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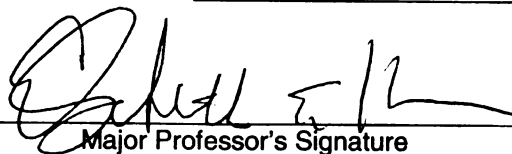
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**(DIS)PLACING AND (E)RACE-ING (DIS)COURSES:
THINKING ABOUT MULTICULTURALISMS AND BECOMING TEACHERS**

By

Megan Leigh Birch

A DISSERTATION

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ABSTRACT

(DIS)PLACING AND (E)RACE-ING (DIS)COURSES: THINKING ABOUT MULTICULTURALISMS AND BECOMING TEACHERS

By

Megan Leigh Birch

Teacher education must prepare *all* teacher candidates with knowledge, skills, and dispositions to successfully and equitably teach students from *all* racial, ethnic, linguistic, geographical, social, economic, gendered, and cultural identities and communities. How we prepare teachers and what students learn depends on our social visions and ethical arguments about how the world is or ought to be, as well as our epistemological understandings of identities and differences and what it means to teach and learn. Overall, the purpose of this study was to (de)construct a complex and critical understanding of how pre-service teachers within one teacher education program orient towards, engage with, interpret, and theorize about diversity and multicultural education. Yet, because teacher preparation depends in part on the imaginations and understandings of teacher educators, this is both an account of the thoughts and experiences of three pre-service English teachers as well as an examination of one teacher education program as it is envisioned by seven instructors who teach across courses and disciplinary fields that comprise the program. Employing critical discourse analysis, the study revealed multiple and hybrid ways of understanding and thinking about identities, differences, and multicultural education, in which pre-service teachers and their instructors drew from different aspects of their identities, experiences, and coursework, and across disciplinary fields, theories and perspectives. Through the interpretive lens of theories of race and theories of critical

geography, the language and the paradigmatic references of the pre-service teachers and their instructors can be described as discourses of space and place as well as racializing and racialized discourses.

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This work reflects what I have learned from many teachers--- people who compelled me to think critically about teachers and students, about schools, about the world and my place in it. I hope that this work honors their wisdom, encouragement, and example.

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I am grateful to Elizabeth Heilman for all that I learned from her and for her friendship. Elizabeth has shared valuable insights and critical perspectives which continue to push my thinking and have sharpened my analytic and interpretative skills. I have grown to be more self-aware as a scholar because of Elizabeth's encouragement. Her commitment to mentoring and to me sustained long distances and extended beyond my school work to help me think about parenting, balancing workload, and engaging in enjoyable and meaningful work.

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CHAPTER ONE

AN INTRODUCTION

Teacher education must prepare *all* teacher candidates with knowledge, skills, and dispositions to successfully and equitably teach students from *all* racial, ethnic, linguistic, geographical, social, economic, gendered, and cultural identities and communities. As the nation's population continues to shift and unjust social realities endure, teacher education faces a "demographic imperative" (Banks, and Dilworth, as cited in Cochran-Smith, 2003a; Banks et al., 2005; Ladson-Billings, 1999a). We must also respond to a conceptual imperative--- a need to extend multicultural theory into practice (Gay, 2000). Further, there is a "catalytic" or "performative" imperative and disposition--- an obligation for teachers to continuously grow and thoughtfully and critically engage as learners committed to what Kevin Kumashiro (2000) calls "anti-oppressive education."¹ Our task is complex. How we prepare teachers and what students learn depends on our social visions and ethical arguments about how the world is or ought to be, as well as our epistemological understandings of identities and differences and what it means to teach and learn.

The purpose of this qualitative study was to (de)construct a complex and critical understanding of how pre-service teachers within one teacher education program orient towards, engage with, interpret, and theorize about diversity and multicultural education. Yet, because teacher preparation depends in part on the imaginations and understandings

¹I use the words "catalytic" and "performative" to speak to a third imperative. In doing so, I draw from the work of bell hooks (1994) who describes teaching as a "performative act" in which our work is a "catalyst" for teachers and learners to become more engaged and work towards social change (p. 11). Shoshana Felman also refers to teaching as "performative" (cited by Kumashiro, 2000, p. 44). Neither hooks nor Felman, to my knowledge, write of performative or conceptual *imperatives*, however. "Catalytic" is also borrowed from Patti Lather's notion of "catalytic validity" (cited by Kincheloe and McLaren, 2003, p. 462) though again, I am using it to talk about teaching and learning.

of teacher educators, this was both a study of the thoughts and experiences of three pre-service English teachers as well as a study of a teacher education program as it is envisioned by seven instructors who teach across courses and disciplinary fields that comprise the program broadly. My focus on the social visions, ethical arguments, and epistemological understandings of pre-service English teachers and their instructors was directed by four guiding research questions.

- How do pre-service teachers understand multicultural education?
- What does it mean to become a multicultural teacher in a language and literacy teacher education program that infuses ideas and issues related to diversity throughout its program?
- How do pre-service teachers think about diversity in a language and literacy teacher education program that infuses ideas and issues related to diversity throughout its program?
- In what spaces and places do pre-service teachers learn about diversity, and how do these places position students to think and be?

In answering these questions, my aim was not to assess the attitudes or competencies of pre-service teachers, nor to evaluate the effectiveness of any one course or instructor. My research did not study the practice or enactment of multicultural pedagogy. My conclusions do not argue for one best approach or practice. Rather, I sought to expose and examine ideologies-- *how* teacher candidates think and do not think, how they come to think, how they struggle to (re)think, or how they resist thinking as they become teachers within the context of one program.

This study is distinct from, yet related to, much of the scholarship about multicultural education and multicultural teacher education. As such, it contributes to existing research. I employed critical discourse analysis to study the language-- including the paradigmatic references, narrative structure, and metaphors, as well as the grammar and sentence structure of interview speech, to reveal students' and instructors' understandings of identities, differences, and multiculturalisms. As I will elaborate in chapter two, much of the existing scholarship in the field of multicultural education conceptualizes different "approaches" (Duarte & Smith, 2000) or different "dimensions" or "levels" (Banks, 2004). Discourses are different than approaches. Approaches or dimensions of multicultural education are based on analyses of texts, scholarly traditions, and larger sociological and philosophical theories and they largely imagine what multicultural education ought to be or could be. While various approaches and philosophies outlined in existing scholarship certainly inform and are reflected in students' and instructors' understandings and experiences, my study was not rooted in texts and theoretical camps but instead in the language and in the social, intellectual, and ethical imaginations of students and instructors. In terms of thinking about diversity and becoming a teacher, I do not describe what could or should be but what and how multicultural teacher education *is* for the three students and their instructors in one program.

Defining Terms

Many of the terms employed in the research questions and throughout the analysis and interpretation of my study carry multiple meanings, refer to particular paradigms and fields of scholarship, or require clarification here in the introduction. For example, I have

alternately and purposefully used terms such as “diversity” as well as “identity,” and “difference,” or “multicultural education” alongside “multiculturalisms” in a way that deserves an explanation. It is important and useful to define several key terms.

To situate my work within scholarship that addresses how teacher education programs prepare teachers to teach all students, my research questions utilize the terms “multicultural education” and “diversity.” These are commonly used terms in multicultural theory and practice; however, these terms *can* conjure particular ideas that I find problematic. For example, both terms are *sometimes* evoke or represent neutral notions of plurality that are void of politics and ethics that consider how identities are relational or how power privileges some identities more than others. When the “politics of difference” (Sleeter and McLaren, 1995) is masked, we risk essentializing constructs of culture, gender, and religion, for example. We also risk constructing “diversity” around ideas of liberal individualism. To recognize the politics of difference rather than acritical recognition of “diversity,” I prefer the terms “identity” and “difference” or better still, “identities” and “differences.” To challenge neutral, essentialized, or individualized concepts of diversity while situating my work within the current field of multicultural education, I alternate terms throughout this study.

Similarly, I employ both “multicultural education” and “multiculturalisms.” Again “multicultural education” is commonly utilized and is helpful in terms of situating my work within the field, though it can nonetheless be a limiting term. “Multicultural education” can be narrowly used to refer to a unified or under-theorized practice, constituted in instructional strategies or curriculum, with disregard for the multiplicity of ideologies and theories which conceive different versions of multicultural education, or

what Duarte and Smith (2000) call “multiculturalisms.” To contextualize my work while at the same time troubling the conceptual limitations of the term “multicultural education” as it can be used, I oscillate between terms throughout the study.

Two other terms, “space” and “place,” warrant a brief introductory explanation. (I further distinguish them in chapter five.) While the term “space” in this study refers to the program of courses, curricular clubs, families, communities, and work in which students participate and learn, I shall use the term “place” as Chela Sandoval uses the geographical metaphor of “topos” to refer conceptual spaces that “delineate the set of critical points around which individuals and groups seeking to transform oppressive powers constitute themselves as resistant and oppositional subjects” (cited in Durate & Smith, 2000, p. 8). That is, it matters not only that students take a particular course (place) but also how they think, make meaning, and become teachers in and in relation to a particular course (space).

The terms “think” and “be” refer to the epistemological and ontological questions of the study, respectively. I use the term “think” to refer to how students construct, talk about, interpret, and theorize diversity and multicultural education. Again, this study considered pre-service teachers’ thinking as it was represented through discourses, or language, including ideological referents. I am interested in understanding what pre-service teachers know and don’t know, think and don’t think about diversity and multicultural education. I use the word “be” or more accurately “becoming” to reflect the continuous self-making process that teaching and learning yields. That is, in addition to the intellectual processes, our identities are formed in, by, and against teaching and learning. “Becoming” takes place in what Kumashiro (2000) calls, “a space between

teaching and learning” (p. 46). Megan Boler (1999) describes the way teaching and learning shapes “how we see ourselves and want to see ourselves” as well as “a willingness to reconsider and undergo possible transformation of our self identity in relation to others and to history” (p. 178-179). In this study, I was interested in the ways pre-service teachers construct and re-construct who and how they can be as teachers as well as who and how they are in relationship to various identities and differences.

Previewing the Organization and Content of the Dissertation

The chapters that follow depict hybrid understandings and complex ways of thinking about diversity and becoming a teacher in which pre-service teachers and their instructors draw from multiple and different aspects of their identities, experiences, and disciplinary fields, and across theories and perspectives to think about diversity and to become or help students to become teachers. Towards this depiction, in chapter two, I review the scholarship of multicultural education and multicultural teacher education, not as a conceptual frame from which to match student thinking but instead to illustrate a pool of contexts and theories from which students and teachers borrow and use ideas, and to contrast the current scholarship, which focuses on approaches, with this study, which focuses on discourses. In chapter three, I describe the method and methodology of this study, including how I used critical discourse theory. I also explain how I made use of theories of race and geography to interpret discourses and student thinking. In chapter four, I introduce the participants of the study in detail, portraying experiences, families, coursework, and interests. Chapter five and six, the chapters to which the title of my dissertation refers, analyze two discourse genres, discourses of geography and discourses of race, to describe how pre-service teachers and their instructors think about diversity

and multicultural education. Chapter seven concludes the study, noting implications for multicultural theory, multicultural teacher education research and practice, and for English Education.

CHAPTER TWO

MAPPING IMPERATIVES AND IDEOLOGIES

Multicultural education is often framed as a necessary and ethical response to one of several imperatives. These imperatives include “a demographic imperative” (Banks, and Dilworth, as cited in Cochran-Smith, 2003a; Banks et al., 2005; Ladson-Billings, 1999a) to teach increasing diverse student populations and improve inequitable social conditions, a conceptual imperative for teachers to better bridge theory and practice, and a catalytic imperative to continuously move towards a more purposeful and socially just way of knowing and being, and of teaching and learning. How teacher educators respond to these imperatives and prepare pre-service teachers to employ multicultural pedagogies depends on our social visions, ethical arguments, and intellectual arguments for how the world is or ought to be. Our responses are theoretical and practice-based.

Though this study focused on how pre-service teachers think about diversity and multicultural education, and was rooted in the language and ideologies of pre-service teachers and their instructors rather than in scholarly traditions or social and philosophical theories, this chapter reviews the scholarship related to multicultural education and multicultural teacher education. To contextualize student and instructor thinking, this chapter surveys the research, theory, and practice through which teacher education responds to the many imperatives that demand multicultural education. As I wrote in chapter one, while my study is about the social, intellectual, and ethical imaginations of students and instructors, various approaches and philosophies outlined in existing scholarship certainly inform and are reflected in students’ and instructors’ understandings and experiences. Theories constructed by the participants of this study

appropriate aspects of and are positioned by existing scholarship. Furthermore, my analysis and interpretations as a researcher are situated within and respond to the field of scholarship even as I utilize theories outside of multicultural education and teacher education to make sense of participants' understandings. Finally, the review of the scholarship in this chapter will distinguish existing work which focuses on "approaches" and "effectiveness" from the project of this study which focuses on discourses.

Demographic and Conceptual Imperatives

Scholars frequently refer to a "demographic imperative" to note the stark contrast between the current teaching population that is mostly white, middle-class, and female, and an increasingly diverse student population. According to the National Center for Educational Statistics (2007), in 2005, only 17 percent of all public school teachers were identified as a racial or ethnic minority; yet, in the same year, 42 percent of all elementary and secondary students were identified as part of a racial or ethnic minority, an increase from 22 percent in 1972. This increase largely reflects a change in Hispanic students, a population which grew from 6 percent in 1972 to 20 percent of all students in 2005. The population of Black students increased from 15 percent to 16 percent over the same years. Asians and Asian-Americans comprised 4 percent of the student population and students who were identified as multi-racial comprised 3 percent of all students enrolled in public schools in 2005. Further, the number of students who spoke a language other than English at home increased from 9 percent to 20 percent from 1979 to 2005. There are regional differences across the country with regard to diversity and homogeneity. Populations of Hispanic students are highest in the Western United States, where minority enrollments exceed white enrollments, and in the Southern United States.

Overall, as Villegas and Lucas report, demographers predict that students of color will constitute the statistical majority of all public school children by 2035 and account for 57 percent of all students by 2050 (cited in Cochran-Smith, 2004; cited in Hollins & Guzman, 2005).

The disproportionate representation of mostly white, middle-class, women in the teaching force troubles teaching and learning. Research suggests that many teachers do not have the same cultural capital, references, and experiences as their students (Banks, et al., 2005; Cruz-Janzen & Taylor, 2004; Heath, 1983; Delpit, 1996; Delpit & Dowdy, 2002). Though teachers from marginalized groups do not necessarily employ culturally responsive pedagogies (Foster, and Montecinos, cited in Banks, et al, 2005), there is evidence suggesting that that “when teachers use knowledge about social, cultural, and language backgrounds of their students when planning and implementing instruction, the academic achievement of students can increase” (Banks, et al., 2005, p. 233). Also, the need to bridge the theory and practice of multicultural education is not only crucial for schools and communities with diverse populations but also for schools that are racially and ethnically homogeneous (Banks, 1992, p.21). These conceptual imperatives are intimately interrelated to the demographic imperatives.

As Etta Hollins and Maria Torres Guzman (2005) note, “it is important to make clear here that it is not the changing demographic profile of the nation’s school children in and of itself that is an obstacle to providing high quality schooling for all children....The problems are with persistent and pernicious disparities that exist” (p. 478). There exists a “demographic divide” (Gay and Howard, cited in Cochran-Smith & Fries, 2005; also cited by Banks et al., 2005). Differences of race, class and language too

often translate into what Jonathan Kozol called “savage inequalities” in terms of resources, opportunities, and achievement (e.g. Anyon, 1997, Kozol, 1991; 2005; Rose, 1999). According to the National Center for Educational Statistics (2007), a study of 4th graders indicated that 48 percent of Black, 49 percent of Hispanic, and 36 percent of American Indian students were more likely than White and Asian/Pacific Islanders to attend schools with the highest measure of poverty (schools with more than 75 percent of students eligible for free or reduced-price lunch). According to statistics compiled by Hollins and Guzman (2005), test scores and graduation rates are consistently higher for White students than for African-American, Hispanic and Native-American students; schools which serve African-American children and poor children have higher student-teacher ratios and more severe teacher shortages; further, there is a higher percentage of new, out of field teachers and under-qualified teachers in schools that serve poor and mostly African-American students.

Students who are poorly served by schools are disadvantaged outside of school as well. They experience higher rates of poverty, lack of health care, unemployment, higher rates of infant mortality, higher child and teen death rates, and higher teenage pregnancy (Annie E. Casey Foundation, Kids Count, 2007). By contrast, research indicates that those with higher educational achievement have better overall health regardless of income (NHES, 2007). The social injustice that permeates schooling and society more broadly requires a “call to action” (Cochran-Smith, 2004, p. 156) on the part of teacher education to prepare our students to affirmatively and equitably respond to diversity and to theorize and practice critical, multicultural education.

Multicultural Pre-service Teacher Education²

How has teacher education responded to the demographic and conceptual imperatives that implore multicultural education? Courses and entire programs have evolved, been revised and restructured, and attention has been paid to needed institutional change. Research has been conducted to better understand the knowledge, skills and dispositions necessary to prepare teacher candidates to teach with and towards equity in a multicultural society.

The need to better prepare teachers to respond to all children can be traced back almost 40 years. According to Zeichner and Hoeft (1996), a 1969 National Institute for Advanced Study in Teaching Disadvantaged Youth report, *Teachers for the Real World*, charged that teacher candidates were unfamiliar with the backgrounds of poor children, knew little about their own values and prejudices, lacked skills to perform effectively in the classroom, and were only prepared to teach kids like themselves (p. 525). By 1972, the American Association of Colleges for Teacher Education (AACTE) first called for teacher educators to prepare students for diverse populations, and soon after, in 1976, the National Council for Accreditation of Teacher Education (NCATE) revised its standards to call for multicultural teacher education (Banks, et al, 2005; Goodwin, 1997). In 1992, however, NCATE reviews indicated that many schools still struggled to meet all the standards called for by the Council. That is, “although most institutions included references to multicultural education in the unit’s objectives and mission statement, NCATE evaluators were often unable to detect where they were implemented in the program” (Gollnick, cited in Zeichner and Hoeft, 1996, p.526). By 1993, most

² It is beyond the scope of my study to consider teacher education that focuses on in-service teacher education and professional development.

disciplines and many states had included standards that referred to ethnic groups, cultural diversity, human relations, multicultural education or bilingual education, though many still question how much progress has been made and how effective multicultural teacher education can be (Goodwin, 1997; Zeichner & Gore, and Hixson, cited in Melnick and Zeichner, 1997).

With regard to explicit coursework to prepare teachers for cultural diversity, teacher education programs evolved in three phases: exclusion, inclusion, and infusion (Goodwin, 1997, p. 21). The exclusion phase refers to teacher education that does not include any programmatic effort to prepare teachers for diversity. Today, teacher education programs socialize pre-service teachers to think about diversity and become multicultural educators in one of two ways: by *segregating* one course that focuses on diversity and multicultural education as content, or by *infusing* issues of diversity and multicultural perspectives throughout all courses (Zeichner & Hoeft, 1996; Melnick and Zeichner, 1997). Research indicates, though, that the one course model has a “limited long term impact... on the attitudes, beliefs, and practices of teachers” (Zeichner & Hoeft, 1996, p.527), and the one course model in which pre-service candidates enroll in a social foundations course or an isolated diversity course still remains dominant (Cruz-Janzen & Taylor, 2004).

A plethora of research reflects on and seeks to improve how teacher education programs prepare students for diversity. Comprehensive reviews of research, such as Hollins and Guzman’s (2005) *Preparing Teachers for Diverse Populations*, indicate that research in the field overwhelmingly tends to focus on attitudes, dispositions, beliefs and intercultural competencies of pre-service teachers. Further, Christine Sleeter (2001), in

her review of research on multicultural teacher education, finds that an abundance of research focuses on the attitudes of White pre-service students. As Hollins and Guzman (2005) review, many studies focus on foundations courses or methods courses in which the researchers are also the instructors of the course (e.g. Cockrell et al, 1999). Many of these studies assessed the degree to which a course or activity effected “prejudice reduction” (e.g. Garmon, 1998; McFalls & Cobb-Roberts, 2001). Further, researchers have studied student resistance (e.g. Cockrell et al, 1999; McFalls & Cobb-Roberts, 2001), student readiness (e.g. Bennett, 1989), and student attitudes (e.g. Garmon, 2004). Moreover, there are numerous studies that focus on particular programs or learning experiences (e.g. Bell et al, 2005) or tools such as technology (e.g. Phillion et al, 2005) that aim to better prepare students to teach in culturally diverse communities.

As a result, numerous scholars have named obstacles, identified the knowledge, skills, and dispositions, and envisioned the learning experiences needed to better prepare pre-service candidates. James Banks (2005) suggests that students need to develop positive attitudes towards cultural groups, knowledge about history, culture, and about diverse perspectives, understandings of the ways that institutions and popular culture perpetuate stereotypes, and the skills to apply them to practice with rigor (p.243). In *Powerful Teacher Education, Lessons from Exemplary Practice*, Linda Darling-Hammond (2006) similarly identifies five attributes of and for promising multicultural teacher education programs. They include carefully selected field experiences linked to discussions and readings; an ecological or sociocultural view of human development that includes tools for learning about context and turning that context into teaching knowledge; integrated study, not an isolated course; commitment to social action; and a

willingness to struggle with race and class (p. 224). Villegas and Lucas (cited in Banks, et al, 2005) suggest that programmatic efforts should include guided school and community visits; service learning in schools and other community organizations; student studies; and practicum in diverse contexts with teachers who engage in equity pedagogy (p. 264). In addition to curriculum or program design, Melnick and Zeichner (1997) suggest that programs should also improve upon the quality of instruction, the quality faculty qualifications, and the diversity of faculty composition (pp. 24-25).

Multiculturalisms

Multicultural education represents a major response to the demographic imperatives described above. Yet, the concept and practice of multicultural education is “confusing and contested” (Duarte & Smith, 2000, p. 2). In their book, *Foundational Perspectives in Multicultural Education*, Eduardo Manuel Duarte and Stacy Smith (2000) denote “multiculturalisms” to refer to the diversity and multiplicity of responses to the “multicultural condition” and to the social “phenomena surrounding ethnicity, race, and culture.”

Multiculturalism has to do with how an individual *interprets and sees the world* and *perceives his/her place in it*-- the world being a place characterized by the “multicultural condition.” In addition, multiculturalism has to do with how one *evaluates this sense of place*, for oneself and others, and *what one proposes to do in response* to the multicultural condition. (p. 2-3)

There are multiple, converging, and diverging perspectives of multicultural education each with their own consciousness, language and commitments, and histories³. Further,

³ Significantly, Duarte and Smith (2000) identify three characteristics of a perspective: perspectives as locations, as research communities, and as traditions. As locations, perspectives are “topographies” in the sense that feminist scholar Chela Sandoval’s referred to them, as modes of “oppositional consciousness” or conceptual places that “delineate the set of critical points around which individuals and groups seeking to transform oppressive powers constitute themselves as resistant and oppositional subjects” (Sandoval, cited in Durate & Smith, 2000, p. 8). As research communities, perspectives are “networks of shared

many of the distinctions across multiculturalisms arise from critiques of multicultural education as it is currently practiced, or at least how it is perceived to be practiced (Sleeter & Delgado Bernal, 2005). Recognizing *multiculturalisms*, I will organize the next section of my literature review related to multicultural education using the four foundational perspectives named by Duarte and Smith (2000): *Ethnic Studies Multiculturalism, Liberal Multiculturalism, Anti-Racist Multiculturalism, and Critical Multiculturalism*. I choose these perspectives because they attend to questions of ideology in a way that is hidden or less explicit in some other mappings. Still, because I respect and recognize the importance and prominence of the work of leading scholars in the field, I will briefly review their conceptualizations of multicultural education before returning to the *multiculturalisms* named by Duarte and Smith.

Dimensions and Approaches to Multicultural Education

Prominent scholars of the field (e.g. Banks, 2001; 2004, Bennett, 2001, Gay, 2000; Sleeter and Grant, 1989), whose work has been groundbreaking in terms of establishing, defining, and expanding the field of multicultural education, describe multicultural education in terms of curriculum, scope, purposes, and conceptualizations. James Banks (2004), a primary theorist in multicultural education, outlines goals and maps “dimensions” and “approaches” for practice. For Banks, multicultural education is “education for freedom” and “an inclusive and cementing movement” (cited in Lockwood, 1992, pp. 23, 27; see also Reissman, 1994). Banks posits three outcomes of multicultural education:

- (1) Multicultural education helps students realize both academic excellence and cultural excellence.

commitments and terms” (Duarte & Smith, 2000, p. 11). As traditions, perspectives are historically grounded and evolutionary.

- (2) Multicultural education nurtures students' hearts, as well as their minds, in school.
- (3) The multicultural education process helps students develop positive cultural, national and global identification.(cited in Lockwood, 1992)

Towards these goals, Banks scopes the field naming five “dimensions” of multicultural education (2004). The first, *content integration*, calls for teachers to include multicultural examples into the existing curriculum. *Knowledge construction* requires that teachers and students explore how social, historical, and cultural forces influence dominant paradigms of knowledge. *Prejudice reduction* takes up student attitudes and interactions with people culturally different than themselves. *Equity Pedagogy* focuses on instructional strategies and methods to help particular groups of students achieve academically. Finally, *empowering school culture* examines the school as an institution and works to change the structure and culture to become equitable for disadvantaged students.

Sleeter and Grant (1989) and Sleeter (1996) offer five “approaches,” similar to Banks’ dimensions. They include *teaching the culturally different*, which is like equity pedagogy; *human relations* which is like prejudice reduction and multicultural competence concerning how students get along; *single group studies* which is a particular kind of curriculum reform (like in Women’s Studies or Black History Month) in which the curricular focus is on one identity group; *multicultural education* in which one negotiates equal opportunity and cultural pluralism, promotes an understanding of differences and unequal distribution of power, and sees multiple paths towards learning; and *education that is multicultural and social reconstructionist* which honors diversity, functions democratically, analyzes social inequities, and encourages social action.

Other taxonomies speak more to the practice of multicultural education rather than to the purpose and scope of the field. Sonia Nieto (2002) names “levels of

multicultural education support. Nieto describes five levels: monocultural, tolerance, acceptance, respect, and affirmation, solidarity and critique. Banks (2005) similarly articulates four “levels of curriculum reform”: the contributions approach, the additive approach, the transformative approach, and the social action approach. Both Nieto’s and Banks’ levels describe students might do and what schools might look like if they employed various approaches. For example, Nieto (2002) depicts schools which celebrate heroes and holidays (like Chinese New Year or Kwanzaa) as add-ons to previously established curriculum as “tolerance” model schools, while schools that restructures entire curriculum to focus on thematic units such as “immigration” and “individual and collective responsibility” demonstrate a model of “respect” (pp. 11, 13). Banks makes similar distinctions.

Christine Bennett (2001) reviews research in multicultural education, and in doing so, she locates twelve “research genres” within “four “clusters.” These clusters serve to map the field. The first cluster, “curriculum reform,” includes the “genres” of historical inquiry, inquiries related to texts and instructional materials, as well as curriculum theory. This “cluster” of research assumes that knowledge is contested and constructed and that curriculum in schools is Eurocentric and serves racism. The second cluster, “equity pedagogy,” assumes that all children have unique strengths and can learn when schools successfully enable students through “cultural socialization.” “Genres” that fall under this cluster, according to Bennett’s review, include research on school climate, student achievement, and instructional style. “Multicultural competencies” is the third cluster. Multicultural competencies rest on the belief that prejudice reduction is needed and individuals “need not reject their familial worldview and identity to function comfortably

in another cultural milieu” (p. 172). “Genres” of research include studies on identity development, prejudice reduction, and ethnic group culture. Finally, the fourth “cluster” is the “social equity” cluster. Research focuses on demographics, popular culture, and social agency. The two premises of this cluster are that “social change is a necessary condition to bring about equitable education, access, participation and achievement” and that this kind of change is possible with “basic democratic values” and the “American Creed” (p. 172).

These taxonomies above are not exhaustive, though they do represent some of the major conceptions of the field. Embedded in the taxonomies that name outcomes, approaches, dimensions, levels, and genres of research are various “ways of seeing the world and one’s place in it” (Duarte & Smith, 2000, p. 2) though they are not always explicit or clearly visible. For these reasons, it is helpful to refer to Duarte and Smith’s “multiculturalisms” and to situate multicultural education within various theoretical traditions.

Ethnic Studies Multiculturalism

Ethnic Studies multiculturalism takes root in two historical contexts: the early twentieth century and the Civil Rights movements of the 1960s and 1970s. These movements are credited as the beginning of multicultural education (Banks, 2005). The early Ethnic Studies Movement worked to develop and infuse content about African-Americans in school curriculum. Scholars like W.E.B. Dubois and C.G. Woodson, in the early 1900s, established a consciousness about “curricular hegemony,” the self-esteem of students from particular groups, and a value for separate institutions (Duarte and Smith, 2000, p. 14-15). In the 1960s, multicultural education began as “a scholarly and activist

movement to transform schools and their contexts” with an initial focus on including the culture and history of marginalized groups into school curriculum as a way to “bring intellectual counternarratives to dominant Eurocentric narratives” (Sleeter & Delgado Bernal, 2004, p. 240). Duarte and Smith (2000) suggest that these two moments, “when taken together comprise the tradition that frames current scholarship and activism in the field” (p. 14). Ethnic studies multiculturalism created Women’s Studies and African Studies programs at universities and colleges. Ethnic Studies Multiculturalism calls for equitable access, status and representation in schools and other institutions as well as to attention to self esteem of students in the face of exclusion and oppression (Duarte and Smith, 2000, p. 16).

Liberal Democratic Multiculturalism

Liberal Democratic Multiculturalism seeks to balance the basic tenets of what it means to live in a liberal society-- such as the practice of representative and collective decision, equal sovereignty, autonomy and individual freedom, and universal political rights-- with the reality of cultural pluralism. Amy Gutmann (2000) argues that schools must integrate multicultural education with civic education.

A multicultural curriculum dedicated to teaching deliberation [that] would encourage students to respect each other as individuals, regardless of the accomplishments of their ancestors, and to take different points of view seriously when talking about politics. (p. 316)

This vision is silent about institutional domination and collective group identities, defining diversity in terms of individuals with different values (Duarte and Smith, 2000, p. 21). Because of its faith in democracy and liberty as it exists, the project for Liberal Democratic Multiculturalism supports equal opportunity within the existing democratic system.

Antiracist Multiculturalism

Anti-racism emerged as an oppositional and activist movement to “undermine the normal racist order of social relations by problematizing the political and economic systems that thrive within that society” (Duarte and Smith, 2000, p. 17). It has roots in early abolitionist movements in Britain and the United States in the 1970s and 1980s when activists in Britain and Canada challenged the acritical stance of mandated multicultural education that failed to address racism (Sleeter and Delgado Bernal, 2004). Anti-racist education is “part of the larger quest for redistribution of power and economic resources” (Sleeter cited in Duarte & Smith, 2004). Three main tenets of anti-racist multiculturalism include opposition to the “hegemonic ideology of monocultural white supremacy...”; the belief that anti-racist opposition can be a starting point for broader critique against other forms of systematic discrimination; and the goal of “developing educational programs that are specifically anti-assimilationist” Duarte & Smith, 2000, p. 17).

Some distinguish anti-racist education from multicultural education, seeing the two as philosophically different. Robin Gritner (2000), for example, distinguishes the two.

Multicultural education is based on the belief that racism is founded on misunderstanding and ignorance that leave individuals open to racist misrepresentation of non-White ways of life and value systems....Antiracist education on the other hand is based on learnt attitudes of White superiority to human groups that Europe and North American have historically exploited. (p. 135)

Sleeter and Grant (2004) further suggest that one risk of antiracism is that it establishes a binary opposing multicultural education. They also suggest that anti-racism can essentialize race and can subsume other forms of oppression, such as sexism and

classism. Sleeter and Delgado Bernal (2004) suggest that the benefits of anti-racist education include a specific opposition to racism as it challenges racist school structures like tracking, contextualizes culture within power relations, connects schools and communities, and problematizes whiteness. Another benefit is that it casts antiracism as a active stance or a way of engaging, thus recognizing the power of people of all races, ethnicities, and cultures to oppose racism.

