

## Making the Emperor's New Clothes Visible in Anti-Racist Teacher Education: Enacting a Pedagogy of Discomfort with White Preservice Teachers

Esther O. Ohito<sup>a,b</sup>

<sup>a</sup>Mills College; <sup>b</sup>Teachers College, Columbia University

### ABSTRACT

The failures of university-based teacher education programs in the United States with regard to the preparation of White preservice teachers for engagement with students who embody marginalized racial identities in public schools are well documented. One such shortcoming is the inadequate attention paid to the unholy trinity of race, racism, and White supremacy. This article details how I, a Black teacher educator, performed a self-study on my utilization of a pedagogy of discomfort (Boler, 1999) in a course housed in a social justice-oriented program that enrolled primarily White preservice teachers. Using critical theories on race and affect in my analysis of a racialized, affectively-charged classroom incident, I find that enacting discomfort as pedagogy provoked both the preservice teachers and me to individually and collectively make meaning of the contours of racial oppression by noticing and listening to the interactions between our bodies and emotions. Additionally, employing a pedagogy of discomfort cultivated White preservice teachers' emotional openness to supporting each other in a learning community premised on political relationships as vessels for deepening critical consciousness (Freire, 1968/2000) specific to race, racism, and White supremacy. These findings illuminate the radical affordances of discomfort vis-à-vis pedagogical subversion in learning spaces, particularly those designed to trouble the tight yet seemingly invisible hold that White supremacy maintains on teacher education.

Hans Christian Andersen's *The Emperor's New Clothes* (1837/2002) is high atop my list of favorite fairy tales. In short, it is the story of a supremely confident ruler deluded by constituents who glorify the aesthetic appeal of his non-existent garments. The action in the story rises as "[t]he emperor walked along in the procession under the gorgeous canopy, and everybody in the streets and at the windows exclaimed, 'How beautiful the emperor's new clothes are!' ... Nobody would let it appear that he could see nothing" (p. 65). The crisis point is reached when a young subject bravely—or perhaps innocently—makes an observation that throws the monarch's world into disarray: "'But he has got nothing on,' said a little child ... 'But he has nothing on!' at last cried all the people." The emperor, however, ignores this knowledge. He "writhed, for he knew it was true, but he thought, 'the procession must go on now,' so he held himself stiffer than ever, and the chamberlains held up the invisible train."

The climax in Andersen's text previews two lessons that inform my life as a teacher educator committed to critical consciousness raising and emancipatory education (Freire, 1968/2000). I make reference to these immutable learnings as a pedagogue in social justice teacher education, a field that emphasizes that "classrooms are sites of cultural and social re-production and therefore cultural and social hierarchies

**CONTACT** Esther O. Ohito  [eohto@mills.edu](mailto:eohto@mills.edu)  Single Subject Humanities Credential Program, School of Education, Mills College, 5000 MacArthur Blvd., Oakland, CA 94613.

must be carefully examined for the ways inequality and injustice are produced and perpetuated within the curriculum, the classroom, and the school” (Oyler, 2011b, p. 148). After the fallacy of the clothing is revealed, the emperor chooses to keep moving along, rejecting the knowledge that he is naked, thus illustrating that ignorance is not a passive lack of knowledge, but an active detachment from that which we do not want to know (Britzman, 1998; Luhmann, 1998/2009). Stated otherwise, ignorance is a refusal of knowledge that threatens self-perceptions and self-identities. The emperor’s reaction to the little child’s remark also crystallizes the connection between comfort and complacency by offering readers this gem of insight: When we are cocooned in the familiarity of comfort, we are often either unable or unwilling to jeopardize our sense of equilibrium by tackling emotional risks.

### Researching discomfort in social justice teacher education

The lessons embedded in the climax of *The Emperor’s New Clothes* (Andersen, 1837/2002) are relevant to the field of teacher education in the United States, wherein the ideology of White supremacy is at worst, comfortable, and at best, familiar. Researchers have stressed that, “the supremacy of Whiteness—that is to say, the systemic and historical privileging of Whites’ collective interests, accomplishments, values, beliefs” (Hayes & Juárez, 2012, p. 2)—has an unyielding grip on teacher education. Norms in teacher education programs—and thus, in pedagogues’ classrooms—are dictated by White supremacy (Matias & Mackey, 2015; Oyler, 2011a; Sleeter, 2001). However, this knowledge tends to be ignored, thus mystifying White supremacy’s dominance. In other words, parallels can be made between the emperor’s rejection of the little lad’s declaration and the field’s enduring refusal to scrutinize implications of the unholy race-racism-White supremacy trinity for teacher education coursework, curriculum, and pedagogy (Oyler, 2011a).

As a Black pedagogue who interfaces with primarily White preservice teachers, I have long wrestled with a number of questions about anti-racist teaching and learning. I have wondered, for example, about critical pedagogies that might make racism and White supremacy visible<sup>1</sup> and speakable in my classes. In other words, invoking Andersen’s fairy tale, I have long searched for pedagogical interventions that might allow me to be the little child who contorts the illusion of the emperor’s new clothes. Stirred chiefly by Megan Boler’s (1999) insistence on the substance of emotions for learning, my querying has migrated to the utility of *discomfort* in the pedagogical upsetting of the status quo, as exemplified by the yearlong self-study (Loughran, Hamilton, LaBoskey, & Russell, 2004) chronicled here. I pursued this inquiry while serving as an instructor at a social justice-oriented teacher education program housed in an elite university in the Northeastern United States. My agenda was to pedagogically distort “the ways that White supremacy and norms and needs of Whiteness shape both teachers’ pedagogy, their curriculum choices, and our own teacher education curriculum and classes” (Oyler, 2011a, p. 3). My specific research questions were: (1) How might employing discomfort as pedagogy puncture the dominance of White supremacy in teacher education? (2) What are the affordances of this pedagogy as a radical approach to the social justice-oriented education of White preservice teachers?

### Discomfort with/in preservice teacher education

Nationally, approximately 85% of teachers are identified as White, in contrast to roughly 50% of public school students who are identified as belonging to racially marginalized groups (National Center for Education Statistics, 2013). Statistics point to this pattern—that is, White teachers as the majority racial group in public schools—remaining stagnant, even as the population of students of color increases (Klein, 2014). The broader issue that teacher education programs have long been flummoxed by rests on how to adequately prepare these White preservice teachers to attend to students with racial and cultural identities that are different from their own (Goodwin, 1997; Oliveira, 2013; Oyler, 2011b; Sealey-Ruiz & Greene, 2015). It is this how that has led some scholars to suggest that “those teachers [need] to feel some tension, some discomfort” (Emdin, as cited in Brown, 2016, para. 4).

