-Introductions</td>
<td>Start Cultural Autobiography (in-class)</td>
</tr>
<tr>
<td></td>
<td>Ch 1: Teaching and Educational Psychology.</td>
<td>-Syllabus</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>-Intersectionality</td>
<td></td>
</tr>
<tr>
<td>8/30</td>
<td>Class was Canceled</td>
<td></td>
<td></td>
</tr>
<tr>
<td>9/6</td>
<td>Ch 4: Group Differences</td>
<td>-Demographic, social, cultural differences</td>
<td>-Cultural Autobiography Due by midnight (Moodle)</td>
</tr>
<tr>
<td>9/13</td>
<td>No Class: Hurricane Warning</td>
<td></td>
<td></td>
</tr>
<tr>
<td>9/20</td>
<td>Ch 2: Cognitive and Linguistic Development</td>
<td>-Learning perspectives</td>
<td>-PSA #1</td>
</tr>
<tr>
<td>9/27</td>
<td>Ch 3: Personal and Social Development</td>
<td>-Self-concepts</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Ch 6: Learning, Cognition and Memory</td>
<td>-Memory model</td>
<td>Focus group activity</td>
</tr>
<tr>
<td>10/4</td>
<td>FALL BREAK!</td>
<td></td>
<td></td>
</tr>
<tr>
<td>10/11</td>
<td>Ch 11: Motivation and Affect</td>
<td>-Motivational theories</td>
<td>-Quiz#1 (Ch 1, 2, 3 &amp; 4)</td>
</tr>
<tr>
<td>10/18</td>
<td>Ch 10: Social Cognitive Views of Learning</td>
<td>-Self-Efficacy</td>
<td>PSA #2</td>
</tr>
<tr>
<td></td>
<td></td>
<td>-Modeling</td>
<td></td>
</tr>
<tr>
<td>10/25</td>
<td>Ch 9: Behaviorist Views of Learning</td>
<td>-Motivational theories</td>
<td>-PSA #3</td>
</tr>
<tr>
<td>11/1</td>
<td>Ch 12: Instructional Strategies</td>
<td>-Active learning</td>
<td></td>
</tr>
<tr>
<td>11/8</td>
<td>Ch 13: Creating a Productive Learning Environment</td>
<td>-Community climate</td>
<td>- Multicultural Learning Activity #1 Self</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Determination Theory</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Work on presentations in groups</td>
</tr>
<tr>
<td>11/15</td>
<td>Website Tutorial Presentations</td>
<td></td>
<td>Quiz #2 (Ch 6, 9 &amp; 10)</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Multicultural Learning Activity #2</td>
</tr>
<tr>
<td>11/22</td>
<td>NO CLASS - Thanksgiving!</td>
<td></td>
<td></td>
</tr>
<tr>
<td>11/29</td>
<td>Website Tutorial Presentations</td>
<td></td>
<td>Presentations in class // Submit Website on</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Moodle</td>
</tr>
<tr>
<td>12/10</td>
<td>*Final Multicultural Learning Activity #3: Pariah</td>
<td>Activities are posted on Moodle</td>
<td></td>
</tr>
<tr>
<td></td>
<td>(work on this activity individually)</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Exam Week</td>
<td>No Classes during exam week</td>
<td></td>
</tr>
</tbody>
</table>
## Appendix D: Public Service Announcement, Rubric

**EDP 304 Fall 2018 PSA Rubric #1**

<table>
<thead>
<tr>
<th>Category</th>
<th>Guiding Questions Comments</th>
<th>Maximum Number of Points</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Point of paper</strong></td>
<td>Why is this research interesting? What is the purpose of the research? What was the research question of interest, and what did the authors predict? What do the authors assume about the context, participants, or topic of study?</td>
<td>1</td>
</tr>
<tr>
<td><strong>Methods</strong></td>
<td>Who are the participants? What type of procedure did the authors follow? What kinds of measures did they use?</td>
<td>2</td>
</tr>
<tr>
<td><strong>Results and implications</strong></td>
<td>What were the findings? What are the take-home messages for educators? What are the take-home messages for researchers? What questions remain for future research?</td>
<td>1</td>
</tr>
<tr>
<td><strong>Problematize and Expound</strong></td>
<td>Through an intersectional lens how, if at all, how do the results or implications of this article take into account the structural inequalities or experiences facing students of color, female or transgender, or students of low SES? What is the article missing that may be experienced by diverse students? Go beyond the said article to find YouTube videos, texts, articles, media, etc. to support your claim as to why this theory is problematic.</td>
<td>2</td>
</tr>
<tr>
<td><strong>Improve</strong></td>
<td>How could you improve this study design to understand the experiences and accommodate the needs of all students?</td>
<td>2</td>
</tr>
<tr>
<td><strong>Writing clarity</strong></td>
<td>Ideas are explained in terms that are accessible to a lay reader. Article is short (400-600 words), easy to read, formatted in short paragraphs and appropriate for a blog post. Writing is grammatically correct.</td>
<td>1</td>
</tr>
<tr>
<td><strong>Press release elements</strong></td>
<td>Press release should have a catchy title that is not the title of the journal article. A stock image should be included to catch the reader’s interest. The image should not be from the original journal article. A pdf file of the original journal article should be submitted on Moodle with the press release, and the journal article information should be cited at the end of the press release in APA format.</td>
<td>1</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td>10</td>
</tr>
</tbody>
</table>
Select one Journal Article to read for this assignment:


**General Suggestions for All Press Releases**

The following words have specific meanings in academic research and should not be used unless you are very confident that you are using them properly:

- Correlate, correlation
- Valid, validity
- Reliable, reliability
- Random
- Significant

**Avoid using the words “prove” or “proof” in any case.**

Likewise words like definitely or truth. Academic research can provide strong support for our theories or hypotheses, but it can never prove anything beyond a doubt.

**The following words are great alternatives for discussing findings:**

- Support, suggest, agree or disagree with, are consistent or inconsistent with, raise doubt or questions about...

**Please cite your article and submit a .pdf of the original article.**

**APA Journal Article Citation Format:**

Author, A. A., Author B. B., & Author C. C. (year). Title of article, the entire thing. Title of Journal in Italics, v(I), pp-pp, doi: xx.xxxxxxxxx

- Note hanging indent.
- Please list all authors.
- v (italics)= volume number only, i = issue number only
- The journal title is in italics. This is not the same as whoever publishes the journal, such as Elsevier or SAGE publications.

https://owl.english.purdue.edu/owl/resource/560/07/

**General Comments for PSA**

- **Methods:** If you can't pick the following info out of the methods section, it is probably best to choose another article. Please do not use terms or describe analyses in your methods section that you do not understand the meaning of. If you don't know what it is, a teacher reading your article is also not going to know. Stick to these main ideas for your Methods section:
  - Sample- Describe the sample and how the sample was selected. Whom does the sample represent? Are the authors trying to generalize to a larger population? Is there more than one sample involved? (e.g. students and teachers)
  - Measures- Was this a quantitative or qualitative analysis? How did the researchers collect their data? (i.e. surveys, achievement data, interviews…) Was there an experiment? (i.e. researchers manipulated an independent variable and measured an outcome)
  - If the article you read is a Meta-Analysis, this constitutes the method. How did the authors select which studies to include?