Critical Multiculturalisms

Broadly, critical multiculturalism, including the work of many who may not consider their work under the label “multicultural education” (Duarte & Smith, 2000), foregrounds analysis which focuses specifically on power, including the way power relates to oppression, democracy, white supremacy, racism, colonialism, and social justice (Ladson-Billings, 2004; Sleeter, 1996; Sleeter & Delgado Bernal, 2004; Sleeter & McLaren, 1995; Steinberg, 2001; Ovando & McLaren, 2000).⁴ Further, critical multiculturalism problematizes theories and practices of multicultural education that do not interrogate power relations in a serious way. Peter McLaren (2001), for example, explicates “two claims” which are worth quoting at length.

One [claim] is that multicultural education has largely refused to acknowledge how imperialism, colonialism, and transnational circulation of capitalism influences the ways in which many oppressed minority groups cognitively map democracy in the United States. The other claim is the present focus on diversity in multicultural education is often misguided because the struggle for ethnic diversity makes progressive sense only if it can be accompanied by a sustained analysis of the cultural logics of white supremacy.... No task is more urgent for multicultural and intercultural education today than to re-understand its project as that of accounting for the exploitation of people of color in materialist, historical and global terms.... Positions on diversity and inclusion are often predicated on

⁴ Early critiques of multicultural education came from neo-conservative scholars (e.g. Hirsch, 1988; Ravitch, 1990) who feared that multicultural education would foster cultural illiteracy, erase any sense of a unified American culture, and actually widen the social and economic inequities in the country (Sleeter, 1996; Sleeter & McLaren, 1995).

hidden assumptions of assimilation and consensus...[and] identity politics are often predicated on modernist conceptions of negatively defined difference. (p. xi-xiii)

Critical multiculturalisms share an “ethos of justice” (Heilman, 2005). Yet, multidisciplinary and eclectic, critical multiculturalisms draw from many theoretical traditions (e.g. critical pedagogy, critical race theory, antiracist education, feminism, cultural studies, post-structuralism) which understand power and focus on oppression differently.

Differential Mode of Consciousness and Anti-Oppressive Education— A Catalytic Imperative

In my attempt to review the scholarship related to diversity and multicultural education, I hope to have presented a complicated and conflicted field, to recognize, as Kevin Kumashiro (2000) does, “an amalgam of approaches” which conceptualize multicultural education and work against different aspects of oppression. Kumashiro also names four approaches, only one of which extends beyond Duarte and Smith’s “topos” in a way that is important to note. He notes: *education for the Other, education about an Other, education that is critical of privileging and Othering, and education that changes students and society.*

The final approach, *education that changes students and society*, draws on poststructuralism, which conceptualizes oppression “around notions of discourse and citation” (Kumashiro, 2000, p.40). That is, poststructuralism points to the way oppression can originate in the way people talk as well as in the references we allude to when we story or imagine realities. Oppression, accordingly, occurs because discourses and citations affect how we “think, feel, act, and interact” (p. 40). This is an important

idea for this study which focused on the discourses through which pre-service teachers and their instructors think about, construct, and imagine identities and differences, as well as an important connection between the scholarship surveyed in this chapter and the discourses which are discussed in upcoming chapter. That is, though this is not a study of approaches or of matching scholarship to the ideas of students, the students and instructors do construct their ideas within the context of the scholarship discussed herein. Their visions cite partial and diverging elements of the theories in this chapter as well as theories that develop from other contexts.

There are additional implications related to Kumashiro's conceptions that are worth noting here, which I refer to as a catalytic imperative. First, educators need to see anti-oppressive education and arguably multicultural education as both a cognitive and a "performative" process. That is, we must teach students to consider how "the very ways in which we think and do things can be oppressive," recognizing that, in doing so, we are asking students to transform not just what they know but who they are, which is emotionally and intellectually challenging. Secondly, poststructuralist perspectives do not privilege one foundational perspective. Duarte and Smith (2000), for example, borrowing from Chela Sanadovol, do not argue for one perspective. They suggest the practice of "differential consciousness" or the idea that one might "shift between" perspectives (p. 23). Kumashiro extends the idea of shifting more explicitly to argue for educators to use poststructural perspectives, "to look beyond" educational research, to further situate the multiplicities of oppression and to locate ideas to extend what it might mean to teach and learn in anti-oppressive ways.

This study is situated within multiple imperatives--- demographic, conceptual, and performative, and studies the ways in which pre-service teachers and their instructors use and construct theories about diversity and multicultural education. In the next chapter, I will describe the method and methodology of my project. Chapters four, five, and six reveal my analysis and interpretations. Chapter seven will conclude the study, including a discussion of how the literature reviewed herein is different from what my study found.

CHAPTER THREE

METHOD AND METHODOLOGY

Teacher Education at State University

State University is a large, Mid-Atlantic, land-grant institution. Surrounded by two mountain ranges, the descent into the valley in which State is located juxtaposes cow fields with a football field in a stadium that seats over 90,000 people and contrasts economically privileged University neighborhoods with the surrounding working class towns and rural communities. The buildings' architectural styles and the neatly manicured campus represent the school's long history and deep pride. In addition to the main campus, there are over 15 branch campuses located throughout the state. Many students begin their studies at a campus nearer to their home and transfer to the main campus at the start of their junior year. Branch campuses, a few of which offer full four-year degrees, can offer a less expensive option for students who can live at home and defer the steep cost room and board. Because the main campus is large and crowded and admittance is competitive, branch campuses can also serve as a provisional space for students who do not gain acceptance to study at the main campus as freshman.

State's English Education program is a four year undergraduate program in the College of Education's Teaching and Learning. Teachers who graduate from State are highly regarded by many school districts. An NCATE accredited program, State's teacher education *infuses* issues of diversity throughout courses and requirements. That is, there is no one "diversity" or "multicultural education." Some potential sites for discussion of diversity and multicultural education include an introductory course *Education in American Society* as well as upper level educational theory and policy

courses, the first of which fulfills the requirement that all students at the University take course focusing on “U.S. Cultures.” There is also an introductory teaching course, Education 200, which addresses three questions: Who am I as a learner? What does it mean to be a teacher? Who might I be as a teacher? These questions may (or may not) foster conversations related to issues of diversity, though one of the participants in my study named this class as influential to her thinking. Of note, the questions named herein are the foci for the introductory course that is offered on the main campus, which only one participant in this project took. The introductory courses at the branch campuses have functioned independently and vary dramatically from campus to campus. Additionally, only one course, an English Education methods class, *Adolescent Literature and Literacy*, specifically names “diversity” in its course description.

The College also requires all Teaching and Learning students to complete 80 hours of volunteer or paid educational work. Students must spend half of the 80 hours with learners whose cultural, social, or ethnic background is different from their own. Students submit a record of their hours, signed by the coordinator or leader of their service site, to a staff assistant who simply records the hours. The Department does not require or formally assist students in reflecting on these experiences.

Further, in addition to the “United States Cultures,” requirement which is fulfilled for Education majors by the Education theory and policy class, all students at State, as part of their general education requirements must also take at least one of many three-credit courses labeled “International Cultures.” There is no requirement that students choose any particular “International Cultures” course or that the course students directly apply issues or think about how the course relates to teaching and learning

Education majors in elementary and secondary education complete three field experiences. The first is part of the early introduction to education class. The second field experience is part of a block of classes for Secondary majors. "The Block," as it is colloquially known, is comprised of three interrelated courses--- the field experience, a discipline-specific methods class, and a large, interdisciplinary course that focuses on broader pedagogical ideas and questions related to teaching and learning in secondary schools. Student teaching, which most students take in the second semester of their senior year, is the final field experience. Though the University has field experiences throughout the state, the program has named a city and its surrounding suburbs in the Western region of the State as the English discipline-specific center. There are also two interdisciplinary cohorts who teach in schools within an hour's drive from State. Students who teach within this radius of State complete both their pre-student teaching and student teaching placement as a "linked experience" at the same school with the same mentor teacher. Finally, there is an option for a few selected secondary students to student teach in Sweden or at a boarding school for Native American children in South Dakota. There is no formal learning experience related to diversity that precedes either out of state field experience.

Participants

I interviewed both students and instructors. Though I initially surveyed 18 student members of one English Education course, three students agreed to work with me at length (as I describe below). These three student participants were seniors in the College of Education, all majors in the Secondary Education English Education program, two of the three were in their final semester of coursework before student teaching when the

interviews began. Of the three main participants, two of the students began college at a satellite campus, though not at the same satellite campus. One was an honor student who began her experience at the main campus. One student came from out of state, two from in-state. They would student teach in three different locations: one at the discipline specific center near her home, one in a linked experience near State, and one in Sweden. I interviewed six instructors---two tenure track assistant professors, one non-tenure track assistant professor, and three graduate students. Two instructors taught in the Department of Teaching and Learning, two taught in the English Department, one taught in the Comparative Literature Department, and one taught in the African and African-American Studies Department. One taught at a branch campus, and one had moved to a new university by the time of the interviews.

Data Sources and Collection

I used five sources of data for my study, including a survey, two open-ended focus groups, interviews with both students and instructors, and student work samples. The collection was collected during the 2006-2007 school year, mostly in during the fall semester. There were four phases of data collection.

Phase One: Open-ended Survey

In this first phase, I conducted an open-ended survey with all participating members of a Fall 2006 English Education methods course, a course which had a co-requisite field experience (n=18). Using an extensive literature review of current research about multicultural theory and teacher education as my guide, the survey sought to reveal how students defined diversity, students' past experiences with diverse populations, how students imagined their own classroom and teaching, how students understood the

purpose and need for multicultural education, and how students assessed their potential to become multicultural teachers. Prior to conducting the survey, I met with three English Education student teachers, fed them pizza and asked them to review my survey for clarity and accuracy. I also asked them to talk about how they would answer the survey to determine if participants would interpret the questions as I had intended.

I used the 18 surveys to orient myself to program at State and to formulate more probing questions for the second phase of the study, the focus group. For example, it was in these surveys that I first learned that many students had been influenced by a common course. I invited all 18 members of the class, all of whom took the survey, to participate in focus groups.

Phase Two: Focus Groups

After the surveys, I formed and conducted focus groups to further probe the issues above and inquire about tensions, struggles, and absences revealed in the survey data. Though I had invited all 18 students who had taken the survey to participate, only six students volunteered to participate in the focus group. I formed two focus groups of three people each, all white and only one male. Though I identified a topic of discussion based on the surveys, the participants were encouraged to comment freely in what some call “guided conversations” (Rubin & Rubin in Bogdan & Biklen, 1998). My hope was to allow the discourse and meaning of the interviews to be jointly constructed by me and the participants (Mishler, 1986). I used the discussions of the focus groups to gather insight about what to pursue later in individual interviews (Bogdan & Biklin, 1998). With permission of the participants, the focus groups were audio-taped.

Phase Three: Semi-structured and Unstructured Interviews

Following the focus groups, I identified students whom I would ask to participate in three, longer interviews. I asked four of the six students who participated in the focus group to be interviewed. I had intended to choose participants based upon tensions revealed in their focus groups and upon an expressed interest in participating further in the research. All six focus group participants provided these tensions, though I decided to omit two students when I learned that they were actually graduate students seeking certification and had not participated in State's full undergraduate program. Of the four students I invited to participate in the interviews, three agreed.

I conducted a series of three interviews with each student-- open and in-depth, one semi-structured and one unstructured interviews (Bernard, 2002; Mishler, 1986; Siedman, 1998). The participants were interviewed separately. The first interview was semi-structured-- extending and probing topics of discussion from the focus group and survey-- but moved fluidly toward a more unstructured interview as participants initiated threads for discussion. The second interview focused on mapping out and describing the places and spaces in which participants learned to think about diversity. The third interview was be open-ended. My goal in conducting unstructured interviews was to "[get] words to fly" (Glesne & Peshkin, 1992, p. 63). With permission of the participants, each interview was audio-taped, transcribed and shared with the participants (each read their own interview transcript). One participant only participated in two interviews. Fearing she might quit the study as the demands of student teaching took hold, we agreed that her second would be longer than the previous hour interview.

Phase Four: Documents and Instructor Interviews

Following the first two interviews, I asked the three pre-service teachers participating in the study to identify two or three instructors who or courses which “significantly” influenced their thinking about diversity and/or multicultural education. I allowed the pre-service teachers to define “significant” as they wished, though in response to their questions for clarification, I did note that “significant” could be positive or negative. Each student identified two or three instructors. One instructor, an English Education graduate student, was named by all three participants. In all, I interviewed six instructors individually. Each interview lasted about an hour. In addition to the interview itself, some instructors provided me with syllabi or course assignments. Pre-service teachers also provided me with copies of assignments from these courses. Though the students were no longer enrolled in the courses they mentioned and I did not share the students’ names with the instructors, these interviews contextualized the spaces and places in which students learned and thought about diversity and multicultural education.

Process of Analysis

This qualitative study used critical discourse analysis to make sense of the narratives of the pre-service teacher and the instructors (e.g. Fairclough, 1989, Gee, 1999, Luke, 2008, Wodak & Meyer, 2001) and a theoretical bricolage for interpretation (Kincheloe, 2005). This section defines each methodology and discusses how I used each in analysis and interpretation.

Defining Critical Discourse Analysis

Discourse analysis is a study of language that regards “language as a social practice” (Fairclough & Wodak, in Wodak, 2001; Fairclough, 1989). Norman Fairclough (1988) defines discourse as a “process of social interaction” which includes: “the text [as well as] the process of production, of which the text is produced, and the process of interpretation, for which the text is a resource” (p. 24). Thomas Popkewitz, cited in Britzman (1991), defines discourse as “set[ting] the conditions by which events are interpreted and one’s self as an individual is located in a dynamic world” (p. 17). Rejecting the notion that language is simply about “exchanging information,” James Gee (1999) suggests that language has two primary functions: “to scaffold the performance of social activities...and to scaffold human affiliation within cultures and groups” (p.1). Wodak (2001) explains that as a social practice, discourses are “determined by social structures... [and by] sets of conventions associated with social institutions” (p. 17).

Critical perspectives of discourse further understand that language is “political” (Gee, 1999, p.1) and “ideologically shaped by power relations” (Wodak, 2001). Fairclough (1988) notes, “the whole social order of discourse is put together and held together as a hidden effect of power” (p. 55) The texts, as products of the social processes of language, “are often sights of struggle in that they show traces of differing discourses and ideologies contending and struggling for dominance” (Wodak, 2001, p.11). Critical discourse analysis, therefore, aims to “demystify discourses by deciphering ideologies” by attending “not only the notion of struggles for power...but also the intertextuality and recontextualization of competing discourses” (Wodak, 2001, p. 10-11).

Accordingly to Fairclough, (1988), there are “three stages” or “dimensions” to critical discourse analysis: description of the text, interpretation of the relationship analysis, and explanation of the relationship between the interaction and the social context. *Description* analyzes “formal properties of text [which] can be regarded...as *traces* of the productive process...and as *clues* of the process of interpretation. (p. 24). During this stage the researcher pays attention to metaphors, grammar and sentence structure and type, interruptions, passive and active voice, and language. *Interpretation* attends to connections between the text as a product and as a resource in that production of meaning. Interpretation considers three questions:

1. What interpretation are participants giving to the situational and intertextual contexts?
2. What discourse types are being drawn upon?
3. Are the answers for questions 1 and 2 different for different participants, and do they change during the course of the interaction? (Fairclough, 1988, p. 162)

Finally, the purpose of the *explanation* stage is to show how discourse is socialized. Researchers attend to questions about “social determinants,” “ideologies,” and the “effects” of the socialization process (Fairclough, 1988, p. 166), including the discourses that were co-constructed by the researcher and the interviewees (Mishler, cited in Elliott, 2005).

Using Critical Discourse Analysis

I used critical discourse analysis throughout the study. There were many layers to this process. As I began to read and think about the stories in the transcripts, I took notice of words, metaphors, and ideologies that struck me. The participants’ words sparked ideas that would eventually lead me to see ideologies and interpretative constructs. For example, as I will illustrate in chapter five, one pre-service teacher, Ashlee, used the

language of geography: “over there,” “in the real world,” “out there.” These words and phrases jumped out at me in the early stages of analysis. At first, I could see the language as conjuring and connected to geographical images but could not think beyond the surface to consider how theories of geography and spatiality might prove useful for understanding how Ashlee was thinking about diversity and multicultural education. Also, I do not think that Ashlee used the language because she was consciously referring to theories of geography. Still, considering how Ashlee’s imagery positioned her in relationship to people and ideas about which she spoke led to me to return to her language, as well as the language of the other participants to consider paradigmatic implications and power relations of the interview speech. In this sense, analyzing discourse meant moving between the language in the interview speech and available theories for analysis. As I searched through available and useful theories for interpretation, I re-analyzed the language of instructors’ and students’ and found new and richer meanings in their discourse.

Bricolage in Analysis

To address and engage the complexities of students thinking and becoming, in particular the ways that power governs these experiences, and to “read” and interpret the data in multiple and critical ways, I used a bricolage approach for interpretation of my analysis. The term bricolage derives from Levi Strauss and the French word “bricoleur” which refers to one who makes “use of tools available to complete a task” (Kincheloe, 2001). Kincheloe (2005) explicates:

[Bricolage] is grounded on an epistemology of complexity....The task of the bricoleur is to attack this complexity uncovering the invisible artifacts of power and culture and documenting the nature of their influence not only on their scholarship but also on scholarship in general. In this process, bricoleurs act on

the concept that theory is not an explanation of nature---it is more an explanation of our relation to nature. (p. 324)

Bricolage assumes that research can not categorize or explain some real thing or single truth, but instead assumes that research can uncover, deconstruct, and reveal thoughtful *accounts* of truths. The way I used theory in this study is a bricolage, as I made use of theories that I knew and that made sense to me according to what I could see in the data. The analysis and interpretation revealed in chapters five and six are only “plausible readings” (Honan, 2004) a few of many possible *versions* of what could be told. For example, choosing to foreground the racialized discourses in chapter six was a deliberate yet necessarily limited move. In terms of limitations, my focus shifted my attention from other plausible and important analytic foci which was also supported by my data. For example, I did not choose to center my discussion on gendered discourses and patriarchy. I did not directly confront hetero-sexualized identities and homophobia. Further, I did not focus on nationalized identities and hegemonies. Moreover, the scope of this study certainly concealed and simplified some of the complexities, variations, and of racial identities as well as the intersecting and “complex relationships of exploitation and resistance, grounded in differences of class, gender, and ethnicity, [which] give rise to a multiplicity of ideological constructions of the racialized “Other.” (Darder & Torres, 2004, p. 46). Therefore, my interpretations reveal not only the pre-service teachers’ and instructors’ knowing and being but also my own, as the theories used to make sense of the data in my study reflect the inventory of available theories in my experience and knowledge.

In research, bricolage makes use of interdisciplinary ways of inquiring, understanding, analyzing, using, and presenting research. Norm Denzin and Yvonne

Lincoln (cited in Kincheloe, 2005) outline five dimensions of bricolage: *methodological, theoretical, interpretative, political, and narrative* (p. 335). Using *interpretative bricolage* I will employ various theoretical positions to interpret discourse. One of the major interpretive frames I used to construct meaning, which I describe in the next two sections of this chapter, came from theories of critical geography and spatiality, in particular feminist perspectives of place and space, and from theories of race. Using *political bricolage* I critically examined the various roles that power play in the data I collect and knowledge I construct. *Narrative Bricolage*, as critical discourse analysis, I examined how the stories we tell shape what we know and can become. I studied the narratives of the pre-service teachers in order to determine how stories, myths, archetypes, and various plots shape their perceptions about what it means to be multicultural educators.

How I Used Theories of Critical Geography and Spatiality in Analysis

Critical geography and theories of spatiality (Anzaldúa, 1987; Berquist, 2002; Bhabha, 2005; Blunt & Rose, 1994, de Certeau, 1984, Gregory 1994, Grewal & Kaplan, 1994; Soja 1989, 1996, 2000) offer a useful frame for chapter five which explores meaning construction about the relationships among space, place, identity and difference. Generally, theories of human geography differentiate place and space. “Space” means physical or material space and “place” signifies the meanings and ideas associated with a space (Tuan, 1977; Relph, 1976). *Critical* perspectives of geography attend to the role power plays in inter-connectivity between space and place, and attempts to “transcend the partitions” between “material spaces” and “metaphoric spaces” (Neil cited in Gregory, 1994, p. 5). “Socially produced and reproduced” (Soja, 1989) through individual

experiences, and subject to interpretation, “place” is lived, narrated, imagined, theorized, represented, embodied, and performed. Yet, these “imagined geographies” (Blunt & Rose, 1994, p. 15) or “landscapes” (Raine, 1996, p. 230) are not neutral, idiosyncratic, or simple “discursive illusions” (Moya, 1997, p. 127). The relationship between space and place shape and are often shaped by oppressive and unjust political, economical, cultural, historical, and social conditions.

I use theories of space and place to analyze pre-service teachers’ discourse—their language and their paradigmatic references, as the spaces and places constructed through our speech are recursively tied to identity and difference. We enact our identities through language, drawing on and constructing particular experienced spaces and conceptual places that are more and less inclusive and exclusive of certain identities and behaviors. As we negotiate and create meanings and places, we draw what Gloria Anzaldúa (1987) has famously referred to as “borders”: “Borders are set up to define the places that are safe and unsafe, to distinguish us from them. A border is a defining line, a narrow strip along a steep edge”(p. 3). Using this idea, my analysis and interpretation examined how the language of the pre-service teachers effected borders. Again, because place and space are not neutral terrains, neither are the constructions of borders or the identities they define. Identities are born in “fields of struggle” (Helfenbein, 2006, p. 112). Cherrie Moraga suggests identities are “relational and grounded in historically produced social facts which constitute social locations” (cited in Moya, 1997, p. 127). Further, as Alison Blunt and Gillian Rose (1994) suggest, “different epistemological claims ... about identity produce different interpretations of space” which means that notions of space, place and identity are relative and partial rather than “natural” or “universal” (p. 5-6). So,

as I studied discourse, I looked for the ways in which pre-service teachers respond to and interpret diversity and multicultural education differently, as well as how they gave meaning to certain spaces as more and less important, to spaces with different value, meaning, and function, to spaces with different implications for power and for justice. I studies how relationships between power and knowledge were inscribed in and by discourses we use to talk about space, place and identity.

How I Used Theories of Race in Analysis

In chapter six, my analysis turned from theories of spatiality and geography to theories of race. I borrowed elements of critical race theory, theories of whiteness, and broader sociological theories of race to interpret the way pre-service teachers' and their instructors constructed, imagined, theorized and understood race.

Critical race theory (CRT) offered one theoretical frame through which to understand how students think about diversity. CRT (Bell, 1987, 1992, 2004; Crenshaw et al., 1995; Delgado, 2001; Matusuda, et al., 1993) grew out of legal studies. A post-Civil Rights era body of legal scholarship that the questions and critiques the capacity of for legal field grounded in liberal democracy to effectively advance racial justice, CRT recognizes the “permanence of racism” (Bell, 1987) and conceptualizes racism as “ordinary, not aberrational” (Delgado, 2001). These ideas were helpful in moving my study away from judging whether or not racism exists and towards how discourses can racialize and are racialized through teacher education, and how in doing so they enact power-laden relationships. Also, important to my interpretation of the stories and language of the pre-service teachers and their instructors, CRT values “counternarratives” as one way to question or otherwise story perceptions and myths that serve racism. My

interpretation sought to unearth and recognize such narratives. CRT shares the idea that racism is systematic with theories of Whiteness and other sociological views of race. According to Delgado (2001), this “serves to advance the interests of white elites (materially) and working-class people (psychically)” (p. 7). I used theories of whiteness to consider my own role in the research as well as how Whiteness mattered in terms student and instructor thinking. CRT, like critical theories of spatiality and geography, is further useful because it theorizes racial identity as a socially constructed idea rather than a fixed biological, cultural, or essential identity. Related to the social construction of race, my interpretation also referenced theories Whiteness and White privilege, as well as “differential racialization” as well as the “intersectionality” of identities. These theories were useful as I needed to make sense of the undercurrent of thinking that reified ideas of racial identities as a Black or White binary. My interpretation aimed to recognize how notions of race are historically constructed and always shifting and how racial identities are constructed at the nexus of multiple constructions of identity such as sexuality, religion, and gender, which shape contested allegiances and interests.

There is an oft invoked Toni Morrison (2004) quotation, which comes from *Beloved*: “Definitions [belong] to the definer--- not the defined” (p.225). This quotation describes how and why I used theories of race to understand how students and instructors think about diversity and multicultural education. The focus of chapter six marks my effort to engage with and re-present not only the “findings” or “objects” of this study but also the “subjectivities” of the definers--- the students, the instructors and me (see also Morrison, 1992, p. 90).

Results of Analysis

Role of Researcher

When I conducted my study, I worked at State as the Coordinator of Field Experiences. My job was to place students in schools for pre-student and student teaching experiences and to serve as the University liaison between students, mentor teachers, methods instructors, and supervisors. This role afforded me access to the methods class in which I facilitated the initial survey. It also meant that students who took the study recognized me, though I had not established an individual relationship with any one student. Students' feelings towards me or perhaps the Office of Field Experiences may have influenced their willingness to participate. Finally, my job at the time as well as the fact that I had once been a student in the English Education program at State undoubtedly colored my insight of State's English program. All of this affected my analysis the data, affording and limiting what sense is made herein about what it means to think about diversity and become a teacher within one teacher education program.

It is also important to note how my race mattered in terms of my role as a researcher. As a White researcher, there are privileges and responsibilities for which I must account. In the style of Peggy McIntosh's (1989) original article on White privilege, some of the privileges I imagine may have influence my study in some way include the following.

1. As I stated earlier, I could have chosen to not write about race.
2. At no time during the study did anyone suspect or challenge my research as being "too much" focused on race or too much about me (though I shared stories of my work and life experiences with the student participants).
3. The students in the study who identified as White or who claimed to be able to "appear" White and have experienced some White privilege seemed

comfortable with me, a White research, as evidenced in their narratives, to criticize the purpose and practice of multicultural education as much as if not more than they found use for it.

4. More often than not, colleagues and participants lauded my research topic as important and relevant, rather than marginal.

Further, in my role as a White researcher, thinking about, employing, and constructing racialized and racializing discourses, I have responsibilities that relate to the way my analysis was represented in this study. With regard to representation and the ethics of my research, I must acknowledge the capacity for what Patti Lather calls “epistemic violence” (2004). That is, I have tried to recognize that as I wrote about discourses-- geographic and racialized-- I also constructed identities and ideas that may be used by others to effect particular pedagogies and relationships with students. What, then, are the responsibilities and the risks of me, a White woman with particular epistemologies and a history at State, in terms of my power and the way I represent my research? Towards an ethics or representation that recognizes the construction of ideas and identities, I have tried to, as Trinh Minh-ha urges in *Woman, Native, Other*, “to show myself showing people who show me my own showing” (cited in Madison, 1994, p. 293). I have tried to try to situate my self in the research to show how I am complicit in conducting and representing the study. I have included my own story alongside the pre-service teacher and the instructor “portraits” depicted in chapter four. I have reflected and reacted openly within the analysis, explicitly using the pronoun “I.” Finally, I have revisited and reflected further on the responsibilities and risks of my representations of people, and on racialized and racializing discourses in chapter six.

Validity and Reliability

Validity and reliability are often of concern to researchers. Traditionally, validity refers to the “degree to which the scientific explanations of a phenomenon match the realities of the world” (McMillan & Schumaker, 1997, p. 404). Related to validity, triangulation refers to a researcher’s effort to “cross-validate” by comparing different sources of data, different situations, and different methods (McMillan & Schumaker, 1997, p. 520). Reliability in quantitative research attends to the question of whether “two researchers independently studying the same setting or subjects will come up with the same findings,” however, in qualitative research it attends to the fit between what they record as data and what actually happens in a particular context (Bogdan & Biklen, 1998, p. 35).

In an effort to reflect critical and post-structural methodologies, my research attended to issues of reliability somewhat differently. Gergen and Gergen (2000) contend that “the intelligibility of our accounts of the world derive not from the world itself, but from our immersion within a tradition of cultural practices.... It is from our relationships within interpretive communities that our constructions of the world derive“(Gergen & Gergen, 2000, p. 1). Within this view of research and representation, “the warrant for validity” as well as the warrant for reliability “is lost” (Denzin & Lincoln, cited in Gergen & Gergen, 2000, p. 2). Researchers can only account for relationships, interpretative perspectives, and historical cultural, political, and social situatedness.

Therefore, as Gergen and Gergen (2000) outline, my research will consider “reflexivity” and “multiple voices,” and I will consider “catalytic validity” (Lather cited in Kincheloe & McLaren, 2003). “Catalytic validity” refers to the degree to which the

participants were compelled to act or were transformed by as a result of participating in the study. Towards reflexivity, my work sought to unveil-- to myself, my research audience and participants-- how I was situated in the research. This means that rather than seeking some kind of false notion of objectivity, I will not only name but also engage in my own subjectivities, such that my subjectivities become part of the research project. Further, I represent my data through multiple theoretical theories or theoretical “voices.” The use of bricolage for interpretation will allow for multiple even conflicting interpretive perspectives to represent the data. My goal of having multiple voices shape the data and interpretation is supported by unstructured interviews, for example, because this kind of interview allows space for the participants to direct the study.

Title of Dissertation Defined

The first part of the title of this study, (Dis)placing and (E)race-ing (Dis)courses, deserves elaboration. First, the word (dis)placing can be read as either a verb or an adjective. As a verb, it denotes my efforts, as a researcher, to expose, call into question and to examine with a critical lens the practice of multicultural teacher education at State. As an adjective, with or without the parentheses, it refers to the way that teaching and learning positions students using particular social visions and ways of being in the world. Secondly, the word (e)race-ing can be understood as either the act of constructing notions of “race” and identities or the act of masking or being blind to how race matters. Thirdly, the word (dis)courses can be read with or without the parentheses. As “discourses,” it refers to the how the participants theorize, understand, imagine, or orient themselves toward diversity and multiculturalisms. As a “course,” it more literally refers to formalized units of learning within the teacher education program. All together, the title

words can be read in several different combinations: placing and racing courses, displacing and racing courses, placing and erasing discourses, displacing and erasing discourses. Finally, I wish to note that after I named my study, I came across a similarly named work, Teresa de Lauretis', "Displacing Hegemonic Discourses: Reflections on Feminist Theory in the 1980s." Of note, I have never read this study, though it is cited in a footnote of Katie King's (1994) *Theory in its Feminist Travels*. When I returned to King's book, mining for theoretical support for chapter five, I noted the citation. This kind of unearthing bears witness to the discursive and constructive nature of the discourses we use and that I wish to expose in this study.

Chapter Five and Six: Using the Same Data Differently

Using two theoretical frames to interpret my data, chapter six and seven are distinct yet overlapping. Chapter five presents three "discourses of place" while chapter six presents five "racializing and racialized discourses." In some cases, I used the same data across chapters, not only in chapter five and six but also in chapter four where I present portraits of the participants. This overlap was deliberate. I have aimed to show, according to the methodology described above, that there are multiple ways to make sense of the same research data. Each way of representing research is differently useful, affording some ways of understanding while masking others. In this sense, using the same data differently exposes epistemological variation. The distinctions and overlaps in chapter five and six also reflect matters of validity and my role as a researcher, as discussed above. As Margery Wolf writes (1992), "no matter what format the anthropologist/ reporter/writer uses, she eventually takes responsibility for putting down the words, for converting their possibly fleeting opinions into a text"(p. 11). Thus, using

the same data twice is a matter of researcher authority which, hopefully, exposes the constructed nature of meaning.

Reading the Dissertation

There are four chapters that follow this one. Chapter four portrays the participants and their stories. Chapter five analyzes the discourse of the participants drawing on theories of Critical Geography and Spatiality to interpret Kayla, Rachel, and Ashlee's physical and conceptual journey to State and to examine how they think and become. I illuminate three discourses of spatiality: travel, cartography, and tourism Chapter six analyzes how the discourses of the participants racialize or are racialized. In chapter seven, I argue for teacher education to recognize the emotional and identity shaping aspects of learning and to employ multiple discourses and theoretical spaces in order to prepare teachers to teach and learn with diverse learners.