In this article, I retrace my efforts to cause “those teachers to feel some tension, some discomfort” through my use of a pedagogy of discomfort (Boler, 1999; Boler & Zembylas 2003; Zembylas & Boler

2002). Sedgwick (2003) explains that affects like discomfort “can be, and are, attached to things, people, ideas, sensations, relations, activities, ambitions, institutions, and any number of other things, including other affects” (p. 19). Affects also can stick to bodies. Moreover, affects “do things,” and cause effects (Ahmed, 2004). Therefore, by attuning to what feelings of discomfort do in anti-racist teaching, I aimed to examine the attachments among emotions and bodies as vectors of (anti)racism, thereby elucidating how White supremacy functions—and can be challenged—intra- and inter-personally. This aim grew from my frustrations with pedagogies that induce only intellectual understandings of White supremacy (Ellsworth, 1989). Ironically, even with a genesis in critical theory, it has been my experience that these pedagogies reinforce the Eurocentric, Cartesian mind-body dualism residing at the center of White supremacy by privileging cognitive comprehension over embodied knowing. As such, they prove limited in their capacities to deepen preservice teachers’ awareness of how their bodily feelings may conspire with their actions to uphold White supremacy in spite of their anti-racist beliefs. Consequently, these pedagogies are inadequate for sparking transformative learning, or that which leaves us “more inclusive, discriminating, open, emotionally capable of change, and reflective” (Mezirow, 2000, p. 8).

I proceed by presenting a brief review of literature explicating how race is (un)addressed in teacher education classes and curriculum, along with a description of the critical theories framing the study. I then detail my research design. My findings unfold from my analysis of one of many “outbursts of feelings” (Figlerowicz, 2012, p. 4)—a single “hot spot of affective intensity” (Niccolini, 2013, p. 3)— with racial overtones that amplified the entwinement of discomfort, anti-racist teaching, and learning. I conclude with a discussion of implications for social justice teacher education.

### **Race and affects in teacher education classes and curriculum**

Race remains a Balkanized subject in teacher education classes and curriculum (Ladson-Billings, 1999; Zeichner & Hoefft, 1996). As a topic, it is frequently lodged into coursework that aims to address culture broadly (Ladson-Billings, 1999). Although vastly different in specifics, these classes—which typically have a modification of the word “culture” in their titles—employ frameworks that are linked by concerns about future teachers’ pedagogical responsiveness to social differences in classrooms (Gorski, 2009). These courses are meant to support preservice teachers in accumulating knowledge, attitudes, and skills that foreground the needs of students typically identified in the education sphere as “culturally diverse.”<sup>2</sup> The problematics sprouting from the ignorance of race in teacher education coursework are compounded by the fact that it is frequently lost in the hubbub of teacher educators’ classrooms, even in these isolated courses in which it is supposed to appear (Evans-Winters & Hoff, 2011; Haviland, 2008; Melnick & Zeichner, 1994; Ngo, 2010). Nieto (1996) postulates that, “it is easier for some educators to embrace ... multicultural education [because] they have a hard time facing racism” (p. 7). Furthermore, in these classes, as Ladson-Billings (1999) reports in a comprehensive review of literature, “race and racism are ... those things ‘out there,’ *disembodied* and unattached to the everyday lives of pre-service teachers” (p. 230, emphasis added). Albeit limited, there is research indicating that teacher educators, too, struggle with the expectation that race is to be analyzed in the abstract. Pennington (2007), for example, recalls that, “bringing up the topic of my own Whiteness in an academic setting felt impolite, unprofessional and improper” (p. 108). Evans-Winters also grapples with the awareness that disobeying unstated rules normalizing silence about race in academic environments might negatively impact how she is perceived by her preservice teachers and colleagues (Williams & Evans-Winters, 2005).

As noted, reports of teacher educators’ emotional entanglements with anti-racist teaching are scarce in the extant research. What are present, however, are data reflecting White preservice teachers’ affective reactions when confronting race in teacher education classes and curriculum. The affective responses detailed in this research include anger (e.g., Mazzei, 2008), discomfort (e.g., Aveling, 2006), fear (e.g., Case & Hemmings, 2005), and guilt (e.g., Nieto, 1998). These responses—and their associated behaviors—are commonly coded as resistance. McIntyre (1997), for example, uses the phrase “White talk” to explain action that “serves to insulate White people from examining their/our individual and collective role(s) in the perpetuation of racism” (p. 45). “White talk” manifests as “derailing the conversation, evading questions, dismissing counter arguments, withdrawing from the discussion, remaining

silent, interrupting speakers and topics, and colluding with each other in creating a ‘culture of niceness’ that makes it very difficult to ‘read the White world.’” Haviland (2008) critiques similar modes of discourse in a study that shows participants “avoiding words, false starts, safe self-critique, asserting ignorance or uncertainty, letting others off the hook, citing authority, silence, and hanging the topic” (p. 44). In addition to being richly informative, this research highlights the need for nuanced analyses of the emotions driving these actions. Stated otherwise, the multidimensional qualities of affects are flattened when the behaviors they influence are interpreted singularly as evidence of White preservice teachers’ emotional resistance to critical inquiry about race, racism, and White supremacy.

### **Theorizing racialized discomfort**

The interplay of the critical theories on race and affect that I adopted as frameworks for this study magnify the imbrication of race and discomfort in relationship to anti-racist teaching and learning.

#### ***Thinking through race***

Race is a “discursive formation” with “no inherent meaning that stands apart from relations of power” (Pascale, 2006, p. 47). These “relations of power” undergird the production of a racial hierarchy that is upheld by individuals, groups, systems, institutions, and structures. Racism and racial oppression traffic in beliefs and practices that sustain this hierarchy, which places Whiteness—and those perceived to embody this as a racial identity—at its highest level. In other words, regardless of its biological falsity and social construction, race also is corporeal. As such, it impacts material or lived realities. The interwovenness of race, racism, and school-based inequities (Delgado, 1995; Ladson-Billings & Tate, 1995) is the base from which CRT scholars enter into explorations of power, oppression, and social change (Dixson & Rousseau, 2005; Solórzano & Yosso, 2002). There are two tenets of CRT applicable to my study. First, “racism is endemic in U.S. society, deeply ingrained legally, culturally, and even psychologically” (Tate, 1997, pp. 234–235). This “calls for strategies for exposing it in its various forms” (Carter, 2008, p. 15). A pedagogy of discomfort represents one such strategy. Second, an analysis grounded in CRT accounts for the value of experiential knowledge. Such knowledge, as related to preservice teachers’ understandings of racial oppression and White supremacy was fundamental to this study.