CHAPTER FOUR

PORTRAITS

In part this study is a story, a narrative about three pre-service teachers and a teacher education program. This chapter will analyze and represent each participant descriptively and richly, as a narrative. I will use interpretation and non-academic language to depict the participants' stories and personas. The first part of this chapter will reveal the three students-- Ashlee, Kayla, and Rachel.⁵ The second part of the chapter will portray the instructors and professors who were named by the students as influential to their thinking.

The Pre-service Teachers

Ashlee

A college senior on the brink of student teaching, Ashlee has already established and presents a very controlled and professional persona. Her neatly-styled, curly and sandy blonde hair never reveals the stress or demands of the day, as my hair often does. Because we met in the late afternoon, after Ashlee's pre-student teaching experience, she came dressed in her "teacher clothes." Fitted sweaters, button-up shirts, dress slacks and heels allude to an almost business-like stance towards teaching, or possibly a hyperbolic identity shift from student to teacher, or maybe still, a reflection of her host school's dress norms. Poised, Ashlee sat across from me, her legs crossed and her posture well positioned. Sipping on coffee that she had brought with her, she kindly and succinctly answered my questions.

⁵ The names of all people in this study are pseudonyms.

Choosing State for its convenience and its strong reputation, Ashlee, an only child from a tight-knit family, began her college experience at a two-year satellite campus, just 15 minutes from her home, in a small suburb about 25 miles outside of one of the state's major cities. She transferred to the main, four-year campus before her junior year. The large university setting contrasted significantly from Ashlee's small town and from her high school, where she graduated with a class of 75 people. Though she speaks fondly of her experiences at State, Ashlee shares that it was difficult to leave her family and she planned to return to her home county the semester after we had our conversations. There, she would student teach in a nearby school district, reunite with her fiancé, who was already working in the area, and marry in June. Ashlee seeks a teaching job in the region, and she and her fiancé hope to stay in the area and raise a family.

For Ashlee, a white woman in her early twenties, from a town where 80% of the population is white and where the word diversity is often used to mean Black people, State affords new perspectives, an awakening of sorts, and a broader definition of diversity. About her peers and coming to main campus at State, she elaborates, "I know people who've been here, and who've come from other areas say that they don't think that this campus is very diverse, but I do because my neighborhood is small." She makes sense of her college experiences as they contrast to her prior experiences or those of her family.

I wouldn't consider my father to be a racist, but that wasn't something he grew up with. So, when he sees where I'm going to school, that's a lot to him. That's a lot for him to take in. ... for me, to come to the campus, I thought I had a good background in diversity because my parents didn't really grow up around that, and I did. I came here and I was, like, wow, there's more than just white and Black people out there.

Noting that “there’s diversity in the real world,” Ashlee cites “ignorance” and lack of “awareness” as a key issue in classrooms and in the world more broadly. She hopes to foster awareness about diversity with future students and family at home.

Self-described as conservative and family-oriented, Ashlee feels her “traditional” values distinguish her from her peers at school. Unlike her some of her peers, who challenge sexist images in literature and eschew the need for a boyfriend, Ashlee does not “do the feminist thing,” and though she believes she does not need a relationship with a man, she passionately wants to be a wife and a mother. Ashlee does not want “to move somewhere and teach...just pick up and move” just to exercise her independence because she does not want to leave her family. Within her program, she relates most closely with one peer, a returning adult student, who has two children and a husband of her own. Beyond the people in her program or at State, she wonders more broadly: “how many people are family-oriented anymore?” She believes high divorce rates and child abuse plague society more today than in the past. Syllogistically, Ashlee relates liberal ideas to new ideas and a sense of independence, and by contrast, conservative ideas with tradition, and tradition with family.

Additionally, Ashlee strongly identifies with and finds direction from her faith. At the time of our conversations, she and her fiancé, Kyle, recently started attending a non-denominational, Christian church back in Ashlee’s home county. She prefers not to call herself “religious” or use the word “religion” because she feels the origin of the word means “tied down, restricted.” She speaks, instead, of her relationship with God and her faith. “Things I consider to be wrong are because *The Bible* says they are wrong, and they’ve been called wrong by the higher power that I put my faith in.” Ashlee connects

her faith to our discussions of diversity and becoming an English teacher by wondering how she will “balance [her] own beliefs in [her] classroom, in trying to prevent unbiased views.” In particular, she questions affirming diverse sexualities in her classes while remaining true to her own faith-based beliefs against homosexuality. Yet, also connected to her faith, her appreciation and understanding of literature lead Ashlee to question her pastor’s stand against the content of *The DaVinci Code*. Though she believes the book is a work of fiction, she explains, “it’s still important for me to know ...so at least I can understand that [the book’s perspective] and maybe talk to people about that in someway.”

Ashlee named two courses at State as particularly influential in her thinking and preparation for becoming a teacher in a multicultural society: English Education 300 and Comparative Literature 400. English Education 300, the first of two required methods courses offered to students in Ashlee’s program, and the only class that all the participants in my study had taken, divided the weeks for the course into different modules focusing on various topics. Taught by Brenda Parks, an African-American graduate student in her early fifties and a self-described social activist, the section of the course Ashlee named focused on multicultural education and lasted about three weeks. Ashlee cited this class as “the most” she learned about diversity in all her courses. Remembering her analysis of *A Raisin in the Sun*, she described the course as focusing on “what it means to teach it [multicultural education].” She noted that this particular play and the course more generally taught her that diversity is not just about being from a different “ethnicity.” “There are class issues as well, which are very important to multicultural education.” Connecting the lesson illuminated in the play with an earlier

field experience, which she completed at the satellite campus, and a job mentoring youth from her church, Ashlee links racial and class differences with deficits, specifically “not coming from a two-parent home” and other “obstacles some children face just going to school.” English Education 300 elucidated, for Ashlee, “real” obstacles and difficult experiences very different from her own experiences, particularly a few texts, like Lorraine Hansberry’s, which for her served to illuminate struggles and differences.

Comparative Literature 400, according to the course description “examines the development of literature in Canada, the United States, Spanish America, the Caribbean area, and Brazil.” Ashlee chose to take the course because it “fit into her schedule,” though she almost dropped it when she learned it required a long final paper and a fair amount of reading for her already busy schedule. Taught by Chris Alston, a white graduate student, appearing to be in his early thirties, the course introduced Ashlee to texts that she “would have never picked on [her] own.” The course also expanded her definition of diversity.

It was considered Central American literature and we focused on different writers. A lot of the books that we had were translations that were written in other languages. He got them for us in English. I thought that was interesting. I mean, because, you hear multicultural, like in my Education class, it only presented in terms of African-American. But then, you have this whole other.

Also, the class offered Ashlee new titles to read and profoundly influenced how she thought about reading and context: “That was helpful to have the background of the writers, just the belief system that went behind it, how much symbolism and everything in those books.” Throughout our conversations, Ashlee describes situations in which texts could serve to explicate “why” people feel the way they do and experience the situations they do. In her final paper for the class, in which she explored a journey theme as it

relates to *The Grapes of Wrath* and *I, Tituba, Black Witch of Salem*, the main thesis of her paper argues that “certain forces, some of which are positive and others which are extremely negative...affect the journeys [the characters] take in these novels.”

In our early conversations, I learned that Ashlee had changed her major three times, from Accounting to Elementary Education, before deciding on the English Education option within Secondary Education, a decision based largely on her own experiences in school: “All my English teachers in high school were wonderful, and I think those are the best memories I have....I had good relationships with them in the classroom, and then I would just talk to them after class... They made it fun and their classes were always really memorable.” Ashlee felt that secondary English was a career in which she would “fit best.”

Rachel

Rachel captivated me instantly. We met in the early afternoon in my office, and shared Chinese food, stories, and ideas. Rachel sat across from me, smoothing her straight and long brown hair behind her ears, or sometimes propping her foot on the chair, wrapping her arms around her leg and bringing her knee to her body with flexibility and apparent comfort. Jeans and a simple black sweater, a light blue hooded sweatshirt and sneakers, or stylish leather slides and a matching chocolate-colored jacket, Rachel's attire hinted at the variety of her days' activities. Extraordinarily reflective and strikingly attractive, Rachel exhibited a genuinely down-to-earth quality, a keen sense of the foundations of her personal growth as well as ideas that remained “confusing in her mind.”

Rachel's life had afforded her many privileges and opportunities. An honors student from an affluent community outside one of the nation's largest cities located within the state, Rachel had traveled to Ecuador and to Australia, and, shortly after our interviews ended, she learned she had been selected to student teach in Sweden the following fall. The second oldest child and oldest daughter of five siblings, Rachel and her family frequently read together. She recalls, "We wouldn't just read [a book] and close it." Rather, she remembers interpreting characters and their situations. Her father, an English instructor at a local community college, once wrote a poem to hang in her bedroom, which helped her to "get past" her childhood perfectionism. Further, Rachel's parents took her to concerts and interactive events designed for children, like an African drum concert she fondly remembers. "I think that music was really powerful.... I remember different patterns and the beats, and looking at the different clothing styles and it was really authentic to me." After Rachel's parents divorced when she was twelve, her father moved to a new neighborhood in the city, and her mother eventually remarried and moved to a small town 10 minutes from State. Referring to her father's neighborhood, in particular, Rachel believes she grew to know different communities and people through his move.

Among Rachel's most influential experiences, traveling to Ecuador was a "huge catalyst" for her thinking. The summer after Rachel's 11th grade year, she spent a month in Ecuador, a trip facilitated through Putney Student Travel, a Vermont-based group whose trips focus on community service, global awareness, language learning, or cultural exploration. Rachel and 15 other high school students worked with a group of Ecuadorian citizens in a poor community-- farming, teaching young children, and

building a store for the community. The trip challenged Rachel's comfort and assumptions regarding the age of workers and about how people demonstrate appreciation. Not knowing Spanish well, she faced obstacles and language barriers. And, because she traveled the summer after September 11th, she had to resist neighbors and friends' concerns and questions about her safety. Still, with the help of the group leaders, Rachel credits the trip as teaching her to think about how she "judges" experiences based on her knowledge and her standards, but she shares, "that's not the way it is everywhere."

Free-spirited and prudent, a high school student living fully in the moment of her senior year, Rachel chose to attend State against her initial intentions.

I used to say that I am going as far away as possible...I told my parents, I'm independent. ... And, I used to say, I'm only going some place warm ...I actually swore I would never go to State.

Though she had hoped to avoid attending a school that many of her high school classmates would attend and to find a "cool" school, Rachel could not resist the lure smaller loan payments, a "good" education, and the promise of an anxiety-free, fun-filled senior year. She chose to attend State. Rachel is the only participant in the study who began her college experience at the large, main-campus, never attending a two-year satellite campus. Many of her experiences at State, in terms of diversity, compare to her high school experiences and, she believes, mirror society or the "real world."

Rachel-- who describes herself as white, Jewish but not religious, upper middle or middle class, and American---distinguishes what she learned about diversity in her courses from what she learned in "the setting, the actual... what it's like [at State]." During our conversation, she speaks with some skepticism about campus diversity.

There is diversity here. I just saw somewhere in the paper that 11,000 students are from other places, or something... some statistic that was trying to prove that

State is, in fact, diverse. But, I think it's really separated and segregated here. I guess... it was like that in my high school, not on purpose, but people of similar races and backgrounds sat together, socialized together, had classes together. ...so many people at State are from [in state] that "diverse" to me has become being from [out of state]. So, I just don't... maybe because we're in [the center of the state]. Like, the surrounding areas are old-fashioned, in the sense of not being more accepting from what I've experienced, or from what I've heard more than what I've experienced. People, I've talked to people who have come across racist faculty members and students. ...For a class, I was randomly questioning people in the [Student Union], just sitting down with people and engaging them in conversation. It was to practice my questioning skills for a class, this semester. My partner and I asked down with a girl, and asked her what her biggest problem or what concerned her most about State was....She said, as a Black student, her old advisor.... told her that she couldn't become what she wanted to and he was extremely racist. I don't remember the remarks specifically that she said that he said, but she actually complained and had to get her advisor switched because he wasn't confident in her skills or intelligence just because of her race.... We had a conversation with two girls who explained that they thought it was...the problem with State was that it was really segregated. Groups of people were the same, and different groups stuck together, with only themselves. That was another example, where they didn't think that people meshed outside of their cultures or races.

In the case of this inquiry project, like other course projects in which she engages, Rachel explains, "My partner and I just decided to ask that question. We could have asked anything." Though Rachel differentiates what she learned outside of class from what she learned in class, as she talks, she also frequently blends the two realms.

Rachel named four courses that focused on or taught her about multicultural education and diversity, two required courses and two electives. She believes that she learned the most from her electives, elaborating on one course in great detail. African and African-American Studies 100, *The Evolving Status of Blacks in the Twentieth Century: Interdisciplinary Perspectives*, taught by Assistant Professor Robyn Beatty, appealed to Rachel:

I was initially interested in it because that was my brother's minor at school, so he had talked to me about classes like that. ...Then, my boyfriend took one with a great professor and told me that I should definitely take it. So, I took that class.... I had a great relationship with my teacher and she was... I really respected her.

She had great conversations... and she wasn't one of those "easy A" kind of teachers.

Rachel applied and extended the concepts and ideas offered in the course to study "diversity in schools with students, and patterns of learning and patterns of success, and tracking, and just how students are treated differently because of their race." She returned to her home high school to interview students of different races about tracking, fair treatment, and segregation within the schools.

Teaching attracted Rachel as a little girl, though it took some time before she settled on the subject or level she would teach. She considered elementary education and special education, deciding upon English Education and secondary students with a tentative plan to pursue a master's degree in special education: "I decided I wanted to relate to older kids because ...during those years, it's a big time of exploration. And, also, I knew that I wanted to work with older kids and help them learn about life and not just subject matter." English Education, for Rachel, presents space for "creativity" and "freedom" to help students examine their values, beliefs, and morals and to "get them to question things about life and themselves, in terms of how they act towards other people, how they want to exist in today's world, and then, gets them to think critically."

Kayla

Assertive, gregarious and dramatic, Kayla "calls it like she sees it" and "it" is oftentimes provocative and intriguing. Headbands and ponytails pulled her dark, almost-black, and curly hair off her face. Kayla often initiated and directed our conversations: "Have I got a great story for you!" "Wait 'til Megan hears about this!" Our conversations spilled outside of our interview sessions, as she once sent me an email

entitled “a little story” in which she reflected on an incident in her student teaching placement.

The eldest of two daughters, Kayla believes she was “born into” open-mindedness, a distinction she reflected upon throughout our conversations.

I always kind of have an edge over people, just because, naturally, I’m not being snobby, but I ‘m going to be more open-minded, just... like inter-racial relationships don’t bother me because my mother and father are inter-racial.

Her father, who is Muslim and came to this country from Bahrain in the 1970s, and her mother, who is Jewish and who grew up in Queens, and raised Kayla and her sister, Ruby, in Queens until Kayla was five and her family moved to Long Island, where they live today. In New York-- described by Kayla as “a melting pot”-- Kayla’s friends, family, neighbors, church and high school include racially, culturally, economically, religiously, and nationally diverse people. Kayla hopes to begin her teaching career by returning to Long Island, describing the schools around State as “too homogenous” for her.

Kayla finds direction and perspective from her church and her immediate family.

I’m not real religious, but I think my religion helped me a lot....We were raised Unitarian...so my religion is very accepting of everybody-- multiracial, religions, gay....I think that was very important that I was never told, “Oh that person’s going to Hell for what they believe,” or “That person’s going to Hell because of what they do.”

Still, loving parents and positive messages do not hide the sharp and disapproving stares that strangers cast towards her parents’ relationship, nor the acerbic and divisive effect caused by opposition from extended family and friends. Family is a form of diversity for Kayla, an identity and a form of difference that can be opposed, judged, and marginalized. For example, Kayla’s grandfather did not approve of her parents’ marriage

at first. And, more explicitly, on several occasions, one of Kayla's aunts, a Born-Again Christian, adamantly declared that Kayla and her sister would go to Hell because they hadn't accepted Jesus as their Savior. These experiences, as Kayla talks about them, only strengthen Kayla's sense of self as accepting, non-judgmental, non-discriminatory and somewhat different than some.

Against the backdrop of her family, her home, and her sense of self, State -- including her campus experiences and her pre-service teaching placement in local schools-- felt and appeared homogenous and closed-minded-- even racist. Kayla reflects, "I've always been naïve... coming to [State] has opened my eyes." Reflecting on the communities that surround State and her pre-student teaching experience, which she completed in the semester we met, she observes that there are "not enough" open-minded teachers.

As many ignorant people as there are in the world, and as we seem like a really diverse nation, but there are towns where it's so closed minded.

She describes an incident in which her mentor teacher laughed at, rather than confronted, a male student's sexist comment. She wonders how some of her peers who have not experienced the kinds of diverse contexts that she has will respond to diversity in their classrooms.

I think there's a level of thinking that you have to get to in order to teach multicultural diversity, and you can't teach it if you don't understand it. And a lot of people don't understand.

Worse yet, she fears that some of her peers, like a young woman who questions interracial adoption, might bring racist, and therefore harmful, perspectives to students. Kayla also cites campus events, describing a recent incident in which a former player

accused a popular athletic coach of discrimination based on homosexuality as “socially unjust.”

Despite the certainty and schism with which Kayla presents her understanding of diversity and related issues like justice, equity, and acceptance, she does not fail to reflect on her own thinking and actions, at least somewhat. For example, the focus group allowed Kayla to talk with a White, male classmate, Mike, who describes the discrimination he experienced based on his socio-economic class. Though Mike describes an all white community and Kayla confusedly and problematically refers to “reverse” discrimination, she admits:

I never really thought about that, I guess. And how reverse discrimination gave him more of an edge to teach because he knows what it felt like to be circled out as the white hick kid.

Also, reflecting on her budding teacher role and relationships with her students, she questions her own actions. She grapples with her response to incidents of student misbehavior, questioning whether she responds to students of color differently than she responds to white students and wondering specifically whether she and other teachers ignore students of color more.

Regarding multicultural education and diversity, Kayla notes two courses at State that have influenced her thinking: English Education 300, the methods class taught in part by Brenda Parks and English 200, the English class taught by Heather Young. Though Kayla talks at length about English Education 300, she critiques and even criticizes the course, which was a mostly negative rather than positive influence for her. Kayla questions the purpose of the course.

I don't even know what it was supposed to be. ...I couldn't tell you what I learned in her class, but I could tell you five million stories about how many times her family has been discriminated against.

Further, she feels the course excluded diverse people and perspectives more than it included diverse people and perspectives. Through course texts and discussions, which Kayla reports focused mostly on African-American experiences and perspectives as they relate to social justice, Kayla perceived a "total disregard" for her experiences as an Arab-American, in particular, for her father's experiences emigrating from Bahrain and becoming a citizen in the United States. A third problem with the course, for Kayla, grew from her inability to respond openly, understand, or discuss race issues; instead, she reported, she could only agree that racism is wrong. Kayla acknowledges that she created a lesson plan on rethinking Columbus Day in English Education 300, which she found useful, though she concludes, overall, that the class simply and narrowly defined social justice and the struggle against racism in the United States as synonymous.

By contrast, English 200, *Women Writers*, a class Kayla took as a freshman at the satellite campus, has had an affirmative effect on her thinking. Kayla chose English 200 to fulfill one of the required clusters needed for her program of study. Taught by Assistant Professor Heather Young, who Kayla describes as "brilliant," the course included novels such as Toni Morrison's *Beloved*, Louise Erdrich's *Tracks* and Margaret Atwood's *The Handmaid's Tale*, among other books, and according to Kayla focused on "how [the author's] culture affected how they wrote and the stories they wrote... [and] how much the author really has an effect on what they write." For Kayla, who had only read for pleasure up until taking the class, the course offered a "multicultural understanding" by illuminating commonalities and differences in the lives of women.

About the class, Kayla qualifies, “not that I’m a feminist--- but the course interested me.” Though Kayla finds it odd to have learned more about multicultural education outside of the College of Education than within it, she concludes: English 200 is the “most I learned about multicultural education, and that was my freshman year.”

Like the other young women in the study, Kayla switched her major two times before settling on English Education. She began college as an International Business major, changing after determining that “business is too cutthroat” for her. Next, she majored in English, abandoning that major because she questioned the financial stability it would afford without a graduate degree, such as a law degree, a field that doesn’t interest her. Kayla initially chose Education as a necessary foundation for her dream of becoming a media specialist, and though now that she now believes she will teach five or ten years before pursuing her graduate degree, she hardly sees teaching as a childhood dream or lifetime calling.

When I was younger, all the kids wanted to be astronauts and I wanted to be a zoologist. Like, I probably didn’t even know what that was. I could never just be, like I want to be a teacher.... I do want to be a teacher now. [Yet] it’s kind of like, there’s something else. You know? I don’t know why I think that. But that’s just like with anything that I do. I can’t just be... I can’t just be okay with what I’m doing.

Attractive to her and common to her professional pursuits, the notion that one “can really impact somebody and make a difference” resonates with Kayla.

The Professors

Chris

A white, male, doctoral student in the Comparative Literature Department, Chris had taught Comparative Literature 400, *Inter-American Literature*, as part of his assistantship a few semesters ago, and he has also taught in language courses in the

Spanish Department. Seemingly eager to help a fellow graduate student with a dissertation and somewhat surprised and proud that a former student had mentioned his class, he quickly agreed to meet with me in my office. A tall man, in his early thirties, with caramel-colored hair and glasses, Chris accentuated his corduroys and earth-toned casual style with high quality leather shoes and a belt. He peppered our conversation with theories and discourse milled from his dissertation...

Chris admitted that he used Comparative Literature 400, a class he describes as more theme-oriented and less of a survey course, to engage students with some of the ideas related to his dissertation and his interests in eco-criticism, and specifically how literature of the Americas “approaches, deals with, and is affected by space, place, and landscape.” Overall, he had hoped the class would introduce new texts and challenge students with new ways of thinking. Reading John Steinbeck, Gabriella Marquez, William Faulkner, Leslie Marmon Silko, Maryse Conde, and Jose Marti, Chris sought to capture the dialogue and intertextual connections, as well as the idea that writing about a place and its people not only describes but changes that place. From this perspective “place” is an idea, an interpretation or mental construct. A place is not simply a physical space, and literature can deeply influence this interpretation.

The students who took the class surprised Chris. He was struck by the texts that his students liked and didn’t like. Like Ashlee, most of his students enjoyed *I, Tituba, Black Witch of Salem*, which Chris did not expect, though he stated he was “not sure why” he expected this. Further, Chris learned that the theory he loved challenged students and sparked some resistance. Finally, though he knew the course included fewer Comparative Literature and English majors than he had thought it would, and he knew

some education majors took the course, he did not “pay much attention” to the idea that some of his students might become high school English teachers.

Juliet

I met Juliet, a doctoral student in the English department, in her office-- one of about ten, small, L-shaped Plexi-glass partitions tucked like Tetris pieces into a long and narrow room with dim fluorescent lights. I, along with a few undergraduates with compositions in need of editing, quietly searched for the location of my appointment. Juliet was a carefully primped woman with generous amounts of make-up and hair-spray. She appeared to be in her early thirties and who wore two large diamond rings on her ring finger. Having spent almost 9 years in graduate school, Juliet had completed her master’s degree and was now working on her doctorate at State. Juliet had taught English 250, *The American Short Story*, a few times, along with several other courses, though her dissertation and research interests focused on Romantic Literature.

Inspired by her own, self-described “conflicted identity” as the daughter of Cuban parents, Juliet sought to challenge students’ perceptions of identity. She restructured her short story course changing its organization by identities--Asian-American, African-American, for example, to an organization by themes including ghost stories, borders of sanity, coming of age, generation gaps, and war stories. Juxtaposing Willa Cather with Tennessee Williams and Bharati Mukherjee served to address the theme, “confronting death.” In doing so, she hoped to explore a mix of voices, the ways different voices converse, and in particular, how external and internal subjectivities affect reading and writing. Further, she hoped to engage civic discourse and “uncomfortable” discussions

about race more indirectly than the previous course structure through examining the history of the conversations and ideas presented in short stories.

To address the needs of education majors in her class, Juliet offered students the option to construct a unit plan in lieu of an essay. When asked what she hopes future English teachers would take from her class, she responded, “tools” or various ways to read and understand texts, as well as multicultural texts to add to their library.

Brenda

A doctoral student in English Education, a self-described social activist and cultural pedagogue, a fifty year old African-American woman, about 5 feet tall and wearing a black leather jacket and a fabulously textured hat, Brenda Parks met me in my office. Like the Sankofa Bird⁶ whose head turns backwards, an influential metaphor offered to her by a beloved mentor, “Mama Green.” Brenda looks to history to make sense of the present. She spoke of her struggles to combine academia with her community work, in particular her interest in literacy and her work at a local church and Underground Railroad site. Yet, she finds footing, even roots, in narratives, cultural icons, such as “Malcolm, Martin, and Dubois,” and through collaboration with colleagues and friends both inside and outside the College of Education.

Brenda grew up in Brooklyn, New York, where she recalls a newly integrated school system, watching her older brothers and sisters being bused. Prior to entering

⁶ The Sankofa is a symbol that traces back to King Adinkera of the Akan people of West Africa. Etymologically it means “it is not taboo to go back and fetch what you forgot.” As a metaphor, Sankofa “teaches us that we must go back to our roots in order to move forward. That is, we should reach back and gather the best of what our past has to teach us, so that we can achieve our full potential as we move forward. Whatever we have lost, forgotten, forgone or been stripped of, can be reclaimed, revived, preserved and perpetuated. Visually and symbolically “Sankofa” is expressed as a mythic bird that flies forward while looking backward with an egg (symbolizing the future) in its mouth.” (<http://www.duboislc.net/SankofaMeaning.html>, retrieved May 27, 2008).

graduate school, she was a parent advocate for diversity awareness and then an educational advocate for children of color. She stated, "I wake up every morning with my mind stayed on freedom and my research interests are studying the resistance to learning and teaching multicultural education."

Brenda begins her portion of English Education 300, *Secondary Language Arts I*, with Langston Hughes' "Theme for English B".

The instructor said,

*Go home and write
a page tonight.
And let that page come out of you---
Then, it will be true.*

I wonder if it's that simple?
I am twenty-two, colored, born in Winston-Salem.
I went to school there, then Durham, then here
to this college on the hill above Harlem.
I am the only colored student in my class.
The steps from the hill lead down into Harlem
through a park, then I cross St. Nicholas,
Eighth Avenue, Seventh, and I come to the Y,
the Harlem Branch Y, where I take the elevator
up to my room, sit down, and write this page:
It's not easy to know what is true for you or me
at twenty-two, my age. But I guess I'm what
I feel and see and hear, Harlem, I hear you:
hear you, hear me---we two---you, me, talk on this page.
(I hear New York too.) Me--who?
Well, I like to eat, sleep, drink, and be in love.
I like to work, read, learn, and understand life.
I like a pipe for a Christmas present,
or records---Bessie, bop, or Bach.
I guess being colored doesn't make me NOT like
the same things other folks like who are other races.
So will my page be colored that I write?
Being me, it will not be white.
But it will be
a part of you, instructor.
You are white--
yet a part of me, as I am a part of you.

That's American.
Sometimes perhaps you don't want to be a part of me.
Nor do I often want to be a part of you.
But we are, that's true!
As I learn from you,
I guess you learn from me--
although you're older--and white--
and somewhat more free.

This is my page for English B.
(http://www.eecs.harvard.edu/~keith/poems/English_B.html, retrieved May 27, 2008)

Students then write their own stories towards the course goal of exploring the lens of the self and expanding their understanding of literature, going beyond the plot to unpack political, cultural, historical contests as well. Equipped with a book, filled with policies and historical facts, to situate the literature they read, she laughs endearingly that students tease her: “Ms. P, what is that book?” Brenda also offers the poem to frame how her students will think about children in their classrooms. About the poem and her students, Brenda suggests,

Me being a person of color, teaching usually a class of all white students, maybe a few minorities here and there, I find that students are uncomfortable when I say...when we look at this poem, what other classroom environments have looked like this particular poem? And they kind of look at each other... ‘cause he says ‘I’m the only colored in the class... Will they acknowledge that this class [is similar]?

Finally the Hughes poem, like other texts in the course, elucidate a third objective for Brenda--- the ability to understand how language has power, such as the power evident in the evolution of labels--- colored, Afro-Amercian, Black, African-American, or the power that permits certain stories and hides others.

Brenda bears witness to her story: “I am the victim of the very song of freedom that I sing.” About her teaching, she reflected how a mentor once told her that she

“preaches” more than she teaches. She strives to embrace rather than commercialize culture in her classes, though she has asked herself at times, “What kind of teacher do you want me to be?”

Robyn

I first met Robyn, an Assistant Professor, in the Spring of 2005 in a faculty learning community focused on multicultural education. Once, we walked back towards campus together, talking about the merits of working at small, teaching-intensive schools, which she had done before coming to large and research-intensive State. At State, Robyn, taught African and African-American Studies. At the time of this study, however, she had taken a new job at a university in the Midwest and she agreed to be interviewed over the phone.

Robyn, who is African American, grew up in the Northern Neck area of Virginia, which she describes as “a very rural, farming, and fishing community.” Her mother was single after separating from her father when Robyn was around two years old. She went to segregated schools from the first to the fourth grades. In her sophomore year of high school, her mother remarried and they moved to Columbia, Maryland, a wealthy and upper middle class area between Baltimore and Washington, DC.

Robyn credits her African American professors at Syracuse University, where she received her undergraduate degree, and her African professors at Howard University, where she earned her master’s degree, as sparking her academic interests. She has degrees in political science and African Studies and focuses on issues of human rights, foreign policy and refugees and forced migration, as they relate to Africa. She noted that her interests in refugees and forced migration were largely the result of an internship that

she had at the U.S. Department of State after graduating from Syracuse. Prior to our interview, Robyn wrote me an email about her course, a general education requirement taken by students from many departments and majors:

I loved teaching AAAS 100 and I think it is a very valuable course, but I prefer to teach in my area which is African issues and not African American issues. I still am not convinced how much the course was supposed to provide diversity and multicultural perspectives to students because it was American history that spanned from West Africa to slavery to Reconstruction to WWI, WWII, and the Civil Rights movement. In other words, I covered topics that should have been covered in any other American history course.

Though the course is titled *Blacks in the Twentieth Century*, one of the major goals of the course, for Robyn, includes “getting to the 20th Century.” This means, examining contexts and histories prior to the 20th Century. A second goal aims to expose students to people and organizations previously unknown to them, revealing the Civil Rights era as more than Martin Luther King, Malcolm X and Rosa Parks, for example. Above all, Robyn seeks to present Black people in this country and in the world inclusively, not in isolation. In part, for Robyn, this requires that all students question their background, learn about themselves--- their community, their background, and examine how their histories have been connected to Black people.

Though Robyn did not realize that any English Education students had taken her course, she voiced her hope that future teachers will be inclusive and that they find value in education from different perspectives, broad base of knowledge, and diversity.

Leslie

An Assistant Professor in the College of Education and a new mother, Leslie invited me and my son to her home near campus for our interview. We met one

afternoon, a rainy Friday. We drank herbal tea and intermittently nursed our children as Leslie elaborated on the philosophical foundations and her vision for Education 200. Leslie-- in her early forties, a calm, gracious and thoughtful colleague who also earned her doctorate at State-- appeared, as she often does when I see her on campus, with a functional pony-tail and an absence of make-up, in jeans.