#### ***Thinking through feelings of discomfort***

In theorizing discomfort as feeling, I borrow Cvetkovitch’s (2012) definition of “affect in a generic sense, rather than in the more specific Deleuzian sense, as a category that encompasses affect, emotion, and feeling, and that includes impulses, desires, and feelings that get historically constructed in a range of ways” (p. 4). The diversely shaped theoretical limbs of affect are rooted in various traditions (Figlerowicz, 2012). Threaded among these is a fixation on “movements, flashes, or outbursts of feelings” (p. 4). Some feminist outlooks speculate on the historically complicated relations among affects and bodies (Price & Shildrick, 1999). In these lineages, affects are believed to “stick” to objects, manifest somatically through sensations in and on the body, and circulate to kindle effects (Ahmed, 2004). This theorizing of emotion complements CRT’s focus on race given that, “it is at the level of affect that the real effects of forms of power are felt and lived” (Anderson, 2014, p. 7). As such, this study’s focus on discomfort’s impingement upon critical inquiry on issues of race demonstrates that affect theory may toil alongside CRT to enrich analyses associating felt embodied intensities with how racialized relations of power are lived.

### **Inviting discomfort into the teacher education classroom**

In addition to Boler (1999), several scholars elaborate on discomfort as feminist pedagogy (e.g., do Mar Pereira, 2012; Linkon, 1992). My inquiry builds on this research by rotating around a pedagogy of discomfort as explicitly anti-racist teaching in preservice teacher education. A pedagogy of discomfort “requires that individuals step outside of their comfort zones and recognize what and how one has been

taught to see (or not to see)” (Zembylas & Boler, 2002). Boler (1999) explains that this pedagogy entails investigations of emotion(s) in learning spaces. In other words, the aim of a pedagogy of discomfort is to incite those in a learning space—including the pedagogue—to critical reflection that informs changes in hegemonic beliefs and habitual yet harmful actions and practices (pp. 185–186).

This investigation occurred in a class titled, “Race and Social Justice in Education” (RSJ). The class was listed as an elective in the program’s course catalog for the 2013–2014 academic year. This status released me from (some) institutional restrictions in terms of curriculum design. My objective was to rattle White supremacy pedagogically by inviting “some tension, some discomfort” into that learning space. In keeping with this goal, I downplayed Whiteness by selecting readings that focused on the experiences and scholarship of people of color. In accordance with my interest in affect—and in a reversal of what is typically the case in academic coursework—I settled on emotionally evocative fiction, nonfiction, and poetry as primary texts, and supplemented those with canonically approved readings (Appendix A). I extended “an invitation to inquiry” on discomfort (Boler, 1999, p. 176) by crafting various emotionally rousing writing and multimodal projects.

### Research design

I approached this inquiry through self-study (Hamilton & Pinnegar, 2010; Loughran, 2007). Although inhabiting dual roles as researcher and pedagogue was challenging (Bullough & Pinnegar, 2001), I ultimately found this methodology to be an apt fit given that it “is autobiographical, historical, cultural, and political” and “involves a thoughtful look at texts read, experiences had, people known and ideas considered” (Hamilton & Pinnegar, 1998, p. 236).

### Site and sample

In the university’s official demographic profile, the majority of the “domestic”<sup>3</sup> population is racially identified as “Caucasian.” The RSJ course served a similar demographic, with “Caucasian” or White pre-service teachers accounting for 67% of the 12 participants in the fall semester of the 2013–2014 academic year, and 60% of the 10 present in the spring (Appendix B). Participants met in-person for two hours monthly over eight months in a classroom located in the university library, and once at my apartment for four hours to celebrate the seminar’s culmination. Participants also communicated through a blog site. Each was responsible for writing a minimum of one original blog post, and one response to a peer’s entry in the time between our in-person meetings. As such, there was continual activity in our virtual classroom.

### Data collection and analysis

The data that I collected consisted of surveys and feedback forms, audio-recordings of classroom discussions, partial transcripts of audio-recorded discussions, reflective and analytical memos, entries in my researcher’s journal, e-mails, and written analyses of participants’ projects. I used multiple qualitative methods to amass these data, including conducting conversational interviews with participants, analyzing documents such as the course syllabus and artifacts of participants’ work, and reflexively writing about my experience (Luttrell, 2010; Richardson, 2000). I triangulated data by using various collection methods. This—along with my reliance on critical friends (Trumbull, 2004) for feedback during my data gathering and analysis, and my “thick description” (Geertz, 1973) in this article—enhances my study’s trustworthiness (Lincoln & Guba, 1985).

I analyzed data interpretively in search of racialized “hot spots of affective intensity” (Niccolini, 2013, p. 3). I expected that these hot spots would be colored by racism, given the pervasiveness of racism in U.S. society. I then re-viewed the reduced corpus of data with a lens focused on where said hot spots could be coded as discomfort. The software program NVivo 10 (QSR International) was used to support coding and thematic analysis. The findings presented here are culled from a content analysis of a fraction

of the sum of data. Specifically, after identifying the hot spot, I inspected related blog entries, an audio recording of a classroom discussion, memos, and notes from my research journal.

## Findings

This study highlights the promise of a pedagogy of discomfort for detangling the knottiness of race, anti-racist teaching, and learning. I found that enacting a pedagogy of discomfort punctured White supremacy by provoking both preservice teachers and me to individually and collectively make meaning of the contours of racial oppression by noticing and listening to the interactions between our bodies and emotions. Additionally, I found that embracing discomfort as pedagogy cultivated White preservice teachers' emotional openness to supporting each other in a learning community premised on political relationships as vessels for deepening critical consciousness about race, racism, and White supremacy. I draw these findings from an analysis of a racialized hot spot of discomfort that arose midway through the course.

### *Troubling language*

The glowing recommendation that a friend and fellow bookworm bestowed upon Kiese Laymon's (2013) *How to Slowly Kill Yourself and Others in America* led me to purchase the book in the summer of 2013. Laymon poignantly prods at how racism spawns brutality in our private and public domains. I devoured the delicious collection of autobiographical essays, easily convinced of its appropriateness for the gestating RSJ course. I anticipated that its themes would welcome discomfort. Yet, I naively overlooked how its language might ignite this feeling, as was the case during a book club-style dialogue in the class months later. Discomfort became palpable as a White student read aloud a passage containing the word "nigger." If words inflict harm, then nigger may be considered an especially savage term in the United States given its historical usage as a racial slur. This may be why everyone in the inter-racial classroom had treated the term gingerly until this juncture, as though adhering to terms of an unarticulated agreement. None of us immediately tackled the discomfort that percolated around this hot spot. We ignored this feeling, even though it stubbornly clung to us for the remainder of the class session. However, we revisited the incident soon thereafter. My curated reflections and blog posts about the hot spot are shared below, as are the select blog entries of four White preservice teachers: Peter, Patricia, Lisa, and Jessica.<sup>4</sup>

### *"Swimming in discomfort."*

The word nigger rolled off Peter's tongue with a smoothness that caused me to visualize it as a slick glob of freshly churned butter bent on oiling the space between two slices of bread. It did not have a home in my lexicon, but despite my recognition of its denotation, I had a general ambivalence towards the colloquial usage of its variants among (some) Black people. Hearing it fly unencumbered from a White man's mouth, however, stung. I instantly felt trapped among the mostly White bodies that filled the stuffy classroom. My Black skin, of which I was suddenly hyperaware, seemed to be searing from the downward glares of the university's White founders and funders, who were immortalized in large portraits hung high on the classroom walls. The absoluteness of the terror I felt rendered me speechless. My fear was irrational. My fear was real. What could I say? Even if I managed to speak, which words would sojourn into and out of my dry mouth? So I said nothing. My body, however, would be neither silent nor silenced. Did Peter observe that I recoiled when the word slid from his tongue? Was he aware that my eyes enlarged? Did he see my lips thin into a straight line as I pressed them together? Could he fathom that his seemingly casual utterance of the word had unleashed a racialized fright that was consuming me, in all of my Blackness?

Hours later—having found emotional safety in the comfort of my bed's bulky arms—I played my audio recording of that class session. There had been both whole and small group conversations before and after that particular hot spot of discomfort flared. I listened to sounds (Henriques, 2010), compared the intonations of the voices I heard, and was amazed by the subdued speech and loud silences present in the emotional chaos tailing the hot spot. I scribbled furiously in my research journal, sweeping clean the corners of my inner conflict. As a pedagogue, entertaining the prospect of morphing this hot spot

into a teachable moment generated feelings of excitement. As a Black person, mulling over the bruising I endured upon hearing a White man verbalize the word nigger in a White space left me fatigued.

The purpose of a pedagogy of discomfort is “for each person, myself included, to explore beliefs and values ... and to identify when and how our habits harm ourselves and others” (Boler, 1999, pp. 185–186). Therefore, although I was riddled with feelings that vacillated between eagerness and pained vulnerability, I typed, and then publicized, the following reflection on the classroom blog:

The seminar discussions were lovely, and we were *very* polite and *very, very* nice to each other ... What does politeness and niceness mask? What does it prevent us from getting to? I noticed some disagreement as I eavesdropped on the small group conversations. I noticed none during the whole group discussion. But again, this is often the case in our whole group conversations, so although it nagged at me, I realize that I’ve slowly resigned myself to that being the norm. (February 2, 2014, emphasis in original)

My pronoun usage indicated that I recognized the ways in which my own politeness and niceness worked in tandem with that of the preservice teachers to maintain White supremacy in our learning space. I then honed in on the hot spot. In lieu of my cerebral thoughts about the triggering term or the racial dynamics shaping my views on the (in)appropriateness of its use by a White man, I delved into my embodied my reaction to the incident, recalling that, “I noticed my visceral reaction. My heartbeat quickened. My throat tightened. I noticed the silence about that moment that followed—my own and that of the group ... I noticed that there was something happening.” I accented my somatic response in order to underline the fact that what was happening was doing so in my body and, as such, could not be sensible solely through intellectual probing of the word. In other words, I recognized that trying to rationally understand the irrationality of my emotional response would be an empty exercise. I then posed a series of wonderings in order to prime us for “an engaged and mutual exchange” (Boler, 1999, p. 200) about our individual and collective silence in response to the racialized feelings of discomfort that had arisen: “I am swimming in discomfort and questions ... What was at play in those moments? ... What do they say about our awareness of and willingness to disrupt what’s problematically comfortable?” (February 2, 2014)

### ***“A willingness to be uncomfortable.”***

Peter spoke directly to me in the introduction to his blog post, saying: “Please understand that your visceral experience mirrored my own, although I recognize that they are in no way similar” (February 19, 2014). I interpreted this as his attempt to express that contrary to my assumptions based on visual and audio clues, he had been struck by the emotional intensity of the incident, and the related feeling(s) had stuck as firmly to him as to me. In other words, the discomfort caused effects within him, too. Peter then stated the following:

Prior to sharing I questioned the appropriateness of using Kiese’s own language to give voice to his work. ... [I]t also seemed disingenuous to present the ideas of a fearless author timidly. How can you hide what everyone knows? We know that the word carries historical/cultural/oppressive/dehumanizing weight, why would we pretend/act as though the word doesn’t exist?

Peter asserted that his decision to read aloud the passage containing the word nigger was not haphazard. It was, in fact, a calculated motion intended to stimulate “an engaged and mutual exchange” and “a historicized exploration” (Boler, 1999, p. 200) of that very term—one that landed him outside his “comfort zones,” and therefore, placed him at emotional risk. Beneath the authoritativeness with which he spoke—in both the physical and virtual classroom—was “a willingness to be uncomfortable” (February 19, 2014). He then critiqued the silence that followed his reading of the text, suggesting that it was deployed as an avoidance tactic in the learning space: “I know that what was said was an academic point, and not malicious,” he said, “but I also felt that it should have been contentious. But instead there was silence.” According to Peter:

The ultimate irony of the position that we find ourselves in is that the more *polite* we become towards each other, as if this is going to open up opportunity, the more our opportunities to learn are limited and stifled. What is learning

if not the willingness to take risks, the willingness to make mistakes and learn from them? I would have left happier if someone tried to challenge [me]—it is much easier for me to get over temporary discomfort than lost learning opportunities. [emphasis added]

Peter prompted us to assess how our routinized behaviors in the classroom—specifically, silence and politeness—may have been both steeped in White supremacy, and barriers to our acquisition of textured knowledge about racism and racial oppression. His sentiments also communicated his thinking that, among those in a group with anti-racist aspirations, the responsibility for this knowledge acquisition falls on the collective.

### ***“I have a lot of fear.”***

Patricia’s blog entry linked her silence about the hot spot to long-standing feelings of anxiety about “saying the wrong thing and/or upsetting others” (February 18, 2014). She noted that this anxiety becomes “sharply pronounced in academic settings or when working with people who are above me in my job, etc.” Patricia’s comments illustrate her internalization of the (hegemonic) mores of academic spaces, which cater to the “norms and needs of Whiteness.” She contrasted her silence in the course with the assertiveness with which she speaks to what she deems “problematic” outside of academic environments:

With friends, family members, or even in a church group I attended before moving to [the city], I have felt quite comfortable disagreeing or pointing out problematic or harmful language. But in our conversations, I struggle with disagreeing and then end up circling around in my own head as to whether my idea is just wrong ... I am just coming to terms myself with the realization that I have a lot of fear around talking/posting in our seminar, particularly fear of making others or the mood uncomfortable and of being judged.