Leslie, who is White, grew up in Canton, Ohio, where she attended public school through eighth grade. She then attended a Catholic secondary school. Leslie reflected that her parents decision to send her to the private school arose out of her parents “concern” for her safety should she have attended the public high school. About this she said, “I believe that a measure of racism was infused into their fears and their concerns that I attend a school outside of my neighborhood.” Leslie attended Miami University of Ohio, where she earned her degree in Chemistry and General Science Education. At Miami University of Ohio, Leslie took a sociology of education course which she credits with introducing her to “conventional sociological constructs such as race, gender, [and]class” and pushing her to reconsider her “own education and upbringing as well as the role schools played within society.” Also at Miami of Ohio, Leslie met and took a class with Henry Giroux, an experience which introduced her to “an array of theorists, early curriculum studies scholars, and philosophers and social critics.” At the same time, Leslie’s teaching unearthed questions which troubled her deeply and which would later compel her to pursue doctoral studies: what is worth knowing?, who decides?, who benefits and who suffers from what is taught?, what role does the school play in relation to society? In the second week of her doctoral work, she attended a talk given by Ivan Illich. About this experience, she reflected in an email that followed our interview:

This encounter was life altering. Following this lecture and several others, I decided to make Illich and his thought the subject of my doctoral dissertation. I read my way into an assortment of philosophers, philosophers of technology, and sociologists, while focusing on Jacques Ellul and Illich. Following this reading, I do not see the world, schools, institutions, technology, education or language in the same way. Following Illich's and Wendell Berry's thought particularly, my interests now focus on those factors, structures, and forces that intervene, impede, or diminish a person's ability to act autonomously, to create common cause with others, and to be more humane and more fully human.

Though Leslie is formally a teacher educator, she notes that this is a label and role which creates in me a significant amount of dissonance and distaste for her, as she prefers to see herself as someone "who is attempting to be more awake and alive, following Illich, while answering Berry's question, 'What can we do for each other?'"

Leslie teaches Education 200, which is listed in the schedule of courses as *Introduction to Field Experiences*, and is offered across the state in all of State's campuses. Leslie has unofficially renamed her version of the class *Unlearning for Understanding Teaching*, a title she feels more clearly represents the founding ideas of the course. The course strives to uncover the phenomenology of schooling through "unlearning lessons"-- fear, judgment, labeling, for example. In particular, Leslie pushes students, who she considers to be "defacto" school successes just because they are at State, to consider the lived schooling experiences of others, who are not school successes. She hopes students will see that school is not always positive and will aim, through their passions and community connections, to do something different. And, she hopes the course helps students to affirm or challenge whether teaching is the path for them. Through this frame, students explore three core course questions: Who am I as a learner? What does it mean to teach? And who might I become as a teacher? Leslie aims for what she calls "authenticity." With Parker Palmer's adage "we teach who we are" as a

referent, she wonders how real and “in the moment” her conversations and teaching, in general, can be.

Heather

Heather, an Assistant Professor in the English Department at one of State’s satellite campuses, spoke with me over the phone. Her pleasant tone assuaged the awkwardness that the distance or telephone might have posed. We seemed to connect, both English teachers, both mothers of young children. During our conversation, Heather reflected that, though she still considers herself a “hard-line” or “militant” feminist, motherhood has made her “softer around the edges” and strengthened ability to see her students as other mothers’ children. At 5’ 1” and seemingly much younger than her age of 35 years, her appearance, she says, initially foils students who eventually realize the rigor of her expectations and her “adamant” instance that students talk in class.

English 200, *Women Writers*, fulfills a general education requirement and also counts as one of the required diversity focused courses. Though Heather tells students that she doesn’t “have an axe to grind” in the course, her objectives are clear: to expose students to a variety of literature and viewpoints, to confront difficult texts and uncomfortable subject matter, like sexual violence and slavery, and to attempt to understand the diverse circumstances in which people live. Further, she finds merit in exposing students to historical moments about which they know little and in the very real challenge that some students face in reading and finishing an entire book. Course readings have included Morrison’s *Beloved*, Allison’s *Bastard Out of Carolina*, Atwood’s *The Handmaid’s Tale*, Erdrich’s *Tracks*, Kogawa’s *Obasan* and Okubo’s *13660*. She talks at length about *Beloved*, in particular, naming it the most important

novels of the 20th Century. Heather requires students sit with their desks in a circle, facing their peers. Students read six or seven novels, write eight response papers, sharing at least one in class, take a mid-term and a final exam. Yet, Heather seems most proud of a final assignment in which students must design a cover for an anthology, as if all the novels they have read had been compiled.

Heather believes English teachers, like herself and the English Education majors in her course, stand to play a huge cultural role in helping students “survive in this world-- [to] think, empathize, [and] connect.” Yet, about the future English teachers who take her class, she hopes that they protect themselves against censorship and conservative school policies in the local community.

My Story

As a child, my father’s record collection signified the social visions of my family: Sweet Honey in the Rock, Marvin Gaye, Bob Dylan, The Wailers, Hollie Near, and Billie Holiday. The content of the lyrics as well as the evenings spent listening to the albums shaped how I understood the world and my place in it. The idea that not everyone had the same opportunities and not everyone was treated fairly, as well as the idea that people who recognized prejudice and inequities could work to change these conditions was threaded throughout the fabric of my family. Significantly, my parents were both public school teachers who shared stories of their work with me. I knew, for example, that my mother, who was a special education teacher, worked daily to make it so her students could participate in “mainstream” settings. Though I did not realize it until later, my parents, as teachers, also showed me that schools and teaching could be sites in which to work for social changes and shape social realities for real people.

My family oriented me to devour the critical traditions and pedagogies that my undergraduate courses espoused. Reading *Savage Inequalities* (Kozol, 1991) and *Lives on the Boundary* (Rose, 1989), for example, extended and supported my world view as it applied to schooling. In particular, I remember an influential instructor, a graduate student who held parties at his apartment, including my twenty-first birthday party. There, sitting on the couch next to a professionally framed image of a union organizer, a few friends and I augmented course readings by Henry Giroux and Paulo Freire with discussions about capitalism and Marxism. Near the end of my undergraduate coursework, when I inquired what one of professors meant by “feminist pedagogy,” she invited to me enroll in her graduate course on the subject. Excited to connect my Women Studies minor with my Education major, I fell in love with works such as bell hooks’ (1989) *Talking Back* and Kathleen Weiler’s (1988) *Women Teaching for Change*.

After graduating, I taught English in Maryland near Washington D.C. for eight school years. I taught in two school districts and three schools; two high schools and middle school; in urban and suburban neighborhoods; in a predominantly African-American schools and in schools who serve diverse--- racially, ethnically, linguistically, internationally, and economically--- students; in schools with sparse resources and schools with seemingly limitless funds. I remember the barren supply closet with only for a few sheets of antiquated and yellowed lined paper of one school, as well an entire room filled with a glut of writers’ notebooks and modeling clay in a second school. I do not mention my experiences to allude to any inherent characteristics or “types” of students I taught or their families, nor do I want readers to construct mythical images of

me, a White teacher, teaching and “liberating” mostly Black and Hispanic kids à la *Dangerous Minds or Freedom Writers*.

Instead, I seek to situate my experiences in terms of ideas and ideologies, as well as privileges. My experiences in two districts did corroborate “savage inequalities” in terms of spending and opportunities, which supported some of my growing understandings of disparate conditions of schools in the United States. For example, my salary increased by thousands of dollars when I transferred from one school district to the second, and, in turn, caused me to confront the privilege I had to simply decide to transfer and to move away from the material institutional challenges, knowing that this is a choice that my students could not make.

In terms of ideas, both districts afforded me new perspectives. In the first district, professional development opportunities introduced me to multicultural educations, as well as to theorists such as James Banks and Christine Sleeter whose work was not a significant piece in my undergraduate learning. In the second school district, in the middle school, as part of staff development, the entire faculty read Deborah Menkart, Enid Lee, and Margo Okazawa-Rey (2002) *Beyond Heroes and Holidays*, a text that employs anti-racist perspectives to provide practice-based examples of multicultural education. Despite our shared reading of the book, we did not all read, or understand our work the same way. We didn’t all imagine the same learning experiences and relationships, though we heard the same words, words that constituted the school’s core themes: identity, perspective, connections, and responsibility. We had different frames from which we answered the school’s questions: what does it mean to be a citizen in a global society?

My teaching years sparked questions and initiated my graduate work: Was I being the change agent I set out to be? How, if at all, could I realize my sense of self as a radical teacher? How could I marry theories and practice? What if, I wondered as Paul Gorski (2007) asked in a recent article, good intentions were not enough? Most troubling, how could I understand myself or trust what I had thought to be true if I struggled to represent these truths through my teaching practices?

As a master's student, still working in the schools, my work in curriculum theory introduced me to scholars within the field of education and beyond. I found new ideas and new, more complicated languages of "critique" and "possibility" (Giroux, 1983)-- institutional perspectives of Jean Anyon, legal perspectives of Gary Orfield and Derrick Bell, anti-essential thinking as described by Stephen Jay Gould and Chandra Mohanty, philosophical perspectives of Cornel West and Maxine Greene. Of course, simply stating that I read and thought about these theorists does not reveal how I thought about them, and I am sure that I read a lot that did not stay within my field of thinking. I mention these scholars, as I mentioned the scholars who marked my undergraduate thinking, because they mark "entry points" and "lines of flight" (Deleuze & Guattari, 1987) into of my thinking and becoming, and accordingly, they direct the interpretative frames of my study.

As a doctoral student, my experiences as a teaching assistant for an introductory course, *Human Diversity, Power and Opportunity in Social Institutions*, expanded my thinking about diversity and issues related to social justice, as I began to think about these issues in the context of teacher education. I worked with students who adored the class, and others who resisted the ideas, such as one student who described the class on his

course evaluation as “liberal propaganda.” I had to rethink my relationship with students. Should I work to make them feel safe? Should I push them in uncomfortable ways? At the time these questions surfaced, my doctoral coursework helped me to think more critically about social and philosophical theories, specifically structuralism and post-structuralism. I attended a “brown bag” lunch in which two of my peers pushed me to consider how a class, such as the one I taught, might look and work differently if it drew from post-structuralist thought.⁷

My return to State was serendipitous. My husband had selected State for his own doctoral work and I had been lucky enough to secure a job coordinating student teaching placements for secondary education students, some of whom were enrolled in the very program from which I had graduated 10 years earlier. My return to State afforded me a unique possibility for study. Just as I had begun to think about issues related to diversity, social justice, and multicultural education in the context of teacher education, I returned to the program at which I learned and remembered fondly for how the courses and concepts shaped me. There, I was disappointed and confused when I learned that State did not offer, much less require, a course similar to the one I taught during my doctoral study. I was angered when students and their parents called me to suggest that particular schools, usually schools with high populations of Black and Hispanic students, often city schools, were not “safe” or “high quality” student teaching sites. I realized an “overwhelming presence of whiteness” (Sleeter, 2001) that masked diversity within the student population and meant that the few conversations about race that I heard occurred problematically in the “presence of an absence” (Rosenberg, 1998).

⁷ I credit Leslie Burns and Joseph Flynn for this influence on my thinking.

This study begins at the tension between my memories of attending State--- of useful and seemingly critical perspectives, and my more recent observations of State-- of limitations, privilege, and absences. My research, though about pre-service teachers enrolled at State in 2006-2007, is also about my own thinking and becoming. It begins a space between “lovely knowledge” and “difficult knowledge” (Britzman & Pitt, 2003). That is, as Patti Lather (2003) describes, my study begins between knowledge that “reinforced” what I thought I wanted to find as a teacher educator and “what [I] found,” experiences which “induce[d] breakdowns in representing experiences” (p.13).

Readings and Tellings

This chapter has used a narrative and descriptive literary style to portray the pre-service teachers, their instructors, and me as a researcher. Set against this backdrop, the next chapter will return to the same details of the students’ narratives. I will examine the places and spaces in which they think and become teachers to uncover not just what details they choose to tell the stories of their experiences but also *how* they tell the stories themselves. In the next chapter, I will retell their story using theories of critical geography and spatiality.

CHAPTER FIVE

DISCOURSES OF PLACE: TOURISM, CARTOGRAPHY, AND TRAVEL

In this chapter I examine the spaces and places in which Ashlee, Kayla, and Rachel conceptualize diversity and multicultural education and become teachers. Unlike chapter three, however, which offered portraits of the participants and identified particular courses, assignments, instructors, and experiences the participants noted as significant, this chapter considers *how* the students talk about or narrate their experiences and stories. In chapter three, I employed critical discourse analysis to study the language-- including paradigmatic references, narrative structure, and metaphors, as well as the grammar and sentence structure of the interview speech-- to reveal students' understandings. In this chapter, drawing on theories of critical geography and spatiality for interpretation, I represent students in relationship to their understandings and experiences through three distinct paradigmatic positions: as tourist, as cartographer, and as traveler.

Critical Geography and Theories of Spatiality

For critical geographers and critical theorists generally, discourses not only describe the world but have the potential to change and improve the world (Gregory, 1994, p. 10). Some geographers argue that such change is not only possible but indeed a “moral obligation” of the field (Helfenbein, 2006, p. 113). The language of spatiality, especially feminist and postcolonial discourses, offers several images or metaphors to describe sites of existence and potential resistance. Gloria Anzaldúa (1987) offers an image of a “borderland/la frontera” to describe the “vague undetermined place created by

the emotional residue of an unnatural boundary [which is in] a constant state of transition” (p. 3). Anzaldúa further employs the image of “la mestiza” to describe one who struggles at the confluence of the borders and must develop “a tolerance for contradiction, a tolerance for ambiguity” (p 79). hooks (1990) talks about “choosing the margin as a space of radical openness” in her book *Yearning: Race, Gender and Politics*. Grewal and Kaplan (1994) use the geographical image of “transnational feminist practices” to explode the dichotomy between previous geographical constructions of First World/ Third World feminism and to avoid “unified” notions of identity (p. 17). As I examine the discourses of Ashlee, Kayla, and Rachel, the concept of critical geography proves useful to locate or situate their narrative structures and their conceptual understandings of identity and difference.

Geographies of a Teacher Education Program

I thought about the “geographies” of State’s program twice: in proposing this project and in analyzing the students’ narratives. In proposing this project and writing the research questions, I used geographical language. I raised questions about how students get “positioned” as well as the “places” and “spaces” in which they think about diversity and become teachers. I understood that my project was not simply about naming courses but more deeply about the epistemologies and ontological stances offered to and understood by students in the program. I thought about curriculum-- the courses and the experiences-- as locations that affect students’ becoming and thinking. As spaces, courses are offered in particular sequences and by specific departments, bound by semester. They are “mapped” in curriculum guides. Courses are populated by individual instructors and groups of students. There is a syllabus. There are course readings and

assignments. As places, courses are conceptual construction sites in which power and identities shape and are shaped by students' interpretations and imaginations. Students and teacher develop relationships in these spaces. I hoped to study the ways in which the spaces and places in curriculum worked discursively to shape the identities of the pre-service teachers. The language of geography, thus, framed my study in its initial stages.

I did not realize, however, until I began to analyze the students' stories, especially Ashlee's narrative, that Ashlee, Kayla, and Rachel also evoked images of geography. As I described in chapter three, the analysis of language that led me to construct an entire chapter around theories of spatiality and geography was multi-layered. Ashlee's metaphors and references to "the real world" and to "there" and "here" served to spark a dialogue between the discourses evident in the interview speech and the well of available theories. With language in mind, I searched for a theory to help me understand what the images and metaphors could mean. With a frame for interpretation, I could re-analyze and access layers of meaning I had not seen at first.

As Ashlee, Kayla, and Rachel described relationships among space, place, identity and difference, they used language that positioned them alternatively as tourist, cartographer, and traveler. A tourist observes difference with an uncritical gaze, seeks entertainment and comfort, gathers information for awareness, but ultimately returns home. Tourism is "voyeuristic" and a "spectacle" because positionality and power go unexamined.⁸ A cartographer maps borders and boundaries, representing difference in essentialist terms. A cartographer reads the world with an "illusion of transparency" such

⁸ I use the term "voyeuristic" to describe Ashlee's position as a student and future teacher in the same way Elizabeth Ellsworth (1992) uses the term to problematize the position of critical pedagogues who try to elicit student voice without examining their own voice. Megan Boler (1999) similarly distinguishes

that “within the spatial realm the known and the transparent are one in the same thing” (Lefebvre, cited in Blunt & Rose, 1994, p. 5). Power comes from how much of the map one is privileged to read, though the position of the cartographer is still unexamined. I use the image of traveler to represent pre-service teachers’ thinking as Michelle Wallace describes writing. Wallace posits, “writing is traveling from one position to another, thinking one’s way from one position to another” (cited in Kaplan, 1994, p.143).⁹ A traveler employs a critical gaze, sees and seeks out uncomfortable spaces as opportunities, continuously rethinks her ideas and repositions herself at once in multiple locations. Ashlee, Kayla and Rachel all relocated from towns and cities at least three hours away to attend State. The temporary physical move marked a personal and conceptual journey as well. This chapter analyzes their thinking.

Tourist Discourse: “Anything different than your world...”

In an early conversation, Ashlee defined multicultural education as “anything different than your world.” The coordinates of difference implicit in this definition suggest a simple but disturbing syllogism: Multicultural education is anything different; difference exists in another world; multicultural education exists in, and is about, another world. What does it mean to move, negotiate, and learn about an entirely different world? What can you know or not know, see or not see, about a world that is not your own? What are the responsibilities associated with seeing another world? How does multicultural education matter within the bounds of one’s own world? Can one transform,

“spectating” from “witnessing” in which spectating is voyeuristic and potentially pleasurable, emphasizing that what it is easy for us to identify with rather than evoking a critical analysis of power.

⁹ In addition to Wallace’s use of “travel,” the notion of “traveling theory” is used by Edward Said (cited in Gregory, 1994) and by Katie King (1994). I first thought about this idea when I took a class with Katie King at the University of Maryland. In both cases the term is used to relay the situated nature of discourse and theory. That is, the term “traveling,” as I came to understand it through Katie King, describes the way

or even conceptualize changing the inequitable social conditions of a world in which she does not locate herself?

Essentialist Tourist Thinking about Personal Journeys and Experiences

Ashlee had transferred to the main, four-year campus at State before her junior year. Though she spoke fondly of her experiences at State, she planned to return to her home county the semester after we had our conversations. There, she would student teach in a nearby school district, reunite with her fiancé, who was already working in the area, and marry in June. Ashlee sought a teaching job in her home region, and she and her fiancé hoped to stay in the area and raise a family. Ashlee's physical journey and intended return to her home region of the state, and more importantly the language she used to talk about her experiences at State position her as a tourist.

Ashlee drew on her experiences with her family and in her hometown to frame her reflections about State. In our first meeting, Ashlee distinguished her hometown from her perceptions of State.

I know people who've been [to State], and who have come from other areas say that they don't think this campus is very diverse, but I do because in my neighborhood is very small. I went to a very small high school. I graduated with 75 people. And, it was either you're White or you're Black, and that was pretty much it. I am starting to get the feeling that the school is almost becoming almost 50-50, but it was about 80-20 when I was there. So, I didn't really get that diverse. ...But I know that where my dad went to school, about a half an hour from where I went to school, there's no Black people at all. It is farm country. It is very rural. I mean that was... I wouldn't consider my dad to be racist, but that wasn't something he grew up with. So, when he sees where I'm going to school, that's a lot to him. That's a lot for him to take in. I mean, for me to come to the campus, I thought I had a good background in diversity because my parents didn't really grow up around that, and I did. I came here, and I'm like, "wow," there are more than just White and Black people out there.

As this example shows, Ashlee created two separate spaces, separate worlds. The “borders” she drew through language and narrative constructed binaries including: home/school, us/ them, homogeneity/ diversity, not racist/ racist, good background/ bad background. For Ashlee, diversity was “out there,” beyond her own home experiences. The narrative positions “very diverse” as opposite to a very small neighborhood, farm country, and rural areas. She implied that diversity is something for larger towns and urban areas. Ashlee claimed to once have thought she had a “good background in diversity” and she retrospectively concludes, “I didn’t really get that diverse.” The word “background” not only conjures a sense of terrain, a landscape, but it is behind her, or to her back, and it is not part of her gaze as a tourist.

Ashlee measured and even quantified diversity. Campus was *very* diverse: “There are *more than* just White and Black people out there.” Her background didn’t get “*that* diverse.” Her father’s boyhood town had “no diversity.” She noted that her school’s population was “80-20” and is “becoming 50-50.” Interestingly, these measurements, demographics of sorts, along with the boundaries she constructed, defined identities as fixed conceptions associated with one’s world. Therefore, she did not take up the quality of relationships and fields of power that exist in her town. Like a tourist, Ashlee sees diversity as “difference,” which meant, to her, strange and new, rather than familiar. Ashlee dismissed and homogenized racial differences in her own town as ordinary--- “*just* White and Black people.” By contrast, she was “wowed” by examples of unfamiliar markers of identities that do not include differences between Blacks and Whites, examples of difference which she believes she knows well

Evidence of a tourist discourse existed in portions of Kayla's narrative as well, although not as explicitly and immediately evident as it was in Ashlee's language. Evidence of Kayla's "touring" did not emerge in what she said (her language and metaphors) but rather in *how* she performed or delivered her narrative. Kayla frequently talked about her field experience at a high school about 30 minutes away from State. She completed her pre-student teaching and her student teaching at the same school during the two semesters our conversations. In our second interview, Kayla initiated the conversation, stating, "have I got a story for you!" She, then, shared this story from her field placement, a story that disturbed us both.

Kayla: [My mentor and I] were being filled in on what we missed. There was a carrot stick fight in the cafeteria. And, I think that the school that I'm at is very White, not diverse at all actually. Now that I've been there everyday, I've maybe seen five or six African American students, maybe fix or six Latino students. So, the person throwing the carrot sticks happened to be African American. And, the woman went up to him--- she's like a resource room teacher--- and she said, "Randy, I saw you throw the carrot sticks. Please pick them up." He refused to pick them up. "It wasn't me, you're just saying that 'cause I'm Black." So, she wound up, she was like, "I'm asking you to throw the carrot sticks away." "Stop trying to make me act like your slave. I didn't throw them. Blah, Blah, Blah." So, hearing the story, I'm first of all, shocked by it in general, but then the teacher says the most ridiculous thing that I've ever heard, and I was, like, in awe.

Megan: The resource teacher?

Kayla: Yeah, she says to me, well she was like making a joke, I guess, to me and my mentor teacher. Once you hear it, you'll know that's it's not funny. She goes, "I don't know why he brought up the slavery thing. I asked him to pick up carrot sticks, not cotton." And I was like... (Kayla silently and dramatically opens her mouth and eyes widely). I can't believe that she would even, joking or not, I don't care... you don't...even if that's what you really think, why would you say that to other people who can know that you think like that when you're in a position like the one that you are? I was just in complete awe.

Megan: Did you say anything?

Kayla: Well, it's like... it was like my second day. So, it wasn't really my place. And, I was just kind of like, (mouths "oh my God"). I didn't know what to do...so, I was like, wait 'til Megan hears about this.

Megan: Thank you for saving the story. Did your mentor say anything?

Kayla: He laughed.

Megan: He laughed?

Kayla: Yeah. He thought it was funny, and then he went off on a tangent: I'm sick of these kids calling these racial cards. And, apparently because there's so few of them, they do it a lot. But, regardless, if they do it a lot, I'm not defending them because the one kid is kind of extreme about it. But, if they're doing it a lot, they have to be provoked by something. You know what I mean? It's not just coming out of nowhere. I'm not saying in every situation, because I don't know every situation because I don't know every situation, but I was just in awe. Like (speaking as the teachers) "I'm sick of this racial..." (Speaking as herself now) if you were one of five white people anywhere, you'd probably do the same exact thing. You'd probably be too scared to say it, but that's the way you'd feel.

Kayla locates herself as a tourist in the way she frames the story and presumes to align herself with me as a researcher. She begins, "have I got a story *for you*" (emphasis added). About the "joke" the teacher told, she says, "once you hear it, you'll know that's it's not funny." Then, she concludes "I didn't know what to do...so, I was like, wait 'til Megan hears about this." These remarks are similar to an email, with the subject "a little story" that she sent to me the summer after our interviews had concluded.

Ooo... Also something a little interesting for you. We were talking about the war in class the other day and in more than one period Iraqi people were referred to as "towel heads." I again told students not to use that language and that they didn't know who was in the room or who they were offending. Many of them replied saying that "none of us are." Also some of the other students in class reprimanded students for saying such ignorant things. Just thought I would share!

It's not the metaphors that Kayla used that revealed a tourism discourse, but her implied audience—me, that constructed a tourists' tale to the exotic with binary characters. She polarized "us" from "them"—the teachers and students at her host school. Introductions

like “ooo...” and the use of exclamatory statements presented her “stories” as if they were reports from her tour, almost like gossip, about the dangers of what is out there. The concluding line in her email--- “Just thought I would share,” for example, seemed to me like a postcard or photograph. That is, it conveyed a sense a journey and return. Her stories relayed a sense of exposure: her exposure to new places and her act of exposing the new place to me. Like Ashlee, who was “wowed” by her journey to State, Kayla is in “awe” by what she witnessed on her journey.

Kayla and Ashlee’s narratives reveal a lot more than a tourist discourse. In particular, as I will examine more fully in the next chapters, the conceptual understandings in these narratives warrant a serious and critical examination of how race and racism is constructed. Kayla is accurate to assume that I am deeply disturbed by the teachers’ responses to “the carrot stick incident”--- evoking images of slavery to reify power over a student, distancing and trivializing racism as an object or “thing,” ignoring the relationships and realities in school to which the student’s comment might signify. Yet, Kayla, as a tourist, does not examine her own assumptions. Part of how race does and does not play into Kayla and Ashlee’s experience has to do with the gaze of a tourist, always looking beyond and at an “other” world with an essentialist lens but not critically considering how the “other” reflects and even implicates one’s own world or oneself.

(Con)texts and Learning about an Other

A few years ago, as part of an interview project for a doctoral course, an assistant professor told me that she believed that one of the greatest “pathologies” that plagued English classrooms across the country was “the book” (Cushman, personal interview, Spring 2004). I understood this as a reference to the practice of reading particular novels

as an object of study, rather than thinking about *how* the novel was being interpreted, or situating the novel or the reader in some context, or using the novel to help (re)think some idea or way of becoming. This idea has resonated with me. Therefore, I was not surprised to find, or find myself coming to understand, that the students I interviewed repeatedly (and, in Ashlee's case, exclusively) named texts and literature-focused courses as significant places in which to learn about diversity. For example, as students talked about real and imagined courses, courses they had taken in high school and college, as well as courses they envisioned teaching in the future, they referenced books. Stories of learning from books also revealed tourist discourses.

Drawing from her own high school experiences, which she found to be favorable, she remembered reading Harper Lee's *To Kill a Mockingbird*, a Pulitzer-Prize winning novel and one of the most commonly read texts in high schools across the United States (Herz & Gallo, 2005). The novel is set in the mid-1930s in Alabama, and centers around a court trial in which a White lawyer defends a Black man who is wrongly accused yet convicted of raping a white woman. (I have emphasized the geographic imagery in italics.)

Ashlee: *To Kill a Mockingbird*. We read that. I think that's a good example of *focusing on a different culture that we weren't familiar with in a very suburban area*. Looking at those kinds of things and talking about the culture, even... We read *The Crucible*, which I even think of as a multicultural book because it is in a *different time and place. It's a different kind of culture*. So, I think it's pretty broad when you really think about it. I don't think it deals with ...all with race.

Megan: How do you see *The Crucible* fitting into your definition of multiculturalism?

Ashlee: I think just the culture of the time in general. I mean, something that we really don't know anything about, that we can't really place ourselves in that situation. So, I think that almost anything that's different from your world can be considered multicultural education.

Dealing with racial injustice, the plot of *To Kill a Mockingbird* could arguably be relevant to the broad goals of multicultural education. Yet the novel could be taught and read in a variety of ways, sending very different messages about what it takes to overcome racial injustice. Ashlee does not talk about how the book was taught, or even what she learned from the book. In fact, not only does she not talk about injustice or race, she specifically suggests about multicultural education that she didn't think multicultural education "deals with... all with race." Interestingly, Ashlee also included *The Crucible* as "multicultural book." Though I could imagine reading the play through critical lenses, comparing the novel within contemporary contexts, or raising questions about the role that Tituba, a Black slave, played in the town's accusations, this is not how Ashlee describes the play. Ashlee positioned the novel and the play beyond her own experiences--- a different time and place, and importantly, a different culture. As a culture, as when people talk about a culture of poverty, Ashlee hides the issues of injustice in both texts. She can "tour" difference but doesn't have to confront how her own identities are constructed in the differences she sees. In this sense the "tour" or her gaze is the experience of multicultural education, rather than the experience of thinking or rethinking. Ashlee fails to, as Toni Morrison (1992) writes, "avert a critical gaze from a racial object to the racial subject; from the described and imagined to the describers and imaginers, from the served to the serving" (p. 90). She is learning about an Other, an another world, not herself or her world.

Ashlee also talked about texts and the importance of contexts in literature courses from her college courses. In particular, Ashlee talked about Chris Alston's Comparative Literature class. She not only talked about Chris' class, but she also shared a paper she

wrote in the class. Though I will say more about Chris, the course, and Ashlee's paper in chapter seven, elaborating on plausible connections between Ashlee's reading of *I, Tituba, Black Witch of Salem*, a novel read in Chris' class, and her naming of the *The Crucible* as a "multicultural text," I have, again, emphasized geographical language.

Megan: That happened in your high school classes. Do you think that there were any other courses--- either within Education or outside the College of Education-- - that were really influential?

Ashlee: I know I talked a lot last time about my Comparative Literature course. It was on what is considered Central American literature and we *focused on different writers*. A lot the books that we had were translations that were written in other languages. He got them for us in English. I thought that was interesting. I mean, because, you hear multicultural, like in my Education classes, it was only presented in terms of African American. But then, *you have this whole other*, I remember talking about these Indian tribes, and the way they believed about the sun and things like that. I just learned a lot.

Megan: Can you think of a specific text from that Comparative Literature class that you remember learning something?

Ashlee: The one was *I, Tituba, Black Witch of Salem*. That was interesting. That was probably my favorite that we did. We also read *The Grapes of Wrath*, which I find interesting now, thinking about it. It was *just the idea of the journey*. That was pretty much the common thread through the class.

Megan: What did you think you learned in that class?

Ashlee: I was introduced to different texts that I would have never picked up on my own. He *incorporated a lot of history behind the books*. He didn't just ask us to read them. He would give us a ton of history when we had our discussions and really *try to place us in the context of the book*. That was helpful.

Megan: How is that helpful?

Ashlee: Just because *we're not familiar* with it. All of those books, half of them, I had never heard of. We had to read about five novels, and four of them I had never heard of. So, that was helpful to have *the background of writers*, just the belief system that went *behind* it, how much symbolism and everything was in those books.

Ashlee “focuses on” a “whole Other” which she noted that she was “not familiar with,” again distancing and essentializing people and experiences. Rather than contextualized readings, Ashlee saw only (con)texts, storied examples of difference. A tourist discourse situates teaching and learning as “education about an Other” (Kumashiro, 2000). Kumashiro (2000) identifies two ways of thinking that underpin notions of “education about Other,” as well as strengths and weaknesses, all of which are helpful to think about the way Ashlee talks about multicultural education. The first way of thinking contrasts “Others” to some “norm,” in which “otherness is known only by inference, and in contrast to the norm and is therefore only partial” (p. 31). Secondly, partial knowledge is often inaccurate, biased or stereotyped knowledge, and it does not consider “how the production of deviancy is intimately tied to the very possibility of normalacy” (p. 31).

The narrative about Chris’s class also demonstrated a shift in Ashlee’s language. She began to reposition herself from tourist to cartographer. She noted that Chris “*incorporated a lot of history behind the books*” which I read as evidence that she is beginning to expand her world, even allowing and enabling herself to see diversity in her world, albeit from a distance. She notes that Chris tried to “*place us in the context of the book.*” She also talks about the “*background of the writers.*”

Cartographic Discourses: “Anything that makes someone different than you”

The narratives, particularly Kayla and Ashlee’s stories, also revealed a second discourse: cartography. The discourses of cartography and tourism are similar yet distinct in important ways. For example, Kayla defined diversity, in contrast to Ashlee’s vision of two worlds, as “anything that makes someone different than you.” This quote

distinguishes the tourist discourse from the cartographic discourse. The discourse of tourism, as I discussed earlier in this chapter, is about identifying and naming different worlds, worlds that are fixed and separate, whereas cartography is a project of mapping identities and differences beyond one self, a world in which identity and difference is not measured by place but is based on the cartographer's perspective and understandings of *who* one is and where one stands in relationship to other people.

Essentialist Cartographic Thinking about Personal Journeys and Experiences

Like Ashlee, Kayla's physical journey to State illuminated differences between her hometown and her college home. Kayla cast her journey, from Queens and Long Island to State, as one that moved from what she identified as a "melting pot" of race, ethnicities and cultures to a place that she perceived to be homogenous. She described her school experiences prior to coming to State.

I grew up... I went to school with a lot of races, so that really helped me. At school, I was always surrounded by it, I was friends with people, and it was never really an issue in our school, not that I know of. It wasn't an issue. I guess where I lived and who I was surrounded by also affects it. I've had Black friends, and I've had Spanish friends. And being friends with them, the difference in our cultures is obvious.

Describing how she "grew up," Kayla used a geographic language to locate how she was "always *surrounded*" by diverse people and friends. Unlike Ashlee, whose language situates diversity in an entirely different world, and who does not recognize the diversity within her own town, Kayla conceptualizes diversity as a matter of identities--- hers and her friends. In a previous conversation, Kayla had described diversity broadly, as "anything that makes someone different than you." For Kayla, differences (like the cultural differences of her friends) are "obvious" and not "an issue," which is different

than Ashlee's perspectives of her own town, about which she saw no differences even though her school was racially heterogeneous.

Kayla draws some of the very same boundaries that a tourist discourse effects, and in doing so, she constructs essentialized notions of "different cultures." Here the discourse of cartography is evident in the structure of her narrative, as she moves from family to family, charting identities and differences.

Kayla: I'll go to my Spanish friends' house and its noisy, always loud, and I'm not stereotyping. Her family's always over, and she has a great relationship with her parents. Spanish values, you know: good dinner, eat good food, have a close family. There's always a lot of people around. So, to go from my environment, where it's me and my family having dinner at the table to her house and it's always crazy and there's a million people there, and I might go to another friend's house who's predominantly White. Her mom makes dinner. Her mom cleans. Her mom makes her father lunch, but they don't eat together. Her dad gets home from work. He has a beer and sits down to watch T.V. If that happened in my house, my mom and dad would be divorced.

Megan: What do you mean?

Kayla: My mom is really independent, which is really interesting, because people have a conception of Middle-Eastern men of being dominating over women, I guess. That's so not the case! If anything, not to be cliché, but I guess my mom wears the pants. What she says goes, and sometimes, we pretend my dad has the control but kind of just to let him go with it. You know, he will cook dinner. He will do dishes. He does the laundry. He vacuums. He likes to vacuum; he's weird. Yeah. My mom cooks the majority of the time, but that's not because she has to. It's because she gets home earlier than him. But, if she cooks, he does the dishes, or... so, it's very interesting to go... especially, my friend's house who's Spanish, like, they don't deal with that. If you want something, you do it yourself. You know, I'll cook and clean if I'm home, but if I'm not home, then too bad for you. It's interesting with the different cultures in the different houses. And then, like, my best friend, her mom's Betty Crocker. She makes her own sauce. She spends three days making cookie baskets for everybody at holiday time. It is typical white family. So, I guess my surroundings really affected me.

Though I was deeply troubled by the broad and grossly uncritical and stereotypical strokes with which Kayla narrates her story, I am also interested in how she spoke of the families. As she talked about the different families and houses, which she called different

“environments,” she effectively categorized and portrayed each “type,” using the structure of her narrative to map her “surroundings.” Though she was careful to note that she was not “stereotyping,” (perhaps because she realized the harm and limitations in doing so or maybe because she believed the families she described possess some of the characteristics she portrayed) she storied families according to her vantage of culture, race, and ethnicity. The structure of her narrative reveals a mapping project constructed of essentialized and fixed coordinates.

By contrast, Kayla saw complexities in her own family, noting that her dad was “weird” because he liked to vacuum and because he defied an inaccurate stereotype of Middle-Eastern men. She suggested that her mother enjoyed cooking, though she was not forced into doing so. Though she rejected simplistic and uncritical notions of her own family, her narrative is about her understanding of truth, or about situations and identities that can be proved or disproved, rather than identities and situations that could have been constructed or interpreted differently. In this way, her story is both a counter narrative to what she had elsewhere called “ignorant” understandings of the world as well as a close-up mapping of her family.

Kayla also employed a cartography discourse to locate and identify herself in the world. She tells me, “My dad is from Bahrain and my mom grew up in Queens, and we’re a whole mix of stuff on that side...right off the bat is me coming into the world a little bit more open minded.” She explained further:

Kayla: And my parents are multicultural. So, even though I appear White, or Italian, or Greek--- whatever. I feel like I always had an edge over people just because, naturally, I’m--- and I’m not being snobby, but, naturally, I’m am going to be more open-minded just...like inter-racial relationships don’t bother me because my mother and father are inter-racial. Do you know what I mean? So, little things like that, I’m more open-minded just because that’s what I was born

into....I'm not real religious, but I think my religion helped me a lot.... My dad is Muslim and my mom is Jewish. So, what were we going to do? So they raised us Unitarian.

Kayla located herself and attributed “coming into the world” and being “born into” a family and religions as a factor that fixed her worldview. Open-minded, in a sense, seemed like a vantage point and a signifier of her identity, rather than a way of thinking.

In addition to the survey of family “types,” a feature of Kayla’s narrative which suggested cartography, Kayla re-enacted conversations and situations by speaking in the first person, relaying other people’s words. For example, in the story relayed above about the carrot stick fight, she conveyed:

Randy, I saw you throw the carrot sticks. Please pick them up.” He refused to pick them up. “It wasn’t me, you’re just saying that ‘cause I’m Black.” So, she wound up, she was like, “I’m asking you to throw the carrot sticks away.” “Stop trying to make me act like your slave. I didn’t throw them. Blah, Blah, Blah.

This narrative strategy, again, serves to map her experiences. She comfortably takes on the language of others, and while I assumed that she could not have possibly retold this story verbatim, she “essentialized” what the teacher and the students have said, effectively drawing points and counterpoints on her map of the experience. Further, in the case of the student, perhaps because she felt his claims were tired or so well charted that they need not have been re-told, she summarizes the students’ talk “Blah, Blah, Blah.”

Viewpoints and “Education about an Other”

As a literary term, one that has been part of the curriculum in every school in which I have taught, is “point of view.” According to M.H. Abrams (1999), this term “signifies the way a story gets told--- the mode (or modes) established by an author by means of which the reader is presented with the characters, dialogue, actions, setting, and

events which constitute the narrative in a work of fiction” (p. 231). The National Council of Teachers of English (NCTE) articulates the following standard:

Students read a wide range of print and non-print texts to build an understanding of texts, of themselves, and of the cultures of the United States and the world; to acquire new information; to respond to the needs and demands of society and the workplace; and for personal fulfillment. Among these texts are fiction and nonfiction, classic and contemporary works
(<http://www.ncte.org/about/over/standards/110846.htm>, retrieved June 6, 2008)

Therefore, I was not surprised that the students in this study, in particular Kayla and Ashlee, had appropriated the language of “point of view” into their discussion about multicultural education. I came to understand, through talking with Kayla and Ashlee, in particular that language related to viewpoints and contexts is part of the discourse of cartographies.

Kayla and Ashlee both, again, named texts, in particular novels, as coordinates from which to map the world. Ashlee connected texts and multicultural education in the following way.

I just think that’s a *good place to start*. You have a good opportunity, as an English teacher, to introduce different kinds of texts, and familiarize your students with different kinds of cultures. There are a ton of books *out there now* by authors of different ethnicities, where, I mean that wasn’t heard of years ago. So, that’s all you got was the canon. Now, you should be able to *incorporate those texts* in your classroom and talk about those other cultures. It’s just an awareness that needs to be raised. I think an English class is a perfect place to start that because you’re already supposed to be *looking at* these different kinds of texts and writing about them, and sharing your feelings about them.

Megan: Why would you do that (have them read different kinds of texts)?

Ashlee: I think the awareness is important. I think there’s *diversity in the real world*. You can’t just... I think it would be unfair to my students to show them one type of text.

In this example, positioning her students as tourists, Ashlee situated herself as a cartographer. She suggested that she will “introduce different kinds of text and

“familiarize” students with “different kinds of culture,” and “*show them*” texts that are “*out there*” and “*in the real world*,” hoping to “*incorporate those texts*” into their worldview.

Ashlee still constructed multicultural literature as different from her students, assuming that her students will be unfamiliar with non-canonical texts and supporting her stance that multicultural education is about an “Other.” Further, she still uncritically examined her own vantage in charting what is “*out there*,” noting that multicultural texts are there “*now*.” Should we understand “*now*” to mean that Ashlee had come to recognize multicultural texts only recently, thus privileging her knowledge? Elsewhere in our discussion, demonstrating a discourse of cartography, she suggested that “*just straying away from* the typical English works and *bringing in different things*” would constitute multicultural education.

Ashlee imagined that she would adjust the texts she would read with students according to their own background. She talked about Amy Tan’s *The Joy Luck Club*, a novel which depicts the lives of and relationships between four Chinese American daughter and their mothers.

Ashlee: I had to read *The Joy Luck Club* in one of my classes. I think it was a women writer’s class. I think that was interesting. Depending on the school I was in, how much diversity they had, I think that might be interesting to do because, like I said, I think most people think of multicultural in terms of black and white, but, I think, introducing a different kind of culture into that might be interesting.

Megan: You just said, “depending on the school, I would be able to teach.” What would it “depend on”?

Ashlee: If I was teaching in a mostly white school... I guess that it’s something I would still incorporate no matter what, but I think it would be important to bring some African American literature as well. Whereas, if I was teaching in a school like I went to, where that was common place...

Ashlee suggested that reading “something like that, where they may not be familiar with that type of culture because it is so foreign to us” constitutes multicultural education. Once again, Ashlee constructed essentialized identities, ignoring the capacity of reading to be more than just “interesting,” and casted multicultural education as being about “an Other.”

Similarly, Kayla described the merits of reading, as she connected her understandings of the larger goals of language and literacy education with multicultural education.

I think the biggest thing is for, like, especially reading a book. It's *easy to get a perspective* of someone by reading a book, and as weird as it sounds, *as many ignorant people as there are in the world*, and as we seem like a really diverse nation, but there are towns where it's so closed-minded. And maybe reading a book about an African American person is the closest that one person is ever going to come to meeting them. And, especially being in the schools, I think I mentioned this in the last talk we had, it's almost the only way to get to them. You can teach them about slavery. You can teach them about the Civil Rights Movement, but reading and actually putting somebody else in the shoes of someone else and stressing that's really important to know that and understand it and don't judge it, is really important, and I think it's left out a lot.

A discourse of cartography emerges not only as Kayla suggested that books, like maps, could direct students to see other perspectives, but also as she used the language of mapping and cartography to definitively confirm that there are “many ignorant people” in the world.

In our conversations, Kayla also suggested that newspapers might serve the goals of multicultural education in ways that novels and works of fiction could not.

I may go through the newspaper, or something, to see what's happening, where, and maybe present it to them in that way. This is a novel and sometimes they think that this isn't real. So, especially if you're reading fictional works, it's not real. But if you can find something in the newspaper.

Kayla elaborated a lesson that involved a newspaper, a lesson she had observed at a school near her home.

I was doing an observation at home. They had *New York Times* article on women's mutilation, and while pointing out another culture and getting them to understand it, they were also so I don't want to use the word excited, but thankful and grateful that that wasn't happening in ours... I think a lot about multicultural education isn't just us vs. them but to be unified as Americans, and I don't think that's really done either. And also, to be pointed out with the whole mutilation thing, this is normal to them, this is what they do, it's even--- in some cases, an honor and you have to understand that you might not like it. It might seem disgusting to us, but they don't have the technology we have. They don't have the resources we have, and to them it means something different and it's important for students to understand that. And, I think, probably the best way to do it is with real articles or real things that are going on because then it's not just like, oh, this person wrote this book about something that could happen, it's, like, oh this really did happen and this really is going on. I think non-fiction is a really good tool to use for multicultural education.

The language and the ideology in Kayla's narrative relied on cartography once again.

First, she describes the idea that there is a real and knowable world that she sought to map out or "present" to students by identifying "what" and "where" current events occurred reflects a discourse of cartography. The teacher whom Kayla observed "pointed out" another culture in order for her students to "understand" it. Understanding, as a project of cartography, is a practice of identification, including identification of differences, no matter how uncritically and decontextualized one's individual or cultural understandings or reactions (e.g. outrage at genital mutilation) might be. Consider how Kayla dismissed multicultural education about "us and them" in favor of practices that presented a "unified" America, by which I assumed she meant the United States. Yet, she drew borders between "us" and "them" by making sweeping generalizations about "Other" "cultures." She can only explain and understand mutilation as a cultural difference. She does not question mutilation as a practice of power or the privileged

position from which she gazes at the practice. Furthermore, by unifying “America” she fails to look critically at power and privilege in this country. The ideologies implied by the discourse of cartography do not require her to do so.

As learners, Kayla and Ashlee also utilize a discourse of cartography. In the following passage, Kayla reflects upon her most influential and positive experience related to diversity and multicultural education:

Kayla: We read *A Handmaid's Tale*, which is just, like, English literature. We read *Beloved*, which is African American. We read *Tracks*, which is Native American. We read... I can't what we read from Spanish... There were like four or five of them. I think what made it so good was that they all had the same basis. They were all women. And, it was interesting that, even though they had one common thing going through them, how their cultures really affected how they wrote and the stories that they wrote. I felt was that was the most obviously pointed out thing that I've seen. You know, they had all the commonalities, but the white woman wrote about prostitution and the black woman wrote about struggling for her family, and the Native-American woman wrote about how it was really important for her not to do anything to disgrace her family, and how heritage was really important. I think that, through those books, it almost spoke to what was important in that culture and what stood out in that culture. I don't know if it was a woman writers course---not that I'm a feminist--- I thought that was interesting. Or it was just it was so easy to see what was important to each one of them. And, she might have picked very extreme... but that's why it was effective. We didn't just start reading. We did some pre-reading stuff, like “This is so and so...she came from here, and this is how she started writing.”

Megan: About the authors?

Kayla: Right. This is what influenced her writing. Knowing that when you went into reading it, you could see how much the author really has an effect on what they write, which I don't think you really take into account when you read something. You're reading it for enjoyment, for the story, for pleasure. You don't really think about how the author's life affected what they wrote. At least, I didn't up until that point. I think that was the most interesting thing. And, I took a slave literature class. That was really interesting too, but... what was named... I didn't get a lot of perceptions. It was just like slaves. It was interesting to read. I am glad that I took it because it was insightful, but it was slave literature and that's all we were going to read. So, I feel like, if you put a bunch of stuff together and make it into something that I have a multicultural understanding of, but as far as one class as a whole teaching multiculturalism, I would have to say it's the woman writers.

Kayla began this narrative by orienting me, mapping out for me, the texts and authors that the class had read. The titles and authors, like the families in her neighborhood, fit well with the coordinates of Kayla's understanding. "Heritage," she notes, and "what stood out in that culture" was very important to the course. Though the books had focused on various forms of struggle, rooted in political and economic injustices, Kayla did not note power, nor did she note the importance of the novel politically or aesthetically, or how the novels might resonate with life or change her or society more broadly. To Kayla, the novels simply and effectively charted different lived experiences, experiences which she would add to her map. In this way, the books mirrored earlier maps she had charted based on families in her neighborhood. Cartography permitted Kayla to ignore power relations in which she might have to rewrite how she sees and locates herself. For this reason, she did not enjoy the slave narrative class, as she felt and saw only "one" static and fixed perspective. Nor was she willing to identify herself as a feminist, as this would require her to consider patriarchies in her own world.

Cartography, then, is about charting. Cartographers consider marginalized voices only when they do not disrupt their map. Ashlee describes:

If you can understand how someone else believes, then maybe that would say, 'okay that just reaffirms to me that what I think is on the right track' or it might say, 'you know maybe they have a point, and maybe I can adjust my way of thinking a little more' So it's almost learning from each other.... Even if it's not a belief that you're going to take on your own, you can still understand *where people are coming from*.

A discourse of cartography reveals a critical ideology concerning balance and objectivity, which, Ashlee suggested, requires teachers to “take the middle ground” because, she said, “there’s a difference between sharing views and pushing opinions.”

Seeing and Mapping the World: A Modernist and Structuralist Project

I came to understand cartography and tourism discourses as sharing many of the same qualities. Largely, the similarities have to do with their shared view of the world, knowledge, and truth. Discourses of both tourism and cartography, employing modernist worldviews and an “objectivist outlook” (Grenz, 1996, p. 40), presume that the world is knowable and that people are “rational, unified beings” who are “fully conscious of [our] intentions” (Orner, 1992. p. 84). Therefore, teaching and learning about an Other, for example, either as a tourist or a cartographer, is a unproblematic mapping project in which one can read novels, for example, to identify and organize various cultures. Grenz (1996) explains:

Assertions are either true or false, and we can determine whether they are true or false by comparing them to the world... operating on objectivist assumptions, the realist defines truth as the correspondence between our assertions and the objective world about which they are made.... (p. 41)

Further, as we encounter what is “out there” in the “real world,” we see from fixed vantage points that do not account for multiple interpretations or social constructions of reality. For this reason, the discourses of tourism and cartography are not introspective and do not give reason to rethink one’s own ideas or sense of truth. Lastly, both tourism and cartography rest on the assumption that rational people will use their knowledge for some greater good.

Traveler Discourse: “Pushed Beyond” Your “Comfort Zone”

At the end of one of our conversations, after the tape recorder had been turned off and as Rachel was heading toward the door, she turned to me and reflected: “I don’t think people want to think that much.” The comment, as I understood it, referred to her assessment that not all students who enroll at State push themselves beyond their “comfort zone.” Rachel’s statement revealed a kind of thinking that I came to understand as the discourse of travel. That is, Rachel’s narrative represented what Kevin Kumashiro (2001) describes not as a movement to “a better place” but an ongoing process of becoming and “moving.”

Anti-essentialist Traveling Thinking about Personal Journeys and Experiences

Rachel, an honors student, had started college at State’s main campus at the start of her freshman year. Growing up, with her four siblings and her parents, in an affluent suburb of a large in-state city, both her mother and her father had both relocated to different communities by her college years. After her parents’ divorce, her father had moved to a racially and ethnically diverse city neighborhood in which Rachel had spent significant time, and more recently, after Rachel had graduated from high school, her mother had remarried and moved to a small town only 10 minutes away from State. Her physical and conceptual journey differed from Ashlee and Kayla’s experiences and thinking. I came to understand Rachel’s narrative as a discourse of traveling.

Rachel reflected on diversity at State:

Rachel: I mean, I guess...there is diversity here. I just saw somewhere in the paper that 11,000 students are from other places, or something... some statistic that was trying to prove that State is in fact diverse. But, I think it’s really separated and segregated here. I guess... it was like that in my high school, not on purpose but people of similar races and backgrounds sat together, socialized together, had classes together. Here we’re not tracked in classes, so I don’t see

that as much. But, I do look around my classes and I think we're all the same. I think when I am meeting new people and finding out where they're from, and I am surprised that it is New Jersey or New York, over Pennsylvania, and that there's some sort of problem with that.

Megan: What do you mean?

Rachel: I am so used to... so many people at State are from [in-state] that "diverse" to me has become being from [out of state]. So, I just don't... maybe because we're in the center of the state. Like the surrounding areas are old fashioned in the sense of not being more accepting from what I've experienced, or from what I've heard more than what I've experienced. People, I've talked to people who have come across racist faculty members and students.

To understand Rachel's discourse as that of travel requires attention to the vantage point through which she describes her experiences as well as the understandings she reveals.

Rachel's speech moved fluidly between descriptions of State and realizations about her high school. She avoided binaries, as seeing the segregation at State allowed her view similar and dissimilar social and institutional patterns in her own community. Her language, "I think" and "I guess," as well as "maybe because" and "from what I've heard" suggested a sense of subjectivity and emerging thinking rather than references to objective truths. Rachel also conceptualized shifting and socially constructed notions of diversity. She understood new markers of identity and difference, in which diversity "has become being from [out of state]." She implicitly questioned the statistics which "[tried] to prove" that State was diverse.

Texts as Tools and Entry Points, Learning that "Transforms the Self"

Rachel credited her father, who had left the business world to become an author and an English instructor at a local college, for her love and way of reading literature.

She fondly reflected that she "had been around" literature "since [she] was little."

I think it was probably something that was a focus starting when I was a little girl... poetry and things like that. So, I guess that it's ... maybe some of it is just

in me. My dad, more than my mom, is ... It's been an interest.... So, I learned to talk about books that way. When I was little and we would read books together, it wouldn't just be read it and close it. It would be... that's sort of how I grew up: thinking about characters and books. So, I think I just got some of that from my dad. He taught me to, sort of, think of English that way.

Unlike Ashlee, who positioned herself as a tourist and talked about “focusing” on literature, Rachel’s conceptualizations seem different than Ashlee’s ideas. Ashlee focused on books and plots, windows to different world, but Rachel focuses on thinking. Unlike Kayla who talked about being “surrounded” by diversity, Rachel talks about having “been around” literature. Her position is fluid, almost floating, whereas Kayla’s was fixed. Rachel grew up “thinking about characters and books” which is different than saying that one has been exposed or become aware of particular “cultures” as depicted in particular texts.

Rachel elaborated how she had learned to “think of English” and “talk about books:”

Megan: Can you think of a specific book or a specific memory of when [you remember reading] with your dad, or with anyone else?

Rachel: Yeah. ...well...I can't think of a specific book right now. I just know that, maybe in the second or third grade, I ... I've always been a perfectionist and so I've always struggled with that even when I was a little girl. To help me to get through that and passed that, my dad wrote me a poem to hang in my room. I can still picture the poem, and I know the poem. And that kind of taught me about poetry and to use it in terms of expression.

Not only does Rachel’s language, “to get through that” and “passed that,” suggest movement, which I understand as travel, it suggests a struggle and requires “laboring” (Kumashiro, 2001, p.42) over ideas as well as one’s relationship to those ideas. The poem her dad wrote sought to challenge and transform Rachel’s identity as a perfectionist. Further, as this memory reveals, Rachel “uses” literature. She comes to

literature to “express” something about herself. Using literature as a tool, rather than a window or fixed coordinate of one’s identity, distinguishes a traveling notion of reading from as a tourist or a cartographic notion of reading.

Rachel continued to find poetry a useful tool through which to see anew. She remembered how a poem in her high school literary journal shaped her thinking.

I remember in high school.... I never thought about it really and I never really noticed how segregated, in a sense, my school was in terms of, if you walked into the cafeteria during my lunch period, you saw the Asian-American students sitting in the same tables on the same side, and you saw white students and you saw black students, and they stayed together, and it looked segregated. Then, also, in our auditorium, for any football game or basketball game, there really was a White side and a Black side. I never thought about it, until one year, in 11th grade, a student published a poem, a Black student who I was friendly with published a poem in our student literary journal, and it was about that. That was the first time I thought of it, and then I really thought about it. I definitely realized it, and looking back, I realized it.

The experience of using a poem, a book, a course, or a project as an entry point to “realize” something about oneself is a pattern that describes the paths Rachel had traveled as well as the ways she imagined reading with her students. Rachel talked about two lessons she had crafted based on adolescent novels she had read in her methods class. First, she talked about *Shabanu: Daughter of the Wind* by Suzanne Fischer Staples, a coming of age novel about a young girl living along the border of Pakistan and India. She doesn’t spend much time talking about the culture or the plot of the book, which centers around an arranged marriage, though she reflects on what it could mean for her students to read the novel.

I based my “fake” unit plan on was *Shabanu*. That was about a different culture. So, I used that book. I guess I would just try to incorporate books like that... that express views from lots of different places and also books that try to help people reflect on themselves. But, I think you can take books, even ones that aren’t that enjoyable to students, and draw that out. So I think it can be done with most

books, but I would want to teach books that get students even thinking about their own views and cultures, and then other views and cultures.

Similarly, Rachel talks about a lesson she created based on Cynthia Voight's

Homecoming, in which, she told me, "a major theme in it is finding--- staying together as a family."

There's four siblings and they stay together as a family throughout the book. That's what's most important to them.... One of my lessons was more about family about in general. Just helping students define what is family, and how important is family, why is it important, what makes it important, their specific family: Maybe helping them to see relationships with family members because you often fight with your family, but maybe an assignment like that can help you learn that – what's there forever. Things like that. I also did, with that same thing, a lesson on home, and so it was – I called it "What Is Home to You?" They created a piece of art, like a collage, or a poem, or a painting – anything that they created that represents to them personally what home means. Just to show that everybody has this different sense of home, and for them to identify more their thoughts and beliefs and learn about themselves and what other people might think. Also, with lessons like that, I think it's important to have them present, just so you can see that wow, we all have the same assignment, but all of us think of these things differently. Things like that.

The discourse of travel is not in the words or images in this narrative but in the concepts and theories that lie beneath Rachel's purpose. She asks the students in her class to do with novels what Clifford Geertz (1973) suggests for ethnography. In *The Interpretation of Cultures*, Geertz argues for ethnographic research to "make the strange familiar" and "the familiar strange." That is, she is asking her would-be students to think about the meanings (not the objects) in their life and beyond--- as related and yet new.

Rachel articulated her vision for teaching and learning English in secondary schools:

I wouldn't say to teach values because everybody can have their own values, morals, and beliefs but to help students find them in themselves and to define themselves in terms of what they believe about other people. Just like general life views. What else? Just different... get them to question things about life and about themselves, in terms of how they want to act towards other people, how

they want to exist in today's world, and, then, also to get them to think critically. Because I think there are a lot of things about the media, for example, that, without school or without taking a step back and realizing how we're being conditioned to think, you can get really sucked into it. In that way, teach them about those types of things too.

There is a difference between critical thinking, which focuses on logic, and critical perspectives, which focus on power (Burbules & Berk, 1999). While it is not exactly clear which one Rachel referred to here, she fashions her students as travelers through her discourse, orienting students to see the world through a critical lens. Using this lens, they think about how students want to "exist in the world" and how they want to "act towards other people." She also asks them to "take a step back" to realize "how they are being conditioned to think." "Stepping back" and choosing particular ways to act and be in the world are fluid concepts, which I believe represents a traveler discourse.

Rachel also talked about the aspects of English Education about which she was less certain:

If you look up what it means to be literate, or what it originally meant to be literate--- you would maybe find something simple like being able to read and write. But one of my classes... we had to define a much more – like that's not what literate is anymore kind of thing. Literate now – everyone can have their own definition of literacy and what it is to be literate. That's what it is still – I remember that, and I remember writing paragraphs about it. I guess it's confusing in my head because I don't think there is a set - I think it depends where you are and what you're examining, in terms of what it means it means to be literate and what literacy is – I guess that's why.

She also shared questions about English more broadly. "One of her big questions" had to do with the scope and purpose of English Education and what English ought to do. She "thought about it in terms of education" overall and not just English. Her "questions" which remain "confusing in her head" suggest current "lines of flight" (Deleuze & Guattari, 1980) in her current travels.

Rachel also talked about one significant and transformative experience, a trip she took to Ecuador in the summer of 2002. Rachel called her trip a “catalyst” to her thinking.

Rachel: A lot of where I actually I learned this stuff or where I started thinking that was that I spent a summer in Ecuador doing a program... I think it was after 11th grade maybe. That was the first time. I lived with 15 other people who were on the program with me and we lived at a couple's home in Ecuador. We worked in a really poor community with a group of people from Ecuador, and we helped them with very aspects, like with their farming, education, and we helped them to build a store for their... they eat guinea pigs... for their guinea pigs. I remember all of us, the people I was working with, were getting upset because we were helping them and putting in all these hours everyday and we didn't feel that they were appreciative of us. We told our group leader that they don't act like their thankful of us everyday, and we're putting in all this work. And they [the group leaders] had to explain that in their culture that that is just not the way that they act everyday. They don't overly praise people for the work that they're doing. They're appreciative but it's not accepted. It's just not the way... they're much more work oriented, like 80 year old men were working us. In our culture, 80 year old men don't really work hard labor at all. Things like that, little kids, the age of 5 were lifting bricks and rocks with us. That was a huge experience in terms of I'm judging this on what I know, but that's not the way it is everywhere.

Megan: What was the program?

Rachel: It was a volunteer program. It was through Putney Student Travel. You could sign up and you could go... there were programs all over the world. You spent a month in a community, helping the community to do something, and it changed depending on where you went. So, I was in Ecuador and we had those three projects, but the main thing was that we built a store... sort of like Habitat for Humanity idea. Then, on the weekends, we would travel and get to see different places. We had two leaders who spoke Spanish, but were from the U.S. and helped us get around.

M: Did you choose Ecuador?

Rachel: I think that they had a couple places that I chose from and it ended up that some were filled up, so I got Ecuador, but I don't remember having a set first choice.

Megan: That's neat.

Rachel: Yeah, it was really cool. I always forget that that was actually a huge catalyst ... I was like “wow, that's my standard.” Because at the end of the

experience, when it was all over, they were so thankful and crying, and we were, “wow, this is coming out of nowhere.” But that’s just because their culture is different.

Rachel: I think a lot of it is just being, having an experience because—at least for me it was having an experience with another culture or about another culture. And, then, having someone—I think, yeah, having someone point out to me that that’s what I was doing. And then....

Megan: Pointing out? The “that” being... that you were judging or that you weren’t judging?

Rachel: That I was---That I was using my standards to evaluate the behavior’s of another culture. It was in Ecuador. That was the first time that someone --- because I was with 20 other Americans and we were really taken aback by their way of communicating with us and we were insulted. And, then, we were with a leader who helped us to understand that that is the just--- it’s just a different way of communicating and they don’t--- and in our culture it might be insulting and in theirs it’s respectful. So, it took someone pointing that out to me and I guess that’s what I see is a large part of teaching. Because you don’t really need to be with--- you can do that even just reading and reacting to something. And then just having someone constantly reminding you that that’s what you’re doing in your head if there are, I mean, maybe some people never do judge based on that. I think that that’s where, that’s what it might take.

In addition to the physical journey, Rachel’s travels included the chance to discover her own standards. Unlike Ashlee who had been wowed by diversity, or Kayla who had been “awed” by closed-mindedness, Rachel was “wowed” to recognize her own ways of knowing and being in the world. The experience, like the experience of reading poetry, transformed her prejudices and perceptions of the people and the culture she had experienced. Someone had to “point out” her standards. She learned from messages that “come out of nowhere.”

In contrast to her trip to Ecuador, Rachel critiqued some of the practices she experienced in State. Though she found Robyn Beatty’s Africa, African American studies class helpful, as I will describe in more detail in the next chapter, about other courses Rachel reflected, “Though there are some classes that have good intentions....I haven’t

been pushed outside of my comfort zone, or *really* pushed out of my comfort zone. The program [does not] get future teachers to really uncover their own beliefs.” She notes,

I think that it’s really important to push people out of their comfort zone. I think that it has to be in the context of a comfortable environment, if that makes any sense. In one of my things I talked about – because I realized that after Ecuador and I read through my journal and that was a lot about what I had written about. I wrote that I feel that that experience prepared me for other experiences that required me to leave my comfort zone and try something new. I think that with students, that’s what pushing the boundaries and – I think that you can ask people to leave their comfort zones, make them feel uncomfortable, if they know that they are in a safe environment.

The image of “being pushed out” of a “zone,” is a metaphor of movement and fluidity that signifies a discourse of travel.

Which discourse is best?

It may seem, through the representations of the discourses in this chapter, that there is an implied hierarchy, or that the discourse of travel is somehow “better” than the touring or cartographic discourses. It is important to note, however, that each discourse is differently useful and each holds particular possibilities and limitations. For example, there is safety in touring that might move pre-service teachers to consider new perspectives about which they could not otherwise think. This new thinking might eventually lead them to alternate discourses. Or, cartographic discourses can be useful to teacher educators as we affirm our students’ experiences and push them to construct new ideas and new ways of being. Cartographic discourses can also help teacher educators learn from the stories and experiences of our students, as well as chart our own experiences with critical intention, as any writing or thinking we do is always somewhat cartographic. The discourse of travel, on the other hand, could be limiting if one’s travels allowed them to pass over considerations of particular kinds of oppression and identities,

such as the racializing discourses explained in the next chapter, or if travel became an escape route rather than a mode of accountability and responsible response to the world. What matters is that teacher educators recognize different positions and discourses from which students use to think about the ideas in our classes. We must not only recognize discourses, but name them and speak about them, and push ourselves and our students to think about how each helps or limits one's thinking.