I interpreted the fear underneath Patricia’s habituated silence as an emotional investment (Boler, 1999; Zembylas & Boler, 2002) that protects her from the riskiness of talking about race in academic locales. The evolution of her thinking was apparent as she questioned how the behavior borne of this fear might be consequential for her future students. She asked, “If I avoid conflict, discomfort, dissonance, how will I engage in conflict in a way that results in meaningful and transformative learning experiences for the students?” (February 18, 2014).

### ***“I left class very uncomfortable.”***

Lisa launched her blog post by bringing attention to her embodied reaction. She noted, “I left class very uncomfortable, and when I woke this morning, I was still uncomfortable. That feeling remains now, as I type” (February 20, 2014). Lisa explained that her discomfort also was attached to racialized feelings of anger about a comment made by another individual in the aftermath of the hot spot:

When she first said that, I was really angry. I know she wasn’t speaking directly to “me,” but I still felt backed into a corner. I didn’t know what to do in that moment. I still don’t. I didn’t know how to make her feel respected or myself not attacked. And I didn’t want to make her feel like I wasn’t hearing her—because I did.

Lisa then admitted uncertainty about how to make sense of these feelings. She considered whether or not to do this with me, individually, or with her peers:

I toyed with the idea of how I was going to address my discomfort—do I email Esther privately and talk about this one-on-one or do I write a post for the blog and let everyone join the conversation?

She decided on the latter. As she explained:

My point in writing this post was just to continue this discussion. I have no intention of starting a fight, I just want to try to understand better. I hope we can continue this discussion and learn from each other.

Lisa’s rationale for making her struggle with the amalgamation of discomfort, anger, and trepidation public connected to her desire to fuel further conversations that would lead everyone to better grasp racism. In other words, she wished for continued critical engagement about race with others in the learning space notwithstanding the emotional upheaval she experienced because of that very engagement.

***“Feeling a lot of awkward feelings.”***

Jessica also began her blog entry by articulating her bodily reaction to the episode, recalling that she “left last class feeling a lot of awkward feelings” and “had trouble sleeping afterwards” (February 19, 2014). These feelings then left her “wanting to sit with someone and get into those parts that I felt like I didn’t understand.” In other words, the effect of “awkward feelings” was a heightened desire to make meaning with her peers. Jessica relayed openness to leaning into, rather than away from, discomfort:

I would like to see our group (myself included) do some more stepping outside the conversations we are having [about race] and looking at ourselves in the context of these conversations. This involves embracing being vulnerable and this is terribly uncomfortable. I am willing to be more vulnerable, uncomfortable within our group ... I think this involves acknowledging that we all have our own fears around being vulnerable, judged, and misunderstood when talking about race.

Jessica called on those in our group to more carefully consider how we are implicated in our ongoing discussions about race, racism, and White supremacy. Importantly, her readiness to undertake that work became clear when she said she was “willing to be more vulnerable, uncomfortable” with others in the learning space. Jessica’s words showed that she was contemplating the intra- and interpersonal elements of race and racial oppression. Her comments suggested that she viewed our group as a community from which more knowledge about these issues could be collaboratively generated.

**Re-viewing learning**

As I consider the importance of the findings from this investigation, I pivot towards McWilliam’s (1994) claim that, “the culture of teacher education has shown itself to be highly resistant to new ways of conceiving knowledge” (p. 61). McWilliam adds that, “issues of race ... will continue to be marginalized while the teacher education curriculum [and pedagogy] is located in Eurocentric and androcentric knowledges and practices.” McWilliam’s musings gesture to the necessity of experimentations with novel approaches to enriching the depth of preservice teachers’ knowledge about race, racism, and White supremacy. This study contributes to prior research about the pedagogical utility of discomfort as one such feminist-focused avant-garde approach that rejects the prevailing Western view of teaching and learning as disembodied. It departs from much of said research by reconstituting the feeling of discomfort as potentially facilitative of learning that challenges racial oppression rather than as an impediment to such learning. Findings illuminate the usefulness of this affect vis-à-vis pedagogies of resistance in learning spaces, particularly those designed to trouble the tight yet seemingly invisible hold that White supremacy retains on teacher education. Data indicate that a pedagogy of discomfort catalyzed the radical processes of making meaning through both bodies and relationships formed in the context of a classroom as a political community. These ways agitate the status quo in teacher education and potentially propel us toward transformative learning with regard to racial justice.

***Learning through bodies***

It has been argued that a pedagogy of discomfort “offers direction for emancipatory education through its recognition that effective analysis of ideology requires not only rational inquiry and dialogue but also excavation of the emotional investments that underlie any ideological commitment” (Zembylas & Boler, 2002). In keeping with the metaphor of excavation, I argue that findings from this study show a pedagogy of discomfort serving as a tool that creates access to that emotion by heightening our awareness of how our bodily feelings are tied to our understandings and learnings about race, racism, and White supremacy. For example, by participating in a mutual exchange with peers and me, the pedagogue, about the somatic sensations borne of discomfort, Lisa uncovered latent feelings of racialized anger, and Patricia unearthed pre-existing feelings of anxiety and fear. They began to see how these feelings were shaping their orientation to and (in)action in the course. A pedagogy of discomfort allowed those of us in the learning space to linger in our feelings about racial oppression. This pedagogy pushed us to dissect how our (re)actions with regard to critical inquiry on racial issues may have been plugged into those feelings. We thus transcended intellectual analyses about race. Slicing into the thickness of discomfort—and the

other affects with which it was networked—led us to more complex understandings of the workings of racism and White supremacy within and among us. If the insidiousness of White supremacy lies in its dynamism—that is, in its shape-shifting qualities as a type of oppression that lives outside, between, and inside us—then (re)claiming our bodies as sources of knowledge (Moraga, cited in Moraga & Anzaldúa, 1981/2015), and therefore, power could potentially increase our understandings of racism and White supremacy as not only structural and institutional, but also intra- and inter-corporeal. For pedagogues, these learnings may help us be(come) more vigilant at perceiving and disordering White supremacy in the confines of our teacher education classrooms, and preparing preservice teachers to do the same as they travel into and beyond the borders of their own.

### ***Learning through political communities***

Tackling discomfort pedagogically positions us such that we are “living at the edge of our skin” (Boler, 1999, p. 200), and therefore are more acutely—and even painfully—aware of our bodies in learning spaces. From this location, we are primed to discover “a new sense of interconnection with others.” This study shows White preservice teachers angling to deepen their critical consciousness of race, racism, and White supremacy through that interconnection. In the wake of the racialized hot spot of discomfort, Peter articulated his “willingness to be uncomfortable.” Lisa noted that she wanted to “continue this discussion” so that those in the group could “learn from each other.” Jessica confirmed that she was “willing to be more vulnerable, uncomfortable within our group,” adding that practically speaking, this would require “acknowledging that we all have our own fears around being vulnerable, judged, and misunderstood when talking about race.” The preservice teachers demonstrated interest in learning with and through each other by forging relationships that were “not friendships; they are strategic, purposeful, and political” (Fox, 2001, p. 71). Such relationships are vital to de- and re-constructing the standard (Western) classroom, which promotes individualism, stratification, and hierarchy (Ng, 1998). Moreover, such relationships are essential to the formation of a learning community powerful enough to widen understandings about racial oppression and to inspire changes in actions that reify racism and White supremacy.

### ***Limitations and recommendations for future research***

The findings from this study illustrate the value of a pedagogy of discomfort for social justice teacher education. As I contemplate how scholars might extend this research, I must note two key facts: the RSJ class was on the periphery of preservice teachers’ required coursework, and those involved in the class desired critical engagement with race, racism, and White supremacy. In other words, they entered the course yearning to be in a learning space where these issues were central to the curriculum. Neither of these limitations diminishes the salience of my findings; however, they may be important factors for future research. Such research might continue with inquiries on discomfort and anti-racist pedagogy in mainstream classes. Specifically, it might investigate the racial dynamics underpinning how preservice teachers of color respond to this pedagogy with both White teacher educators and pedagogues of color. Additionally, such research could attend to how other emotions that stick to explorations of race in teacher education courses—specifically, anger, fear, and guilt—might be leveraged pedagogically in relationship to the greater goals of social justice teacher education.

### ***A luta continua***

A pedagogy of discomfort offers one route through which teacher educators might not only make visible but also tug and tear the seams of White supremacy. This study shows that teaching against the grain of this ideology—while an emotional struggle for the pedagogue and the learners—is far from futile. It is, rather, a critically hopeful endeavor (Boler, 1999) in social justice teacher education, one that may deliver the respite and rejuvenation necessary for the survival of teacher educators and preservice teachers who are crawling towards racial justice. Like the emperor in Andersen’s (1837/2002) fairy tale, I maintain

that, however slowly, “the procession must go on” (p. 65). For in this field, it is our measured movement forward that nourishes resistance to—and possibilities of freedom from—racial oppression within and among us.

## Notes

1. I use sight and hearing metaphors in this article to refer to the act of heeding or attuning; however, I do so with a recognition of the ableist tenors of this language.
2. Labels such as “culturally diverse” are racially coded in ways that normalize the White, middle class, able, English-speaking body, and suggest that White people are a monolithic group bereft of culture and cultural multiplicities.
3. “Domestic,” denoting U.S.-based/born, and “Caucasian,” denoting race, appear in the university’s survey instruments as racial identifiers, alongside “African/Caribbean/Black,” “Hispanic/Latino/a,” “Native American,” “Asian,” and “Two or More.”
4. Pseudonyms are used for all participants in this study.

## Acknowledgments

I am thankful to Dr. Celia J. Oyler for supporting my visioning and enactment of the study detailed in this article. I am indebted to my participants for struggling alongside me to be comfortable with discomfort. I also am immensely grateful to the article’s reviewers and editors for their thoughtful feedback and guidance during the publication process.

## References

- Ahmed, S. (2004). *The cultural politics of emotion*. New York, NY: Routledge.
- Andersen, H. C. (1837/2002). The Emperor’s New Clothes. In M. O. Osborne (Ed.), *The Little Mermaid and Other Fairy Tales* (pp. 61–65). Philadelphia, PA: Dover Evergreen.
- Anderson, B. (2014). *Encountering affect: Capacities, apparatuses, conditions*. Farnham, UK: Ashgate.
- Aveling, N. (2006). ‘Hacking at our very roots’: Rearticulating White racial identity within the context of teacher education. *Race Ethnicity and Education*, 9(3), 261–274.
- Boler, M. (1999). *Feeling power: Emotions and education*. New York, NY: Routledge.
- Boler, M., & Zembylas, M. (2003). Discomforting truths: The emotional terrain of understanding differences. In P. Tryfona (Ed.), *Pedagogies of difference: Rethinking education for social justice* (pp. 110–136). New York, NY: Routledge.
- Britzman, D. (1998). *Lost subjects, contested objects: Toward a psychoanalytic inquiry of learning*. Albany, NY: State University of New York.
- Brown, E. (2016, April 20). A Black professor offers advice “for White folks who teach in the hood”. *The Washington Post*. Retrieved from <https://www.washingtonpost.com/news/education/wp/2016/04/20/a-black-professor-offers-advice-for-white-folks-who-teach-in-the-hood/>
- Bullough, R. V., & Pinnegar, S. (2001). Guidelines for quality autobiographical forms of self-study research. *Educational Researcher*, 30(3), 13–21.
- Carter, D. (2008). Cultivating a critical race consciousness for African American school success. *Educational Foundations*, 22(1–2), 11–28.
- Case, K., & Hemmings, A. (2005). Distancing strategies: White women preservice teachers and antiracist curriculum. *Urban Education*, 40(6), 606–626.
- Cvetkovitch, A. (2012). *Depression: A public feeling*. Durham, NC: Duke University Press.
- de Mar Pereira, M. (2012). Uncomfortable classrooms: Rethinking the role of student discomfort in feminist teaching. *European Journal of Women’s Studies*, 19(1), 128–135.
- Delgado, R. (Ed.) (1995). *Critical race theory: The cutting edge*. Philadelphia, PA: Temple University Press.
- Dixson, A. D., & Rosseau, C. K. (2005). And we are still not saved: Critical race theory in education ten sources later. *Race Ethnicity, and Education*, 8(1), 7–27.
- Ellsworth, E. (1989). Why doesn’t this feel empowering? Working through the repressive myths of crucial pedagogy. In C. Luke, & J. Gore (Eds.), *Feminisms and critical pedagogy* (pp. 90–119). New York, NY: Routledge.
- Evans-Winters, V. E., & Hoff, P. T. (2011). The aesthetics of White racism in a pre-service teacher education: A critical race theory perspective. *Race Ethnicity and Education*, 14(4), 461–479.
- Figlerowicz, M. (2012). Affect theory dossier: An introduction. *Qui Parle*, 20(2), 3–18.
- Fox, T. (2001). Race and collective resistance. In A. Greenbaum (Ed.), *Insurrections: Approaches to resistance in composition studies* (pp. 71–86). Albany, NY: State University of New York.
- Freire, P. (1968/2000). *Pedagogy of the oppressed*. New York, NY: Continuum.
- Geertz, C. (1973). *The interpretation of cultures*. New York, NY: Basic.