Traveling On Towards an Analysis of Race and Power

As I have illuminated, the discourses of tourism, cartography, and travel reveal different conceptual understandings of identities and differences as well as understandings of teaching and learning. Each discourse limits and affords what it is possible to think, know, and become. In this way, discourses are constructive as well as reflective. What is possible (or not possible) is not only a matter of positioning; however it is also a matter of power. For example, notions of race--- including whiteness and racism, permeate the narratives of this chapter. In the next chapter, I will analyze how analyze how Ashlee, Kayla, and Rachel talk about race and power specifically.

CHAPTER SIX:

RACIALIZED AND RACIALIZING DISCOURSES

This chapter explores how the pre-service teachers and university instructors who participated in this study think about and imagine (or do not think about and do not imagine) diversity and multicultural education in terms of race. I utilize critical discourse analysis, as I did in chapter five, to study the language, including paradigmatic references, narrative structure, and metaphors, as well as the grammar and sentence structure of the interview speech to reveal student and instructor understandings. I begin this chapter with an overview of relevant social and philosophical theories related to constructions of race. As part of this overview, I discuss the importance of a deliberate focus on race as well the tendencies towards and limitations of Black/White binaries which operate as a feature of a broad meta-discourse about race and identity. I use data from my research, speech and language from my participants, to depict such tendencies. Also, as part of my overview, I discuss the problem of whiteness. Drawing on these ideas, I then name five distinct discourses that emerged through analysis. These discourses include *a discourse of authenticity and human experience, a discourse of historical artifact and “popular history,” a discourse of struggle and survival, a discourse of empathy and understanding, and a discourse of testimony and wit(h)ness.*¹⁰

Race Matters

I believe, as Cornel West (1993) and Ruth Frankenberg (1993) have argued, that “race matters.” Race, in the sense I mean, is a both an idea--- a socialized construct of

¹⁰ The names of some of the discourses are applications of ideas and terms identified elsewhere. None are stated specifically as “discourses of...” I provide full references and citations in the upcoming paragraph where I explain how I understand each discourse.

racialized identities and differences *as well as* a sociological position with very real effects. Anna Stubblefield (2005) writes:

Thinking of race “essential” and hierarchized qualities is a social construction because there is not natural basis for the essentialist assumptions endorsed by white people (there are not “stupid” genes or “criminal” genes). Human beings might have come to think of differences in appearances between people in very different terms with very different social results. What we have to live with, however, is what actually happened. ... every child of color poorly educated by a white supremacist school system or denied health care in a white supremacist, capitalist medical system, or suffering from asthma due to the pollution of poor and primarily nonwhite neighborhoods, or suffering from malnourishment in the “land of plenty,” or losing her parents at a young age because they lacked a health care and adequate nutrition-- all of these crimes against humanity have made the social construction of race more real, more material. (p. 73)

Similarly, in *After Race: Racism After Multiculturalism*, Darder and Torres (2004), referring to the riots in Watts of 1965, argue that “the idea of ‘race’ does not matter outside the process of racialization....[though] the racisms articulated in Los Angeles and elsewhere in order to naturalize, inferiorize, exclude, and sustain privilege and growing class inequality, certainly do matter” (p. 46). Understanding the “process of racialization” is a useful point of entry for this chapter which focuses on discourses that construct racial identities. Though this chapter focuses on how university instructors and pre-service teacher *talk* and *think* about race, the purpose for such a focus is to confront the power-laden relationships that teachers have and might have with their students as a result of their language and ideas.

The Black/ White Binary as a Meta Discourse

In the United States, much of the dialogue about racialized identities and racism has centered on Blacks and Whites. While the tendency towards binaries is not a discourse but rather a *feature* of specific racial discourses, binaries are part of wider social discourse patterns within this country and can thus be found across multiple

explicit racial discourses. Some scholars, such as Darder and Torres (2004), have been critical of such binaries, arguing that binaries fail to address a multiplicity of oppressive forces, pointing to the way that various “ethnic realities get lost under the racial umbrella” (Blauner cited in Darder & Torres, p. 36). bell hooks (1995) makes a comparable point. She complicates binaries and intersects ideas of power by noting, for example, the capacity for homophobia among Black heterosexuals, patriarchy among men from all backgrounds, and white supremacy among white feminists, for example. bell hooks (1995) also writes (citing Elly Burkin’s work in *Yours in Struggle: Three Feminist Perspectives on Anti-Semitism and Racism*) of a “capability” for anti-Semitic “thought and action” in Black communities as well as white-supremacist thought and action in Jewish communities (p.206). hooks uses the example of Black-Jewish relationships to argue that race “can subsume allegiances” that might otherwise be made across differences (p.205). It is also worth saying that the “racial umbrella” can also masks differences across the lives of people of the same race.

An awareness of and an effort to shift away from binary, essentialized, and acritical constructions of identities and differences was evident at State. For example, Heather, an assistant professor who taught an English course on women writers at one of State’s branch campuses, feared that her effort to require students to read broadly across identities as well as the sequence of her course readings risked saying to students, “here’s our book on Latinas and here’s our book on Japanese Americans....” She felt that at times her class “becomes almost ghettoized” in its presentation of difference. By contrast, she was proud of a final project in which she required students to design a cover for an anthology that comprised the literature from the class. She reported receiving

collages and drawings focusing on common themes across differences such mothers and daughters, power, or racism. I will say more about say more about this course later, though it is important to now take notice of a line of dialogue within a course at State which expanded the notion of diversity--- beyond the binary of Blacks/Whites and beyond race as the only constitution of diversity.

Also, Ashlee, Kayla, and Rachel all problematized or struggled with the limitations of seeing diversity in terms of a Black/White binary and each sought to think beyond them. Consider the excerpts from each woman's interviews below.

Ashlee: We had a lot of things presented to us. We had some guests telling us about their experiences and why we should be concerned about multicultural education. It was mostly focused on African Americans. It didn't really go beyond that, which I think it does.

Rachel: When I decided to do my project on the achievement gap, it [highlighted] differences in students. I realized, then, also, I'm not just going to look at African American students. You've got Asian American students and maybe Hispanic students. 'Cause I didn't want to--- there's lots of different races, not just those two [Black and White].

Kayla: I would say that a half an hour, forty-five minutes [of each class] was spent on social justice, is what she called it, and social justice translates to everybody's a bigot or ignorant, or I think social justice encompasses a whole lot more than race.... I think it's about people, in general, being treated fairly, and, I don't know that I even consider--- I mean, obviously race is a part of that, but I don't think of race when I think of that.

These three claims reveal a tension, a push and pull between complex understandings of multiple forms of oppressions and identities and the privilege and power to ignore, resist, simplify, or conceal a particular and nationally pervasive form of oppression--- racism. That is, the idea that diversity means more than just race or that race refers to more than Black and White people is both affording and limiting. It is true to say that race and racialized identities include and affect Asians and Hispanic people as well as Black and

White people. Yet, seeking to place race beyond Black and White binaries may limit one's ability to see how Black and White relations matter in terms of power and unequal social realities. To elaborate, I consider Kayla's experiences in some detail.

Kayla

Kayla presented a complex and anti-essentialist understanding of diversity that went "beyond race" to include family and religious diversity, countering hegemonic constructions through her storied experiences.¹¹ About her family, she shared an experience that happened at the home of a close family friend which challenged her religious identity. I will argue the account of this incident reveals how she thinks about and resists thinking about racialized identities.

Kayla: When we were young-- me and my sister are one year apart-- she was probably 12 and I was maybe 11. Every Christmas Eve, we go to my aunt--- one of those, not your real aunt but your mom's such good friends with them aunt, one of those. We go to her house. We've become so close that her family is our family. They're my cousins; we're all family. They go to midnight mass every year. One year before midnight mass, my aunt was telling them about Jesus and how if you don't believe that Jesus is the son of God and the Savior, then, you're going to Hell.

Megan: Telling your parents this?

Kayla: Telling us this. It was supposed to start off as "Let's talk about the birth of Jesus because it's Christmas" and then "Jesus saved us"... And then, my sister said something kind of like, "I don't think Jesus saved me." Unitarians--we could both be Unitarian and we could both have a completely different belief system. Because my mom's Jewish and my dad's Muslim, we grew up that God is God. Jesus is the son of God, and he's a prophet, just like Moses was a prophet, just like anyone was a prophet....So, my sister was like, "I don't think Jesus saved me." My aunt freaked out: "He did, and da, da, da da." So, little things like that have happened a lot. Those are the only two that I know of, but I am sure that there is much more. Even, I don't think I notice it, but I'm sure it happens, but I guess it happens. I dated a guy who is Filipino and Puerto Rican. We dated for three years. When we went out, I even noticed people looking at us weird, and that's recent. I am assuming that that happens to my family all the time because

¹¹ See Elizabeth Heilman (2008) for more on hegemonic constructions of the family.

my dad is, he doesn't look Black, but he's obviously Middle-Eastern and my mom is obviously White.

This narrative demonstrates that Kayla's notion of diversity is broad and multifaceted. She names multiple identities in her story. The experience of attending the Unitarian church as a person with Jewish and Muslim heritage, suggests that identities, at least religious identities, are not fixed or unified. Her religious beliefs and practices have been challenged. She perceives that her parents' inter-racial relationship has been the object of strangers' stares.

In talking about race, however, her language is limited, or perhaps it is that the language afforded to her is limited and racialized. She struggles for conceptualizations and a referent language to name the complexities of her identity. That is, she struggles to break free of the binary of Black/White. Kayla claims, for example, that her mother is "obviously White" and her father "doesn't look Black, but he is obviously Middle-Eastern." With the language and constructs available to her, she can only qualify her dad's racial identity in terms of the Black/White. She names instead his "race" broadly in terms of a geographic location. Why, I wonder did she qualify her dad's identity according to race only to name him beyond the binaries of race? The language of race is limited but the construct is dominant. Reflecting on her own appearance, she states "I appear like white or Italian or Greek-- whatever," and re-imagining a conversation she had with a student in her pre-service teaching placement, she says:

You don't know who I am. You know nothing about me. I could have... I could be Black. Just because I don't look Black, you don't know that I'm not Black, or have a family member that's Black.

Kayla alludes to what Cornel West calls the "biological and cultural hybridity" of race (cited in Darder & Torres, 2004, p. 51) as well as her ability to appear or "pass" as White.

In part, the limitations of the Black/White binary represent a language-concept mismatch. It limits the language of difference to a racialized language, in which she appears to struggle either to construct or resist constructions of her identity

Kayla's "race talk" (Morrison, cited in hooks, 1999, p. 23) is also the product and producer of a multiplicity of hegemonies, among which white supremacy and anti-Semitism are two. Reflecting on Brenda Parks' English education methods class, which all three students in the study had taken, Kayla claims the class focused "too much" on African Americans. She remembered:

[Brenda] named some things that would happen to her that weren't discriminatory, but they could happen to anybody. And she took that as, "Oh because I'm Black, this happened to me." I didn't really have the right to say, "It's not because you're Black. It could happen to anybody" because I haven't lived as a Black person. I don't know if that's the truth or not. I just feel like it's so-- what's the word I'm looking for? It's so one-sided with things like that because, especially when the oppressed race is teaching the class, like, they do feel that they have suffered, and they have. I'm Jewish and when I hear about the Holocaust, it makes me cry, but that's a little bit different than other things. It's almost that there's not two sides. I'm not saying what Americans did to African-Americans is right because I know it wasn't. It's so extreme that it's not a learning process. It's like, "This is what you should think... This is what happened. The white people did this to the black people. Hate the white people." I think it's very much like that...

Kayla is careful to limit her ethos by noting that "because [she has not] lived as a Black person...", she does not really "have the right to say" anything. One could understand her statement as a critical question about one's ability to truly understand another's life, but it can also serve as way to absolve oneself from thinking about her own complicity in a racist society (Boler, 1999).¹² Yet, Kayla speaks from a position of unexamined privilege as she continued, "I don't know if that's the truth or not." And further she directly challenges validity of the Brenda's perspective, based on her race: "especially

¹² I say more about this notion in the upcoming section on the discourses of empathy and understanding.

when oppressed race teaches the class.” Another way that Kayla challenges the validity and marginalizes Brenda’s perspectives is by referring to the course throughout her interviews with me as “Brenda’s class” rather than English Education 300, though she did refer to Heather Young’s class as both “Women Writers” and “Heather’s class.” In this sense, Kayla’s utilizes a position of power and privilege to absolve herself of the need to seriously consider the ideas presented in the course.¹³

Still, Kayla is not entirely privileged, as she struggles to “make sense” of and “make a self” (Heilman, 2008) within the Black/ White binary. In terms of resistance and insight, she names the Holocaust and states “it’s almost that there’s not two sides,” and it is “a little bit different than other things.” I understand both claims to mean that anti-Semitic power is different than white supremacy, and that it is difficult to recognize or conceptualize the Holocaust or anti-Semitism within the structure of the Black-White binary where the hegemonic force of focus is white supremacy. She continued.

There were five of us, only, in the class. Three were European White, there was me---Arabic-American, and there was Korean-American. She [Brenda] acknowledged that we were a different race, but it was almost like, well, “you haven’t gone through what I’ve gone through. And, there was almost, like, a total disregard. Especially, for someone who embraces multicultural education the way that she does, it’s almost like, “You didn’t go through slavery, so you don’t have a right to be upset about this as I am.” Or, she felt like she had a right, I think, or... it’s not like what I said was ever put down or anything like that... but she always had... if I had a story, she always had a story bigger. And I don’t even know what we were talking about the stories half the time. We were just talking about, you know, people come from different places. I brought up the fact that my father came here in the 70’s from Bahrain. It’s a small country in the Middle East, and he had to take, when I was five or six... I can remember us waiting, because he went to take his citizenship test. I remember him studying so hard for it. I had said that the amount of studying that he had to do for that test, he knew more about America than I knew about America.

¹³ Kayla also uses the word “Americans” without qualification of country or region.

Is Kayla challenging the racialized binaries that she perceived in Brenda's class, a refusal to objectify an "Other," a sophisticated critique rooted in her own experiences and conceptions? Is she appropriating anti-essentialist ideas to mask a power and privilege to not address, confront, or think about her own racialized constructions of blackness? Or both? Or something else entirely? This tension and these questions offer a second point of entry to this chapter.

Whiteness

The notion of whiteness, which grows from critical multiculturalisms as well as critical race theories, recognizes racialized white identities and asserts that white people, knowingly or unknowingly, are complicit in and benefit from the power and privilege afforded by white supremacy and racism (Delgado, 2001; Dyer, 1995; Fine, et al., 1997; Frankenberg, 1993; Kincheloe, et al., 2000; Morrison, 1992; McIntosh, 1989). The focus of this chapter represents, in part, what I think is an ethical and performative responsibility to interrogate whiteness. That is, I see this chapter as a counter response to the privilege afforded to me, as a white woman, a privilege which would permit me to ignore or naturalize racialized constructions. Also, I felt this chapter must address racialized discourses directly because, as the as the pre-service teachers point out, that there are "lots of different" races which, as the students suggests, "go beyond" Black/White binary; yet, the binary held a dominant place in student thinking. That is, I believe the criticism that deconstructs essentialized identities and differences can be misunderstood or misappropriated to invalidate considerations of how "race matters." The remainder of this chapter considers how race mattered in the discourses of the instructors and pre-service teachers.

Explicit Racialized Discourses

The instructors and pre-service teachers constructed race through their narratives, language, and paradigmatic references. Though I imagine that additional racialized discourses exist—such as a discourse of deficiency or a discourse of a white savior—the data led me to identify and understand five racialized discourses. These include *a discourse of authenticity and human experience, a discourse of historical artifact and “popular history,” a discourse of struggle and survival, a discourse of empathy and understanding, and a discourse testimony and wit(h)ness*. A discourse of *authenticity and human experience* avoids specific references to race which means that it may not address race at all. Still, it includes a critical perspective on the technocratic nature of society which might implicitly cast racism as one factor that prevents a sense of community and the ability to be “authentic.” This could be read as a somewhat romantic discourse that evokes an idealized pre or post racial world. In this discourse, liberation and power are largely existential and spiritual, though still grounded in institutional constraints, and grow from a more fully realized human condition. The discourse of *historical artifact and “popular history”* fixes race and racism in the past or in iconographic figures. As such, injustices and struggles, such as slavery and the Civil Rights Movement, are over and are removed from contemporary accounts of race relations. As a historical artifact, freedom is the product of progress and liberal democratic ideals. Within the discourse of *struggle and survival*, rich with psychological language, one’s racialized identity is the evolving product of the struggle to bear witness to one’s experiences and claim self-

defined identity. As Toni Cade Bambara suggests (cited in bell hooks, 1989), struggle and survival is a revolution that “begins with the self and in the self” (p. 30). Sustained resistance and activism foster hope and justice. The fourth discourse, a discourse of *empathy and understanding* examines differences, including racialized differences, by attending to the exploitative, oppressive, and dehumanizing realities that shape and are shaped by various hegemonic forces. As such, injustices and struggles are objects of study from which we gain perspectives about peoples experiences through understanding, history, and the effects of power. Lastly, the discourse of testimony and *wit(h)ness* refuses to isolate constructions of race or sociological realities of race. In this proactive discourse people across racial differences have a stake in uncovering stories, to bear witness to the way race relates to their lives. I elaborate on each discourse more fully below.

The Discourse of Authenticity and Human Experience: “How Authentic Can We Be?”

The first discourse, a discourse of authenticity and human experience, emerged in my conversation with Leslie Steiner, an assistant professor in the College of Education who taught a required introductory education course on State’s main campus. The course, which Leslie had renamed, *Unlearning for Understanding Teaching*, met once a week and accompanied field experiences in which students observed rural, urban, and suburban school settings. Rachel, the only student in this study who had taken this class on the main campus, and therefore the only student who had taken the class with Leslie, provided me with Leslie’s name as someone who had influenced her thinking about multiculturalism. She did not, however, talk much about the course in her interview with me.

I met with Leslie at her home. Though we were not friends who socialized outside of work, we knew each other prior to the interview, had shared some friendly conversations about the course, and had worked together with some regularity, as it was my job as the time of the study to coordinate the field experiences that accompanied her class. Towards the beginning of our interview, Leslie shared her belief, borrowed from the Parker Palmer adage: “we teach who we are.” She wondered aloud about her own teaching: “how *authentic* can I be? How can I be in the moment? What’s *real* in that class?”(my emphasis). Situating her class as “radical” and built on a phenomenological perspective, she hoped to uncover “the experience of schooling.”

I did take a critical approach, though not a critical theory, more some of the 60s radical critics of schooling... and that’s just my own interests and I wanted students to really understand schooling from a phenomenological perspective, and we’ve talked about that too. So the experience of schooling.... That took me to the experiences of schooling from the perspective of people different from my students. That led me to explore well who are my students --- and as you well know, by and large, they’re white, they’re middle class, and they are fairly privileged. And I always talk about them as school successes. They’ve climbed the pyramid, they’ve climbed the ladder, by virtue of the fact that they’re in a university classroom, they’re, we know that they’re school successes. What I wanted to do was to ask them to think about schooling, the structures of schooling, curriculum, the purposes of schooling, the relationship of schooling to the community, grading and evaluation, always from the perspective of “the other” whoever they understand the other to be. Predominantly, I define the other as people who aren’t traditionally school successes. I don’t explicitly say people of color. I don’t say-- um, lower SES people, families. I simply say, “Whoever is not you.”

Leslie’s narrative establishes an ethic of “colorblindness.” Leslie eschews labels and refuses to name “the other.” She “explicitly” does not “say people of color” or “lower SES people.” Yet, she constructs a powerful binary between school successes/others by noting that her students “by and large, they’re white, they’re middle class, and they are fairly privileged.” Her unwillingness to name “others,” nonetheless,

implicitly constructs the other as “non-whites, non-middle class students, school failures and students without privilege. By focusing “the structures of schooling, curriculum, the purposes of schooling, the relationship of schooling to the community, grading and evaluation, always from the perspective of ‘the Other’” in a class on White students, without interrogating whiteness specifically, her dialogue is racialized.

To explore the discourse of human experience as it functions in Leslie’s class as a racializing force, consider an excerpt from the first chapter of the core course text, *Walking on Water* by Derrick Jensen (2003). The title of this chapter, which not insignificantly conjures a historically racialized image, is “A Nation of Slaves.”

We live in a culture that is based on the illusion-- and schooling is central to the creation and perpetuation of that illusion--- that happiness lies outside of us, and especially in the hands of those who have power.... Expected is that we will be good citizens, good boys and girls all. We won’t question country, God, capitalism, science, economics, history, the rule of the law, but in all those areas we will defer to the experts, just as we were taught....None of us, if all goes well, will ever question how these areas--religion, capitalism, science, history, law--- trick out in our own lives, even as we give our lives away.

Here are some questions I’ve been asking lately: What are the effects of schooling on creativity? How well does schooling foster uniqueness in each child who passes through? Does schooling make children happier? For that matter, does our culture as a whole engender happy children? What does each new child receive in the exchange for the so many hours for years on end that she or he gives to the school system? How does school help to make each child who he or she is? (p. 6-7)

I quote Jensen at length because I think his discourse is tricky to untangle. It is deceptively uncritical in some ways though critical in others. Like Leslie, who in her narrative mentioned “structures of schooling” and “privilege” and who organizes her class around “unlearning lessons”--- fear, labels, conflict, safety and otherness, both Jensen and Leslie use language that summon notions of power. Leslie’s referents to “the structures of schooling, curriculum, the purposes of schooling, and the relationship of

schooling to the community, grading and evaluation” could recall theories of the social reproduction and structural critique as related to schools (Bowles & Gintis, 1976; Bourdieu, 1977; Heath, 1983; Willis, 1977; Giroux, 1983). Leslie’s language, which evokes such theories, seems plausible given that she was influenced by the course she took with Henry Giroux at Miami University of Ohio. Similarly, Jensen’s language suggests that we critique “religion, capitalism, science, history, law” is an overt call to question technocratic and structuralist ideas of power. What *could be* but *may not be* immediately apparent to students in Leslie’s class, and what is necessary in order to understand the *racializing* discourse of human experience, is how the language of power is being used. That is, what constitutes power? Who has it and who doesn’t in terms of race? How does it operate, where does it come from, and how is it (re)claimed or enacted?

The idea of power as a structural enactment is entangled in the discourse of human experience in what Leslie calls “authenticity.” In this sense, power is also an inner almost spiritual power. It raises questions, as Jensen’s text does, about happiness, creativity, and one’s true self. Jensen’s question, “What does *each new child* receive in the exchange for the so many hours for years on end that she or he gives to the school system?” and “How does school help to make each child who he or she is?” emphasizes the individuality and uniqueness of each person over collective or constructed identities. Therefore all critiques of schooling, when not specifically situated with white supremacy and racism as a particular kind of power, appear to be about how the institution of schools fails our humanity.

The notion of humanity-- rooted in modernist ideas of a knowable, stable, and authentic self, can foil a consideration of whiteness by assuming a true and shared human experience. Studying “fear” or “labels” or “privilege” without situating them explicitly in racialized contexts, for example, conceals how fear, success, or privilege might matter differently, look differently, or hold different consequences for different people. This was evident as Leslie reflected on her students trips to an urban and rural school district.

Believing that schooling can be experienced by so many, by any, as anything other than lovely... frankly the more they can get into [name of city school district], and to a lesser extent, [name of rural school district], this is reality... You can't quantify it, a lot of students suffer.

Her focus on “suffering” and experiences that are “other than lovely,” though a necessary ethical and humane response to the experiences of students in schools, do not implicate race-based hegemony related to the suffering or provide analytic tools from which to differentiate or situate suffering. It does not explicitly suppose that one might suffer in some ways but thrive in others, or that suffering or thriving might occur equally though differently in urban, suburban, and rural schools. Responding to inhumanities is necessary and useful in some ways but not explicit enough to ensure a critique based on racialized differences.

Before turning my attention to the third discourse, it is important to note that while Leslie provided the most fully realized example of this discourse, the discourse of human experience and authenticity was evident in student narratives too. For example, Kayla shared a story she had heard from a friend.

My friend Amy drives to [city school district] everyday. In her car is Dave who is also [a pre-service English teacher] and this girl Lori, also [English Education]. Amy was reading the paper, and it said--- there's an ad in the paper and it said something about White family wanting to adopt child. Amy's like, “That's really weird.... why are you specifying that you're White? If you want a child, it

shouldn't matter what color, or if you want a child and you want it that badly, these things don't matter." And, Lori, she was so pissed about this. Lori goes, "I can kind of see what they're saying. I wouldn't really want a Black kid, if I was going to adopt somebody. Blah, Blah, Blah." I was just like, what? To know that girl is going to be a teacher. And the way she explained it, when she further explained it, she was like, "Yeah you know, I just feel like they would not have the same values as me." Amy just freaked out and she told me that for a while Lori was really quiet in the car. Because I think she felt dumb. But to know that somebody like that wants to be a teacher, and Amy said that she wants to teach in an urban school....

This narrative, too, shows an ethos of romantic "colorblindness" in which she emphasizes parenting, love, and care as human expressions without consideration for the hegemonic ideologies of families (Heilman, 2008). As offensive as the deficit-thinking in Lori's claim that Black people don't have the "same values" as Whites is to Kayla (and to me) Kayla's insight does not consider the socializing and political effects that a cross-racial adoption might yield. She does not consider the challenge that segregated neighborhoods or schools could present to families and minority children in those schools, for example, nor the politics of privilege that allow White families to adopt children from disadvantaged families nationally and internationally (see Jeong Trenka et al., 2006). The discourse of human experience constructs racial identities not by talking about race but by assuming a sameness that conceals whiteness. As Anna Stubblefield (2005) writes, "white people who believe that common humanity should be extended from white people to all people are still establishing themselves as the standard and hence are still engaging in white supremacist belief and action, however well intended they may be" (p. 74).

Discourse of Historical Artifact and Popular History: "I am so far removed"

When I taught high school in the mid-1990s, my students used the phrase "back in the day" to refer to events, outdated ways of life, and relics from the past. The phrase "back in the day" is illustrative of one of the discourses that emerged as I talked with the

pre-service teachers and instructors at State. The pre-service teachers and their University instructors often constructed racism and multicultural education as historical topics fixed “back in the day.”

Ashlee imagined a lesson she might teach with future students:

I think even when you bring other cultures into your classroom, if your students aren't faced with those different cultures every day, it's kind of like we're just learning about them. If you can have that discussion of, years ago, your school would have been segregated, and showing them these pictures of the “whites only” water fountain, and say “this is the way it was.” When I'm going to be teaching, I'm already so far removed from that movement, I mean, I wasn't alive during that movement, they are already even more far removed from it. I think you can absolutely gain from that.

Ashlee conceptualizes a racialized past, a time when society failed to integrate and did not afford the same rights to all people. Notably she equates “different cultures” with race, as evident in her choice to elucidate school segregation as an example of a different culture. Doing so relies on and reconstructs a dualism of Black and White, and positions injustices as something that happened in the past. She imagines relating injustices to her students' lives by showing them how “years ago, your school would have been segregated.” Yet, because she historicizes injustices in an isolated way, Ashlee distances herself and her students from a need for struggle and social activism, relegating injustices as an artifact to “learn about” but not necessarily *do anything* about today.

Ashlee recognizes how history shapes contemporary race relations, though she problematizes holding onto the past, and chooses to emphasize change over continuity. She explains why she feels so much of what is said about diversity is focused on race, and in particular on the experiences of Black people.

I think a lot of it has to do with the history of our country...for the longest time being segregated. I think there is still that need to go after that and this is-- why it happened and this is why – you know, going through that whole Civil Rights

Movement and everything, just to see how far we've come, and I think that's kind of what people are stuck on, in a way.

Speaking of "going through *that*" Civil Rights movement, and noting that people "are stuck" on historical events, her language emphasizes both the progress and space that exist beyond racism and struggle (my emphasis). She aligns herself and constructs an identity around a vision of collective progress: "how far *we* 've come" (my emphasis).

The students in my study also tended to locate ideologies fixedly in historical eras. Kayla, for example, reflects on her grandparents.

I think my grandfather is old-fashioned. My mom tells me stories of when she took my dad home. It was, "he's the N-word," which I don't say. My grandparents were old fashioned.

Critical of her grandparents' language and assumptions about Blacks, Ashlee, too, reflects:

I think that my grandparents, especially, I mean they grew up in the times when they were referred to as colored people, and they still say that, and it goes right through me...I just think they have a bad connotation associated with people of different races, you know? I'll hear a lot of "those colored people are doing this and that." And, I'm thinking, there are bad white people too. There are white people who commit murder, sell drugs, and everything else, so why is that so separate from us?

Analogous to the way her imagination of Civil Rights and school integration distances her from a need to consider how she is complicit in contemporary racialized relations, fixing racist ideologies in the past prevents her from conceptualizing the multiplicity of visions, responses, and resistance held by her elders. Fixing ideologies in history naturalizes racism, and in effect absolves people from re-examining racialized identities and relationships or engaging in "ongoing labor" (Kumashiro, 2000, p.43) against injustices. Further, Ashlee concludes with an emphasis on "sameness," which can be understood as a "deep emotional investment in the myth of 'sameness' even as [her]

actions reflect the primacy of whiteness as sign of informing who [she thinks she is]”(hooks, 1995, p. 35).

Rachel similarly places racist ideologies in the past when she describes the communities in and around State:

The surrounding areas are old fashioned in the sense of not being more accepting from what I’ve experienced, or from what I’ve heard more than what I’ve experienced. People, I’ve talked to people who have come across racist faculty members and students.

Noting that surrounding communities are “old fashioned” compares to Ashlee’s observation about how people can “get stuck” in the past struggles for justice.

This is an interesting move because “old-fashioned” opposes new ideas, fresh perspectives, possibly youthful or contemporary views which naturalizes progress. The idea to be anti-racist is recent. Fixed in history, holding “old-fashioned” beliefs, then, is a problem of the people who hold the ideas, and an analysis of systemic hegemonies is solely based in liberal democratic ideologies which suggest that the legal system and democratic process can account for and correct unjust policies.

In addition to the idea of historical artifact, the notion of “popular history” is important in this discourse. As, Primo Levi establishes:

What we commonly mean by “understand” coincides with “simplify”: without a profound simplification the world around us would be infinite, undefined tangle that would defy our ability to orient ourselves and decide upon our actions. In short, we are compelled to reduce the knowable to a schema (cited in Boler, 1999, p. 175)

Megan Boler (1999) citing historiographer Jacques Barzun, explicates:

Popular history is the ‘history which lives in the minds of men [sic]’its primary sources include school textbooks and mass media. The risks of popular history include that it is (1) discontinuous, and represents historical events as singularities decontextualized from their complex, ongoing processes; (2) ‘reductive’ and

oversimplifying; and (3) inevitably partisan, reflecting specific interest groups.(p. 178-179)

The language and narration of both teachers and students infused accounts and representations of popular history. The narratives in this study were pregnant with references to popular Black history.¹⁴ Brenda's story was filled with quick and pointed references to her icons "Martin, Malcolm, and Dubois." She further storied her memories:

I remember being in school and I had a big Afro, and then I guess, I would have been Afro-American, it was a beautiful Afro, just like Angela Davis. You know, I said wait a minute now, then I became African-American, because, you know, when I was a teenager, I can remember James Brown, (singing) "we *need* soul power."

Heather chose to read *Beloved*, along with excerpts from slave narratives and the film *Amistad*, which situated Black experience within the contexts of slavery. Kayla and Ashlee both imagined teaching the Civil Rights Movement and slavery. Ashlee also referred to teaching about the Harlem Renaissance, as a potential site of multicultural education. Each of these examples relies on a popular icon, text, or idea related to Black history. By contrast, Robyn described a focus that seemed to go against popular history.

The other goal was to get them to understand and learn about different people and organizations that they had never heard of before. Besides King, Rosa Parks, and Dubois and Marcus Garvey. Even then, some of them hadn't, hadn't really heard of Dubois or Garvey. So it was to get them to fundamentally understand that it was more to the Civil Rights movement that the 1950s and the 1960s and more to that then Rosa Parks and Dr. King.

It is important to note what is not evident in the interview speech. In a sense, it is not enough to note that students and instructors evoked popular history to racialize notions of diversity and multicultural education. What matters tremendously is not just

¹⁴ The references to history, as with much of the interview speech, were constructed around the Black/White binary in which Blacks constituted "race."

what they evoke but *how* they evoke it—for example, what they say about a figure such as Malcolm X or Rosa Parks. Decontextualizing Rosa Parks' resistance by suggesting that she was just too tired to move to the back of the bus is very different than teaching about organized, thoughtful, and collective resistance (Kohl, 2005; Neito, 2002). Some stories take up power relations while others cast figures such as Parks as heroic lone rangers of Civil Rights. In terms of spaces and places in which students learn about diversity, at stake is just how students “make sense” of the world but also “make a self” in the world (Heilman, 2008). That is to say, popular history conceals institutionalized hegemonies and social constructions of race, crafting iconic images which disconnect teachers and students to activism and efforts for social justice.

Discourse of Struggle and Survival: “I am the victim of the very song of freedom that I sing.”

A third discourse, one of struggle and survival, dominated the narratives and language of Brenda Parks. Unlike the four other discourses which I describe and for which I provide examples from more than one person in the study to illustrate a shared ideological vision, in this section I will examine the narratives of Brenda Parks exclusively. This is not to marginalize or trivialize Brenda's ideas. In fact, it is exactly because some of the students resisted Brenda's class, as well as the fact that Brenda's class is the only class that all three participants had taken, that I wish to pay careful attention.

I came to understand Brenda's discourse as of one of struggle and survival. Her teaching seemed to embody a Frederick Douglass quote she shared with me: “There is not progress without struggle.” *At once* autobiographical, psychoanalytic, dialogical, and performative, the discourse of struggle and survival is very much like a second discourse

that I will reveal later in this chapter: the discourse of testimony and wit(h)ness. Yet, the two discourses are distinct in terms of positioning, power, and who speaks. That is, the discourse of struggle and survival narrates stories of oppression from the perspectives, and in the voices, of marginalized people, in Brenda's case from the perspective and voice of an African-American woman.¹⁵ The discourse of struggle and survival can be understood, through the lens of critical race theory, as a counter-narrative, an account of one's experiences that speak against the myths, "norms," and assumptions that are often cast as truth. As Brenda said to me early in the interview, "I am the victim of the very song of freedom that I sing." The words "victim" and "song of freedom" suggests struggle and survival. It also matters that Brenda is the teacher, and as such, like all teachers, she is the (author)ity of the class. She decides what students read, what projects and lessons they construct, and what ideas warrant study. As is the case with all teachers, authority is a racializing process.

Brenda's conversation was autobiographical. She crafted stories that represented both collective and individual struggles. In the following, she talks about her experience teaching Langston Hughes' poem "Theme for English B" with pre-service teachers.

'Cause he says, 'I'm the only colored in the class.' And, I'm like, will they acknowledge that this classroom environment? And what I have to do, also, since it is [English Education], is take a look at the language that's used in the poem, and actually say to them, "The language that was used in the poem, what words were used?" They'll say, "colored," and *girl*... So "what else was going on in 1951. When was Civil Rights? What was the March on Washington? 1864? When did we become free as slaves? Then, I'm like, "when was the Civil Rights?" ... Ok, so 1864 to 1964, it took a hundred years to get to freedom, and freedom still isn't free." Language... I call it social linguistics... "let's look at these different terms," you know, "instructor... colored, negro white. Let's unpack this classroom environment." That's why "I used English B," because I

¹⁵ I struggled in my decision to separate or not separate the discourse of struggle and survival from the discourse of testimony and witness. I am still not convinced that it should not be otherwise. I take this up further in chapter seven.

can relate to it. And I said, “but the language though, it kind of bothers me. Now let’s see. I was born in 1956, meanwhile you see all these dates.” And they’re looking like, this woman is crazy. She’s looking all over the board. I’m like “1956, now let’s see. My parents would have been colored, well maybe they were negro, but that was before Civil Rights. But then I remember being in school and I had a big Afro, and then I guess, I would have been Afro-American, it was a beautiful Afro, just like Angela Davis. You know, I said “Wait a minute now, then I became African-American, because, you know, when I was a teenager, I can remember James Brown, (singing) ‘we need soul power.’ When did I become Black? The language we use in society socially constructs the labels for people.” I said, well, “what do you call me? How ‘bout if you call me Mrs. Parks, and really remember that language has power....” The board is completely filled and their looking like wow... but then they start talking to me because what I did was eliminate the space between, you don’t know what to call me. “As a person of color, teaching ‘Theme for English B,’ are you starting to realize why I am doing this?” But then they feel comfortable to talk to me.

Several features qualify this narrative as a discourse of struggle and survival. First, there is an autobiographical storyline to the narrative, both a collective and individual story that is not always, or completely, separate. She juxtaposes a chronology of Civil Rights legislation and the shifting nature of language with personal references to her parents and her high school Afro. She includes signifying Black icons such as James Brown and Angela Davis which seem to mark struggle as well as triumph-- though it is not clear if she means that they were significant to her individually, to Black people generally and collectively, or recursively to both. She speaks collectively: “when did *we* become free as slaves?”

Understanding Brenda’s narrative as a discourse of struggle and survival, however, also has to do with how she tells her narrative (not just with what she says). In her interview, I experience her speech as a kind of “call and response.” Brenda shared with me that her students have recognized her narrative style of teaching.

Mrs. Parks, you don’t teach you preach. You tell a lot of stories. You have a lot of cultural icons, mostly Martin, Malcolm, and Dubois.

Though I am not certain if Brenda's narrative style constitutes "call and response" as it is formally understood, or if I accurately understand what Brenda meant by "preach[ing]," her narrative seemed to invite dialogue. For example, she asked questions through her narrative that appealed for reflective thought if not active conversation. In fact, the rhetorical style of her speech made me question my representation-- in terms of punctuation and quotation marks-- of her language in my transcription. For example, she asks: "As a person of color, teaching 'Theme for English B,' are you starting to realize why I am doing this?" I was not sure if this question sought an active dialogue with me, represented what she had said to students, or both. (My transcription uses quotation marks in such a way that her speech is directed at students.) Her narrative style, that is not only what she said but how she said it, seemed to represent what bell hooks (1994) calls a "performative act."

Teaching is a performative act. And it is in that aspect of our work that offers space for change, invention, spontaneous shifts, that can serve as a catalyst drawing out the unique elements in each classroom...teachers are not performers in the traditional sense in that our work is not meant to be a spectacle. Yet it is meant to serve as a catalyst that calls everyone to become more active participants in learning. (p. 11).

In this sense, her narratives are both dialogical and sites of construction, a discourse of struggle and survival.

The dialogical and constructive nature of her discourse seemed to be self-reflective and self-directed as well. Part of the discourse of struggle and survival can be understood as "healing" and "self-recovery" (hooks, 1989, p. 28; 1994, p. 59).¹⁶ Brenda

¹⁶ I use the terms "healing" and "self-recovery" with some reservation. What is the racializing effect of naming Brenda's story as such? I will say more about in chapter six. It should be noted that Brenda referred to bell hooks' idea of self-recovery as well as the book in which the notion of "healing" is explored.

seemed to be, in a sense, constructing herself in her conversation with me. For example, in follow-up to her student who told her she teaches and preaches, she posed a question.

You know, and I say, does that mean I have a cultural pedagogy because I am a person of color?

This question seemed directed to Brenda herself. There was a very self-reflective nature to her discourse. When I asked Brenda, for example, as I had asked all the instructors, what she saw as the biggest challenge that her students faced by taking her class, she responded, “I would first, like to identify what my challenges are.” Then she reflected on in-service workshop that she had conducted for local teachers, for which she used the film, *The Color of Fear* (Wah, n.d.). Brenda’s response is noteworthy here, as it relates to healing and self-recovery.

Brenda: That seminar for *the Color of Fear*—whoah.

Megan: That’s a powerful movie.

Brenda: Whoah. But I internalized it. To did I do something wrong? To make everyone feel so uncomfortable? Was it my handouts? Was it the language? Was it the content of the film? You know, it’s just, I just felt like maybe my teaching wasn’t effective because it really, really disrupted, as John (her advisor) would say “disrupted their schema.”

She also relayed a story about finding a space to combine her various roles--- church member, writer, teacher, activist. I found this to be self-directed

When a historian said to me this work has to be done in the proper context. I don’t even know what type of methodology I wanted to frame this in. What would I call this? Thinking in my way. Well, he said, “Can’t you make it part of your work?” Well, I’m in [English Education], in [Teaching and Learning], how can I possibly have a paper or a comp paper on the Underground Railroad. You know, would it fit? I teach pre-service teachers. Yes, I do multicultural education but this is going on in my head. Then he said, “but don’t commercialize it. Don’t exploit it. Embrace it. Teach about the struggle and the sacrifice, and those who made the commitment and made the sacrifice and risked their lives. Then it started to be more of a cultural responsibility. And I’m like but I don’t know how

to do that. Academically, I can learn the process, but you're telling me there's a spirit and a mindset, a consciousness that goes along with it.

The language of struggle and survival are evident in that Brenda distinguishes between what she can learn to do "academically" compared to what she can do with "the spirit," "mindset," and "consciousness" it will require. She discovers a "cultural responsibility" that speaks to survival.

Brenda's narratives situated racial identity as something constructed and to be re-constructed. Recall how she asked students to consider the relationship between power, language, and identities, such as the difference between the words "colored" compared to "African-American." Drawing on ideologies related to ethnic studies multiculturalism and as well as critical pedagogy, particularly Paulo Friere, her discourse is a critical one. She talks about being a "public pedagogue" and a "cultural worker." She talks about "cultural activities" with "emancipatory consequences." Yet, it seemed to me that she crafted identities-- hers mostly-- in dialectic terms. She said, either reminding me or herself, "Don't forget, it has to be liberating otherwise you victimize people." For a graduate course she created a curriculum unit called "from victim to victor." Though Brenda referenced Homi Bhabha's "thirdspace" and describes "dissonant" spaces, language that reflects postcolonial and poststructuralist thinking, and posed questions that seemed to explode binaries, such as "do you have to be a person of color to be a cultural worker," her discourse also suggests that structuralist notions of power and identity influence her thinking. Yet, she constructed binary terms: victim/victor, emancipate/victimize, culturally responsible/culturally irresponsible. She was very public about her own story. Thus, she storied a version, one racialized construct of Black identity which, when combined with elements of ethnic studies multiculturalism which permeated her

class, the binaries such as victim to victor, and the fact that she for some students she may have been the only Black instructor they had at State, whether she intended to or not, the students in this study reified their racialized constructions of along a Black/White binary.

The Discourse of Empathy and Understanding: "In the Shoes of Someone Else"

A fourth discourse emerged in the narratives and language of Assistant Professor Heather Gray as well as in Kayla and Ashlee's talk about teaching and learning literature. In *Releasing the Imagination*, Maxine Greene writes, "literary imagination is what, above all, makes empathy possible. It is what enables us to cross the empty spaces between ourselves and those we teachers have called 'other' over the years" (cited in Phillion and He, 2004, p.3). I came to understand much of what the students and Heather shared with me about literature as a discourse of empathy and understanding. Kayla, for example, reflects on the merits of literature.

You can teach them about slavery. You can teach them about the Civil Rights Movement, but reading and actually *putting somebody else in the shoes* of someone else and stressing that's really important to know that and understand it and don't judge it, is really important, and I think it's left out a lot (emphasis added).

It is through empathy and understanding in which notions of race are constructed.

Heather, who taught *Women Writers*, an introductory English course at one of State's branch campuses, illuminated one of the goals of her course: "to expose [students] to different points of view and topics they haven't thought of before." Kayla, who took Heather's class, and described Heather as "brilliant," echoed:

[She] took a woman from a different cultural standpoint, and that's how we read. That was the most I learned about multicultural education, and that was my freshman year. And that's the most I learned.

Ashlee, too, although she never took Heather's course, demonstrates this discourse as she talks about the Comparative Literature class she took with Chris Alston.

I was introduced to different texts that I would have never picked up on my own. He incorporated a lot of history behind the books. He didn't just ask us to read them. He would give us a ton of history when we had our discussions and really try to place us in the context of the book. That was helpful, to have the background of writers, just the belief system that went behind it.

The ideas of "different cultural standpoint" as well as the words "different points of view" are illustrative of the gaze and ideological stance of this discourse. This discourse privileges context and situated understandings, "the history behind the books," and "the background of the writers." Because students are asked to "view topics they haven't thought of before," to read "different texts that [they would] have never picked up on [their] own," and to take up "different cultural standpoints," one's ability to imagine an "Other" is inextricably linked to their capacity to empathize.

The titles and authors that students in Heather's class read represent the "Other." Perceiving that the students she "typically" teaches have a dearth of experience reading diverse perspectives and confronting oppressive and dehumanizing conditions that marginalized people have suffered and endured, Heather believes that students should have to "deal with" what she calls "tough subjects." She asks students to read, imagine, and "attempt to understand" incest and the rape of a child in Dorothy Allison's *Bastard Out of Carolina* and the treatment of Japanese-Canadians during in WWII in Joy Kogawa's *Obasan*. In reading these novels, she explicitly raised questions about power: "Who has power and who doesn't, how does one get power, how does one lose it? How is possible that power is constantly moving and shifting? How is power connected to other issues, [and] intertwined with race, class, gender...?" Her questions reveal

multiple notions of power, including power as a possession (e.g. how does one get it) and power as enacted (e.g. how is possible that power is constantly shifting). The “Other” was constructed in and situated in particular manifestations of power and struggle, not only limited to one race or ethnicity yet not ignorant to race. Though this arguably a critical discourse, there are important limitations to its criticality because the discourse of empathy and understanding begins with and returns to individual experience. There are what Boler (1999) calls “risks of empathy.”

“The Risks of Empathy”

To further explain how I am came to understand the racializing discourse of empathy and understanding, Boler’s (1999) work *Feeling Power* and in particular her chapter “The Risks of Empathy” is helpful. Boler distinguishes between “passive empathy” and what she calls “testimonial readings.” *Passive empathy*, relying on humanist and democratic ideas, is cultivated through a reader’s attempt to envision and identify with others’ lives through literature. Yet, because the reader imagines the characters feelings and actions through the lens of what she would feel or do in the same situation, passive empathy is more about the reader than the “Other.” Boler suggests that the main “agent of empathy” is fear, or the degree to which the reader feels vulnerable to the same kind of suffering.

[Passive empathy] posits the “other” as the secondary object of concern, known only because of the reader’s fears about her own vulnerabilities. Pity’s first and second defining corollaries to this positioning of self/ other: the reader is positioned as a judge, evaluating the other’s experience as “serious/ or trivial” and as “your fault/ not your fault.” The others’ serious suffering is rewarded by the reader’s pity, if not blamed on the sufferer’s own actions (p. 159).

Passive action does not require the self-reflection or any social responsibility or social action on the part of the reader. By contrast, *testimonial readings* are understandings that

requires “a self-reflective participation: an awareness of one self as a reader, positioned in a relative position of power by virtue of safe distance by the mediating text” (p. 166). Drawing on psychoanalytic theories and what Shoshana Felman calls a “crisis of truth,” Boler writes “testimony is trauma’s genre.” In other words, testimony recognizes and seeks to capture the psychological and epistemological ruins of “difficult knowledge” (Britzman & Pitt, 2003). Testimonial readings cause us to trace our own complicity in injustices and suffering, as well as require us to respond to similar injustices today.

With this in mind, focusing on “passive empathy” for the remainder of the discussion on this discourse, I return to Heather who illustrated how she positions students to empathize, connect, and think, in terms of Toni Morrison’s *Beloved*.

Beloved is the most important novels of the 20th Century because it represents an author’s attempt to kind of recreate what slavery felt like. When I teach *Beloved*, we talk about how slavery forced people, particularly women, into incredibly tight spaces both psychological and physical...and I like to illustrate that by ...bringing in an excerpt from a slave narrative written by a woman named Harriet Jacobs who writes about living in basically a garret, an attic, for seven years. It was 9 feet by 7 feet and the tallest point was 3 feet high. It was sloping. So, she basically couldn’t stand up for seven years and so we talk about how that space is really representative of slavery and what it does to people, and basically she did that because her white slave owner was determined to have an affair with her and she did not want to do so, and she remained in the garret as opposed to going north so she could be near her children. We talk a lot about the Middle Passage; I actually show a clip from the film *Amistad* which is graphic about the Middle Passage.... I actually teach the course in a classroom with tiles that are 12 inches by 12 inches and we talk about how in the Middle Passage, how Africans had to get themselves into a space that size and stay there for six weeks, and I always have students try to sit in the floor. And so, again, that’s really, really shocking to them. I want them to think about what it did to people. I want to think about the horrible decision that Sethe made to kill her child, and at the same time, understand why that might be a good decision in the context of the life that she lived. I guess what I really want to think about is empathy, both for people who have had horrible things done to them but also in terms of themselves. Can we get in a position so we can say, “that was really terrible that she killed her child but I can understand how the institution of slavery, or maybe attempt to understand,” ‘cause I don’t think we can understand but maybe attempt to understand how power works and how that can drive people to do really heinous

acts, I mean when we think of a mother killing their children, that's something that mothers, in terms of our definition of a mother, she's not supposed to do that.

Though she does say that she thinks students should have to "deal with...tough subjects," Heather's language when talking about *Beloved* is suggestive of both "passive" empathy and a desire for testimonial readings. I will examine "passive" empathy now and return later to discuss the "testimonial" potential suggested in this narrative.

In her "attempt" to cultivate empathy, Heather juxtaposes visual images with personal accounts of slavery. She also makes her students "sit on the floor" to physically "get themselves into a space" in order to imagine what it was like for Africans during the "Middle Passage." Like "stepping into ones shoes," this exercise seems to position students to confront their own "vulnerabilities" and therefore their "fears" that something like slavery could happen to them (Boler, 1999, p. 159). Heather effectively asks students to think about what they might do and think if they lived in conditions similar to Sethe's. Further, she claims that experience is "really shocking," which could work to validate the "seriousness" of the circumstance and thus evoke empathy. Thirdly, she attempts to get students "to think about the horrible decision that Sethe made to kill her child, and at the same time, understand why that might be a good decision in the context of the life that she lived." By asking students to situate Sethe's decision in the grave, de-humanizing, and pervasive conditions of "institutionalized slavery," she is asking students to deem Sethe's action as "not her fault." Ultimately, as Boler helps me to see, Heather cast Sethe's suffering as "serious," primarily "not her fault," and therefore deserving of passive empathy--- or what Aristotle called "pity" and Martha Nussman calls "compassion" (referred to in Boler, p. 159). Reading and interpreting, thus, is a privileged position in which Heather and her students get to decide who deserves empathy or not.

Kayla incorporated “passive empathy.” In both her depiction of Brenda Parks’ class, described above, and in her reflection of Heather Gray’s class, she used what Megan Boler calls the judging eye/I. In Brenda’s class, Kayla distanced herself from Brenda’s instruction because she had “not lived as a Black person.” In this sense, and in the sense that she thought Brenda’s class was “too much,” she engaged in reading the course but decided that Brenda and her stories did not deserve her empathy. Heather’s contrast did. Kayla reflects:

We read *A Handmaid’s Tale*, which is just like English literature. We read *Beloved*, which is African-American. We read *Tracks*, which is Native American. We read... I can’t what we read from Spanish... There were like four or five of them. I think what made it so good was that they all had the same basis. They were all women. And, it was interesting that, even though they had one common thing going through them, how their cultures really affected how they wrote and the stories that they wrote. I felt that was the most obviously pointed out thing that I’ve seen. You know, they had all the commonalities, but the white woman wrote about prostitution and the Black woman wrote about struggling for her family, and the Native-American woman wrote about how it was really important for her not to do anything to disgrace her family, and how heritage was really important. I think that, through those books, it almost spoke to what was important in that culture and what stood out in that culture.

In terms of empathy and understanding, Kayla highlights the connections she was able to make with the texts on the “same basis... They were all women.” Further, not only does she highlight commonalities, she vaguely recalls “what [she] read from Spanish [sic].” Since their “cultures” (rather than systems of oppression) affected how they wrote, the women and their stories remained objects of study, rather than sources from which Kayla might study her situated and situating identities.

Empathy and understanding, a racializing discourse, constructs racial “Others.” Unlike the discourse of historical artifact and popular memory, empathy and understanding requires that we think about racism as it is explicitly linked to multiple

forms of power, rather than something that is over or neatly bound. Unlike the discourse of Authenticity and Human Experiences, a discourse of empathy and understanding specifically name identities and study the myriad of situated identities that shape and are shaped by oppression.

Discourse of Testimony and Wit(h)ness

The fifth and final discourse that surfaced in my study was a discourse of testimony and wit(h)ness. My understanding of testimony and witnessing draws on the work of scholars whose understanding of teaching and learning through a post-structuralist and psychoanalytic lens proves helpful (e.g. Boler, 1999; Britzman, 1998; Ellsworth, 1997; Felman, 1995; Kumashiro, 2000, Pitt, 2003). I use the term “testimony” and “witnessing” to refer to a “commitment to rethink [one’s] own assumptions, and to confront the internal obstacles that are encountered as one’s view is challenged” (Boler, 1999, p. 164). Boler, referring to what Shoshana Felman calls an “imperative to bear witness,” explains.

As we hear about and witness horrors, what calls for recognition is not “me” and the possibility of my misfortune, but a recognition of power relations that defines interactions between reader and text and the conflicts represented within that text. (p. 164-165).

I have used parentheses to highlight the word “with” in the word “witness” because this discourse is the only one I discuss in this chapter that does not revolve around a binary---self/Other, White/Black, or schools/ humanity. Race is a construct which this discourse explores and seeks to explode.

Assistant Professor Robyn Beatty taught *Blacks in the 20th Century* in the African and African-American Studies Department at State. One of many electives, Rachel became interested in the class because her brother was an African and African American

Studies minor at a different university and because her boyfriend had taken Robyn's course and recommended her as a professor. Robyn's description of her class, as well as Rachel's narrative reflections, employed a discourse of testimony and wit(h)ness.

Rachel remembered her relationship with Robyn and the rigor of the course, and in doing so, a discourse of testimony and wit(h)ness appeared.

I had a great relationship with my teacher and she was... I really respected her. She had great conversations... and she wasn't one of those "easy A" kind of teachers. She made me read and do my work. She had these essay tests, so you really needed to know what you were talking about. So, from that class, she really got me thinking about diversity and different cultures. Even though it was African and African-American Studies, it wasn't just... to me it got me thinking about more. She focused on that, but it got me thinking about diversity in general, just because I hadn't really had a class like that.

What interests me here is her use of the language "great relationship" and "great conversations" as well as the idea that Robyn "wasn't one of those 'easy A' teachers" and that "you really had to know what you were talking about." Rachel's language creates a space within the binary of Black/White. It matters not only that Rachel, who is White, had a "great" relationship with Robyn, who is Black, though this interpersonal connection is important. It matters, too, how Rachel named her relationship with Robyn. Rachel did not suggest that Robyn was "friendly" or "fun," though she may have felt that way. Instead she focused on their relational and dialogical interactions. Moreover, Rachel did not use her relationship with Robyn to invalidate claims that race matters, to limit racism to interpersonal problems, nor to claim that racism is over.

Rachel and Robyn's narratives also created a place within and disrupted the binary of relevant/ irrelevant information. In the immediate sense, the "great relationship" as described by Rachel did not subsume the focus of the class or absolve the need for Rachel to listen to and learn from Robyn. Rachel "really needed to know" the

history of Blacks in the 20th Century in order to pass the class. More significantly, however, in terms of exploding the binary between relevant and irrelevant information, Rachel noted, “though it was African and African-American Studies, it wasn’t just...to me it got me thinking about more.” This claim can be understood as testimony and wit(h)ness, rather than resistance, when coupled with Robyn’s vision for the course and Rachel reflection on her course project.

Robyn’s vision contrasted with the ideas represented in some of the discourses previously described:

One of the goals was to provide, well there were a couple of goals. Even though the course was called Blacks in the 20th Century, one of the goals was to get students to get to the Twentieth Century. In other words, I didn’t think they would get as much out of it, if I just began with the Twentieth Century. So what I did was, I went back and I looked ahead. What were the struggles of the Twentieth Century but what was the background of those struggles? So one of the goals to give an historical overview of what it meant to be an African-American in this country in the turn of the century. The other goal was to get them to understand and learn about different people and organizations that they had never heard of before. Besides King, Rosa Parks, and Dubois and Marcus Garvey. Even then, some of them hadn’t, hadn’t really heard of Dubois or Garvey. So it was to get them to fundamentally understand that it was more to the Civil Rights movement that the 1950s and the 1960s, and more to that than Rosa Parks and Dr. King, but to fundamentally understand who all of the individuals and the organizations were. And, moreover, it was to be as inclusive whether that mean with white women or white men, you have to understand that within other people’s struggles. So, to look at Black people in the Twentieth Century but not to look at them in isolation because they worked with other people, and to look at where Black people fit into the global world at that point.

Robyn’s narrative situated her course in African-American history as a course about the Twentieth Century---across racialized identities and differences, beyond the Twentieth Century, beyond “popular” history, and within a global context. In this sense, it was not a history class in which history and struggle “came out of nowhere” (Heilman, 2008).

In fact, as Rachel and Robyn describe, the course pointedly pushed students to “go somewhere” very specific--- back to the students’ own lives.

Robyn: They were given a project. They could come up with any topic that they wanted to as long as it had something to do with looking at Blacks in the Twentieth Century. And I made it open to them because I wanted to examine people in their family, people in their community. I wanted them to understand, I wanted them to really begin to question, their family, I wanted them to question their background, I wanted them to question their community, and I got all these really interesting papers from all different types of students, and a lot of them didn’t know what to write about, they were hesitant, they were confused, and they didn’t quite get how it related to them. And you got all these papers that they finally got it. Like one White student, male, wrote about his grandfather serving in WWII. They interviewed. You know, they would go home and interview their grandparents. They were like, I didn’t know my grandfather did this... it was away for them to get to know their grandparents a little better. His grandfather served in WWII and, of course, in WWII that meant segregated... so he talked to his grandfather about what it meant to serve in segregation and things like that.

What is important, in terms of understanding the testimonial nature of this assignment, as well as how this discourse is distinct from some of the others I have discussed, is Robyn’s acknowledgement of how *all* students have a relationship to Black history. Yet, at the same time, through this assignment, Robyn’s act of not simply *telling* students about the dialogical nature of race relations, but rather, *showing* them or helping them to find out how they are participants in Black history. Importantly, in her recognition of the situated nature of history, in which I imagine Robyn would recognize and validate multiple forms of oppression, she does not--- because of the course focus and/or her ideologies, say to students that “diversity means more than Black people, so you conduct your research on any aspect of identity and difference.” Nor does she say, “Everyone has a culture; research yours” in a way that produces vague and uncontextualized projects which talk acritically about food and holidays.

In addition, Robyn suggests that she wants students to “examine” and “begin to question” which are active, rather than static, stances to understanding racialized differences.

Rachel talks about her project:

Rachel: I definitely related it most to schools because that's my interest. So, I immediately started focusing on diversity in schools with students, and patterns of learning and patterns of success, and tracking, and just how students are treated differently because of races. So, we had to do a project. I don't remember the details, but I know I did, I wrote a paper and did research on how students of different races were treated by teachers...actually, students of different races in schools... and then I asked... I actually went back to my old high school and interviewed different students of all different races, saying, “Do you see students treated differently because of their race?” “Do you get treated differently? What level classes are you tracked in? Who are the students around you?” Achievement gap type things.

M: What did you find?

Rachel: My main things were that, definitely, I knew what the school was like because I went there, but all the students supported the fact that the highest tracked classes had... the majority were White students. Then, also, Asian-American students, maybe a few, but they were definitely in the regular and lower tracked [classes]. I asked the students why they thought the African-American students didn't achieve like the other students, and most of the students said that it was because of home, their home lives. Even the African-American students said that. I have it and I would show you. It wasn't the same focus at home--- like homework and school and grades--- as it was for other types of students of different races and cultures. Then, I also asked students if they thought teachers treated kids of different races differently. I remember some of the responses. One Black kid said that he thought that teachers got on his case and his friends' cases more for their mistakes than other students. He gave the example of, if he was to speak incorrectly in class and use the wrong verb tense. Then, a teacher would get on him much faster than a teacher would do that someone else who was White, is what he said. And, he also said, that if, just because they were louder, they would get in trouble in the lunch room or out of the classroom much easier than other students, who were white or Asian-American. Then, another White student, a male student told me that he thought that teachers were intimidated by black kids. So, it was kind of a different perspective, and that they [teachers] didn't know how to relate to them [Black students]. So, they ended up being meaner or less personal...

Megan: Did you have a sense of any of this being a student in this school?

Rachel: I remember in high school, I never really thought about how all my friends were the same type of person, my closest friends. I never thought about it really and I never really noticed how segregated, in a sense, my school was in terms of, if you walked into the cafeteria during my lunch period, you saw the Asian-American students sitting in the same tables on the same side, and you saw white students and you saw black students, and they stayed together, and it looked segregated... I definitely realized it, and looking back, I realized it. So, I knew I wanted ...that project would be interesting to me just because I did have very clear ideas for how it was for me.

This narrative serves to “bear witness” to her high school and her experience in it. Rich with the ideologies of the teachers and students, I present this narrative to show two terms and ideas related to this discourse. First, Rachel’s focus for the project centered around how Black students were “treated” as opposed to how Blacks were or are. This shifts the object of study from fixed notion of Black identities (as some of the students in her study report deficit thinking about Black “homes”) to the processes and responses to racialized identities in schools. Secondly, Rachel’s reflection represents a transformation in her thinking from what she “never really thought about” and “did have really clear ideas for how it was” to a racializing difference she came to realize.

One aspect of “testimonial readings” as described by Shoshana Felman is the notion of a “crisis of truth” that refers to the emotional and sometimes painful space that is sparked when one confronts one’s complicity in oppression or challenging some beloved “truth” can spark in a person (cited in Boler, 1999, and in Kumashiro, 2000). As a psychoanalytic theory, that means learning is not just cognitive but is also emotional. The concept of resistance, then, is not only about resisting an instructor or an idea but it is also about implicating and reworking one’s identity. The question for students is not, as Robyn’s students asked, “What does this have to do with me?” but more so “What is this going to do to me?”

The best examples of resistance and of the emotional effect of teaching and learning are depicted by Brenda Parks' reflections on her own teaching. She notices that students are "uncomfortable" with what she shares with them.

With me being a person of color, teaching usually a class of all White students, maybe a few minorities here and there, I find that students feel uncomfortable when I say, when we look at this poem, what other classroom environments have looked like this particular poem? And they all kind of sit there and look at each other.

Whether (or not) Brenda is successful at helping students "recover" a self after struggle is not the focus of the study nor is it supported by my data as I did not study the enactment of students' learning. Yet, her belief that she is successful, as shown below, reveals a *language* to suggest that she *conceptualizes* teaching and learning through a psychoanalytic lens.

The board is completely filled and their looking like wow... but then they start talking to me because what I did was eliminate the space between, you don't know what to call me. As a person of color, teaching you theme for English B, are you starting to realize what I am doing this? But then they feel comfortable to talk to me.

The "space" about which Brenda talks, as I understand it, is not a lack of knowledge but a need to confront the power that constructs relationships in the very way we name each other. Brenda also speaks about "dissonance" and the effect of having "disrupted someone's schema" as she talks about an incident that occurred at an in-service workshop she facilitate with a group of teachers at a local high school.

Brenda: My research is in cultural pedagogy and cultural dissonance when teaching multicultural education, because I received so much resistance from inservice teachers when I was teaching multicultural education.