- Goodwin, A. L. (1997). Historical and contemporary perspectives on multicultural teacher education. In J. King, E. Hollins, & W. Hayman (Eds.), *Preparing teachers for cultural diversity* (pp. 5–22). New York, NY: Teachers College Press.
- Gorski, P. (2009). What we're teaching teachers: An analysis of multicultural teacher education coursework syllabi. *Journal of Teaching and Teacher Education*, 25(2), 309–318.
- Hamilton, M. L., & Pinnegar, S. (1998). The value and the promise of self-study. In M. L. Hamilton, V. LaBoskey, J. J. Loughran, S. Pinnegar, & T. Russell (Eds.), *Reconceptualizing teaching practice: Self-study in teacher education* (pp. 235–246). London, UK: Farmer.
- Hamilton, M. L., & Pinnegar, S. (2010). Re-visionist self-study: If we knew then what we know now. In L. B. Erickson, J. R. Young, & S. Pinnegar (Eds.), *Navigating the public and the private: Negotiating the diverse landscape of teacher education*, (pp. 101–104). Provo, UT: Brigham Young University.
- Haviland, V. S. (2008). “Things get glossed over”: Rearticulating the silencing power of Whiteness in education. *Journal of Teacher Education*, 59, 40–54.
- Hayes, C., & Juarez, B. (2012). There is no culturally responsive teaching spoken here: A critical race perspective. *Democracy and Education*, 20(1), Article 1. Retrieved from <http://democracyeducationjournal.org/home/vol20/iss1/1>
- Henriques, J. (2010). The vibrations of affect and their propagation on a night out on Kingston's dancehall scene. *Body & Society*, 16(1), 57–89.
- Klein, R. (2014, September 3). A majority of students entering school this source are minorities, but most teachers are still White. *Huffington Post*. Retrieved from [http://www.huffingtonpost.com/2014/09/03/student-teacher-demographics\\_n\\_5738888.html](http://www.huffingtonpost.com/2014/09/03/student-teacher-demographics_n_5738888.html)
- Ladson-Billings, G. (1999). Preparing teachers for diverse student populations: A critical race theory perspective. *Review of Research in Education*, 24, 211–247.
- Ladson-Billings, G., & Tate, W. F. (1995). Toward a critical race theory of education. *Teachers College Record*, 97(1), 47–68.
- Laymon, K. (2013). *How to slowly kill yourself and others in America: Essays*. Chicago, IL: Bolden.
- Lincoln, Y. S., & Guba, E. G. (1985). *Naturalistic inquiry*. Beverly Hills, CA: Sage.
- Linkon, S. L. (1992). From experience to analysis: Using student discomfort in the feminist classroom. *Transformations: The Journal of Inclusive Scholarship and Pedagogy*, 3(2), 57–66.
- Loughran, J. (2007). Researching teacher education practices: Responding to the challenges, demands, and expectations of self-study. *Journal of Teacher Education*, 58(1), 12–20.
- Loughran, J. J., Hamilton, M. L., LaBoskey, V. K., & Russell, T. (Eds.). (2004). *International handbook of self-study of teaching and teacher education practices*. Dordrecht, the Netherlands: Kluwer.
- Luhmann, S. (1998/2009). Queering/querying pedagogy? Or pedagogy is a pretty queer thing. In W. F. Pinar (Ed.), *Queer theory in education* (pp. 141–156). Retrieved from [http://scholar.google.com/scholar?q=Suzanne+Luhmann+queering+querying+pedagogy&hl=en&btnG=Search&as\\_sdt=8000000001&as\\_sdt=on](http://scholar.google.com/scholar?q=Suzanne+Luhmann+queering+querying+pedagogy&hl=en&btnG=Search&as_sdt=8000000001&as_sdt=on)
- Luttrell, W. (2010). Reflexive writing exercises. In W. Luttrell (Ed.), *Qualitative educational research: Readings in reflexive methodology and transformative practice* (pp. 469–480). New York, NY: Routledge.
- Matias, C. E., & Mackey, J. (2015). Breakin' down Whiteness in antiracist teaching: Introducing critical Whiteness pedagogy. *The Urban Review: Issues and Ideas in Public Education*, 48(1), 32–50.
- Mazzei, L. A. (2008). Silence speaks: Whiteness revealed in the absence of voice. *Teaching and Teacher Education*, 24, 1125–1136.
- McIntyre, A. (1997). *Making meaning of Whiteness: Exploring racial identity with White teachers*. Albany, NY: State University of New York Press.
- McWilliam, E. (1994). *In broken images: Feminist tales for a different teacher education*. New York, NY: Teachers College Press.
- Melnick, S. L., & Zeichner, K. M. (1994). *Teacher education for cultural diversity: Enhancing the capacity of teacher education institutions to address diversity issues*. East Lansing, MI: Michigan State University National Center for Research on Teacher Learning.
- Mezirow, J. (Ed.). (2000). *Learning as transformation: Critical perspectives on a theory in progress*. San Francisco, CA: Jossey-Bass.
- Moraga, C., & Anzaldúa, G. (1981/2015). *This bridge called my back: Writings by radical women of color*. Albany, NY: State University of New York Press.
- National Center for Education Statistics. (2013). *Elementary and secondary education*. Washington, DC: U.S. Department of Education. Retrieved from <http://nces.ed.gov/programs/coe/introduction3.asp>
- Ng, R. (1998). *Is embodied teaching and learning critical pedagogy? Some remarks on teaching health and the body from an Eastern perspective*. Paper presented at the American Educational Research Association Annual Meeting, April 13–17, San Diego, CA.
- Ngo, B. (2010). Doing “diversity” at Dynamic High: Problems and possibilities of multicultural education in practice. *Education and Urban Society*, 42(4), 473–495.
- Nicolini, A. D. (2013). Straight talk and thick desire in erotica noir: Reworking the textures of sex education in and out of the classroom. *Sex Education: Sexuality, Society and Learning*, 13(1), 1–13.
- Nieto, S. (1996). *Affirming diversity: The sociopolitical context of multicultural education*. White Plains, NY: Longman Publishers.