Megan: What kind of resistance?

Brenda: Apprehension about confronting some of the issues. Some of the content that I introduced. You have to really think about what materials what resources you're going to use. I did a seminar with the in-service teacher, and I showed the film, *The Color of Fear*, and I gave them a handout from bell hooks, from the text *Teaching to Transgress* ... [I] the mistake, I didn't know it was a mistake, of also giving them the chapter on self-recovery. [The teachers strongly resisted saying] "I resent having to read an article saying I'm going to have to recover from something."

The title of hooks' piece utilizes the psychological language of "recovery." Likewise, the film *The Color of Fear*, which I have shown to students, addresses race from a psychological frame. The film represents racism, as the title suggests, as a phobia of other races, and centers on a therapeutic-like group session in which men of various races confront their fears and anger. Brenda's reference to the film as well as hooks' piece reveals the "crisis" aspect of what I am calling the discourse of testimony and wit(h)ness.

Making Use of Theories of Race

As I wrote in chapter five, there is no one "right" or "best" discourse. Discourses, distinct from approaches, mark different ways of orienting, imagining, and theorizing the way the world is or ought to be as well as our place in it. As discourses come together, as in a methods course in a teacher education program, discourses can blur together, repel one another, or be misappropriated. The discourses depicted in this chapter are differently useful and differently limited. To show the usefulness and limitations of some discourses presented in this chapter, I make use of multiple theories of race. Some of these discourses are at the center and others exist at the margins teacher education.

According to the pre-service teachers in the study, the methods class taught by Brenda Parks was problematic. Kayla was not even sure what it was "supposed to" teach. Considering critical race theory, in particular the idea of "counternarratives," however, the discourse of struggle and survival is a vital and useful tool to becoming a

teacher and teaching diverse learners. The need to recognize, listen to, and validate counternarratives that seek to “challenge, displace, or mock” our “preconceptions and myths” (Delgado, 2001, 42-43) is crucial to seeing teaching and learning from a new perspective as well as to developing a critical perspective of the institution in which we have chosen to participate professionally. Yet, if the discourse of struggle and survival is not named explicitly or students can not recognize a counternarrative, students may fail to utilize its importance or even reject its purpose, meaning, and implication.

Though counternarratives, as they are used in CRT, are about the stories of marginalized people, there is a different application I understand from the discourses described above. That is, I think Kayla and Rachel’s narratives can serve to remind teacher educators that pre-service teachers bring a lot of diverse experiences to their studies. Therefore, the well-told (and well researched) idea that teachers are largely White women who want to teach in schools like they attended and who are inexperienced with diverse settings and people is limiting. Combined with another idea from CRT, intersectionality of multiple identities, or the idea that one’s race, class, gender and sexual orientation may come together in converging or diverging ways (Delgado, 2001), teacher education must recognize our students’ multiple identities and differences. To do this, we must address issues of race explicitly by placing them in the context of power and privilege—white privilege, for example.

Further, the discourse of human experience is useful though limited in terms its capacity to grapple directly and explicitly with racial identities or inequities based on race. Still, the notion that schools and teachers ought to choreograph learning that speaks to one’s wholeness and humanity is helpful and needed. It is important when thinking

about diversity that we consider a whole range, or a constellation of similarities and differences. Notions such as human dignity and compassion, as well as empathy and understanding, can help teachers focus their commitment and form caring and responsive relationships with students across differences. In terms of racializing discourses, I imagine that the discourse of human experience would work well alongside a discourse of struggle and survival, showing how we must honor our students in dignified ways while working to hear their stories and addressing injustices. Further, the message that “we teach who we are” is important to help remind teachers to bring out their individuality in teaching as well as to highlight what they do not know and bring.

The idea of “interest convergence,” or the notion posited by CRT that racism can only end when people with power and privilege see a stake or an interest in ending racism, is somewhat applicable to teacher education and the use of discourses. Naming multiple discourses and moving in and out of discourses might allow students to find an interest in projects of social justice. That is, though popular history is limiting for reasons explained above, it may be useful and interesting to someone who has little knowledge of Black history. It may spark an interest that would permit someone to listen more attentively to a discourse of struggle and survival or of testimony and wit(h)ness.

What matters is that teacher education must offer multiple spaces to establish and sustain one’s commitment to social justice, including racial justice. This means openly naming the purpose and context of discourses. It also means talking about the limitations and usefulness of each discourse.

Reflective Shift

In this chapter, I have attempted to identify some of the complexities of thinking and speaking about diversity and multicultural education in terms of race. To do so, I have provided an overview of philosophical and sociological theories related to race in the hopes of bringing to the foreground the complexities, limitations, and conflicts related to the way instructors and pre-service teachers talk about race in ways that are both constructed by and constructive of racialized notions of identities and difference. I have described five racialized discourses evident in the narratives and conversations I had with instructors and students, though I am sure that there are many racialized discourse that might have been found in my data as well as in the data that is yet to be collected at other schools. In a way that will be conspicuous to some readers, I have not spent much time confronting my own complicity in how this project constructs race. In the next chapter, I reflect on the ethics of my research as well describe how the findings of my study might affect future research and the practice of teacher education.

CHAPTER SEVEN

ACT II: TOWARDS A DISCOMFORTABLE AND TRAVELING MULTICULTURAL TEACHER EDUCATION

How we, as teacher educators, position pre-service teachers to think about diversity and what it means to become a teacher in multicultural world depends on our social visions and ethical beliefs about how the world is or ought to be, as well as our epistemological understandings of identities and differences and what it means to teach and learn. These visions and beliefs are constructed from, and recursively construct the narratives, images, myths, hegemonic ideals, language and discourses available to us. This study has examined the social imaginations, moral arguments, and theoretical ideas of three English Education students and six of their university instructors in order to come to a complex and critical portrait of multicultural teacher education. In this chapter, I review the insights from my work and discuss the implications my work holds for multicultural teacher education theory, multicultural teacher education practice, and English Education. Then, I reflect on the methodological limitations related to the meaning(s) and ethics of my work. I propose additional ideas for research related to multicultural teacher education. In doing so, I argue for teacher education to move towards a “discomfortable” and “traveling” multicultural education.¹⁷

Insights on (Dis)placing and E-raceing (Dis)courses

The students who participated in this project cited a variety of physical and conceptual spaces as “significant” to their thinking about diversity and their becoming a teacher. The experience of learning to teach in the English Education program at State is

an eclectic experience. Each student named family and their hometown(s) as influential. Each named their religion or faith, though they practiced (or did not practice) and defined their religious identities differently. They also constructed ideas and made observations about diversity based on broader their experiences as members of the State's campus community. As pre-service teachers, they discussed classrooms and curriculum-- both real and imagined. As future English teachers, they often gathered and expressed their insights through literature. Rachel, Kayla, and Ashlee identified courses across disciplines and on multiple campuses as influential to their thinking. Collectively, they named seven courses: two English courses, a Comparative Literature course, an introductory Education course, an English Education methods course, and an African and African American Studies course. Only one course, the English Education methods class taught by Brenda Parks, was a shared space, a course which each cited as influential. Finally, significant spaces included beloved courses and instructors as well as troubling and more difficult spaces.

Geographic Discourses

Employing critical discourse analysis and theories of spatiality and critical geography as an interpretive frame, I discovered and described what I called "discourses of place," including a discourse of tourism, a discourse of cartography, and a discourse of travel. These discourses, including the students' language and the paradigmatic references in their narratives, revealed three distinct geographic and ideological positions which enabled and constrained how they thought about identity and differences, multicultural education, and teaching and learning both as students at State and as future

¹⁷ The term "discomfortable" is a direct reference to Megan Boler (1999) who argues for a "pedagogy of discomfort." My argument for "traveling" references Katie King (1999) and others mentioned in chapter

teachers. The discourse of tourism revealed essentialist understandings and binary constructions of identities and differences. The “tourist” gazed upon courses and differences. Literature served as a “spectacle” (Boler, 1999) of “Otherness” and a world outside one’s own. The discourse of cartography also illuminated essentialist understandings and binary constructions of identities and differences. The “cartographer” gazed uncritically onto the courses, identities and differences, and literature in order to map a fixed world. As I argued in chapter five, the discourses of cartography and tourism assume a modernist worldview in which the world is knowable, people are rational, and people choose to think and act towards a greater good. Moreover, neither discourse positions students to be self-reflective or re-constructive. The discourse of traveling, by contrast, elucidates a shifting position in which difference is relational. Further, a traveling discourse reveals a project in which experiences-- including courses and texts-- are spaces in which to rethink, reposition, and reconstruct oneself. The traveler holds a postmodernist world view that privileges multiplicity and recognizes “irrational” responses to ideas.

Racialized Discourses

The students in my study repeatedly troubled and were troubled by definitions of diversity and the practice of multicultural education that failed to “go beyond” discussions of Black people and White people. At the same time, however, the students in this study consistently and repeatedly represented courses, texts, and relationships as part of a Black/White binary. For this reason, drawing on multiple social and philosophical theories related to the constructions of racialized identities, and again employing critical discourse analysis, I interrogated language and the paradigmatic references in the

narratives of students and four instructors. This revealed five ideological positions which I called explicit racialized discourses. They included a discourse of authenticity and human experience, a discourse of historical artifact and “popular history,” a discourse of struggle and survival, a discourse of empathy and understanding, and a discourse of testimony and wit(h)ness. The discourse of authenticity and human experience was founded on humanist ideas and the notion of a true inner and unique self. As such, racialized identities are constructed within and against an assumed naturalized “White” identity. A discourse of historical artifact and “popular history” constructs notions of racial difference and the effects of racism in the past, as something that is “over” and located in fixed historical signifiers. The discourse of struggle and survival is an autobiographic, psychoanalytic, and emancipatory discourse which constructs racialized identities against and by constructing a self identity. The discourse of empathy and understanding situates racialized identities within hegemonic powers such as white supremacy, casting difference as objects of study without directly studying the subjectivities of the readers. Finally, the discourse of testimony and wit(h)ness constructs relational notions of racialized identities and differences by recognizing our complicity in a shared history. I used theories of race to show how each discourse is differently useful for teacher education, some existing at the center and some at the margins of what we imagine teacher education or teaching and learning as English teachers to be.

Multicultural Teacher Education Theory: Discomfortable and Traveling

The work of this project illuminates the need for teacher educators to recognize the “identity work” involved in thinking about diversity and *becoming* (and growing as) a teacher. It also suggests that teachers must develop the capacity to shift between and

among multiple positions, between and among power relationships, theories, disciplines and notions of identity. In this sense, teacher education must move towards a “discomfortable” and “traveling” notion of multicultural education.

Borrowing from Boler’s (1999) idea of “pedagogy of discomfort,” the findings of this dissertation support a call for a “discomfortable” multicultural education theory recognizing that learning (and resistance to learning) is not just a cognitive process. Brenda Parks, for example, tells how she could learn to conduct research as an academic skill but she needed to find a way to conduct research that combined and honored her multiple roles --- as teacher, activist, cultural worker. Learning and “unlearning” (Britzman, cited in Kumashiro, 2000) in this sense when left unmediated can be a self-constructive and affirming event or self-destructive and hurtful event. I think of Kayla’s experience in Brenda Parks’ class compared with Heather Gray’s class. The ideas and representations in Brenda’s class felt very destructive to Kayla, whereas Heather’s class felt self-affirming and reconstructive. “Discomfortable” multicultural teacher education and learning recognizes a “thirdspace” (Bhabha, 2000), a space “between and among” (Sandoval, cited in Duarte & Smith, p. 23) self-destruction and affirmative self-construction, a space in which teacher educators help students mediate and process--*deconstruct* and *re-construct*--a self.

What would it mean to think about a deconstructive and re-constructive experience? Teacher education needs to push students beyond what they think of as common sense or within reason, even beyond what is comfortable thinking. However, we must begin at a place that our students recognize. For example, Robyn Beatty pushed students to think about Black history beyond “popular history” by placing history in the

lives of the students and something with which they could identify. Students need to be able to try on ideas that exist at edge of what they now think is possible, while at the same time holding onto something that they know. Perhaps, Kayla resisted Brenda's class, not because she did not care about injustice or could not learn the theories, but because she could not locate herself in the course ideas. At the same time, perhaps Kayla was not pushed beyond what she knew or what fit into her worldview when she took Heather Gray's class. We must make students "discomfortable " by creating spaces which come close to, and right up against, socially challenging ideas. Also, in doing so, we must share our ethics and purpose for asking students to try on ideas, not to make students think like us but to make students aware of why we think and act the way we do, so that they deliberate on their own thinking. In doing this, students may feel hurt or troubled or confused, and we must acknowledge and help students work through this self-rattling state of being. Yet this confusion and pain is only productive if it comes from student inquiry and a student's realization or call to change. Teacher educators must seek to move and transform students by noticing, processing and working to heal wounds that our pedagogy creates. "Disruptive knowledge," as Kumashiro names it, "is not an end in itself, but a means toward the always-shifting end/goal of learning more" (2000, p. 34).

The notion of "traveling" describes how ideas and our relationship to ideas are partial, shifting, and differently useful. I call for a multicultural teacher education that moves "toward an always shifting end/goal" or toward the "between and among...[and] operates like the clutch of an automobile: the mechanism that permits the driver to select, engage, disengage gears in a system for the transmission of power" (Sandoval, cited in Duarte & Smith, p. 23). Traveling, as elucidated in Rachel's discourse in chapter five, is

a moving location which has been conceived by others as a “differential consciousness” (Sandoval, cited in Duarte & Smith, 2000) and as a “pedagogy of positionalities” (Maher & Tetreault, cited in Kumashiro, 2000). In travel, neither our identities nor knowledge are full, complete, or permanent. One may move towards and with an ethics of justice or anti-racism, for example, but she recognizes that it is the action of moving rather than a fixed identity marker that constructs “anti-oppressive” teaching and learning. A traveling multiculturalism is not a journey in a developmental sense, in which one becomes *more* anti-racist or more self-actualized in terms of one’s anti-oppressive stance, nor is traveling a journey in the sense of *aimlessly wandering*. Instead, traveling multicultural education is given momentum by and through conscious consideration and practice of ethics and the recognition of new and various ways to realize one’s ethics.

Traveling is also a multidisciplinary, intellectual endeavor. Teaching and learning requires eclectic and interdisciplinary thinking. I argue that multicultural teacher education should continue to look beyond the bounds of the field of education to theorize what it means to teach and learn in more complex and multiple ways. In this sense, it is not a problem that students in this study did not take the same classes or that teacher education occurs outside the bounds the field of Education. Yet, we need to recognize and talk openly with students how ideas and different ways of knowing can afford new ways of thinking about multicultural teacher education. One example of scholarship that discusses this more include Edgerton’s (1997) *Translating the Curriculum* which makes an argument to employ multidisciplinary perspectives in order to theorize ideas like marginality and essentialism. Ladson-Billings (1999b) and Tate (1997) as well as DeCuir and Dixson (2004) have expanded education by taking up critical race theories. Multi

and interdisciplinary perspectives, and particularly post structural and deconstructive perspectives, can help us augment and complicate multicultural teacher education.

Multicultural Education Theory

As I described in chapter one, multicultural education is often conceptualized as different theories or approaches. These theories are based upon analysis of texts, scholarly traditions, and larger sociological and philosophical theories, and they largely imagine what multicultural education ought to be or could be. There is a difference, however, between these theories and approaches and what my study found. My study located different discourses related to multicultural education not rooted in texts and theoretical camps but instead in the language and constructions of my participants. The participants' discourses are quite different from any of the typologies of theories of multicultural education. This reveals a disconnect between multicultural theory, which is largely text and writer based, and the discourse and speech that students employ to make sense or meaning related to diversity. Theorists and teacher educators alike need to recognize and further explore such differences to better theorize the different multicultural ethics, epistemologies, and politics that may actually be in place.

Also, with regard to taxonomies of multicultural education theory, whether they be James Banks' approaches or Duarte and Smith's foundational perspectives, my study reveals that there is not just one set of theories or one set of discourses. Theories and discourse differ according to where you, as well as other factors such as one's disciplinary discourses. That is, discourses related to multicultural education sit and intersect with discourses related to other intellectual spaces. For example, how might the discourse of "empathy and understanding," which is not part of any of the recognized

theoretical approaches to multicultural education, be connected to discourses within the discipline of English, in which literature is often thought to reveal some greater humanity or human condition, and in which “reader response theory” positions students to read by transacting with the text, in which interpretation begins and ends with the self? Might a group of social studies pre-service teachers, for example, who may have stronger disciplinary knowledge related to power and institutions utilize a more structurally-based language to conceptualize multicultural theory? How might the ethos of “care,” which is common in elementary education intersect with conceptualizations of multicultural education? Therefore, one implication is that multicultural education theory needs to consider how discourses are constructed with and against other discourses.

Multicultural Teacher Education Practice

I came to this project intrigued by the idea that State did not require a “diversity course” or one stand-alone “multicultural education course.” State is, instead, a teacher education program in which diversity and multicultural education is “infused” throughout the courses and field experiences. Though research suggest that the “infusion model” works better at effecting one’s ability to teach diverse students, I believe this study suggests that an either/or option in multicultural teacher education, meaning that programs either offer a single class or locate issues of power across courses, is limiting. This limitation has implications for the program, advising, curriculum, and pedagogy.

My study depicted an eclectic program, in which courses were sometimes selected by happenstance. For example, Rachel took Robyn Beatty’s class because of her connection with her brother and her boyfriend. Also, Ashlee confided that though she enjoyed Chris Alston’s class, she almost dropped the class because of the lengthy papers

and heavy reading requirement. Students took classes at different campuses and in different departments, while they talked about only one shared course experience, Brenda Park's methods course. It is not my suggestion that the program become more unified. In fact, I think the diversity of perspectives and ideas afforded are valuable. Yet, with regard to the "infusion" and eclectic nature of State's program, I believe that teacher education needs to openly talk about and teach students to identify various discourses related to diversity and multicultural education. I propose using existing courses or creating new courses to specifically teach and examine the multiplicity of ideologies, approach, discourses, and positions. Teacher education needs to have *both* a "segregated" class in which the focus of the class is about human diversity, power, and multicultural education *as well as* a program of classes--however eclectic they may be, in which issues of power, diversity, and ways of knowing are "infused" into course content. Students need a space in which to learn about and process their own discourses which the "segregated" classes could provide. At the same time, eclectic programs afford students the chance to experience a multiplicity of ideas, purposes, and perspectives through which they could think about diversity and multicultural education.

Related to advising, this study suggests that it might matter how, when, and why they take particular courses. This has implications for academic advising. I believe that we might help students by recognizing and redirecting their "differential consciousness" (Sandoval, cited in Duarte & Smith, 2000) by purposefully helping them to find particular classes to take at particular times. For example, it is not clear from my study whether or not Kayla would have responded to Robyn Beatty's African and African American Studies class the same way that Rachel did. Similarly, though Rachel was

critical that Brenda Parks' class did not "push" her in new directions, she was not as resistant as Kayla was. Ashlee, by contrast, reported to have found the course readings in Brenda's methods class important to her emerging perspective that socio-economic class is one kind of diversity, and that oppression for some Black people, like the Younger family in *A Raisin in the Sun*, occurs at the intersection of race and class. In this way, we need to help students move their thinking by differentiating our pedagogies.

Related to curriculum, the idea that a student's self identity and self-awareness matters in becoming a teacher and thinking about diversity often produce assignments that require students to engage in some kind of autobiographical inquiry. For example, in Leslie Steiner's class, students must explore the questions: Who am I as a learner? Who might I be as a teacher? Also, in Brenda Parks' class, students were asked to respond to Langston Hughes' poem "Theme for English B" by writing their own "I am" poems. Teacher education needs to think more about how we use and why we use autobiographical reflections, and how these autobiographical inquiries work to affirm, construct, destruct or deconstruct a pre-service teacher's sense of self. Britzman, for example, warns against autobiography as "nostalgia of the personal or the rhapsody of the unique" (cited in Miller Marsh, 2002). Marsh, echoing Britzman, argues instead for the need "to contextualize their biographies and social structures...such [that] opportunities for prospective teachers to examine consciously how particular ideologies have worked in their own lives to define their past, present, and future identities" (p. 155). Marsh also offers Gee's concept of a "discourse map" as one way to rethink the purpose and direction of autobiography (p. 155)..

A final pedagogical implication, perhaps the most important one in the study, suggests that teacher educators need to understand that within the classroom contexts, multiple discourses come together with various consonances and dissonances. What this means is though teachers and students may use the same language they may be speaking and listening to and through different discourses, such that their words and the images they invoke represent conceptually different ideas. This presents a different problem than students simply misunderstanding ideas; as the ideas are shaped in and shape entirely different conceptual spaces. Teacher educators not only need to consider this, but should explicitly teach and discuss how ideas are being used and constructed in students' speech and language.

Multicultural English Education

The students in my study, as future English teachers, defined literature as a space and place in which to think about diversity and multicultural education; yet, they positioned themselves differently in relationship to literature. That is, they held differing understandings of what it meant to read and interpret text. They saw literature as windows to new worlds, as proof that the world is diverse, as locations for empathy and understanding, and as sites from which to re-envision their own identities and sense of place in the world. If we want to use literature purposefully to “read” the world (Freire & Macedo, 1987) and “write” the world, it is not enough to simply teach student *that* language and literature has power, *that* we need to include works by diverse authors in our classrooms, or *that* texts are useful tools in which to engage in multicultural education and to think about diversity. We must teach *how* our readings position us to understand the world and *how* our understandings of the world position us to read. This

means teaching and talking explicitly about different ways to read and interpret texts. I ask the students in my class, *Teaching Literature to Secondary Students*, as David Richter (2000) asks in his edited book *Falling into Theory: Conflicting Views of Reading Literature*, “why do we read, how do we read, and what do we read?” In the last week, as I have been finalizing and revising my dissertation, Lydia Brauer and Caroline T. Clark depict different “frames” for reading—including some frames which use some of the same imagery (i.e. tourism) and arguments to talk about literature that I use herein in reference to multicultural education.

We must trouble the prevalence and practice that particular theories have in our pedagogies. Allen Carey-Webb (2001), for example, suggests that while reader response “takes us to the interaction between text and reader,” it does not, however, “facilitate our thinking about how we define ‘cultural literacy’” (p. 7). That is, students learn to think about multiple interpretations but they are not necessarily challenged to place or situate their interpretations in a socio-cultural context. By extension, the same could be said about “critical literacy.” Though critical literacy interrogates power, it does not specifically locate power within multicultural contexts or within the reader, and therefore does not require students to grapple specifically with racism or homophobia or sexism. It also does not require students to recognize their own complicity or re-construct their own identities in light of reading.

The Matter of Representation, Limited Interpretation, and Subjectivities

As I outlined in Chapter Two, my work, as a qualitative study, sought to embody a “bricolage” approach to interpreting research. I do not offer this research as *the* only tale that could be told about thinking about diversity and multicultural education broadly

or at State particularly, nor is the only tale that could have been told about the data afforded to me through my interviews. That is not to say, however, that the methodologies, meanings, and ethical subjectivities do not matter. The matter, however, is one of representations, interpretations, and subjectivities.

One of the limits of my work has to do with method and what my work can not represent. That is, one of the limits my work is that my study does not focus on “enacted” discourses. How did students appropriate, misunderstand, or misappropriate language? In the case of Chris Alston’s Comparative Literature course which Ashlee took, for example, my data revealed interesting disconnects and connections between Chris’ notion of landscape, space, and place and Ashlee’s paper for that class which discussed the contrasting stories of “journeys” and “exile” and “outcasts.” I could match the language but I couldn’t tell, because I had observed and seen the constructive process, how the two uses similar language related or disconnected.

Another limitation of the study has to do with validity. In chapter three I outlined my intention for the study to possess “catalytic validity” or the capacity for the study to compel its participants to think differently or act anew as a result of what they learned in the study. At the end of the study, I can not assess whether or not, nor the degree to which this study has moved pre-service teachers or their instructors. Short of a few anecdotal stories in which pre-service teachers suggested that being in the study had made them think about or think differently about an incident at home or in a field experience, my ability to assess validity was largely lost in the time and distance that separated me from the participants as my interviews ended and I began to work on writing the dissertation.

One of the most interesting issues related to interpretation and representation has to do with the way my “findings” connect to theories, discourses, places and spaces that have influenced me as a researcher. In terms of theory and discourses, the study is reflective and reflecting of my intellectual travels. That is, as I began to make sense of the data, I found myself returning to texts, ideas, and language across various moments of my graduate work. I can see and hear influential professors in the chapters and through the discourses. My citations of Cornel West, Jean Anyon, and Derrick Bell are also references to the course work I took with Steven Selden at the University of Maryland. My study weaves ideas across spaces discursively. In chapters two and four, I weave together theories of critical geography extended to me recently from Elizabeth Heilman with feminist theory I learned from Katie King over ten years ago. In this sense my dissertation is “cartographic.”

Another issue related to representation is also about the ethics of my research. I must acknowledge the capacity for what Patti Lather (2004) calls “epistemic violence” That is, I must recognize that as I wrote about discourses--geographic and racialized-- I also constructed identities and ideas that would be used by others to effect particular pedagogies and relationships with students. What, then, are the responsibilities and the risks of me, a White woman with particular epistemologies and a history at State, in terms of my power and the way I represent my research? Though each representation I constructed within and in response to this study warrants consideration, I consider here my responsibilities and the risks of some of my representations in chapter six in particular.

In this study, I chose to represent Brenda Parks' language and narrative as a story of struggle and survival, rather than name the discourse otherwise or to include her story as an example of testimony and wit(h)ness. On one hand, representing Brenda's discourse as a separate discourse-- the choice I made-- honors her story, her ideas, and perspectives in a way that counters reactions such as Kayla's.

Kayla: [Brenda] gave this example. This again is what I mean by I think she is completely ridiculous. But, she told us that she went to the food store with her nephew. Did I tell you this story?

M: No. I don't know this [story].

D: She was at the deli waiting for cold cuts, and then a white woman came in. And, nobody was in the front yet, but she *swears* that the deli person asked the White woman what she wanted first because she was White. And, then, it was this big *Lifetime Movie* that she made out of it, where her nephew was like, Grandma, "how she didn't ask us what we wanted? We were here first." "It's 'cause we're Black, blah blah blah."

To counter Kayla's description, I have tried to represent Brenda's story in a way that does not speak *for* nor *about* Brenda but instead as Lather says (2004) (referring to Spivak and citing Bahri and Vasudeva) 'very close to' or 'up against' her stories. That is, Lather writes

'When you get that close, the point is not to not that you really speaking for the right thing; it is always also up against. The writing itself is an act of violation' Unless we recognize this, we end up commodifying and monumentalizing those we write about (p. 4).

I hope that this research works against such commodification or monumentalizing, though I recognize that in choosing to represent Brenda's story separately, I risk reifying the Black/White binary as well as the racialized identity that casts "struggle" as the task of marginalized people.

The same risk is true of my choices for my citations, as I described above; that is, there is a politics and a necessarily partial story related to whom I choose to cite. Toni Morrison (1992) warns of the risks of White writers who use Black scholarship, literature, or music to send a message not about the music but about themselves citing the music. I hope I have situated my arguments in ways that avoid this risk.

Future Research

One product of scholarship is the realization and prospect of new lines of inquiry. There are several needed areas of research to which this study points. They include foci on enactment, new methodologies, research that combines the socialization of teachers with multicultural education, research that recognizes the psychological implications of learning to teach as they relate to multicultural teacher education, research that draws on multiple and inter-disciplinary ways of knowing to think about discourses and multicultural education, as well as additional future research that utilizes critical discourse analysis to understand teacher education.

Though my study revealed multiple and competing ideologies through critical discourse analysis, it did not study how these discourses came to be. More research must study the creation of and interaction between discourses. In order to study how the discourses came to be or came together, future research is needed to follow and observe students as they take classes rather than simply talk about the classes they had taken after they had completed them. Related to studies of enactment and how discourses are constructed, future research needs to be conducted that focuses on a dialogical nature of teacher education. One study that does this is Marsh's *Social Fashioning of Teachers' Identities* (2002); yet, much of multicultural teacher education research relies on

functional and dialectical notions of teacher thinking and socialization, as well as modernist views of knowledge and identity. Through positivist research, we evaluate the “effective” practices of specific programs, courses, or instructional strategies. Numerous interpretive studies focus on pre-service teachers’ attitudes and autobiographies. Further, as I showed in my literature review, studies frequently focus on one class rather than multiple classes of programs. I propose studies of discourses as they function in enactment across whole programs of teacher education.

Many of the dialogical theories about the thinking and socialization of teachers do not address, or do not explicitly address multicultural teacher education. Research, such as Britzman (1991) and *Practice Makes Practice*, McWilliams’ *In Broken Images: Feminist Tales for a Different Teacher Education* (1995) are fabulous and important texts for rethinking what it means to learn to teach. Both make arguments for dialogical ways of conceptualizing teacher thinking; yet, they are not texts on multicultural education. Therefore, I propose further research that addresses multicultural teacher education dialogically.

Relatedly, there are works, such as Marsh’s *The Social Fashioning of Teacher’s Identities* (2002) that combine dialogical notions of teacher thinking and with a specifically named focus on multicultural teacher education. In this study, Marsh (2002) depicts how students adopt and misappropriate discourses in their teacher education program. Though smart and complex, Marsh’s study does not attend to the emotional aspects of learning to teach. At the same time, studies that attend to learning to teach in an emotional and psychoanalytic frame do not seem to speak directly to multicultural

teacher education. I do some of this in my dissertation but more is needed. I propose further research that provides illustrative depictions of emotional struggles and healing.

In addition to making more use of psychoanalytic frames, research in education could make a stronger effort to take interdisciplinary approaches to augment and reconstruct notions of multicultural education. What I suggest here is not all that different my argument proposing that students be positioned to “travel” towards an effort of ever-becoming. Teacher educators need more research that depicts the processes and politics of teaching and learning as situated in post-colonial theory, feminist theory, critical race theory, for example. In terms of interdisciplinary approaches, as they combine with dialogical studies, multicultural teacher education needs to explore how multiple genres of discourses that create various spaces come together. For example, how might notions of being a good Christian, or a New Englander, or a scientist mesh or contrast with notions of becoming a teacher and thinking about multiculturalisms?

My study shows a disconnect between multicultural education theory and the student and instructors’ language and conceptualizing process; however, my work would not have revealed this if I had not employed critical discourse analysis. It is likely that I could have found data to support Duarte and Smith’s perspectives, for example. Therefore, I suggest that critical discourse analysis is both a useful and an underutilized method for research in multicultural teacher education. Future research could extend this work to unveil other discourses, to examine how multicultural discourses change across disciplines, or to study wider cultural patterns related to research.

(Re)Directions for Me as Scholar and for Teacher Education

This study along with my new job as an assistant professor of English education, housed in an English department (re)directs my work in some interesting ways. It has directed me toward new “travels.” I am newly identifying as a scholar of English education. Though I taught English, my graduate work was in curriculum theory and in teacher education. As this study depicts, I have found new research interests at the intersection of multicultural teacher education and text. Is this a new interest or a (re)turn that I could only have made because my undergraduate work and teaching experience were in English? My new position in a new school and new department has positioned me to think about how the various programs of which I have been a part in one or more ways privilege different ideas and create different lenses through which to think about teaching and learning—sociocultural constructions of schooling, critical theory, or English as a discipline, for example. I am newly interested in how program foci and disciplinary foci matter to multicultural education, in particular in terms of discourses.

With regard to listening to and learning from people across differences, my father has often told me that we must “be comfortable being uncomfortable.” Teacher education needs to become uncomfortable. Let me be clear. This was not meant to paralyze efforts to work through and among differences, as in “Life’s tough, get over it.” It is meant to say that comfort is a privilege afforded through power, and because recognizing one’s privilege is part of changing oppressive relationships, coming together across difference requires one to, as Rachel said in her interview, “step out of your comfort zone.” We must avoid misunderstandings of being “uncomfortable” that translate into paralyzing claims that suggest we can “do nothing” and conclusions that the

world will always be “naturally” oppressive. To move us to actively confront that which makes us uncomfortable, I argue that this study calls for teacher education to move towards a “discomfortable” and “traveling” multicultural teacher education.

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