- Nieto, S. (1998). From claiming hegemony to sharing space: Creating community in multicultural education course. In R. Chavez, & J. O'Donnell (Eds.), *Speaking the unpleasant: The politics of (non)engagement in the multicultural education terrain* (pp. 16–31). Albany, NY: State University of New York Press.
- Oliveira, L. C. (Ed.). (2013). *Teacher education for social justice: Perspectives and lessons learned*. Charlotte, NC: Information Age.
- Oyler, C. (2011a). *An examination of urban teacher education and the public good: Which public? What good? The missing curriculum of racial literacies*. Paper presented at the American Education Research Association Annual Meeting, April 8–12, New Orleans, LA.
- Oyler, C. (2011b). Preparing teachers of young children to be social justice-oriented educators. In A. L. Goodwin, & B. Fennimore (Eds.), *Promoting social justice for young children: Facing critical challenges to early learning and development* (pp. 147–161). New York, NY: Springer.
- Pascale, C. (2006). *Making sense of race, class, and gender: Commonsense, power, and privilege in the United States*. New York, NY: Routledge.
- Pennington, J. (2007). Silence in the classroom/whispers in the halls: Autoethnography as pedagogy in White preservice teacher education. *Race Ethnicity and Education*, 10(1), 93–113.
- Price, J., & Shildrick, M. (Eds.). (1999). *Feminist theory and the body: A reader*. New York, NY: Routledge.
- Richardson, L. (2000). Writing: A method of inquiry. In N. K. Denzin, & Y. S. Lincoln (Eds.), *The handbook of qualitative research* (2nd ed., pp. 923–948). London, UK: Sage.
- Sealey-Ruiz, Y., & Greene, P. (2015). Popular visual images and the (mis)reading of Black male youth: A case for racial literacy in urban preservice teacher education. *Teaching Education*, 26(1), 55–76.
- Sedgwick, E. K. (2003). *Touching feeling: Affect, pedagogy, performativity*. Durham, NC: Duke University Press.
- Sleeter, C. E. (2001). Preparing teachers for culturally diverse schools: Research and the overwhelming presence of Whiteness. *Journal of Teacher Education*, 52, 94–106.
- Solórzano, D. G., & Yosso, T. (2002). Critical race methodology: Counter-story telling as an analytical framework for education. *Qualitative Inquiry*, 8(1), 23–44.
- Tate, W. F. (1997). Critical race theory and education: History, theory, and implications. In M. W. Apple (Ed.), *Review of research in education* (vol. 22, pp. 195–247). Washington, DC: American Educational Research Association.
- Trumbull, D. (2004). Factors important for the scholarship of self-study of teaching and teacher education practices. In J. J. Loughran, M. L. Hamilton, V. K. LaBoskey, & T. Russell (Eds.), *International handbook of self-study of teaching and teacher education practices*, (pp. 1211–1230). Dordrecht, the Netherlands: Kluwer.
- Williams, D., & Evans-Winters, V. (2005). The burden of teaching teachers: Memoirs of race discourse in teacher education. *The Urban Review: Issues and Ideas in Public Education*, 37(3), 201–219.
- Zeichner, K., & Hoeft, K. (1996). Teacher socialization for cultural diversity. In J. Sikula, T. Buttery, & E. Guyton (Eds.), *Handbook of research on teacher education* (2nd ed., pp. 525–547). New York, NY: Macmillan.
- Zembylas, M., & Boler, M. (2002). On the spirit of patriotism: Challenges of a “pedagogy of discomfort.” Special issue on Education and September 11. *Teachers College Record On-line*. Retrieved from <http://www.tcrecord.org/library>. ID Number: 11007

## Appendix A. List of primary readings for RSJ course

Author	Title	Genre and format	Publication year
Boyle, T. C.	<i>The Tortilla Curtain</i>	Fiction Book	2011
Cisneros, Sandra	<i>The House on Mango Street</i>	Fiction Book	1984/1991
European-American Collaborative	"Critical Humility in Transformative Learning When Self-Identity is at Stake"	Non-fiction/Informational Article/Paper	2005
Challenging Whiteness			
Hall, Stuart	<i>Race, the Floating Signifier</i>	Non-fiction/Informational Video	1997
Ladson-Billings, Gloria	"Through a Glass Darkly: The Persistence of Race in Education Research & Scholarship"	Non-fiction/Informational Article/Paper	2012
Laymon, Kiese	<i>How to Slowly Kill Yourself and Others in America</i>	Non-fiction/Autobiography Book	2013
Lorde, Audre	<i>Zami: A New Spelling of My Name—A Biomythography</i>	Non-fiction/Autobiography/Mythology Book	1982
Morrison, Toni	<i>The Bluest Eye</i>	Fiction Book	1970/2007
Navarro, Mireya	"For Many Latinos, Racial Identity Is More Culture Than Color"	Non-fiction/Informational Article/Paper	2012
Pollock, Mica*	<i>Everyday Antiracism: Getting Real about Race in School</i>	Non-fiction/Informational Book/Anthology	2008
Roediger, David	<i>How Race Survived US History: From Settlement and Slavery to the Obama Phenomenon</i>	Non-fiction/Informational Book	2010
Rothenberg, Paula	<i>White Privilege: Essential Readers on the Other Side of Racism</i>	Non-fiction/Informational Book	2011
Schultz, Katherine	"After the Blackbird Whistles: Listening to Silence in Classrooms"	Non-fiction/Informational Article/Paper	2010
Shire, Warsan	<i>Teaching My Mother How to Give Birth</i>	Poetry Book	2011
Tatum, Beverly	"Why Are All the Black Kids Sitting Together in the Cafeteria?" and Other Conversations about Race	Non-fiction/Informational Book	2003

Note. \*Editor.

## Appendix B. Demographic profile of RSJ course participants

Name	Race	Gender
1. Peter	Caucasian	M
2. Patricia	Caucasian	F
3. Lisa	Caucasian	F
4. Jessica	Caucasian	F
5. Michaela	Caucasian	F
6. Rebecca	Caucasian	F
7. Thomas	African/Caribbean/Black	M
8. Ann	Hispanic/Latino/a	F
9. Corey	Asian	M
10. Eric	Two or More	M
11. Amanda*	Caucasian	F
12. Colleen*	Caucasian	F

Note. \*Did not participate in course during spring 2014.

## Notes on contributor

**Esther O. Ohito** is an assistant adjunct professor at Mills College and the Director of the Single Subject Humanities Credential Program in the School of Education, as well as a doctoral candidate in the Department of Curriculum & Teaching at Teachers College, Columbia University.

Copyright of Equity & Excellence in Education is the property of Routledge and its content may not be copied or emailed to multiple sites or posted to a listserv without the copyright holder's express written permission. However, users may print, download, or email articles for individual use.